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# FRIENDS' REVIEW:

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AND

MISCELLANEOUS JOURNAL.

EDITED BY SAMUEL RHOADS.

VOLUME XI.

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# FRIENDS' REVIEW.

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ON THE DISUSE OF ALL TYPICAL RITES IN THE  
WORSHIP OF GOD.

BY J. J. GURNEY.

I may now proceed to the consideration of  
those parts of the New Testament which relate  
to the institution called the *Lord's Supper*.

In order to clear our ground respecting the  
nature and character of that ordinance, it is  
desirable, in the first place, to direct our atten-  
tion to the tenth chapter of the first epistle of  
Paul to the Corinthians—a chapter which con-  
tains a remarkable allusion to the Lord's Supper,  
as it was observed by the early Christians. It  
appears that some of the Corinthian converts had  
so far sacrificed their religious consistency, as to  
join the banquets of their heathen neighbors,  
and to feast with them upon meats which had  
been previously offered to the idols. Such was  
the unchristian practice which suggested to the  
apostle Paul the following reproof and exhorta-  
tion: "I speak as to wise men; judge, (or  
I say. The cup of blessing which a *joint par-*  
for which we give thanks,) is communion) of  
*ticipation* (*Eng. Trans.* bread which we break,  
the blood of Christ? *ticipation* (*Eng. Trans.* "the  
is it not a *joint part* the body of Christ? Or  
communion") the one bread, and one body: for  
being many partakers of that one (or that same)  
we are all partakers of the body of Christ. Behold  
Israel after the flesh: do they not eat of the  
meats which eat of the sacrifices (*joint partakers*  
of the altar? What say I then, that the idol is  
any thing, or that which is offered in sacrifice to  
idols is any thing? But I say, that the things  
which the Gentiles sacrifice, they sacrifice to  
devils, and not to God: and I would not that ye  
should be *joint partakers of* (*Eng. Trans.* have  
fellowship with") devils. Ye cannot drink the

cup of the Lord and the cup of devils: ye can-  
not be partakers of the Lord's table and of the  
table of devils. Do we provoke the Lord to  
jealousy? Are we stronger than he?" In re-  
citing this passage, I have ventured upon some  
slight alteration of the common English version.  
The word "communion" is properly defined by  
Johnson, "a participation of something in com-  
mon," and this, no doubt, is the sense in which  
it was here employed by our Translators. I have  
exchanged that word for "*joint participation*,"  
merely for the purpose of showing the manner in  
which the true meaning of the original expres-  
sion, as it is here applied, is fixed by the use, in  
two other parts of the same passage, of the cor-  
responding noun, rendered, *joint partakers*.

On a comparison with certain parts of the fol-  
lowing chapter, (hereafter to be noticed) it must,  
in all fairness, be allowed that the bread and  
wine, which the apostle here declares to be  
a "joint participation in the body and blood of  
Christ," are those which were eaten and drunk,  
in a literal sense, at the supper called by the  
apostle himself, the *Lord's Supper*. It appears,  
then, that those who ate and drank together of  
that bread and wine, were joint partakers of the  
body and blood of Christ, on the same principle,  
and in the same sense, that the Jews, who ate  
together of the sacrifices ordained by the law,  
were joint partakers of the altar; and the Chris-  
tians, who united with idolaters in the eating of  
meats offered to false gods, were joint partakers  
with them, in *devils*. It is plain therefore, that  
the Christian communicants are not here repre-  
sented as *feeding on the body and blood of Christ*;  
any more than the Jews are described as feeding  
on the altar; but only as jointly partaking in  
those things which had respect to the body and  
blood of Christ.

I have entered into this examination of the  
passage before us, not so much for the purpose  
of disproving the Roman Catholic doctrine of  
transubstantiation, as in order to show that the  
apostle's words give no real countenance to the  
notion, so generally entertained among Protest-  
ants, that those who rightly communicate in the  
rite of the Lord's Supper *do thereby feed together,*  
*in a spiritual sense, on the body and blood of*  
*Christ*.

The declarations of this doctrine, unfounded  
as it appears to be on the authority of Scripture,

are in the communion service of the church of England, both frequent and striking. The "sacrament of the Lord's Supper" is there denominated a "*holy mystery*," and a "*banquet of most heavenly food*." Thanksgiving is enjoined unto God, "for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament." and, on another occasion, this service states that, when "we receive that holy sacrament, then we spiritually eat of the flesh of Jesus Christ and drink his blood; then we dwell in Christ and Christ in us: we are one with Christ and Christ with us."

By such language a mystical importance is attached to the rite, which appears to have no foundation in its original use, as a simple memorial of the death of Jesus. In these days of increasing light and spirituality, as we may justly esteem them, it is necessary to say but very little on this branch of our subject. Although the communicants in the Lord's Supper may sometimes be permitted to "eat the flesh and drink the blood of the Son of man," no arguments need now be advanced to prove that this spiritual eating and drinking has no necessary or even peculiar connexion with any external ceremony; and that, in every time and place, it may be the privilege of the humble Christian, who lives by faith in the Son of God, and whose soul is subjected to the purifying, yet sustaining, influence of his Holy Spirit. Neither will it be any longer disputed that, when persons of such a character meet in companies for the solemn purpose of worshipping the Father, they may, without any use of the outward ordinance, feed together, in a spiritual sense, on the bread and blood of Christ, and experience the truest communion with their Holy Head, and one with another.

Having premised these remarks, the apostle's description of the Lord's Supper, we henceforward consider it in that more simple sense which alone I believe it to be regarded, in the present day, by many of those persons who observe it; namely, as an outward ceremony, constituting part of divine worship, and intended typically to represent, and thus to bring into remembrance, the death and sacrifice of Christ; and we may proceed to examine those passages of the New Testament which have given rise to the opinion, so generally entertained, that such a rite was ordained by our Saviour, and that the practice of it is universally obligatory on believers in Christ. The passages to which I have to refer, under this head, are only two in number. The first is in the Gospel of Luke, who, in describing the last paschal Supper which Jesus ate with his disciples shortly before his crucifixion, writes as follows: "And he (Jesus) took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: *this do in remembrance of me*." Likewise, also, the cup after supper, saying, This cup is the

New Testament in my blood, which is shed for you."

The second passage alluded to, contains a declaration of the apostle Paul, which fully confirms the particulars related by Luke. It appears that the Corinthian converts had so greatly abused the practice to which the injunction of Christ had given rise, that, when they met together for the purpose of eating the Lord's Supper in company, there was found among them a total want of order and harmony; and many of them availed themselves of such occasions, for the intemperate indulgence of their carnal appetites; "For, in eating," says the apostle, "every one taketh before other his own supper; and one is hungry and another is drunken." In order to correct habits of so disgraceful a character, Paul sharply reproves these Corinthians, and calls to their recollection the origin and object of the observance. "For I have received of the Lord," says he, "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 cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often," adds the apostle, "as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body."

It will be observed that, in this address to the Corinthians, the apostle is not enjoining upon them the practice of observing the Lord's Supper. The passage contains no command of the apostle's that effect: it was intended solely to warn explain their abuse of that practice, and to according to its origin and true purpose. which had given rise to it. The knowledge of these circumstances, appears, he had "remem- founded on the instruction the apostle's statement on the subject, substantially thus given to the narration of Luke. We are, therefore, to consider it as a fact resting on confirmed evidence, that when our Lord, at his last paschal supper, and his disciples to take and eat the bread which he had broken, he added, "*This do in remembrance of me*:" and, further, we learn from the apostle that, after Jesus had handed to them the cup to drink, he repeated a similar command—"This do ye, as oft as ye drink it, in remembrance of me."

Persons who have been long habituated to associate these expressions of our Lord with the rite of the Eucharist, as *they themselves observe it*, are naturally led to explain the former by the latter: and thus, with respect to the passages now quoted, they lose sight of those simple principles of interpretation, which they would, of course, apply to any other part of the sacred volume. I confess, I see no other way of accounting for the sentiment, still so prevalent among Christians, that when our Lord, after partaking with his disciples in their last paschal meal, said to them, "Do this in remembrance of me," he instituted a religious ceremony, which was thenceforward to form an essential part of worship; and which, in that point of view, was to be binding, in all ages, on the believers in Jesus. That the words of Christ, when tried by the test of common rules, and explained by the circumstances under which they were spoken, *do not appear, and cannot be proved, to have been fraught with so extensive a meaning*, will probably be allowed by the candid and considerate critic; and I would suggest that no such meaning can justly be applied to them, for two reasons.

That our Lord's words, in the first place, are not rightly interpreted as relating to a *typical ceremony in connexion with Christian worship*, there arises a strong presumption, on this general ground—that such an interpretation is directly at variance with the acknowledged fact, that the old Jewish system of types was then about to be abrogated by the death of Christ; and with our Saviour's own law, that the Father was now to be worshipped, not according to the shadowy ritual of the Jews and Samaritans, but in spirit and in truth.

Secondly, it is to be observed that the command of Jesus respecting the bread and wine was addressed only to twelve persons, and was of a nature simply *positive*. It is true that all the precepts of Jesus were addressed to those persons who were in his company at the time when they were uttered, and many of them probably to his apostles only; but there is an excellent reason why the bulk of them are to be received as of universal obligation—namely, that they are *moral* in their nature, and belong to that unchangeable law of God which, when revealed, demands the obedience of all men at all times. But a merely positive precept has no connexion with that unchangeable law, and does nothing more than enjoin, for some specific purpose, a practice *in itself* indifferent. Such a precept, therefore, appears to contain no sufficient *internal* evidence of its being binding on any persons, except those to whom it was actually addressed, and others who were placed under the same peculiar circumstances. I would suggest that a universal obligation, on the followers of any *moral* lawgiver, to obey a precept of the nature now described, cannot be rightly admitted, unless it be by such lawgiver expressly declared; and that its not

being expressly declared, affords an indication that no such universality was intended.

The present argument may be fitly illustrated by another example of a similar nature. On the very same affecting occasion, when Jesus directed his apostles to observe the practice now under consideration, he also enjoined them to *wash one another's feet*. We read in the Gospel of John that, after that last paschal supper, Jesus rose from the table, took a towel, girded himself, poured water into a basin, and "began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded." After thus evincing the lowliness of his mind, he said to his disciples, "Know ye what I have done unto you? Ye call me Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, *ye ought also to wash one another's feet; for I have given you an example, that ye should do as I have done to you.*" Here was an injunction conveyed to the apostles in words fully as explicit, and with accompaniments equally striking, as was the preceding command respecting the bread and wine. Yet, since that injunction was simply positive, relating to an act of no moral importance in itself, and one which was connected with the peculiar habits of the persons thus addressed—no one supposes that an obedience to such an injunction is necessary for Christians of every age and country. Undoubtedly, that mutual respect and benevolence, of which the washing of one another's feet was thus enjoined on some of his servants as an instance and a sign, is incumbent on all the followers of Jesus. Universally incumbent upon them, also, is that love and allegiance towards their Saviour, and that dependence upon his meritorious death, which the apostles were accustomed to express by their commemorative supper. But, in both cases, according to the view of Friends on the subject, the outward circumstance may be omitted, without any real infraction of the revealed will of God.

In confirmation of these general arguments, the reader's attention may now be called to a very striking fact; namely, that, in the gospel of Matthew, which was written by an eye-witness, and at an earlier date than that of Luke, and which contains a very exact description of our Lord's last supper with his disciples, of the breaking of the bread, of the handing of the cup, and of the comparison made by Jesus of the one with his body and of the other with his blood; the words upon which *alone* could have been founded the institution of this supposed Christian rite—"Do this in remembrance of me,"—*are omitted*. We are not to conclude from this omission that those words were not spoken. That they were spoken, on the contrary, is certain, on the authority of both Luke and Paul. But, since Matthew describes all the circumstances of the occasion, and gives the whole of our Lord's address, with the single exception of these words,

we can hardly suppose him to have understood that the precept of Jesus was of that *very leading* importance which is generally imagined; or, that our Lord then instituted a rite which was, in every age of the church, to form an essential part of Christian worship. Precisely the same observation applies to the Gospel of Mark, which is supposed to have been written under the immediate superintendence of the apostle Peter.

(To be continued.)

#### HOW TO GROW OLD GRACEFULLY.

Who grows old gracefully? Who can display a charm through the dim and sunken eye, the faded cheek, the thin grey hair, the shrinking, weakening frame, on which time strikes the hour more punctually than a minster bell?

Not the worldly-hearted, who grudge each year that cuts off a portion for enjoyment, and shortens the lease of life; who walk in thoughtlessness among seen things, and regard not things unseen and eternal. Not the covetous, whose satisfied to-morrow never arrives, and who have always something more to gain ere the account may close. Not the fashionable beauty, who trembles at decay, and blames the bad taste of modern styles that hint at unbecoming changes. Not the student, who has always schemes of discovery and attainments in view, for which even patriarchal age were insufficient. On these old age sits awkwardly, as if it were a burden suddenly alighted on their shoulders from some unknown region whither they had been accidentally betrayed. No, it is in nothing earthly to patent an invention that can remedy the trace of time, or supply a substitute for joys "that perish with the using."

But it is the high privilege of Christianity to proclaim the heavenly recipe whereby the hoary head may become a crown of glory, and to point to "the path of the just," which is as "the shining light, that shineth brighter and brighter unto the perfect day;" wherein old age glides serenely to the gates of "the celestial city," and "to live is Christ," while "to die is gain."

If temperance, industry, benevolence, benefit the health, and reap a present reward, how much more the tranquillising influence of peace with God, holding the passions in subjection, regulating the mental powers, and spreading the charm of contentment over the placid face, and the smile around the lip where "the law of kindness" dwells! Here is no melancholy caricature of life, aping what is gone, for the merry sport of more youthful folly; but here is the grace that dignifies what is, and commands the respect even of those who know not whence it springs.

The same God who watered the seed ere the blade had sprung to light, and whose care had cherished it to maturity, still gazes with infinite complacency on the shock of corn fully ripe; and while he permits it to linger on the stem, it

is only that more witnesses of its goodness may gather round, ere he reaps it in triumph for the garner of heaven.

He whose life has been an epistle of Christ, and whose ever-presiding motive has been the glory of God, and he alone, grows old gracefully, and hails time as a friend, who just touches only to remind him that "the night is far spent" and "the day is at hand."—*The Object of Life.*

#### WILLIAM WILBERFORCE.

Wilberforce is one of those men whom the world have agreed to respect, and whom Christians fondly love. And very properly; for, though there have existed as pure patriots as he, as finished statesmen as he, as commanding orators as he, few, if any, have combined these qualities in greater measure than himself, and presented so symmetrical and perfect a character. Hence all classes find something in him to admire, and there is attached to the name of Wilberforce a moral dignity and excellence with which few names can compare. The moment it is uttered, there arises before the mind an individual who, by the grace of God, fulfilled, it is admitted, the great end of his being, blessed his generation, and illustrated those virtues which adorn and exalt humanity. The biography of this distinguished man, by his sons, is well executed, and though traced by the hand of affection, bears no marks of fulsome adulation or extravagant eulogy. Of course but a brief sketch of his character can be given in the short space allotted to us.

William Wilberforce, only son of Robert Wilberforce and his wife Elizabeth, was born at Hull, in Yorkshire, of which place his grandfather had been twice mayor, on the 24th of August, 1759. He lost his father when he was quite young, from whom he inherited a large estate, which became still larger from a bequest left him by a paternal uncle. He was of small stature, his figure delicate, and his constitution frail; but these physical disadvantages were overbalanced by an affectionate disposition, and superior intellectual endowments. His first studies were pursued at the grammar school of Hull, from which place he was transferred to a private school at Wimbleton, kept by a Scotchman of the name of Chalmers, who appears to have been distinguished rather for a red unshaven beard, than for any of the qualifications of a teacher. While here, though he learned but little, he was under the influence of a pious aunt, who treated him as a son, and whose good instruction and example made upon him a favorable impression. She was a warm admirer of Whitfield, "heard him gladly," and while endeavoring herself to imbibe the spirit of that holy man, endeavored likewise to infuse it into the breast of her nephew. His stay here, however, was too short to secure any permanent moral results; and his

next location, at Pocklington, while it was somewhat more favorable to the cultivation of his mind, was most unfavorable as regarded his religious impressions. Indeed, no pains was spared by his mother and kindred to obliterate all sentiments of piety from his soul. To this end the theatre, balls, dining parties and card parties were resorted to, and, as is usual when such efforts are diligently made, with too much effect. He, temporarily at least, lost his views of divine things, and ceased to feel their power. He became the companion of those who passed their time in scenes of gaiety and amusement, and his sprightly qualities and rare powers of entertainment—for he was a joker, singer, and mimic—made him quite a favorite with them. In 1774, at the age of seventeen, he was sent to St. John's College, Cambridge, where also he was beset with temptations to idleness and prodigality. He was often told, not only by his fellow students but others, that "it was beneath a young man of his genius and fortune to apply himself to study;" and he too far yielded to their pernicious counsel. His neglect of studiousness at this interesting and important period of his life, was ever afterwards the occasion to him of deep regret. He confessed that he had lost what he could not recover. He excelled, however, in the languages, and during his college course made the acquaintance of Clarendon and Pitt, whose good opinions he secured, and which he continued for years, notwithstanding the vicissitudes of politics, to retain. He graduated with the intention of entering upon public life; and in 1780, through the favor of his family friends in Hull, and an expenditure of between £8,000 and £9,000, was elected member of Parliament. During this parliament he did little in the matter of politics, and yet was more attentive to his duties than under the circumstances might perhaps have been expected. In 1784 he was chosen for the county of York, which triumphant event—for, considering the eminence of his opponent, and the influences arrayed against him, it was a triumph most honorable and gratifying—closed his twenty-fifth year. His address to the populace from the hustings was exceedingly happy and effective, giving token of his future power. Boswell, describing his frail form and eloquence, says, "I saw what seemed a mere shrimp mount upon the table, but as I listened, he grew and grew, until the shrimp became a whale." His speech was received with the loudest acclamations of applause, and spoken of as a very superior effort.

Up to this period we have seen Wilberforce only as a gay, ambitious young man of brilliant talents and ample pecuniary resources, borne on the tide of popular favor into a civil and commanding position. We are now to look at him as the subject of a spiritual, radical change, which revolutionized the person, and gave a new complexion to his whole future career.

Soon after taking his place in the House of Commons as member for the county of York, he proposed to one of his friends, W. Burgh, to take a tour with him upon the continent: and Burgh declining, he extended the invitation to Isaac Milner, late Dean of Carlisle. He accepting it, they set out together, accompanied by his mother, sister, and two female relations, and crossing France to Lyons embarked upon the Rhine. Though Milner was not at that period as spiritually minded and exemplary as he was subsequently, or as a minister preaching Jesus Christ and him crucified should have been, yet he was not one of those, (too many of whom are found in the established church,) who subscribe and teach articles they do not believe, and falsify the professions made at their ordination by the whole tenor of their after behaviour. Milner believed the Bible, cordially espoused the system of truth there revealed, and though not particularly devoted, was so far under the influence of religious principle as gently to reprove Wilberforce whenever he uttered any sentiment hostile to piety. The natural consequence was, that Milner and his lively companion were drawn into frequent discussions touching the reality and claims of genuine religion. These discussions revived those impressions years before made upon his young mind by his pious aunt, which were further deepened by a little volume ("Dodridge's Rise and Progress of Religion") which one of their fellow travellers had with them. The effect was seriousness, an inquiring state of mind, and a resolution to attend to the imperishable interests of his soul. During the remainder of the tour, which he and Milner took alone, they read the New Testament together, fervently sought the illumination of the Holy One, and when they parted, the truth of God had found such lodgment in his heart, as to make him quite a different being from what he was before. He took an early opportunity to converse with the John Newton and John Thornton, Esq., on the subject of his spiritual state, whose advice and prayers were very valuable to him, establishing him in the faith, and fortifying him against those seductions from duty to which, from his former irreligious associates and high station, he was peculiarly exposed. Daily exercising repentance towards God and faith in the Lord Jesus Christ, his mind at length was brought into a calm, tranquil, and happy state. The Bible was precious to him, and the throne of grace, and the Sabbath, and Christian conversation; and the moral energy and excellence of his new principles pervaded all his conduct. Of this epoch we have his own account.

"I began," he says, "to be impressed with a sense of the weighty truths which were more or less the continual subjects of our conversation. I began to think what folly it was, nay, what madness, to continue month after month, nay day after day, in a state in which a sudden call out

of the world, which I was conscious might happen at any moment, would consign me to never-ending misery; while at the same time I was firmly convinced, from assenting to the great truths taught us in the New Testament, that the offers of the Gospel were universal and free; in short, that happiness, eternal happiness, was at my option.

"As soon as I reflected seriously upon these subjects, the deep guilt and black ingratitude of my past life forced itself upon me in the strongest colors. I condemned myself for having wasted my precious time, and opportunities and talents; and for several months I continued to feel the deepest convictions of my own sinfulness, rendered only the more intense by the unspeakable mercies of our God and Saviour declared to us in the offers and promises of the Gospel. These, however, by degrees produced in me something of a settled peace of conscience. I devoted myself, for whatever might be the term of my future life, to the service of my God and Saviour, and with many infirmities and deficiencies, through His help I continue until this day."

His mother learning of this singular change in his views and feelings, to which she was experimentally an utter stranger, was extremely anxious respecting him, and mourned that he should be so carried away by fanaticism. But when she saw him, and saw how gracefully religion sat upon him, how the beauties of holiness were engrafted upon his former virtues, rendering him still more lovely, she was forced to confess the folly of her solicitude, and to wish that she too might possess what appeared so charming and blessed in her son. "If this," said one of her friends, with whom she had conversed about her son previous to seeing him, and who had sympathized with her in her fears—"if this is madness, I hope William may bite us all." Who, we may remark, in this account of Wilberforce's conversion, can fail to see the work of the Almighty's hand! Who but He arranged all these various circumstances, suggested that tour, prompted Burgh to decline an invitation to go and Milner to accept of it, started that debate, put a copy of Doddridge here, and a copy of the Greek Testament there; and then so set home the truth, that a change was wrought so deep and thorough, that this gay young man withdraws from all the clubs of which he is a member, withdraws from all places of dissipation, and seeks the society of those who love God, sedulously endeavors to keep religious thoughts and impressions in his mind, and becomes, from a vain, ambitious worldling, an humble and spiritual follower of the meek and lowly Jesus, and so continues for half a century? Nothing, verily, but the renewing grace of God could do this. No other cause was adequate to the effect.

—"The change of man  
From fool to wise, from earthly to divine,  
Is work for him who made him."

It was with a different temper and sentiments that Wilberforce took his seat in Parliament in the spring of 1786. New emotions kindled in his bosom; he applied himself closely to study; his intellect was girded with renovated strength, and all the affections of his soul burst forth into the beautiful and fertilizing channels of benevolence.

(To be concluded.)

#### THE POWER OF MONOSYLLABLES.

To one whose attention has not been drawn especially to the subject, it will be surprising to call to mind how many of the most sublime and comprehensive passages in the English language consist wholly or chiefly of monosyllables. Of the sixty words comprising the Lord's Prayer, forty-eight are of one syllable. Of the seventeen words comprising the Golden Rule, fifteen are of one syllable. The most impressive idea of the creative power of Jehovah is expressed entirely in monosyllables. "And God said 'Let there be light,' and there was light." One of the most encouraging promises of Scripture is expressed in fifteen words, all but one of which are monosyllables. "I love them that love me, and those that seek me early shall find me."

Of twenty-six words in the following verse, all but two are monosyllables:

My God who makes the sun to know  
His proper hour to rise,  
And to give light to all below,  
Doth send him round the skies.

Few sentences in poetry or prose, whatever their length, contain so much doctrinal instruction, afford so much precious consolation, or inspire so much exulting hope as the following, in which all the words but one are monosyllables:

Jesus, my God, I know his name,  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost.

*S. S. Journal.*

#### MINGLING WITH CHILDREN.

Persons advanced, or advancing in life, and particularly those whose occupations involve them in the exciting pursuit of power or riches, are apt to look down upon youth as an unprofitable time,—as a mere preliminary to real life, to be despatched with all convenient speed, and then to be forgotten. They are not aware how much they have need to learn from it, and to sympathize with it. It is very good for all to dwell much in the presence of the young. The greatest and best of men have loved to do so. The strange and unanswerable questions which children are continually asking, inadequate utterances of unutterable thoughts, convict the proudest intellect of its ignorance. Their trustful and affectionate confidence in others, rebukes the suspicious caution of experienced manhood. The

unstudied grace of every "breeze-like motion," the gladness of the "self-born carol," their free and full enjoyment of everything beautiful and glorious around them,—these, and such like traits, are angelic rather than human; they speak of innocence, and happiness, and love; they say to anxious hearts, "Take no thought for the morrow,"—"Be not troubled about many things." Nor is boyhood an ineloquent teacher. Its generous ardor, its dauntless activity, its chivalrous sense of honor, its fond attachments, its hopefulness, and truthfulness, its clear bright eye, fair cheek, light and joyous frame,—how strangely unlike is all this to the wrinkled brow and heavy tread, the callousness and deliberate selfishness by which it is too often succeeded. Much, very much is to be learned from the young.

It is to be regretted, that the recollections of childhood and youth in most persons so soon grow dim and perish,—obliterated from the heart by the noisy waves of active life,—that men can so seldom trace their way back to a very early time. In one sense, indeed, childhood is never forgotten. Love or ambition may usurp for a time tyrannic sway over the heart, and seem to blot out all the time before; but, except in the wretched criminal, whose keenest pang of remorse is to compare himself with what he was once, the thought of the home of other days never fails to act like magic on the heart, the faces and haunts familiar to the child remain enshrined in the memory of the man, and command forever an affectionate reverence. Those

—Happy days, that were as long  
As twenty days are now,

with each morrow, as it then seemed, severed from yesterday by a solid barrier, as it were, in the intervening night; those scenes where no thought of change or decay ever intruded, but which, as well as the actors in them, were unconsciously regarded as destined to abide for ever,—how shall their memory be lost except by a violent and unnatural renunciation of the former self?—*Sunday School Journal.*

#### A GARDEN NOVELTY.

The Egyptian pea is an instance of vegetable resurrection, or at least resuscitation. It is a fragment of the old life of Egypt—a true type of the luxuriant fertility of the classic country of the Nile, and unquestionably the most truly historical of any esculent we possess. The circumstances that led to the discovery of this companion of mummies and inhabitants of pyramids, are in themselves as interesting as the plant itself is distinct from every known member of its useful family. During the explorations of Egypt by Sir Gardiner Wilkinson, a vase was found in a mummy pit, the age of which was computed at about three thousand years. This vase, hermetically sealed, was presented to the British Muse-

um; Mr. Pettigrew, the librarian to the late Duke of Sussex, proceeded to open the vase to ascertain its contents, and in so doing unfortunately broke it to pieces. The interior contained a mass of dust, and a few grains of wheat and vetches, and on examining further a few peas were found, entirely shrivelled, of a resin yellow color, and as hard as stone. It was known that mummy wheat had been resuscitated after an interment of five thousand years; and it was determined that the first peas ever found in a mummy vase should be subjected to the experiment of revival. Mr. Pettigrew accordingly distributed amongst his learned friends these desiccated peas, reserving three for himself as mere curiosities. Those who tried to grow the peas failed, and no more was thought about them till the remaining three were given to Mr. Grimstone of Highgate. Mr. Grimstone tried his hand at them, subjected them to heat and moisture, and after thirty days one miserable plant appeared above ground. By patient care and ingenious culture this plant was brought to produce nineteen pods, which were ripened and planted the next year; and this was the foundation of the stock which is just beginning to be known as the Egyptian pea. Botanists were as much delighted as antiquarians at the success of the experiment; for it gave them a new variety of the greatest value and most distinct character. Its blossom is unlike every other pea; it more nearly resembles a bell than the wings of a butterfly, and is veined with green lines on a white ground. The blossoms break at every joint in clusters of two, four, and eight, and are succeeded by pods that protrude crookedly through them, each pod containing from five to ten peas, which, when cooked, are deliciously flavored, and melt in the mouth like marrow; in fact, there is no pea to equal it; so that dusty Egypt has conferred upon us, through these few shrivelled seeds, a palatial benediction.—*National Magazine.*

#### THE BAPTIST AND THE KING.

"Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly."—MARK VI. 20.

We may learn two great lessons from this account of Herod and John the Baptist.

1. We see how a decided consistent Christian will be always respected, even by worldly men. The character of the just, holy, courageous John, had made no small impression even on the ungodly Herod, whose sin he had so boldly reproved. Herod feared, and it would appear almost loved him; for when persuaded to order his death, we are told that he was "exceeding sorry." And so it will be still. A consistent follower of Christ will be respected, even by those who ridicule or persecute him. Some will even love *the man*, though they may hate the doctrine he teaches, and the testimony he bears against their sins.

2. We see how far it is possible to go *towards* the way of life, without really entering it. Herod heard John gladly, and did many things in obedience to his exhortations. But he would not do the one thing—he would not give up his favorite sin, and he died an unpardoned sinner. And it is very possible now to like good people, to like good sermons, to do many right things, and yet sin is loved in the heart, and the soul has never come to Christ for salvation. Let us examine ourselves, and see if *we* are not in this dangerous state.

Oft did I with the assembly join,  
And near thine altar drew :  
A form of godliness was mine ;  
The power I never knew.

To please thee thus, at length I see,  
Vainly I hoped and strove ;  
For what are outward things to thee,  
Unless they spring from love.

## FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 12, 1857.

THE "LORD'S SUPPER."—In making some remarks, a few weeks since, introductory to the insertion of E. Lewis's "Essay on Baptism," we proposed to furnish at a future period, brief statements of the views entertained by our Religious Society respecting the "Lord's Supper" and the Christian Ministry. We, accordingly, commence in this number, some extracts from the observations of J. J. Gurney on the former subject. It is satisfactory to learn that the republication of the Essay on Baptism has been peculiarly acceptable and strengthening in some quarters; and we may hope that a further dissemination of Friends' views on the "disuse of all typical rites in the worship of God," and the necessity of partaking spiritually of the bread and wine of the kingdom, may be useful.

Referring to what is called "administering the sacraments," the author of "Priesthood and Clergy unknown to Christianity," says:—

"The term is wholly unknown in scripture. There are no "sacraments" in the New Testament: it is only from the papal school that we hear of them. The churches of Rome and England talk much of "the sacraments;" and the dissenters, copying those churches, or rather retaining the practices which they received originally from Rome through the church of England, enlarge on the mysterious theme; but the Christian who is guided by the Scriptures need not trouble himself about any theological language which he cannot find in them. As for baptism, which they call one of the sacraments, there is

no scripture proof that it was performed by any "minister," taking the word even in the wide sense of *diakonos*—the baptism of the converts in the house of Cornelius was not performed by any "minister," for as far as we are informed, the only "minister" present was Peter, and "he commanded them to be baptized," (Acts x. 48;) that is, he did not baptize them himself; and though doubtless the traditional school would assure us that "the certain brethren from Joppa" who accompanied Peter, (verse 23,) were clergymen, and "administered the sacrament of baptism" on that occasion, yet no such statement appears in Scripture. Neither is there any evidence that the presence of a minister, or an elder, or a bishop, was considered indispensable in those meetings of the saints when on the first day of the week they assembled to break bread. Paul gives many directions to the Corinthians concerning those meetings; but he never once names or even alludes to any elder, bishop, or ordained minister, as likely to be present on those occasions. If there were elders in the church of Corinth, they would of course break bread with the rest, but so little did Paul know about "ordained ministers administering the sacrament" that he neither names the minister nor the sacrament; and how this omission can be accounted for, if in those days there were either "ordained ministers" or sacraments, we see not.

The ecclesiastical phraseology of "administering the sacrament of the Lord's supper" is in vain sought for in the New Testament: the Lord's Supper is thus described there, "On the first day of the week the disciples met together to break bread." (Acts xx. 7.) And this simple statement, made if possible still more simple by Paul's allusions to the mode of meeting in the Corinthian church, (see 1 Cor. xi. 20-34,) ought to be sufficient to dissipate all our visions about ceremonies and clergymen in the observance of the Lord's Supper. The truth is this: on the first day of the week the brethren met together to break bread; and if in those meetings ministers, that is *diakoni*, were present, or if elders were of the number, they would take the bread and the wine amongst the rest, but the sacrament and the clergymen had not then been invented. In the second century of church-history, they begin to make their appearance."

MARRIED, on the 26th ult., at Bethel, near Dublin, Wayne Co., Ind., DR. ZACCHEUS TEST, of Richmond, Ind., to LIZZIE M., daughter of Enos G. and Elvira Pray, of the former place.

On the 26th of 8th month, at Newhope Meeting of Friends, Greene Co., Tennessee, MAHLON H. LEWIS, son of Henry Lewis, deceased, to RHODA BEALS, daughter of Daniel and Ann Beals, all members of New Hope Monthly Meeting.

At Elm Grove, the 27th of 8th mo., BENJAMIN D. PICKETT, of Howard Co., Ind., to MARTHA LARRANCE, of Spiceland Monthly Meeting, Henry Co., Ind.

DIED, At the residence of his father, near West Elkton, Preble co., Ohio, on the 16th of 7th mo. last, ISAAC C., son of Elisha & Elizabeth Stubbs, in the 21st year of his age, a member of Elk Monthly Meeting of Friends.

His relatives and acquaintance deeply feel the loss of this dear young friend, but they sorrow not as those who have no hope.

—, Near New Vienna, Ohio, on the 6th of 7th mo. last, MICHAEL NORDYKE, in the 87th year of his age, a member of Clear Creek Monthly Meeting.

He bore his affliction, which was of short duration, with Christian resignation, and from a few expressions dropped by him, his bereft relations and friends have the consoling belief that he is gathered as a shock of corn in its season. This dear friend's labors had not been much in a public way, but his exemplary life in the attendance of religious meetings and other Christian duties appears to call forth the language, "May my latter end be like his."

—, On the 23d of 7th mo. last, in Chowan Co., N. C., in his 62d year, FRANCIS WINSLOW, an esteemed member of Piney Woods Monthly Meeting of Friends.

For very nearly nine years previous to his death, he had been wholly unable to walk, in consequence of the contraction and distortion of his limbs from rheumatism. During this long confinement, and the intense and unutterable pain which was frequently his portion, he was preserved in most remarkable patience, often crying out, "Lord, not my will, but thine be done." Although he often prayed that death might be permitted to terminate his sufferings, yet he was never heard to murmur at his affliction, nor to express a regret that his lot was such as it was. Truly the silent yet powerful preaching of such "an example of suffering, affliction and of patience," should not be lost upon his family, his friends and his acquaintance. He was visited by many Friends travelling in the work of the ministry, much to their satisfaction, as well as to his own. Not long previous to his death he was permitted to receive a full assurance that He who had been with him in six troubles, would not forsake him in the seventh; and during the last few days of his earthly existence, he uttered several expressions which indicated the serenity of his mind and his abiding faith in that mercy which was about to permit him to exchange the tribulations of earth for the joyous service and the endless rest of Heaven.

—, On the 26th of 7th mo. last, at Athens, Maine, BENJAMIN MAGOON, aged 68 years and 11 months, an esteemed and worthy member of Sidney Monthly Meeting. Having by conviction become united in religious fellowship with the Society of Friends, he was received a member of that meeting in 1833, since which he has adorned his profession with an exemplary life in conversation and conduct. This dear friend's illness was a protracted one, attended with considerable suffering, which he bore with Christian patience and meekness, giving evidence by sweet expressions which often fell from his lips, that his hope and trust were anchored in Christ his Redeemer.

He was favored to retain his memory and intellect to the end of his life, and his last words relative to the state of his mind and departure were, (as he smilingly turned to a near relative,) "I feel that all my sins are forgiven," then presently added, "Lord Jesus, receive my spirit." Thus he passed quietly away, like one falling into a peaceful slumber, closing his eyes himself, leaving a consoling belief that his purified spirit has entered into eternal rest.

—, On the 8th of 2d mo. last, in the 54th year of his age, WM. NEWBY, a member of Driftwood Monthly Meeting, Indiana. It can be truly said that he endeavored to set his house in order for the solemn change.

DIED, In Greene Co., Tennessee, on the 6th of 7th month last, aged about 66 years, ELIZABETH JOHNSON, widow of William Johnson, a member of New Hope Monthly Meeting of Friends. Her end appeared to be peace.

#### WANTED,

By a Friend, a house and a few acres of land near a Friends' Meeting House and School House, somewhere south of the north line of Pennsylvania. Address

HOPE NEWBOLD,

Care of J. DENNIS, Jr., Washington, D. C.

#### FOSSIL PLANTS.

The oak, the birch, the hazel, the Scotch fir, all lived, I repeat, in what is now Britain, ere the last great depression of the land. The gigantic northern elephant and rhinoceros, extinct for untold ages, forced their way through their tangled branches; and the British tiger and hyæna harbored in their thickets. Cuvier framed an argument for the fixity of species on the fact that the birds and beasts embalmed in the catacombs were identical in every respect with the animals of the same kinds that live now. But what, it has been asked, was a brief period of three thousand years, compared with the geologic ages? or how could any such argument be founded on a basis so little extended? It is, however, to no such narrow basis we can refer in the case of these woods. All human history is comprised in the nearer corner of the immense period which they measure out; and yet, from their first appearance in creation till now they have not altered a single fibre. And such, on this point, is the invariable testimony of Paleontologic science,—testimony so invariable, that no great Paleontologist was ever yet an asserter of the development hypothesis. With the existing trees of our indigenous wood it is probable that even in these early times a considerable portion of the herbs of our recent flora would have been associated, though their remains, less fitted for preservation, have failed to leave distinct trace behind them. We at least know generally, that with each succeeding period there appeared a more extensively useful and various vegetation than that which had gone before. I have already referred to the sombre, unproductive character of the earliest terrestrial flora with which we are acquainted. It was a flora unfitted, apparently, for the support of either graminivorous bird or herbivorous quadruped. The singularly profuse vegetation of the Coal Measures was, with all its wild luxuriance, of a similar cast. So far as appears, neither flock nor herd could have lived on its greenest and richest plains; nor does even the flora of the Oolite seem to have been in the least suited for the purposes of the shepherd or herdsman. Not until we enter on the Tertiary periods do we find floras amid which man might have profitably labored as a dresser of gardens, a tiller of fields, or a keeper of flocks and herds. Nay, there are whole orders and

families of plants of the very first importance to man which do not appear until late in even the Tertiary ages. Some degree of doubt must always attach to merely negative evidence; but Agassiz, a geologist whose statements must be received with respect by every student of the science, finds reason to conclude that the order of the Rosaceæ,—an order more important to the gardener than almost any other, and to which the apple, the pear, the quince, the cherry, the plum, the peach, the apricot, the nectarine, the almond, the raspberry, the strawberry, and the various brambleberries belong, together with all the roses and the potentillas,—was introduced only a short time previous to the appearance of man. And the true grasses,—a still more important order, which, as the corn bearing plants of the agriculturist, feed at the present time at least two-thirds of the human species, and in their humbler varieties form the staple food of the *grazing* animals.—scarcely appear in the fossil state at all. They are peculiarly plants of the human period.

Let me instance one other family of which the fossil botanist has not yet succeeded in finding any trace in even the Tertiary deposits, and which appears to have been especially created for the gratification of human sense. Unlike the Rosaceæ, it exhibits no rich blow of color, or tempting show of luscious fruit:—it does not appeal very directly to either the sense of taste or sight; but it is richly odoriferous; and, though deemed somewhat out of place in the garden for the last century and more, it enters largely into the composition of some of our most fashionable perfumes. I refer to the *Labiata* family,—a family to which the lavenders, the mints, the thymes, and the hyssops belong, with basil, rosemary, and marjorum,—all plants of “gray renown,” as Shenstone happily remarks in his description of the herbal of his “Schoolmistress.”

“Herbs too she knew, and well of each could speak,  
That in her garden sipped the silvery dew,  
Where no vain flower disclosed a gaudy streak,  
But herbs for use and physic not a few,  
Of gray renown within those borders grew.  
The tufted basil, pun-provoking thyme,  
And fragrant balm, and sage of sober hue.

\* \* \* \* \*

“And marjorum sweet in shepherd’s pose found,  
And lavender whose spikes of azure bloom  
Shall be crewlike in arid bundles bound,  
To lurk amid her labors of the loom,  
And crown her kerchiefs clean with meikle rare perfume.

“And here trim rosemary, that whilom crowned  
The daintiest garden of the proudest peer,  
Ere, driven from its envied site, it found  
A sacred shelter for its branches here,  
Where, edged with gold, its glittering skirts appear,  
With horehound gray, and mint of softer green.”

All the plants here enumerated belong to the labiate family; which, though unfashionable even in Shenstone’s days, have still their products favor-

ably received in the very best society. The rosemary, whose banishment from the gardens of the great he specially records, enters largely into the composition of eau de Cologne. Of the lavenders, one species (*Lavendula vera*) yields the well known lavender oil, and another (*L. latifolia*) the spike oil. The peppermint (*Mentha viridis*) furnishes the essence so popular under that name among our confectioners; and one of the most valued perfumes of the East, (next to the famous *Attar*, a product of the Rosaceæ,) is the oil of the *Patchouly* plant, another of the labiates. Let me indulge, ere quitting this part of the subject, in a single remark. There have been classes of religionists, not wholly absent from our own country, and known on the Continent, who have deemed it a merit to deny themselves every pleasure of sense, however innocent and delicate. The excellent but mistaken Pascal refused to look upon a lovely landscape; and the Port Royalist nuns remarked, somewhat simply for their side of the argument, that they seemed as if warring with Providence, seeing that the favors which he was abundantly showering upon them, they, in the stern law of their lives, were continually rejecting. But it is better, surely, to be on the side of Providence against Pascal and the nuns, than on the side of Pascal and the nuns against Providence. The great Creator, who has provided so wisely and abundantly for all his creatures, knows what is best for us infinitely better than we do ourselves; and there is neither sense nor merit, surely, in churlishly refusing to partake of that ample entertainment, sprinkled with delicate perfumes, garnished with roses, and crowned with the most delicious fruit, which we now know was not only specially prepared for us, but also got ready, as nearly as we can judge, for the appointed hour of our appearance at the feast. This we also know, that when the Divine Man came into the world,—unlike the Port Royalist, he did not refuse the temperate use of any of these luxuries, not even of that “ointment of spikenard, very precious,” (a product of the labiate family), with which Mary anointed his feet.—*Testimony of the Rocks.*

#### THE POWER OF PREJUDICE.

A clergyman in the vicinity of Auburn, N. Y., was lately suspected by his clerical brethren of preaching heresy. The Presbytery came together to investigate his case. The suspected brother asked that he might have the privilege of setting forth his views in a sermon, which was granted. The sermon was preached, and thereupon every member of the Presbytery proceeded to pronounce it heretical, and much of it absurd. After a whole day had been spent in condemning him and his sermon, the poor man arose, and remarking that he saw they had come determined to find him guilty, said, “I have a disclosure to make

which will be most painful to you. That sermon which I read to you was *Dr. Chalmers' thirty-second lecture on Romans!*" The Presbytery immediately adjourned *sine die*.—*Springfield Republican*.

*The Mountain Formation of North America—  
The Great Table-Lands—Geographical Features.*

INDEPENDENCE, May 22, 1857.

To the Editor of the New York Daily Times :

I have, in a former note, given you a sketch of one of the cardinal subdivisions of our continent and country, the GREAT PLAINS. I now proceed to sketch what is beyond them, and fills the space out to the Pacific sea. This is the immense MOUNTAIN FORMATION OF NORTH AMERICA.

I approach the attempt to classify and set down this region with a degree of trepidation which I find it difficult to master. During the years of war and exploration which I have passed among them, every hour has kept alive the awe inspired by the immensity of the space they occupy, the grandeur of their bulk and altitude, and the sublime order and symmetry which pervade them as a system and in the details. Moreover, no one, not even Humboldt, has ever attempted to reduce them to a classic system, or assented to what I have done in the Hydrographic map of 1845, which you have seen and studied. These indelibly-graved impressions perpetually recur whenever my memory reverts to that time, and warns me to speak of countries so novel to a public little curious and uninformed, only after condensing their portrait with the maturest meditation and with nicely-guarded caution.

The mountain formation of North America is that distinct subdivision of its area which occupies the whole space from the Great Plains to the Pacific Sea and covers two-sevenths of the continent. In its area, bulk, number and variety of the mountain masses, it equals the aggregated mountains of all the other continents. It has peculiar characteristics which render it more interesting than them all. Travelling transversely across from east to west along the thirty-ninth degree, the breadth is *sixteen* hundred miles; the length, continuous from Tehuantepec to the Arctic Sea, is *four thousand five hundred* miles; the direction is regular from south-southeast to north-north-west. From east to west the traveller enters and crosses five physical divisions, as distinct in order and succession as are the prismatic streaks of the rainbow to the eye. These are: 1st, The Black Hills, or Eastern Piedmont; 2d, The Cordillera of the Sierra Madre (Rocky Mountain); 3d, The Plateau of the Table Lands, with its mountain chains; 4th, The Cordillera of the Snowy Andes, (the Sierra Nevada); 5th, The Maritime Piedmont, of the Pacific Shore. These divisions are parallel to one another like the streaks of the rainbow, and, like them, run

throughout from end to end of the *mountain formation*, in which they are blended together in one embodied mass.

Beyond the central line of the *Great Plains*, the undulations of the surface begin to swell up, until they become elevated into secondary mountains, with timber, and crowned with rocky escarpments. These are the *Black Hills*. They are the outliers of the Sierra Madre, are in the Basin of the Mississippi, and masking the mountain crest, break and graduate its descent. They are three hundred miles in breadth, are perforated across by all the great rivers, and are washed away and tortured into fragments by their channels. They have rocks of porphyritic granite and sandstone, but are for the most part formed of the sulphate of lime, as gypsum or plaster of Paris. Some of them are paved with petrifications, and others, being composed of light mould, form the suspended matter of the rivers which goes down to make the alluvial bottoms and delta of the Mississippi Basin. They have but little snow or rain, a scattered growth of dwarfed timber, and a picturesque and fantastic scenery. They are an important part of the pastoral region, are clothed in perennial grass, and abound in aboriginal cattle. Perpetual sunshine, fertility, perfect health, pure water, ever varying scenery, and abundant animal life, will, in time, attract and fix here the densest population.

Over the Black Hills rises the *Cordillera of the Sierra Madre*. This supreme Cordillera may be defined as the backbone of the world; it is the "*divostia aquarum*" of the American continent. From the snows of its immense crest and flanks descend the rivers that irrigate both faces of the continent out to all the oceans. From it also branch off all the other mountain chains. Where the irrigation from the snows is sufficient, immense forests exist; elsewhere the mountains are naked. The core or basis of the Sierra Madre is red porphyritic granite, from the immense naked masses of which comes the popular sobriquet of "*Rocky Mountains*." This is the gold-producing quartz. The Sierra Madre has precipitous mural flanks which protrude outward as promontories or recede to encase the course of rivers and valleys. It has peaks, conical in shape and culminating by a sharp apex. To those who view it in the horizon from below, this is its general appearance; but to those who ascend its ragged front and surmount its highest crest, this is found to be a *Mesa* or indefinite table land as level as a water surface. This Sierra Madre has its own characteristics, which are all of the grandest order. I am unable to illustrate it by comparison, because it stands supreme and alone, the standard to which all other mountain masses must be submitted. It is of the original mass of the globe, and has neither lava, nor craters, nor active volcanoes, nor traces of the igneous force within. It is *par excellence*

primeval. Scooped out of its main mass are valleys of great size and beauty, which have received from the trappers the name of *Parks*. These occur at regular intervals, alternately upon either flank, and mark the sources of the great rivers. Those which I have seen are the Plain of the South Pass, surrounding the sources of the Rio Verde; the North Park upon the northern Platte or Nebraska River; the Middle Park upon the Rio Grande of the west; the South Park upon the Southern Platte; the Plain of St. Louis upon the Rio del Norte. These remarkable valleys are all secluded within the main dorsal mass of the Cordillera, and are of great size, fertility and beauty. They resemble those reservoirs of the Alpine torrents of Switzerland, Geneva and Constance, out of which issue the rivers Rhone and Rhine, and the Valley of Cashmere, through which the Indus flows, though they contain no lakes. They are the paradise of the aboriginal herds, with which they swarm at all seasons, and are the favorite retreats of the Indians. To define the exact width of the primary Cordillera, and mark the line where it fades into the Black Hills upon the East, and into the plateau of the Table Lands upon the West, is not easy; but it varies from one hundred to two hundred and fifty miles, according as it expands into salient promontories, or recedes to give passage to the rivers.

We next descend on to the third division, which is the *Plateau of the Table Lands*. This expands onward to the Cordillera of the Snowy Andes. I speak again with great diffidence, but of all the departments into which science has arranged the physical geography of the Globe, this appears to me the most interesting, the most crowded with various and attractive features, and the most certainly destined eventually to contain the most enlightened and powerful empire of the world. At present it is no more known or comprehended *as it is* by the American people than was America itself by the poet Homer, and is to them as much a myth as the continent of Atlanta. Nevertheless it is of such great area as to contain within itself three rivers which rank with the Ganges and Danube in size, and five great ranges of primary mountains. You will see it exactly defined upon the Hydrographic map of 1845, as the immense longitudinal region enclosed within the Cordilleras, and extending from Tehuantepec to the Northern Sea. It would exhaust a large volume to recite in detail the interesting features of this region, all worthy to be known.

The *Plateau of the Table Lands* is a succession of *intra-montane* basins, seven in number, and ranging successively from south to north. The solid mass of the Andes debouches out of the Isthmus of Tehuantepec, and forks immediately into the two Cordilleras. Advancing along the Western Cordillera into the State of Jalisco, a mountain chain issues from its inner flank, and

traversing the table lands plunges into the Sierra Madre, in the State of San Luis Potosi. This cuts off to the south the "Basin of the City of Mexico," which is the *first*, the smallest and most southern of the mountain basins. Further north, a second mountain chain crosses from Durango to Coahuila, and cuts off the "Basin of the Balsón di Mapimi." This is the *second* mountain basin. The Cordilleras which flank these two and fence them from the sea, have so great an altitude that the ocean vapors never surmount their crests, nor do any clouds pass outward over them. These basins, therefore, have no outward drainage, nor any rivers running to the sea. Stagnant lakes alternately receive the drainage from their surrounding mountains, and yield it to them again by evaporation. This last chain is known as the "Mountain of the Rio Florida;" the former as the "Mountain of Queretaro."

Pursuing still the Western Cordillera through the State of Sinaloa, a third mountain chain, dividing off, traverses the Table Lands due north and plunges into the Sierra Madre between the plain of St. Louis and the Middle Park. This is an immense and remarkable mountain, is thirteen hundred miles in length, and divides asunder the waters of the Del Norte and Colorado. It is the famous *Sierra Mimbres*. The area thus cut off between it and the Mountain of the Rio Florida is drained by the rivers Del Norte, Pecos and Conchos, which, uniting at the base of the Sierra Madre, perforate it by a *canon*, and escaping into the external maritime region, form the Rio Grande of Texas. This is the only water course which perforates the Sierra Madre between Cape Horn and the Arctic sea. It is here that a profound and distressing error pervades all the existing charts and delineations of our continental geography. These, omitting the great Sierra Madre for six or seven hundred miles of its length, and assigning its name to the Sierra Mimbres, locate the Rio del Norte and its vast basin with the system of Atlantic rivers. Yet the Sierra Mimbres abounds in pedigrals of lava, craters and volcanic phenomena, and the geological altitude, configuration and a thousand palpable characteristic features of the basin of the Del Norte locate them upon the Plateau of the Table Lands. This blunder of transposition is as foolish as to construct a map of Europe and forget the Alps, or to draw for the people a pine tree growing erect in the middle of the ocean, whilst dolphins graze upon a mountain slope! The vast basin of the Del Norte is then the *third* in order of the mountain basins of the Plateau.

(To be continued.)

It is a sad reflection, that many men hardly have any religion at all, and most men have none of their own; for that which is the religion of their education, and not of their judgment, is the religion of another, and not theirs.—*Penn.*

## LADY FRANKLIN'S ARCTIC EXPÉDITION.

This Expedition, consisting of the *Fox*, screw-steamer yacht, sailed from Aberdeen at 7 A. M., on the 1st of July, under the most favorable auspices. She is commanded by Capt. M'Clintock, R. N. His officers are Lieut. Hobson, R. N., a son of the well known Capt. Hobson, R. N., late Governor of New Zealand. Lieut. Hobson is highly experienced in Arctic service, having done duty for seven years in the *Plover* when that ship was in Behring's Straits. Captain Allen Young, late of the steam transport *Adelaide*, in the Black Sea, officiates as Sailing Master. He contributed £500 to the equipment of the *Fox*, and is greatly interested in the success of the Expedition. Dr. David Walker acts as Surgeon and Naturalist,—and Mr. Petersen, who was with the Expeditions of Capt. Penny and Dr. Kane, will perform the important part of Interpreter. Besides these, the *Fox* takes out twenty seamen, for the most part man-of-war's men who have served in former Arctic Expeditions.

The *Fox* will put in at Disco to coal, and procure a number of sledge-dogs, a dog-driver, and another Esquimaux interpreter, by which means additional security will be had that any intelligence gleaned from the Esquimaux will be faithfully rendered to Capt. M'Clintock.

The *Fox* is provisioned for nearly three years. Her stores are of the very best description,—and it is gratifying to record that they include a great number of presents from various mercantile houses. The equipment of the yacht is of the most perfect nature, every advantage having been taken of the large experience gained by former Arctic Expeditions. Besides the large mahogany boat, whose curious adventures have been recorded in the papers, the *Fox* is provided with a life-boat of novel and admirable construction, built by Mr. White, of Cowes, and presented by that gentleman to Lady Franklin.

Capt. M'Clintock—to whom the *Fox* is legally assigned—is peculiarly fortunate; as, besides having the gratification of commanding a ship in every respect adapted for Arctic service, he goes out unshackled by Admiralty instructions, and perfectly free, as far as Lady Franklin is concerned, to take whatever course he thinks best. He requested Lady Franklin to give him instructions, but such is the confidence felt by that lady in the judgment of this gallant and experienced Arctic officer—who, it will be remembered, has served in all the Eastern Arctic Expeditions under Sir James Ross, Capt. Austin, and Sir Edward Belcher—that she at once declared that, as there could be no difference of opinion as to the locality to be searched, he was the best judge how it should be reached. We may state that Capt. M'Clintock's primary object will, of course, be the rescue of a single survivor of the Franklin Expedition, if one should exist, as recent reports brought home by whaling cap-

tains would tend to show may possibly be the case. Secondly, the discovery and restoration of any documents or relics appertaining to the lost Expedition; and, thirdly, the verification of the course taken by the Franklin Expedition, and confirmation of the report brought home by Dr. Rae, to the effect that, in the early spring of 1850, a party from the *Erebus* and *Terror* landed a boat on King William Land,—a fact which in itself establishes the priority of the discovery of a North-West Passage by Sir John Franklin.

Thus it will be seen that everything has been done by Lady Franklin and her friends to make this Expedition successful; but to render the final search complete, it is highly important that a ship should be sent through Behring's Straits, along the coast of North America, with the view of meeting Capt. M'Clintock, whose safety by this measure would be probably secured, while at the same time the chances of attaining all the objects of a final search would be doubled, for it is well known that the opinions of competent authorities are nearly divided respecting the merits of the east and west routes to the Arctic seas and lands around King William Island, at the mouth of the Fish River.

It is due to the Admiralty to say that though in the first instance they declined to give any encouragement to Lady Franklin's Expedition, yet when it was decided upon and placed under the command of so judicious a commander as Capt. M'Clintock, they reconsidered their objections, and materially assisted him by contributing stores. This leads to the hope that Government will yield the *Resolute* for the western search, particularly as that ship requires no outlay to put her in effective order for Arctic service.

Those, and they are not few, who take an interest in this final search, will be glad to hear that the officers and crew of the *Fox* have left our shores in the highest possible spirits, confident that success awaits their efforts. But should they unhappily fail in the main object of the Expedition, we must not overlook the fact that highly important geographical and scientific results may be obtained. The locality to be searched is in the immediate vicinity of the North Magnetic Pole, one of the most interesting spots on the face of our globe, which, however, it will be remembered, is not stationary. With the view of taking advantage of the opportunities thus presented for magnetical investigations, the Council of the Royal Society voted a sum of money from the Donation Fund at their disposal for the purchase of magnetical and meteorological instruments, and a committee, consisting of distinguished physicists, have supplied Capt. M'Clintock with desiderata in magnetism and meteorology, while Sir W. Hooker and Dr. Hooker have furnished instructions respecting botanical collections, and supplied

Ward's cases for the growth of esculent vegetables.

We may mention in conclusion that the Expedition is provided with the best photographic apparatus, which will be used by Dr. Walker, who is skilled in the art of photography. The Fox, which is a very quick sailer, is expected to make the ice in about ten days, and intelligence of her voyage to Greenland will be brought home by Danish ships from Disco.—*Athenæum*.

For Friends' Review.

#### EMANCIPATION CONVENTION IN CLEVELAND.

This Convention was held, as proposed, on the 25th, 26th, and 27th of last month, and appears to have been attended by delegates from most or all of the Free States and from two or three Slave States. We have not seen a full report of the proceedings of the Convention, but the results of its deliberations may be seen in the resolutions below.

1. Resolved, That, in the opinion of this Convention, it is highly desirable that the people of the North should co-operate, in a generous and brotherly spirit, with the people of the South, and share liberally with them in the expense of putting an end to so great a moral and political evil as American slavery.

2. That the American people should make their common Government their agent in this matter, and should call on Congress to pay to each State that shall abolish slavery a sum not exceeding two hundred and fifty dollars for each and every slave emancipated, each State providing for any additional remuneration that it may deem proper.

3. That the American people, when helping the emancipators, should help the emancipated also. No measure of aid in this direction could exceed our wishes. Nevertheless, the small sum of twenty-five dollars to each of these wronged and destitute ones would go far toward supplying them with humble homes upon this Continent, or upon another, should they prefer so wide a removal from the land of their birth.

4. That the temporary derangement which the substitution of free for slave labor would bring upon a State would be more than compensated in the enhanced value of her soil, and in numerous other great advantages which would be certain to ensue. Were Virginia to emancipate her slaves the present year, her wealth in ten years would be far more than double what it is now. Let her emancipate her slaves this year, and her vacant land could be sold the next for several times as much as it can now.

5. That, in proposing the payment of such a vast sum of money to the Southern States, we are actuated by the earnest desire, which we feel in common with millions of our countrymen, that all the slaves in this land shall be lifted from the degradation of their chattelhood and bondage at the earliest possible day that it can be effected

by peaceable means, as the first act in that full redress of their wrongs which the nation owes them.

6. That, in making this offer of co-operation on the part of the Government, Congress would not, in the slightest degree, infringe upon the sovereignty of any State, as it is regarded in the South; as the acceptance of the offer, the apportionment of the money and all the legislative acts necessary to the extinction of slavery within its borders, would be left to the State itself.

7. That this Convention would invite all the friends of compensated emancipation to interest the public mind in its favour through their local newspapers, by public meetings, and by petitions to Congress, earnestly endeavouring to gain the adhesion and active co-operation of persons of all parties and professions, North and South, so that the movement may not assume an apparent connection with any particular political party.

8. That notwithstanding the press of the South condemns as unauthorized and impertinent our taking this subject in hand, we, nevertheless, justify ourselves on the ground—1st, that what vitally concerns one part vitally concerns every other part of the human brotherhood; and 2nd, that the North has as much right to save from, as the South has to hurry to, destruction the ship of State, which carries both the North and the South—the dearest interests of the one as well as the dearest interests of the other.

9. That the declaration that our undertaking involves the recognition of the right of property in man is as groundless as it is astounding; and that this undertaking, so far from precluding those that embark in it from inculcating, as all should do, the unconditional duty of the slaveholder to set the slave immediately free, does but impart to them a special fitness for such inculcation and a special power to make it effectual.

10. That, through petitions to Congress and personal communications with members, the proposition of compensated emancipation be brought before both Houses and discussed the following session; and that all other proper and judicious measures be taken to press the subject upon the attention of the Government and people of this country.

11. That in order to prosecute with vigor and without suspension of effort the movement inaugurated by this Convention, a society be now formed to be called the "National Compensation Emancipation Society."

In accordance with the last resolution, a "National Compensation Emancipation Society" was formed, and a President, Vice President, Secretaries and Treasurer were elected. Elihu Burritt, New Britain, Conn., is the Corresponding Secretary, and Robert Lindley Murray, New York, Treasurer. The Constitution adopted is as follows:

*First:* This Society shall be called the National Compensation Emancipation Society.

*Second*: The object of this Society shall be to promote the extinction of American Slavery by contributing to the compensation of the Slaveholders for their losses in the emancipation of their slaves.

*Third*: The officers of this Society shall be a President, Vice President, Corresponding Secretary, Recording Secretary and Treasurer.

*Fourth*: The office of the Society shall be in the City of New York, and three of the officers shall constitute a quorum for the transaction of the business of the Society.

*Fifth*: The first annual meeting of this Society shall be held in the City of New York, on the second Wednesday of next May; and that meeting shall have full power to alter this Constitution.

#### GROWTH OF NEW ZEALAND.

The Paris correspondent of the *Journal of Commerce* shows the extraordinary progress of this colony of Great Britain. He says:—

“Fifteen years ago the colony of New Zealand was an uncultivated, unexplored group of islands, inhabited by native cannibals. The New Zealand Company undertook it, sent out emigrants, turned to account its abundant agricultural and mineral resources, discovered the superior intelligence and aptitude for civilization of the indigenous race, and with the aid of indefatigable missionaries converted the heathen to Christianity. In a short time the British government erected New Zealand into a separate colony. The population was then not over five thousand; it has increased to nearly 180,000, of whom 50,000 at least, are whites, nearly all emigrants from the mother country. Sir Robert Peel once emphatically called it the Great Britain of the Southern Seas. Its revenue from the customs exceeds £100,000 a year; the exports amount to more than a quarter of a million. It is the see of a bishop of the Established Church. The metropolitan country has granted it a free constitution ‘almost equal to universal suffrage.’ The next clip of wool of the province of Wellington alone, will not be less than a million of pounds, and including the other Southern provinces, may be estimated at three millions. Education is extending among the natives by means of industrial schools, in which their children are provided with everything. The missionary establishments are numerous. A Mr. Smith, of Wellington, ‘come home after a residence of seventeen years in New Zealand,’ communicated much interested information. He deems it probable that the population will be doubled every three years. Within two months two thousand persons left Victoria for New Zealand. It would certainly be among the most prosperous and wealthy of the British possessions. It is mentioned in *Johnston’s Gazetteer* that, in 1840, a hundred American whaling vessels visited New Zealand.”

#### MILITARY AND MORAL HEROISM.

The woman who bears in secret, without complaining, the brutal conduct of her drunken husband; the starving child who sees the loaf unguarded in the baker’s shop, and restrains his hand from theft; the humble artisan, who, after toiling all day in the close factory, spends his evenings and his Sundays in instructing the children of his drunken neighbors; these that go on, day after day, year after year, in the same course of quiet obedience to their Heavenly Father, of active love to their fellow creatures, of courageous endurance when there is no glory to help them on, *these* are forgotten; perhaps driven into the gutter of society, because of their threadbare garments, and haggard faces: whilst the blustering, swaggering youngster, who, after cursing his own mother and sisters at home by his unfeeling life, at last blesses them by taking himself away, gets drunk, has the ribbons fastened on him, is put into red clothes, and walked about to the sound of music; if he is sent off to the Crimea, whether he will or not, and is fortunate enough to “pick off” a number of Russian soldiers, or with good luck an officer; *he* is honored with the reputation of a hero; even his coarse unfeeling jokes are printed in all the papers for the instruction of Christian families at home; and if he be shot in the next battle, his name is enrolled among those who have served their country with their blood; and there are found those who dare to engage for him a safe and immediate passage to the realms of everlasting happiness! Every one knew before the war began, that the *great bulk* of our soldiers are drawn from the drunken and profligate ranks of the community; from those who, at home, would be considered curses and pests of society. If such is the easy way of changing the heart and life, and transforming these self seekers into children of God, the sooner we give up schools, and preaching, and Bible Societies, and other Christian labors, and all turn soldiers, the better. To me it is very horrible, that Christians should praise such things.—*Words on the War, by a Christian Teacher.*

#### THE CROSS AND THE HEART.

A European Correspondent of the *S. C. Advocate* writes from Sorrento:

“One of the greatest curiosities we saw at Sorrento was a piece of poetry, engraved on a slab of marble inserted in the outer wall of the church. The lines began and ended alternately with the words *cross* and *cuore*. The following is, as nearly as possible, with the preservation of the measure and peculiar form of the original, a literal translation:

Cross, most adored! to thee I give my heart.  
Heart I have not, except to love the cross.  
Cross, thou hast won my wayward, alien heart;  
Heart, thou hast owned the triumph of the cross.  
Cross, tree of life! to thee I nail my heart;  
Heart cannot live, that lives without the cross.  
Cross, be thy blood the cleansing of my heart;

Heart, be thy blood an offering to the cross.  
 Cross, thou shalt have the homage of my heart;  
 Heart, thou shalt be the temple of the cross.  
 Cross, blest is he who yields to thee his heart;  
 Heart, rest secure, who cleavest to the cross.  
 Cross, key of Heaven, open every heart.  
 Heart, every heart, receive the holy cross.

## RELIGION—WHAT IS IT?

BY BISHOP HEBER.

Is it to go to church to-day,  
 To look devout and seem to pray;  
 And ere to-morrow's sun goes down  
 Be dealing slander through the town?

Does every sanctimonious face  
 Denote the certain reign of Grace?  
 Does not a phiz that scowls at sin  
 Oft veil hypocrisy within?

Is it to make our daily walk,  
 And of our own good deeds to talk,  
 Yet often practice secret crime,  
 And thus misspend our precious time?

Is it for sect or creed to fight,  
 To call our zeal the rule of right,  
 When what we wish is, at the best,  
 To see our church excel the rest?

Is it to wear the Christian's dress,  
 And love to all mankind profess,  
 Yet treat with scorn the humble poor,  
 And bar against them every door?

O, no, religion means not this;  
 Its fruit more sweet and fairer is;  
 Its precept this: to others do  
 As you would have them do to you.

It grieves to hear an ill report,  
 And scorns with human woes to sport,  
 Of others' deeds it speaks no ill,  
 But tells of good or keeps it still.

And does religion this impart?  
 Then may its influence fill my heart!  
 O! haste that blissful, joyful day,  
 When all the earth may own its sway.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Dates from Liverpool and London are to the 26th ult. The news is unimportant.

**ENGLAND.**—The Directors of the Atlantic Telegraph Company held a meeting on the 20th. Committees were appointed to investigate the causes of the failure in the late attempt to lay the cable, and the improvements in machinery and arrangements which may be necessary. The officers of the squadron engaged in the effort, were invited to be present and give their opinions. They agreed in the expression of a belief that the cable is well adapted to its purpose, and that no natural impediment to laying it exists, but that the machinery for the purpose is capable of considerable improvement. The conducting power of the cable appeared, from the experiments made, to be improved, rather than impaired, by submersion to the depth of 2000 fathoms. The practicability of joining the ends on board the two vessels in mid ocean was tested in a heavy sea, with entire success.

**FRANCE.**—French ships of war are ordered to render every necessary aid in their power to the English vessels proceeding to India with troops.

**GERMANY.**—The draft of a new constitution for the Danish Duchies, has been laid before the Holstein Estates. The Duchy of Holstein is to have a legislature and administration for its own special affairs.

No law is to be enacted, altered or annulled, without the consent of the States, but the resolutions of the Germanic Diet may be promulgated in the Duchy of Holstein, in virtue of the Federal Constitution.

In Nassau, a Roman Catholic priest has been condemned to an imprisonment of three months, for having preached against the Protestant faith. The Protestants in Tyrol are still not legally authorized to purchase landed property, or to have any trade whatever. This intolerance tends to prevent foreigners from purchasing estates in that region.

**ITALY.**—It is rumored that all the sovereigns of Italy will hold a congress at Bologna, the Pope presiding, to consider the political circumstances of the peninsula, to protest against England's granting asylum to conspirators, and to propose a new system of impost duties, port taxes, railroads and telegraphs.

The attempt to lay down a submarine telegraph from the island of Sardinia to Algiers, was to be commenced on the 12th ult.

A rupture between Naples and Sardinia is apprehended.

**RUSSIA.**—The government is about to despatch a flotilla to the Chinese waters, and Count Panintine, formerly connected with the expedition to Japan, is to represent Russia in China, during the present difficulties.

**TURKEY.**—The Sultan is said to have communicated to those European ambassadors who had suspended relations with the Porte, that he is occupied in forming a new ministry, and that until that is accomplished, diplomatic intercourse cannot be resumed.

**INDIA.**—Delhi had not been taken at the last accounts. Cawnpore had been captured by the rebels, and the Europeans massacred, but the place was subsequently retaken by the English troops.

**AFRICA.**—Recent accounts received in New York from a missionary in Liberia, state that there is great scarcity of food, both among the natives, and in some parts of the republic, owing in part to a failure of the rice crops of the natives some years since, from which they have not been able to recover.

Official confirmation has been received in England of the murder of the African travellers, Dr. Vogel and Corporal Maguire.

**DOMESTIC.**—The Constitutional Convention of Oregon was in session at our latest accounts. There had been much discussion on the subject of slavery in that territory, and it was supposed an effort would be made to introduce a pro-slavery clause into the new constitution.

A convention of Free State men in Kansas was held recently at Grasshopper Falls, to consider the question of voting at the election to be held next month. For delegate to Congress, members of the territorial legislature, and other officers. Between four hundred and five hundred persons were present, including most of the leading men of that party, and resolutions were adopted, it is said unanimously, agreeing to take part in the election, in reliance on Gov. Walker's pledge that they should have a fair vote, but protesting, as heretofore, against the enactments forced upon them by the votes of the people of Missouri. They also resolved to appoint a committee to wait on the territorial authorities, and insist upon a revision and correction of the apportionment lately made, to govern the election, and expressed their determination to adhere to the Topeka Constitution and government, and to direct all their efforts to setting that government in motion in a legitimate manner at an early date.

An expedition is about to be dispatched, under the direction of the War Department, to explore the Colorado River. It is proposed to build a small steamer at the mouth of the river, on the Gulf of California, and to ascend the stream in that way as far as may be found practicable.

# FRIENDS' REVIEW.

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ON THE DISUSE OF ALL TYPICAL RITES IN THE WORSHIP OF GOD.

BY J. J. GURNEY.

(Continued from page 4.)

What, then, may be deemed a fair and reasonable interpretation of our Lord's very simple precept? and in what signification would the twelve apostles to whom these words were addressed, naturally understand them? In order to give a satisfactory answer to this inquiry, we may, in the first instance, observe, that those twelve apostles were all Jews or Galileans; that they had long been accustomed to observe the rites of the supper of the Passover, and that among those rites were numbered, (as has been already stated,) the breaking of the bread, and the handing of the cup, with the blessing and giving of thanks. As they had already been habituated to these customs, so was the Lord Jesus well aware that they would still maintain them: for, as it has been already remarked, the apostles continued in the practice of parts of the Jewish ritual, long after the crucifixion of our Lord; and, although that ritual was in fact abolished by his death, the sudden disuse of it does not appear to have been enjoined upon them by their divine Master. Having these facts in our view, we may reasonably interpret the words of Jesus as commanding nothing more than that his apostles should call *him* to their recollection, when they met to celebrate the supper of the Passover. "This cup," said Jesus, "is the New Testament in my blood." Now, it was not every cup of wine which represented the New Testament in the blood of Christ: it was the cup of wine drunk at the supper of the Passover—an institution which they were then celebrating, and which, in some of its circumstances, was expressly typical of the death of the Messiah.

It appears, then, by no means very improbable that it was to the cup of the Passover exclusively that our Saviour's injunction applied—"This do ye, as oft as ye drink it, in remembrance of me;" that is, as often as ye meet together to celebrate the supper of the Passover, and to drink of that cup, which represents the New Testament in my blood, take care that ye forget not the true purport of the ceremony—do it in remembrance of me.

Such appears to be an easy and natural interpretation of our Lord's words. Nevertheless, it cannot be denied that they are capable of a sense somewhat more extensive. Although the breaking of the bread, the handing of the wine, &c., formed a part of the Jewish ceremonial order of the Passover supper, there is reason to believe that a similar method was observed in those more common meals, of which the Jews were accustomed to partake in one another's company. Thus, when Jesus, on a subsequent occasion, "sat at meat" with the two disciples at Emmaus, we again find him blessing, breaking and distributing the bread; and when Paul had induced his companions, on the voyage, to unite with him in taking the needful food, we read that "he took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to eat." Such being the common practice of the Jews, it is very probable that the apostles might understand our Lord's injunction as not confined to the Passover supper, but as extending to other more familiar occasions, when they might be gathered together to partake of a common meal. On these occasions, as well as at the Passover supper, they might consider it a duty, laid upon them by their beloved Master, to break their bread, and to drink of their cup, not only for the satisfaction of their natural appetites, but in commemoration of the body which was broken, and of the blood which was shed, for their sakes.

That the Lord Jesus was thus understood by some of his hearers, may be collected from the known practice of the church, at the very earliest period of its history. Of those numerous persons who were converted by means of the ministry of Peter, on the day of Pentecost, we read that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Since the "breaking of bread"

is here mentioned among other signs of religious communion, it probably signifies, (according to the general opinion of biblical critics), *that breaking of bread* which was introduced as a memorial of the death of Christ. Nevertheless, that the practice in question was observed as a part of the social meal, is evident from the immediate context. "And all that believed," adds the historian, "were together and had all things common . . . and they, continuing daily with one accord in the temple, and *breaking bread from house to house, did eat their meat with gladness and singleness of heart.*" On another occasion, when we are informed that, "on the first day of the week," the disciples at Troas "came together to break bread;" there is no reason to suppose that they met for the purpose of performing a religious ceremony. It appears, rather, that they came together to partake of a brotherly repast, of which it is probable that *one* particular object was the joint commemoration of the death of their Lord. After Paul had taken the opportunity, afforded him by this meeting, of preaching at length to the disciples, it is obvious that he brake bread with them for the refreshment of his body, and the satisfaction of the demands of nature. "When he, therefore, was come up again," says Luke, "and *had broken bread and eaten, and talked a long while, even till break of day, so he departed.*"

Lastly, the same fact is evident from the description given by Paul of the abuses which had crept in among his Corinthian converts in their method of conducting these common repasts. "When ye come together, therefore, into one place, this is not to eat the Lord's Supper. For, in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church (or assembly) of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." After thus reproving them, and after explaining to them, in a passage already cited, the origin and true object of the observance which they had thus abused, the apostle, zealous as he was for the right order of this Christian meal, concludes with the following exhortation; "Wherefore, my brethren, *when ye come together to eat, tarry one for another; and if any man hunger, let him eat at home, that ye come not together unto condemnation.*"

The supper, which the apostle here describes as the Lord's Supper, which the Corinthians had so shamefully misconducted, and during the course of which the bread was broken, and the wine handed about in commemoration of the death of Christ, was probably the same as was otherwise called "love," or the "supper of love." "Their coming together," says Theophylact, on 1 Cor. xi. 20, (or rather Chrysostom, from whom his commentaries were borrowed,) "was intended as a sign of love and fellowship; and he denomi-

*nates this social banquet the Lord's Supper, because it was the imitation of that awful supper which the Lord ate with his disciples.*" These suppers of love, or "love-feasts," are alluded to by Peter, and by Jude; and are described by Pliny, as well as by Tertullian, and other early fathers. It appears that they were frugal public repasts, of which the poor and the rich in the early Christian churches partook together, and which were regarded both as the symbols and the pledges of brotherly love. Such, then, was the "Lord's Supper" of the primitive Christians; such were the occasions on which they were accustomed to break their bread, and to drink their wine, as a memorial of the body and blood of Christ.

To the simple practice which thus prevailed among these primitive Christians, (if preserved within proper bounds,) there appears to be nothing which can fairly be objected. It was a practice which might be classed rather under the head of pious customs than under that of direct religious ceremonies. It was, perhaps, little more than giving to one of the common occasions of life a specific direction of an edifying character; and, under the peculiar circumstances of these early disciples, it might be considered no inconsistent result of that general law, that, whether we eat or drink, or whatsoever we do, all is to be done to the glory of God, and in the *name of the Lord Jesus*. But, appropriate as these feasts of charity might be to the condition of the infant church, when the believers were comparatively few in number, and in a considerable degree possessed all things in common, they would evidently be much less adapted for the use of those vast multitudes of persons, very slightly connected with each other, who profess Christianity in modern times. As the numbers increased in any church, who would, as members of it, possess a right to attend the *love-feasts*, there would necessarily arise a great danger of abuse in such a practice; and that this abuse actually took place in the church of Corinth, to an alarming and disgraceful degree, we have already noticed on the authority of the apostle Paul.

On the one hand, therefore, we may allow that those persons who continue the observance of the Lord's Supper, not as a religious ceremony constituting a necessary part of divine worship, but on the simple system of the primitive Christians, are not without their warrant for the adoption of such a course. On the other hand, it is no less evident that the apparent unsuitableness of the custom to the present condition of the visible church, its known liability to abuse, and, more especially, its close affinity with the abolished ritual of the Jews, appear to afford some strong reasons for its discontinuance.

That there is nothing in the history of the origin of that custom which precludes, under so obvious a change of circumstances, the *liberty for its disuse*, the reader will probably allow, for

reasons already stated. Here, however, it appears necessary to notice an expression of the apostle Paul's, from which many persons have derived an opinion that this practice is binding on believers in Jesus *until the end of the world*. "For as oft as ye eat this bread, and drink this cup," says the apostle, in a passage already cited, "*ye do show the Lord's death till he come.*" The inference deduced from these words respecting the *necessary* permanence of the rite of the Lord's Supper appears to be ill-founded. For, in the first place, they contain no *command* to the Corinthians to continue the practice in question until the Lord's coming: and in the second place, it is evident, from the context, that it was not here the apostle's object to impress upon his friends the *duration* of the custom, but only its *meaning* or *direction*. The stress of his declaration plainly lies upon the words "*Ye do show the Lord's death.*" The words "*till he come,*" appear to be added, as a kind of reservation, for the purpose of conveying the idea that, when the Lord himself should come, such a memorial of his death would be obsolete and unnecessary. It is the belief of Friends that the *principle* on which this reservation is made, substantially agrees with their own sentiment, that the spiritual presence of the Lord Jesus with his disciples, and the direct communion with him, which they are even now permitted to enjoy, virtually abrogate any practice in his service, which is of a merely symbolical character.

(To be concluded.)

WILLIAM WILBERFORCE.

(Concluded from page 6.)

Early in the year 1789, we find him moving for the abolition of the slave trade, and presenting a number of petitions to secure that measure. These petitions he accompanied by a speech, of which Mr. Burke remarks, "the principles were so well laid down, and supported with so much force and ardor, that it equalled anything he had heard in modern times, and was not perhaps to be surpassed in the remains of Grecian eloquence." Bishop Porteus, too, writing on the subject to W. Mason, says, "It is with heartfelt satisfaction I acquaint you that Mr. Wilberforce opened yesterday, in the House of Commons, the important matter of the slave trade, in one of the ablest speeches that was ever heard in that or any other place. It continued upwards of three hours, and made a sensible and powerful impression on the House." Nor were Mr. Pitt and Mr. Fox less loud in their encomiums. But it was not eloquence that could triumph over Guinea merchants. Many years elapsed before he could complete his object—years of opposition and trial, which would have discouraged almost any other man. During the administration of Mr. Pitt, every stratagem was resorted to, to defeat the measure, although Pitt was personally friendly to it; and it was not until after the res-

ignation of Mr. Pitt, and Mr. Fox and his friends were elevated to power, that the result was secured. During the protracted period in which this matter was in agitation, he was busy "in season and out of season;" he struggled with difficulties and disappointments which seemed to those who knew them utterly too formidable to be overcome. But he sought strength from Heaven—knew that he possessed the sympathies and prayers of the good, and when cast down, like the fabled Antæus, but rose the stronger. One of the many notes of encouragement addressed to him was written by John Wesley, and contained probably the last words of that extraordinary man; "Unless, my dear sir, Divine power has raised you up to be as *Athanasius contra mundum*, I see not how you can go through your glorious enterprise, in opposing that execrable villany which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Oh! be not weary of well doing. Go on, in the name of God and in the power of his might."

And he did thus go on with simple faith in the Most High, solemnly and constantly imploring Divine aid. His exertions were crowned with splendid success; and when this success came, he acknowledged its source with heartfelt thanksgiving. With unaffected humility he observes, "Oh, what thanks do I owe the Giver of all good for bringing me, in His gracious Providence, to this great cause, which at length, after almost nineteen years labor, is successful."

Nor, while he was doing this stupendous work for humanity, did he neglect the spiritual interests of his own country. Pained at the low standard of piety among the clergy, and the formality and worldliness which prevailed in the church, he formed the design of addressing them on their estimate and practice of religious duty. The result was a work on *Practical Christianity*, which was executed with signal ability, and received with unprecedented popularity. Within a fortnight of its publication not a copy could be purchased, and within six months five editions, or seventy-five hundred copies, were in circulation. Writes Henry Thornton to Mr. Macauley, "The book on religion lately published by Mr. Wilberforce, excites even more attention than you would have supposed, amongst all the graver and better disposed people. The better part of the religious world, and more especially the Church of England, prize it most highly, and consider it as producing an era in the history of the church." Wrote Bishop Porteus, "I am truly thankful to Providence that such a work has made its appearance at this tremendous moment;" while the testimony of Mr. Newton was, "that it was the most valuable and most important publication of the age." "What," he says,

"what a phenomenon has Mr. Wilberforce sent abroad! Such a book, by such a man, and at such a time—a book which must and will be read by persons in the higher circles, who are quite inaccessible to us little folks, who will neither hear what we can say, nor read what we may write. I am filled with wonder and with hope. I accept it as a token for good—yea, as the brightest token I can discern in this dark and perilous day. Yes, I trust that the Lord, by raising up an incontestible witness to the truth and power of the Gospel, has a gracious purpose to honor him as an instrument of reviving and strengthening the sense of real religion where it already is, and of communicating it where it is not." It was indeed one of the most useful publications that ever came from the press. Among those who have owed their conversion to its instrumentality, we may mention Legh Richmond, whose tracts, "The Young Cottager," "Dairyman's Daughter," &c., have been the vehicles of life eternal to many souls. Burke, too, according to Miss Hannah More, on his dying bed acknowledged to Dr. Lawrence, his physician, that he had been greatly profited by it, and committed specially to him his thanks to Mr. Wilberforce, for having sent such a book into the world.

Mr. Wilberforce retired from Parliament in the year 1825, and spent the residue of his days in the bosom of his family. There, encircled by his children and grand-children, and in communion with his Maker through his works and word, he cheerfully and usefully "passed all the days of his appointed time till his change came." The following sketch of his domestic retirement is as truthful as it is beautiful:

"Who that ever joined him in his hour of daily exercise, cannot see him as he walked his garden at Highwood, now in animated and even playful conversation, and then drawing from his copious pockets (to contain 'Dalrymple's State Papers' was their standard measure) some favorite volume or other—a Psalter, a Horace, a Shakespeare, or Cowper, and reading or reciting chosen passages; and then catching at long-stored flower leaves, as the wind blew them from the pages; or standing before a favorite gumbastus to repair the loss. Then he would point out the harmony of the tints, the beauty of the pencilling, the perfection of the coloring; and run up all into those ascriptions of praise to the Almighty which were ever welling forth from his grateful heart. He loved flowers with all the simple delight of childhood. He would hover from bed to bed over his favorites; and when he came in, even from his shortest walk, deposited a few that he had gathered, safely in his room, before he joined the breakfast table. Often would he say, as he enjoyed their fragrance, 'How good is God to us! What should we think of a friend who had furnished us with a magnificent house and all we needed, and then coming in to see

that all had been provided according to his wishes, should be hurt to find that no scents had been placed in the rooms? Yet, so has God dealt with us. Surely flowers are the smiles of His goodness.'"

He departed this life in his seventy-fifth year, after a short illness, not doubting that he was about to enter upon a world of secure peace and joy.

"Thus at the shut of even, the weary bird  
Leaves the wide air, and in some lonely brake  
Cowers down, and dozes till the dawn of day;  
Then claps his well-fledged wings, and bears away."

He was buried in Westminster Abbey; and as his corpse, followed by a long procession of mourners, was laid nigh to the tombs of Pitt, Fox, and Canning, the vaulted roof of that venerable pile gave back the sublime benediction, never more fitly offered—"Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

To this rapid survey of the life of Wilberforce, must be added a brief delineation of his character and accomplishments.

The glance we have taken shows most obviously that one remarkable trait in his character was his consistent, ardent piety. He was a sincere Christian. This, none who read his diary can doubt. He kept a record of the exercises of his soul—his interior life; and this shows the actings of a gracious principle, whose vigor was fed from Heaven. He was a Christian at all times, and in all places—on the Sabbath and during the week, in Parliament and by his own fireside. He walked with God, cultivated a sense of His presence, and of accountability to Him for all his doings, private and public. This was so marked as to be generally observable. He was taken knowledge of as one who had been with Jesus—was a living epistle, known and read of all men, and read for their profit. Many were forced to admit the reality of experimental religion from what they saw in him, and were won by his example to the paths of virtue. Says a person: "When I entered life, I saw a great deal of dishonorable conduct among people who made great professions of religion. In my father's house I met with individuals of this sort. This so disgusted me that, had it not been for the admirable pattern of consistency and disinterestedness which I saw in Mr. Wilberforce, I should have been in danger of a sort of infidelity." And remarks another, a shrewd observer: "That he acted up to the doctrines inculcated in his book as nearly as is consistent with the inevitable weakness of our nature, is a praise so high that it seems like exaggeration: yet in my conscience I believe it, and I knew him well for at least forty years." And he was a happy man; thus giving the lie to the charge so current, that religion is a gloomy, melancholy thing. "The work of righteousness is peace, and the effect of

righteousness quietness and assurance for ever." And Wilberforce found it so even as the prophet had said. He was one of the most cheerful, happy men of his day. Though the sympathies of his heart were often called forth by scenes of injustice and cruelty, he cast his care upon the Lord, who caused him always to triumph in Christ. He rejoiced greatly in the Lord: and while others were depressed and distracted with anxieties and labors, his soul was blest with a serene and tranquil sweetness.

As another of his characteristic features, may be mentioned his honesty and fearlessness in the discharge of what he believed to be his duty. Once satisfied that a given course of policy was right, he steadily pursued it in defiance of ridicule, vituperation, or slander. He was often tried in this respect, but the result was ever the same; he swerved not, he flinched not. Windham might be sarcastic, Burke ironical, and the King "turn a cold shoulder," and his constituents in Yorkshire remonstrate, and menacing epistles be addressed to him from various quarters; but it was enough for him to know that he was in the line of his duty. He went forward as an enlightened, approving conscience dictated. Nor is it surprising that he triumphed. The cause of timid, vacillating action is weakness of conviction. But Wilberforce, satisfied that he was performing the will of God and a noble service for humanity, never faltered, for his faith never wavered. The man who is bent upon doing good, looking unto Jesus and filled with his spirit, is not easily daunted or discouraged. Such a man, meeting with obstacles, however formidable, instead of being stopped by them, takes them up, and bears them onward in his march, as Samson bore off the gates of Gaza! Such was Wilberforce; his moral principle was inflexible, and his moral courage indomitable.

His, too, was a spirit of Christian union. Although Mr. Wilberforce was a member of the established church, he had the wisdom and good temper to *agree to differ* with those who were not. He numbered among his warmest friends those who were not Episcopalians; and in arranging and carrying out his plans of usefulness, co-operated as heartily with Dissenters and Quakers, as with those of his own denomination. His motto was that good old motto, never more precious than in this day of polemical strife and sectarian prejudice: "In essentials, UNITY; in non-essentials, LIBERTY; in all things CHARITY." And with reason: for disputes about the maximum of difference in religious matters end much like the contest between Copelius and Spalanzani for the beautiful waxen statue, as described by Hoffman in his story of the Sandman, where the quarrel closed by tearing the symmetrical figure in pieces, and mauling each other with its fragments. So truth in such cases is often dismembered, and its *disjecta membra* used as weapons of aggression.

As a private man, he was most exemplary and amiable. He loved hospitality, and none crossed the threshold of his home without experiencing his kindness and being charmed with his conversation. Mackintosh remarked of him, "that he was the most amiable man he ever saw, touching life at all points." His flow of spirits was perennial, and he delighted in all innocent ways to unbend himself. He had a vivacity which amused; and this vivacity and wit, which is rarely the case, were joined to a well-balanced mind and a sound judgment. This mind and judgment enabled him to adopt the most feasible means to accomplish a desired result; and this vivacity and wit enabled him to interest others in his undertakings, and prosecute them with energy and effect.

We must close; and we close in the hope that he whose character we have been contemplating will be imitated by those in public life. What a different aspect would be given to our halls of Congress and all our political affairs, were those in places of honor and trust like him of whom we have spoken, living not for their own fame, or their own pleasures, or for any selfish ends, but for the service of mankind and the glory of their Creator! Statesmen formed after this model will be statesmen indeed—Christian statesmen, lifted above the clashing of the arena and the convulsions of party contentions, blessings to their own generation and ornaments to their country. We have a few such, and it is our prayer that they may be multiplied; that many may be seen emulating the bright example of Wilberforce, and binding upon their brows a wreath like his. Other wreaths will fade, but this will hold its greenness in the lapse of ages, and freshen through eternity.—*Parlor Magazine.*

#### THE NEW TESTAMENT IN TURKEY.

A correspondent of the *National Era*, writing at Tocat, in Asiatic Turkey, relates the following interesting incidents.

"When we were reading together, some two years ago, *Lamartine's Sketches of Mohammed's Life and Institutions*, I scarcely thought that I should so soon test by observation the practical working of the latter. In this land, overshadowed by the 'Prophet's' mantle, everything and every custom appears to have remained as nearly stationary as possible, since the day when that benumbing shadow of spiritual despotism first fell on its hills and plains. But the light is pouring in from many points at present; and we may hope that at no very distant date, though probably not without a struggle, the old, stifling garment of Islamism, pierced and tattered, may be flung back to the deserts, whence it was taken. When we think of what this country *once* was—the neighborhood of Eden—and see what it *now* is, a sun-scorched succession of almost barren hills; when we recollect what races of men in old days were

marshalled here—what even the Turks themselves were in their early days, and then turn to what they are now—we cannot resist the conviction that a rich land and a noble race have been sacrificed to an unnatural and soul-stultifying creed.

We were all much interested in a venerable Turkish mountaineer, with a patriarchal beard and turban, who found his way to our court-yard some weeks since. He had come from the cliff of a mountain more than twenty miles away, with the following simple story and request.

It seems that, some years ago, in some of his wanderings, he met, for one night, a travelling missionary. This foreigner, finding that the man could read, gave him a copy of the New Testament. He took the book back to his own wild home; and as he tended his herds on the broad hill-sides, or reclined to smoke his *chibouque* under the shadow of some gray rock, (trees are not abundant on these old mountains,) he opened and read its forbidden pages. The marvellous story of Jesus of Nazareth was all new to him, and more strange than the Arabian tales which had filled his boyhood's ears. Truths, beside which the revered dogmas of the Koran were mere babblings, every where met his eye, as he went on, fascinated, through the pages.

With a child's heart he read, and with a child's heart he believed, as the wise and great of this world too often fail to believe, the story of the world's only Saviour. It made the old, lonely man strangely happy; it seemed to open a new world and a new life before him. With the instinct of a heaven-touched heart, he longed to share this knowledge and happiness with some fellow-being; but knew that the strictest caution was needful in revealing his newly-cherished sentiments. At last, he met a herdsman of nearly his own age, whose dwelling was also on the hills, in whose heart he found a chord of sympathy. To him he carried, by night, his precious book; and together by fire-light they read and talked of its teachings, until the second mountaineer's heart was won to something like the enthusiasm of the first. But, though they met as often as possible, the second soon found himself poor without such a treasure as his friend possessed—the wondrous Book. To procure another they supposed out of the question, as the giver of the one already possessed had long since left the country. Well, they would *copy* it, they resolved! And so they began their task, those two illiterate old men, who in their childhood had been taught, like most Turkish boys, to write a little in the Arabic character, but who had probably been more accustomed to the use of any other implement than of the pen. Painfully and laboriously they proceeded, and had, if I mistake not, finished several of the first chapters, when the welcome news came to their ears of missionaries residing in this city, who had 'books' to sell. The first-mentioned old man at once laid down

his pen, saddled his mule, and, taking in his girdle a sum of money, came to buy a New Testament for his friend.

When it was given him, he wrapped it reverently in his girdle, (the common receptacle of all articles carried about the person,) and raising his eyes, from which tears were starting, he exclaimed, 'Oh! I could not live without this friend!' (the book.) 'I am an old man; my wife and all my boys died long ago, and I am alone in the world; but Jesus speaks to my heart out of this book, and then I am not alone!' Then, glancing at our well-filled library, he added, 'You have many and beautiful books there; but I would not give back *this* for them all!' And so, with the precious volume closely hidden over his heart, he went back, to gladden his old companion in the mountains.

To have uttered such expressions as these in the city market-place would probably have cost him his life at once. For although the 'Hatti-Sherif,' or charter of religious liberty, last year promulgated, cannot by any means be styled a 'dead letter,' still it is at present practically such, so far as its enforcement within cities in the interior of Turkey is concerned. In former days, a recreant from the faith of his fathers would have been strangled by order of the judge; now, it would be done 'without judge or jury;' by an impromptu 'Vigilance Committee' of green turbaned fanatics; and the law might punish—whom it could convict! 'Turkish justice' is a proverb among those who have tried it. At the Capital, public sentiment is slowly progressing toward a practical application of the new charter. Three Mussulmen have dared, not openly, however, to receive baptism from the missionaries, and one is preaching there."

#### SOLOMON'S JUDGMENT.

A correspondent, Jean Hulotte, inquires, whether Solomon had any imitators in his judgment, and who they were? In the sacred books of the Buddhists of Ceylon, there are numerous passages which exhibit a striking resemblance to incidents in the Old Testament. In the Pali commentary on the discourses of Buddha, entitled the *Pansiya-panas-jataka*, or "Book of the Five hundred and fifty Births," the following story occurs: it has been translated by R. Spence Hardy, and will be found quoted at p. 191 of Roberts' *Oriental Illustrations of the Sacred Scriptures*:

"A woman who was going to bathe left her child to play on the banks of a tank, when a female who was passing that way carried it off. They both appeared before Buddha, and each declared the child was her own. The command was therefore given that each claimant was to seize the infant by a leg and an arm, and pull with all her might in opposite directions. No sooner had they commenced, than the child began

to scream ; when the real mother, from pity, left off pulling, and resigned her claim to the other. The judge therefore decided that, as she only had shown true affection, the child must be hers."—*Notes and Queries.*

## FOSSIL INSECTS.

Though it may at first seem a little out of place, let us anticipate here, for the sake of the illustration which it affords, one of the sections of the other great division of our subject,—that which treats of the fossil animals. Let us run briefly over the geologic history of insects, in order that we may mark the peculiar light which it casts on the character of the ancient floras. No insects have yet been detected in the Silurian or Old Red Sandstone Systems. They first appear amid the hard, dry, flowerless vegetation of the Coal Measures, and in genera suited to its character. Among these the scorpions take a prominent place,—carnivorous arachnidæ of ill repute, that live under stones and fallen trunks, and seize fast with their nippers upon the creatures on which they prey, crustaceans usually, such as the wood-louse ; or insects, such as the earth beetles and their grubs. With the scorpions there occur cockroaches of types not at all unlike the existing ones, and that, judging from their appearance, must have been foul feeders, to which scarce anything could have come amiss as food. Books, manuscripts, leather, ink, oil, meat, even the bodies of the dead, are devoured indiscriminately by the recent *Blatta gigantea* of the warmer parts of the globe,—one of the most disagreeable pests of the European settler, or of war vessels on foreign stations. I have among my books an age-browned copy of Ramsay's "Tea Table Miscellany," that had been carried into foreign parts by a musical relation, after it had seen hard service at home, and had become smoke dried and black ; and yet even it, though but little tempting, as might be thought, was not safe from the cockroaches ; for, finding it left open one day, they ate out in half an hour half its table of contents, consisting of several leaves. Assuredly, if the ancient *Blattæ* were as little nice in their eating as the devourers of the "Tea Table Miscellany," they would not have lacked food amid even the unproductive flora and meagre fauna of the Coal Measures. With these ancient cockroaches a few locusts and beetles have been found associated, together with a small *Tinea*,—a creature allied to the common clothes-moth, and a *Phasmia*,—a creature related to the spectre insects. But the group is an inconsiderable one ; for insects seem to have occupied no very conspicuous place in the carboniferous fauna. The beetles appear to have been of the wood and seed devouring kinds, and would probably have found their food among the conifers ; the *Phasmidæ* and grasshoppers would have lived on the tender shoots of the less rigid plants their cotem-

poraries ; the *Tinea*, probably on ligneous or cottony fibre. Not a single insect has the system yet produced of the now numerous kinds that seek their food among flowers. In the Oolitic ages, however, insects become greatly more numerous,—so numerous that they seem to have formed almost exclusively the food of the earliest mammals, and apparently also of some of the flying reptiles of the time. The magnificent dragon-flies, the carnivorous tyrants of their race, were abundant ; and we now know, that while they were, as their name indicates, dragons to the weaker insects, they themselves were devoured by dragons as truly such as were ever yet feigned by romancer of the middle ages. Ants were also common, with crickets, grasshoppers, bugs both of the land and water, beetles, two-winged flies, and, in species distinct from the preceding carboniferous ones, the disgusting cockroaches. And for the first time amid the remains of a flora that seems to have had its few flowers,—though flowers could have formed no conspicuous feature in even an Oolitic landscape,—we detect in a few broken fragments of the wings of butterflies, decided trace of the flower-sucking insects. Not, however, until we enter into the great Tertiary division do these become numerous. The first bee makes its appearance in the amber of the Eocene, locked up hermetically in its gem-like tomb,—an embalmed corpse in a crystal coffin,—along with fragments of flower-bearing herbs and trees. The first of the Bombycidæ too,—insects that may be seen suspended over flowers by the scarce visible vibrations of their wings, sucking the honied juices by means of their long, slender trunks,—also appear in the amber, associated with moths, butterflies, and a few caterpillars. Bees and butterflies are present in increased proportions in the latter Tertiary deposits ; but not until that terminal creation to which we ourselves belong was ushered on the scene did they receive their fullest development. There is exquisite poetry in Wordsworth's reference to "the soft murmur of the vagrant bee,"—

"A slender sound, yet hoary Time  
Doth to the soul exalt it with the chime  
Of all his years ; a company  
Of ages coming, ages gone,  
Nations from before them sweeping."

And yet, mayhap, the naked scientific facts of the history of this busy insect are scarcely less poetic than the pleasing imagination of the poet regarding it. They tell that man's world, with all its griefs and troubles, is more emphatically a world of flowers than any of the creations that preceded it ; and that as one great family—the grasses—were called into existence, in order, apparently, that he might enter in favoring circumstances upon his two earliest avocations, and be in good hope a keeper of herds and a tiller of the ground ; and as another family of plants—the Rosaceæ—was created in order that the gardens which it would be also one of his vocations to

keep and to dress should have their trees "good for food and pleasant to the taste;" so flowers in general were profusely produced just ere he appeared, to minister to that sense of beauty which distinguishes him from all the lower creatures, and to which he owes not a few of his most exquisite enjoyments. The poet accepted the bee as a sign of high significance: the geologist also accepts her as a sign. Her entombed remains testify to the gradual fitting up of our earth as a place of habitation for a creature destined to seek delight for the mind and the eye as certainly as for the grosser senses, and in especial marks the introduction of the stately forest trees, and the arrival of the delicious flowers. And,

"Thus in their stations lifting toward the sky  
The foliated head in cloud-like majesty,  
The shadow-casting race of trees survive:  
Thus in the train of spring arrive  
Sweet flowers: what living eye hath viewed  
Their myriads? endlessly renewed  
Where'er strikes the sun's glad ray,  
Where'er the subtle waters stray,  
Wherever sportive zephyrs bend  
Their course, or genial showers descend."

*Testimony of the Rocks.*

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## FRIENDS' REVIEW.

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PHILADELPHIA, NINTH MONTH 19, 1857.

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OHIO YEARLY MEETING.—Letters received from several correspondents enable us to give the following interesting and satisfactory account of the proceedings of this meeting:

The Yearly Meeting of Ministers and Elders was held on Seventh day, the 5th inst., and was felt to be a time of sweet counsel and comfort. The two meetings for worship on First day were solemn and favored occasions. The ministry of the Gospel flowed to the comforting of many hearts, and supplications went forth to Him who made heaven and earth, the seas and the fountains of water, yet condescends, in his great mercy, to the low estate of his poor creature man.

On Second day morning the Yearly Meeting for business was opened, after an appropriate season of devotion, in which both prayer and testimony were offered. After the representatives from the four original Quarterly Meetings had been called, the annexation of Alum Creek Quarterly Meeting was taken up by reading the minutes of last year on the subject, and a paragraph in the Epistle from Indiana in relation thereto. Over one hundred members of that Quarterly meeting were present, some having come more than 200 miles; and there was a full

expression of unity and satisfaction with its reception as a branch of Ohio Yearly Meeting.

The certificates and minutes of Friends from other Yearly Meetings were then read, and thankfulness was felt that the feet of the Lord's messengers had been directed thither. Robert and Sarah Lindsey were in attendance from London Yearly Meeting; John Meader and Charles Coffin from New England; John Scott from Baltimore; Huldah Atwater from New York, and Mary Thomas and Sarah Ann Linton from Indiana.

The London General Epistle, and Epistles addressed to Ohio Yearly Meeting from London and Dublin and from all the Yearly Meetings in this country, except North Carolina and Philadelphia, were read, and a Committee was appointed to prepare replies. It was also concluded to have 2,000 copies of the General Epistle from London printed for distribution.

Various subjects, mostly connected with the transfer of Alum Creek Quarterly Meeting, were referred to the Representatives, and the meeting adjourned after sitting five hours.

*Third day.*—Jonathan Binns and James B. Bruff were proposed by the representatives and appointed Clerks. Two documents forwarded with the epistle from London, viz., "A salutation in the love of Christ to all who bear the name of Friends," and "An address to parents and others on the early training and scriptural instruction of Children," were read, and 5,000 copies of the former and 2,500 of the latter directed to be printed for distribution. The reading of the former document brought the meeting under a deep exercise in regard to what course could best be adopted in extending this appeal of our trans-atlantic friends to those who have ceased to walk with us, and a strong desire was felt that all proper means be used to keep an open door for their return.

The reports from the Quarterly Meetings on Schools were read, and a committee was appointed to give such advice and assistance to members in remote situations, respecting the school education of their children, as way may open for. Quarterly Meetings were also directed to appoint committees to join the aforesaid committee in their labors to promote the guarded literary education of our youth.

*Fourth day.*—The State of Society was entered upon by reading and answering the queries.

Much affectionate counsel was given during the exercise of the meeting, which was embodied in a minute to be appended to the summary.

On this day the Epistle from North Carolina, which had come to hand since the last sitting, was read and referred to the Epistle Committee.

Addition was made from Alum Creek Quarterly Meeting to the Committee on Indian affairs, and its former correspondents were received as correspondents of Ohio Yearly Meeting.

A committee was appointed to take into consideration a revision of the Book of Discipline, and report next year.

The meeting then adjourned to 5th day afternoon, in order to allow a public meeting for worship in the morning. This proved to be a favored season, in which several ministers were engaged in proclaiming the riches of Christ and unfolding the way of salvation to fallen man.

The afternoon sitting of the Yearly Meeting was occupied principally with reports from Committees.

*Sixth day.*—Essays of Epistles were presented, read and directed to be forwarded to the other Yearly Meetings, Philadelphia excepted; returning minutes for the beloved brethren and sisters who were present from other Yearly Meetings were adopted, and a joint committee of men and women friends was appointed to visit and assist subordinate Meetings.

The Yearly Meeting was much larger than at former periods since the late secession, owing principally to the annexation of Alum Creek Quarterly Meeting. The deliberations during its several sittings were characterized by great harmony and love, and the close in the afternoon was marked with deep feelings of solemnity, and but one sentiment seemed to animate every heart; "Behold how good and how pleasant it is for brethren to dwell together in unity."

Our dear friend Wm. Green having visited most of the meetings to which his religious concern extended, within the limits of Philadelphia Yearly Meeting, embarked on the 2d inst. at New York for Liverpool, on his return homeward.

DIED, on the 26th of Eighth month, at his residence in Pelham, Westchester County, New York, BENJAMIN S. COLLINS, in the 74th year of his age. This estimable friend was a warm advocate for the education

and the civil and political rights of the colored race; and when a resident in the City of New York, he was an active manager of the "Society for the Reformation of Juvenile Delinquents."

His health had declined for a considerable time previously to his decease, and when he became aware that his end was near, he was favored with great calmness, relying for salvation solely on the mercy of God through the atoning blood of Jesus Christ. We reverently believe his end was peace.

DIED, At Vassalboro', Maine, the 19th of 6th month last, BETHIAH, wife of Benjamin Goddard, in the 47th year of her age, a member of Vassalboro' Monthly Meeting of Friends. This dear friend was called from her family at a time when her children much needed a mother's care. Yet she was favored, through Divine grace, to give all up; commending her husband and beloved family to the keeping of their Heavenly Father. She bore her sickness with much calmness and composure, saying at one time, "The Lord has made all my bed in sickness." Near her close she said to her husband, "I have given thee and the dear children all up. Do not hold me, I want to be released." On the day of her death, after a little rest, she said, "I am so happy, so happy;" "may you all be prepared to meet me in heaven. Come sweet Jesus;" which were the last words she uttered distinctly, and quietly passed, we trust, to a mansion of eternal rest.

—, On the 7th of 8th month, at Springdale, Cedar Co. Iowa, in the 39th year of her age, REBECCA wife of JESSE BOWERSOCK, and daughter of Jane Lynch, widow of the late Joshua Lynch, of Ohio.

This dear friend was one of the earliest settlers of this place, where she had by her kindness and hospitality made herself universally esteemed and beloved.

Through divine assistance she was enabled to discharge with faithfulness her responsible duties, as a consistent Friend, a devoted mother, and an affectionate wife.

At the time of her death, in company with her husband and two daughters, she was returning home from a neighboring town, preparatory to making a visit to her friends in Ohio, when they were all thrown out of the carriage, the wheels of which passing over her chest caused almost immediate death. The daughters were not hurt, but her husband was very seriously injured, and narrowly escaped losing his life also.

Although our dear friend was so unexpectedly taken away from the very midst of usefulness amongst her large family and extensive circle of friends, they are greatly consoled in the belief, that the work of sanctification had been going on in her heart, and that through the merits of her Redeemer, she was in mercy prepared for this momentous change; which speaks loudly unto all, "Be ye also ready."

—, In Granville, 21st of Third month last, after a brief but painful illness, which she bore with great patience, SARAH E. BARKER, widow of the late Caleb Barker, aged 82 years and 9 months.

#### WEST-TOWN SCHOOL.

The Committee to superintend the Boarding School at West-Town will meet in Philadelphia on Sixth day the 9th of next month, at 7 o'clock, P. M.

The Committee on Instruction and the Committee on Admissions meet on the same day—the former at 4 o'clock and the latter at 5 o'clock, P. M.

The visiting Committee meet at West-Town on Second day afternoon, the 5th of Tenth month, to attend the semi-annual examination of the Schools.

For the accommodation of the Visiting Committee, there will be a conveyance at West Chester on Second day the 5th of 10th mo., on the arrival of the after-

noon train which leaves the depot in this city at 4 o'clock.

*Philadelphia, 9th mo. 15, 1857.—21.*

#### REVOLT IN INDIA.

Revolt in India!—30,000 of the native troops in a state of mutiny!—Massacre of the Europeans! Such were the terrible news flashed to our government by extraordinary express from Cagliari a few weeks ago, and the details subsequently received fill up with painful accuracy the fearful outline of a tragedy which has struck many an English home with dismay, and awakened in every thoughtful English mind a concern approximating, in some degree, to the vast interests at stake in the East.

Few events so grave in their import, or so disastrous in their possible consequences, have occurred in the history of our country. Already the accounts received are harrowing in the extreme. No sooner were the restraints of military discipline broken, than the fatal science of murder, to which, with so much skill, and at such vast cost, the native soldiers had been trained by their English conquerors, was turned with ruthless barbarity against their European masters. Regiment after regiment revolted—the result, doubtless, of a wide and organized conspiracy; and the defenceless Europeans, at the mercy of the armed and infuriated rebels, were cut down, shot, and in some cases hacked to pieces—neither sex nor age being spared in the general massacre which prevailed.

Of all crimes war is the most horrible in its incidents; and of all wars insurrection is probably the most cruel and relentless. Humanity shudders at the thought of scenes to which so many of our countrywomen have been exposed during this Indian outbreak, and of the fate to which too many of them have been doomed.

The wife of an officer, writing from Meerut, says:—

“Then came the awful news of the murdered. Poor young McNabb, just joined, Mr. Phillips, our veterinary surgeon, and, alas! our dear friends Mr. and Mrs. Dawson, dead! and Dr. Christie awfully wounded! The 20th Native Infantry had been fiends, and shot five or six of their own officers. One or two of the 11th were also killed. *Several ladies have been cut to pieces.* We saw a poor lady in the verandah, a Mrs. Chambers, (lately arrived), soon afterwards she was found dead, horribly cut, and she on the eve of her confinement.

“We had a terrible alarm the night before last. Six hundred sappers and miners had been called into the station to raise the works; but one day after their arrival they shot the commandant, and fled. Guns and carabineers followed, and fifty of them were killed.”

This was the state of things at Meerut; but the intelligence from Delhi is still more disastrous. The city had been captured by the muti-

neers, and a general massacre of the Europeans had taken place. The loss of life has been very great: of one regiment, it was feared that every officer had perished. The Cawnpore end of the Ganges Canal is reported to be full of the dead bodies of Europeans; from which it is supposed that all, or nearly so, of the *employées* on the canals, Grand Trunk Road and Railway, have been murdered.

When the latest accounts left India the revolt had not extended beyond the Bengal Presidency, though it is needless to say that the next mail is looked forward to with intense anxiety, not to say alarm, in this country. No one attempts to disguise the fact that our authority in India is shaken to the very centre; and that we hold as by a thread our supremacy in our vast, ill-gotten and ill-governed Eastern Empire. Should the native troops of Bombay and Madras follow the terrible example of treachery set by their Bengalese brethren, we may see the boasted conquests of 100 years swept from our grasp in as many days, and, with the loss of India, add another to the countless bitter illustrations which attest the truth of the Divine warning: “They that take the sword shall perish by the sword.”

Most solemn is the lesson taught by this new and fearful tragedy in India! How long will Christian England persist in her insane reliance upon a policy of arms? How long will she permit her reason to be blinded and her conscience seared against the testimony of that gospel which she professes to have received? Every ray of that gospel is a beam from Mercy's source, warning the Christian from those shoals and rocks of crime and cruelty which surround the track of War. Every word of that gospel is a living protest against the passions and principles which unsheath the sword. Every promise of that gospel is a rebuke to the faithlessness of Christian nations, by whom the glorious hills and green valleys of God's earth are reddened with the blood of slaughtered millions, shed for what is called the defence of territory, and the maintenance of national rights.

Deeply as we abhor the cruelty and treachery of these Indian soldiers, who have thus spread the havoc of fire and sword among those into whose service they had entered: we cannot but regard with profound sorrow and alarm that spirit of sanguinary vengeance which seems, to so fearful an extent, to animate our public journalists in this country, in the comments that have appeared, on the present crisis in India. Remembering that we are in a Christian land—that we profess a religion which teaches emphatically the doctrine of forgiveness, the duty of mercy, and the treason of him who takes vengeance into his own hands, we cannot but feel that one of the heaviest calamities and greatest dangers connected with this Indian revolt is the horrible cry for revenge, which is now echoing through the English press.—*London Friend.*

## MANUFACTURE OF COMBS.

It is said that the greatest comb manufactory in the world is in Aberdeen, Scotland. There are thirty-six furnaces for preparing horns and tortoise shell for the combs, and no less than one hundred and twenty iron screw presses are continually going in stamping them. The coarse combs are stamped or cut out—two being cut in one piece at a time. The fine dressing combs, and all small tooth combs, are cut by fine circular saws, some so fine as to cut forty teeth in the space of one inch, and they revolve five thousand times in one minute. There are some two thousand varieties of combs made, and the aggregate number produced, of all these different sorts, is about 9,000,000 annually; a quantity that, if laid together lengthways, would extend about seven hundred miles. The annual consumption of hoofs amounts to 4,000,000; the consumption of tortoise shell and buffalo horn, although not so large, is correspondingly valuable. A hoof undergoes eleven distinct operations before it becomes a finished comb.

## THE BREAK OF THE ATLANTIC TELEGRAPH.

The misfortune to the Atlantic Telegraph occurred just at the only point where there could have been no previous test by actual experiments, i. e. the effect of tightening those brakes upon the wire when it had a rapid descending motion upon two miles of wire. Nor could it be determined what effect a heavy swell of the Atlantic concurring with such a sudden check to a falling body might have. Enough, however, one would have supposed, might have been anticipated from former experiences in the Mediterranean and other deep seas, to have shown the peril of this. One thing is clear, that the strain on a wire so circumstanced by any sudden check, must be very far greater than the simple suspension of six miles of its own weight.

That the cable can be laid under favorable circumstances in a smooth sea, and even in a pretty rough one, has been now demonstrated; and this where the water is upwards of two miles deep. But it would seem that it never can be safe to check the rate at which the wire is let out by using the brakes. The momentum acquired in a deep sea by the cable is too great. Wire of greater strength than that used, so far, may be necessary; but that the telegraphic cable will be laid, though there should be half a dozen failures, there can be no doubt. Much has yet to be learned as to the best specific gravity for the telegraphic cable to possess.

In the wire used this time, it will probably be found that strength was too much sacrificed to flexibility. That coil of fine wire wound so closely as it was, and long enough to go many times round the world, added materially to the weight of the cable, but not one particle to its strength in a strain like the one it encountered.

It is quite likely that two or three efforts may fail before one succeeds; but if it takes a wire so large as to require a navy to lay it, and as heavy as a ship's cable, the international communication will assuredly be made. After it has been once successfully accomplished, easier methods of doing it again will suggest themselves, especially more exact ways of determining the proper *specific gravity* of the cable, which must be the main point. Before many years are over, fleets may want to carry a coil of telegraph wire, and keep up their communications with the shore. In fact, while it is impossible to foresee the end of the wonders that will be accomplished by this movement, some considerations are obvious at once. The telegraph cable that first crosses the Atlantic will be of great value to the world. We have always believed that there is scarcely any other form in which capital can be invested in these days, in which it is producing such immense and important benefits to society, as in these Magnetic Telegraph lines. The capital employed is so small, compared with the good done to society, that it must be profitable to all connected with it beyond any other form of investment eventually.

But a telegraph that will bind America and Europe together, will do the world such service as no intellect of man can at this moment conceive. The imagination of the poet is outstripped by the achievements of the philosopher. Suppose there is a little risk about it just now, yet the spirit that inspired Columbus in pushing out upon the unknown deep in search of a new continent, was not more important to the world, or more fraught with hope and happiness for men than an ocean crossing telegraph.

It follows from this, and especially from the difficulties of a first achievement, that when successfully accomplished, it will have a right to pay a far better dividend than ordinary enterprises of the kind. It ought to be, and no doubt will be the policy of the Company to put down their prices so low that it may be employed night and day all the year round. The cheaper the rates, the greater number of messages. But if the price of messages were ten or twenty times as great as it will be, there would be messages enough that must be sent to make it pay.

Before, however, one cable is fully employed, and at whatever price, there will, we may depend upon it, be rivals enough in the field. We should not be surprised if, in less than ten years, Boston and Liverpool are united by a line direct; if, in fact, the sea is rather preferred to the land, as less expensive and less liable to get out of order from storms. Nor is it impossible that, in the course of that time, New York, Boston and Charleston will have lines touching at different points of the European continent. It will become a necessity alike of commerce and of national policy for us to have more than one string to our bow.—*Public Ledger.*

*The Mountain Formation of North America—  
The Great Table-Lands—Geographical Features.*

(Concluded from page 12.)

The Western Cordillera continues to traverse Sonora, and passing round the Gulf of California, reappears in sight of the ocean in the State of California. Opposite San Bernardo, another mountain chain branches from its eastern flank, traverses the Table Lands by a northern course, dividing the waters of the Colorado and Great Salt Lake, and plunges into the Sierra Madre between the sources of Green River and Snake River. This is the *fourth* great mountain chain of the Table Lands, is one thousand miles in length, and is the *Sierra Wasatch*. Between it and the Sierra Mimbres is included the immense *Mountain Basin of the Colorado*, which is the *fourth* subdivision of the area of the Table Lands. This basin has an immense area, great altitude, great perplexity of mountains, and is redundant in striking and wonderful novelties. The Rio Verde, Rio Grande of the West, the Rio San Juan, collect its upper waters, and, uniting against the inner flank of the Cordillera of the Snowy Andes, gorge it diagonally through and through, and escape into the Gulf of California. This sublime gorge is four hundred miles in length, and is known as the "Canon of the Colorado." It is throughout a narrow mountain chasm, traversing, without interruption, the very bowels of the Andes, having perpendicular mural sides, often many thousand feet in altitude. Other important affluents of the Colorado (the Mohabe, the Little Colorado and the Gila,) force their way into it by a labyrinth of gorges similarly scooped through the bowels of the mountain mass.

These two remarkable basins, then—the Del Norte and Colorado—lie against the Sierra Mimbres, as a back bone. The waters of the first gorge the Sierra Madre to the Gulf of Mexico; those of the second, the Andes to the Gulf of California; but no gorge unites them through the Sierra Mimbres, which is unperforated. These basins are both longitudinal in shape and position; they overlap one another, and thereby multiply the number and complexity of mountain barriers. Among the physical phenomena of the globe, this "Canon of the Colorado" is an isolated fact, unique and sublime in interest. These two basins are, *par excellence*, the metalliferous department of the world, and are *infused* throughout with *mountains* of the precious stones, and precious and base metals—of lava, obsidian and marble—of salt and coal, and with rivers of thermal and medicinal waters.

Let me hasten to other subdivisions of equal interest. Near the forty-second degree of latitude the Western Cordillera throws off the *fifth* mountain chain of the Table Lands. This has a serpentine course, mainly east and west, is

twelve hundred miles long, and forms the divide between the basin of the Salt Lake and the basin of the Columbia. It joins with the Sierra Wasatch, and immediately at the point of junction plunges with it into the Sierra Madre. The great basin, containing in one of its depressions the Salt Lake, is the counterpart, on our continent, of the Caspian of Asia. It is, like the first and second basins, encased all around with an unperforated mountain wall, and neither sends nor receives water from any sea. Nearly opposite to Puget's Sound, a sixth chain of mountains, breaking off from the eastern flank of the Western Cordillera, traverses the Table Lands by a due northern course, and sinks into the Sierra Madre, closely enveloping the sources of the Columbia River. This is called the *Okenogagan Mountains*, and divides the waters of the Columbia from those of *Frazer's* River.

The *Basin of the Columbia* is the *sixth* in order of the basins of the Table Lands. It is the most admirable of them all. A splendid circular configuration and two primary rivers. Its size, position and configuration relatively to the Mississippi Valley and the Pacific Ocean, make it the *élite* of them all. It extends all across the Table Lands from rim to rim, as do both its great rivers, the Snake River and the Columbia, which, uniting, gorge the Andes at the Cascades, penetrating through them to the Pacific in 46° 19'. They run from east to west and connect exactly by convenient and single passes across the Sierra Madre, with the great rivers flowing down to the Atlantic. It partakes of all the cardinal characteristics of the other basins, having, in addition, mighty forests, navigation, a larger share of arable qualities, and a superior economy in its topographical surface and position.

Such are the six primary basins and mountain chains which checker and arrange themselves into the *Grand Plateau of the Table Lands*, as I have seen them and become familiar with them. There is a seventh, the basin of Frazer River, with which I am acquainted only from the reports of others who have reconnoitered it. It has the same general features, though smaller, longitudinal in direction, and narrow.

We may now, then, return to the third elementary division of the mountain formation of North America, namely: *The Plateau of the Table Lands*. We may understand its variety and vastness, yet handle it as a unit. The lowest sedimentary points, at which the waters accumulating form the lakes of Mexico, Mappini, Gusuan and Salt Lake, have an average altitude of 6,000 feet above the seas. The whole Plateau has then the elevation of a primary mountain. It is everywhere fertile, being pastoral for the most part, but arable where irrigation is adopted. Every geological formation exists on a Titanic scale, volcanoes, columnar basalt and pedregals of crystallized lava, porphyritic granite and sandstone, and secondary basins of the sulphate and

carbonate of lime. It is universally a rainless region, and nowhere is arable agriculture possible without artificial irrigation. Pastoral culture is the prominent feature, wherein it rivals the Great Plains. The air is tonic and exhilarating, the atmosphere resplendent with perpetual sunshine by day and with stars by night. The climate is intensely dry, and the temperature variant and delicious. Habitations are not essential in this salubrious and vernal clime; the aborigines dispense with them. During three years that I have passed upon the Plateau, I have rarely slept within a house or beneath any canopy but the sky, infinitely spangled with stars. Upon this Plateau has existed the populous and civilized empire of the Aztecs, and in South America that of the Incas. Timber grows upon the rivers and upon the irrigated mountain flanks. To arrange the arable lands for irrigation is not more costly than our system of fencing, which it supersedes. No portion of the globe can maintain a denser population.

But the *fourth* subdivision of the "Mountain Formation of North America," is the *Snowy Cordillera of the Andes*. Everybody is familiar from childhood with the South American *Andes*. This of ours is the same, unchanged in any characteristic, except an increased and superior grandeur. Let us restore to it its ancient and illustrious name! Let us inquire how it has come temporarily to be lost! The *Andes* traverse the American Continent in one unbroken and uniform mass from Cape Horn to Behring's Strait. Towards the ocean, to whose indented shore they are parallel and from which they are everywhere visible, they present a precipitous front and immense altitude; they everywhere surmount the line of perpetual snow. Upon this front, which receives the perpetual winds from the ocean and is bathed with its vapors, snows and forests accumulate as upon the Alps. But on their summit of perpetual congelation, these vapors condensed to ice are as solid, as perpetual, as the granite rocks. No vapors pass over to the *inner* region, which is naked of snow, timber or irrigation. Hence has come this distinctive Spanish sobriquet of this sublime sea wall—*Cordillera Nevada de los Andes*, (the *snowy* chain of the Andes,)—to define it specifically from the naked masses within! Thus, since this ancient and familiar *Andes* has come to be domesticated in our empire, within the States of California and Oregon, has it been thoughtlessly plundered of its name, defined only by an expletive *snowy*, and incontinently ignored of its supreme, coronated rank in the mountain system of the world.

If then you require from me a description of this *fourth* subdivision of our mountain formation, I bid you peruse again the fascinating pages of *Prescott* and his predecessors; the romantic historians of *Cortez*, *Alvarado* and *Pizarro*; and above all, the oracular inspiration

with which the illustrious *Humboldt* has analyzed the geographical wonders of this Cordillera of the snowy Andes, and tinted them with eloquence!

Finally, I am bewildered how to speak of the *fifth* subdivision, which is the *Maritime Pacific Front*. This brings us out to meet the ocean, to blend together the varieties of sea and land, and where, among the assembled climates and countries of the globe, Cornucopia permanently dwells with her ever redundant and overflowing horn of ripening beauty and plenty. This Maritime Pacific Front is the counterpart of yours outside of the Alleghany and upon the Atlantic. It is the tide-water region. Yours has an area of 271,000 square miles, this of 420,000: this is not much broader from the mountains to the sea, but has a greater longitude. In every detail of climate, vegetation, soil, and physical formation, there is between these two seaboard the completest contrast. On the Pacific are blended, beneath the eye, and swept in at one sight, the sublime, castellated masses of the Andes—their bases are set in the emerald verdure of the plain rising gently above the sea level—their middle flanks are clothed with the arborescent grandeur of pine and cedar forests. Naked above and towering into the upper air, their columnar form of structure resembles an edifice designed to inclose the whole globe itself; but from this foundation, and rearing their snow-covered crests another mile into the firmament, shoot up volcanic peaks at intervals of one hundred miles, incasing the throats of the inner world of fire, and corruscated in perpetual snow, beneath coronets of volcanic smoke and flames.

The sublimest of the oceans, more majestic rivers than the Ganges or Egyptian Nile—the grandest and most elevated of Earth's mountains, superlative forest evergreen, an emerald verdure and exuberant fertility, a mellow and delicious atmosphere imbued with purple tints reflected from the ocean and the mountains, a soft, vernal temperature the year round; whatsoever can be combined of massive and rugged mountains, picturesque landscape and a verdant face to nature, shining under the richest sunlight, a climate soft and serene; whatsoever of all these, blended and enjoyed in combination, will accomplish to give grace, elevation and refinement to the social world, are here united to woo and develop the genius of our country and our people.

In all these natural favors our Western seaboard front is more gifted than the classic shores of the Mediterranean and the Asian seas—for fifty centuries the favorite theme of history, poetry and song. The embellishments which old society and the accumulating contributions of a hundred successive generations add to nature, are not yet there; but these will come, and to us who fan the career of our great country whilst we live, the future which posterity will possess and enjoy is full of the radiance of true glory.

Such is a homespun and laconic detail of a few

essential facts necessary to comprehend the "mountain formation of North America," and to know where and what it is.

Very respectfully, W. GILPIN.

#### DIRECTIONS FOR SUGAR MAKING.

PHILADELPHIA, July 16, 1857.

*Editor of the American Agriculturist:*

DEAR SIR: A reply to your inquiries in relation to the requisite instruction for arranging mills, boilers, tanks, fetters, coolers, &c., &c., and then also, the "modus operandi," after all are ready, will be rather difficult to give in a manner satisfactory even to ourselves, with the light before us. We have spared no pains or time in collecting information to enable us as far as possible to give to others engaged in the pioneering of this new Sugar Cane movement. We shall do the best we can, however, and urge those engaged in it to be thorough in experimenting, try all the modes and means known, and be sure to keep some careful record for future use. In the course of two weeks we expect to be in possession of the results of a test in Florida near Orange Springs, which shall be made public *whatever it is*. Mismanagement has deprived us of the use of the cane we had planted in the hot house for early test. The first that will be worked besides that in Florida, will be at Gov. Hammond's about the 10th or 15th of August. Col. Peters tells us that his 70 acres of "Sorgho," are now about six feet high and will be ready from 1st to 15th September; he has some earlier planted that he will work about the 20th of August. On this he uses a two horse mill just being shipped by us, and a steam power mill for his large crop. He only designs making syrup or molasses, except, perhaps, a small experiment with sugar.

The cane must be allowed to mature fully, not attempting to work it until the seed is fully out of the milk, and as some of the tillers will be rather later than others it will no doubt be better to throw them out for fodder than jeopardize the rest. The leaves should be stripped off before cutting and the top cut off with the seed some two-and-a-half or three feet down, as there is not much saccharine juice in the upper end. Then if your apparatus is ready, cut, and grind as fast as you cut, and boil as fast as you grind, since the less time the stalks or cut cane are exposed the better. The juice, if concentrated by the usual process, will pass through two sieves—first No. 8 and then No. 16, set over a large tin funnel immediately under the mill, (which will be set about three feet from the ground upon three posts firmly bedded in the ground about three feet.) This funnel is contracted to a pipe of two inches diameter, running under ground past the horse's track, and entering a tank either lined with tin or painted thoroughly, and varnished so as to be impervious to the juice and easily washed clean, when left idle for even one hour. The

juice is raised by tin buckets or tin or copper pump from this to a clarifier. This may be of sheet iron No. 8, and about 12 inches deep and large enough to fill your first kettle, and set higher with draw off pipe and stop-cock entering at the bottom. This clarifier is set so that the heat is applied under it after leaving the range of boilers and may be shut off by damper into another side flue, while you discharge this pan. The heat being applied slowly, a thick scum rises and when near boiling you change dampers and draw off until the juice begins to show sediment or scum, then clean the pan and fill again, and so on. Now in this first kettle you add lime well slacked and sifted, until your juice will not change the color of litmus paper (which can be got at any good drug store quite cheaply.) While the juice is acid it will change it to a reddish hue, and if thus boiled will neither granulate nor keep sweet as molasses. With our two horse mill of rollers 17 inches long, we use three boilers holding 60, 40 and 20 gallons, with the latter immediately over the fire and set with flaring walls or jambs, rising above each about 6, 8 and 10 inches, and completely cemented with water-lime. The last or 20 gallon boiler should be higher than the 40 and that above the 60, so that the scum will run through the gap into the next kettle behind successively. The scum should also be thrown back whenever accumulated into the hindmost kettle. If you have no experience in testing the syrup in the "battery," a thermometer made for that purpose can be obtained in most large cities for a dollar or so. It requires to be graduated up to say 250°, as about 240° Fahrenheit is considered the proper point. Should the heat rise above this, you must open your fire doors and throw over the fire an armful of begasse from the mill, and then discharge the syrup as quickly as possible and refill from the next kettle, thus continuing successively.

The coolers into which you discharge may be of good clear white pine without paint inside, and 12 inches deep and large enough to hold 4 charges, and then left to cool and granulate, or if you make molasses only, you will use barrels, staves of oak and heads of pine or cypress, thoroughly made.

In regard to crystallizing the sorgho sugar, we to-day went with Col. Peters to the sugar refinery of Messrs. Eastwick & Brothers, No. 73 Vine-st. of this city, carrying with us some sugar made from the sorgho, by Col. Peters in Georgia, and by Mr. Wray in France. These specimens were subjected to the severest chemical test and examined under a powerful microscope, and both proved to be true crystallizable sugar and not glucose. As the examiners are perhaps not surpassed in this country—not even in Boston—we deem these experiments highly satisfactory. They promise a public report of the examination soon.

Yours, &c.

HEDGES, FREE & Co.

## THE DESK LINING.

One afternoon after school was dismissed, Miss Blair, the teacher, was busy setting copies, and writing at her table in the deserted school room. While thus engaged, little Addy Lane, who lives next door, and whose sunny temper makes her the angel of the school house, put her round curly head in the door, and said, "Teacher, may I come in and sit with you if I will keep very still?" No one could refuse to admit such a loving innocent child, so Addy was soon seated by her teacher, with permission to "fix up" her desk. After all the things were taken out and laid on the table, the newspaper in the bottom was found to be stained with ink, and yellow with age; so Addy went to a basket in the entry, and selected the cleanest and whitest of a pile of papers which had been brought by J6e Lincoln, the postmaster's son, for lighting the fire, and cutting a piece just the size of the old lining, covered the bottom of the desk neatly, and had every thing in exact order when Miss Blair was ready to go home.

A few days after, when sent by Miss Blair to bring her knife from her desk, she found to her surprise that the neat lining she had so carefully put in was gone, and the yellow, stained one in its place. Addy could hardly contain her feelings to wait till recess, and as soon as the bell tinkled she hastened to Miss Blair, and asked her why she made the change, and if she was offended with her, that she should undo what she had tried to do so well. Seeing Addy's grieved, tearful face, Miss Blair hastened to explain the matter.

"The paper you put in, Addy, was clean and white and neatly fitted, but it contained some wicked jokes ridiculing the Bible, and many silly songs and stories, which you did not notice. I tried not to see them at first, but found that each time I opened my desk my eye rested upon them, and that without knowing it I had committed one of the profane jests to memory, so that it was running through my mind as I went about my duties. So, dear Addy, I reluctantly tore out the neat lining you put in, and burned it, because I dared not *become used* to such wicked language, for fear of sinning against God. My old stained paper will do very well till Addy finds one upon which I can rest my eyes with safety." Addy was abundantly satisfied with the explanation, though she had been very much mortified at having her nice arrangements disturbed.

I am afraid all Miss Blair's pupils are not as fearful of *becoming used to sights and sounds of sin* as she was, else little Johnny Beach, whose father and mother are now in heaven, and always taught him to fear God, would not dare to hang about the tavern stoop, listening to profane and wicked stories; and Harry Smith too would be more careful whom he goes nutting with on Sat-

urdays. I don't desire to tell tales out of school, but I must beg some little boys and girls of my acquaintance to learn a lesson from Miss Blair's example. They may think as she did at first, that perhaps they can keep bad language and vile stories from making an impression, but they are wrong. No one can be in the habit, even for a brief time, of listening to profane and wicked language, without danger of becoming used to it, and even of repeating in his mind the things he hears. "Evil communications corrupt good manners." Be careful, children, what books and papers you read, and whom you hear talk from day to day; for when you *become used* to sinful language, and can hear it without a shudder, the *first step in ruin* is taken.—*American Messenger*.

## THE BLESSED DEAD.

Oh, happy childhood! tender buds of spring,  
Touched in the May-time by a wandering frost;  
Ye have escaped the summer's sultry wing;  
No drought hath parched you, and no wind hath  
tossed,  
Shaking the pearls of morning from your breast;  
Ye have been gathered ere your sweets were lost,  
Ere winged passions stole into your rest  
To rob the heart of all its dewy store.  
Now in the endless May-time over head,  
In stary gardens of the azure shore,  
Ye bloom in light, and are for evermore  
The blessed dead.

Ye youths and maidens, dear to Joy and Love,  
But fallen midway between morn and noon,—  
Or bird-like flown, as if some longing dove  
Should seek a better clime while yet 'tis June,  
Leaving our fields forlorn! Oh, happy flight!  
Gone while your hearts are full of summer tune,  
And ignorant of the autumnal blight,—  
Ere yet a leaf hath withered on the bough  
Or innocent rose hath drooped its dying head:  
Gone with the virgin lilies on your brow,  
Ye, singing in immortal youth, are now  
The blessed dead.

And ye, who in the harvest of your years  
Were stricken when the sun was in mid air,  
And left the earth bedewed at noon with tears,—  
Ye have known all of life that is most fair,  
The laugh of April and the summer bloom.  
Ye with the orange blossoms in your hair,  
Who sleep in bridal chambers of the tomb;  
Or ye, who with the sickle in the hand,  
Have bowed amid the sheaves the manly head,  
And left the toil unto a mournful band,—  
Ye all are numbered in yon resting land,  
The blessed dead.

And ye, who like the stately upland oak,  
Breasted the full allotted storms of time,  
And took new strength from every gusty stroke,—  
And ye, who like a vine long taught to climb  
And weigh its native branches with ripe fruit,—  
Much have ye suffered 'neath the frosty rime  
Which autumn brings, and winter's loud dispute!  
But now, transplanted in the fields afar,  
Your age is like a withered foliage shed,—  
And where Youth's fountain sparkles like a star,  
This have ye learned, they only live who are  
The blessed dead.

T. B. READ.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Liverpool dates are to the 5th inst.

**ENGLAND.**—Parliament was prorogued on the 28th ult. Nothing official had been promulgated relative to the Atlantic Telegraph. It had been suggested that if the attempt should be postponed, the government might purchase the cable, for communication with India, but Lord Palmerston stated in the House of Commons that this could not be done without the sanction of Parliament, which could not be obtained during the present season. It was reported that the Directors had been offered a higher price per mile for the whole remaining cable than the cost of replacing it. On inquiry, they had been assured by the government that vessels, officers and men would be furnished for a renewal of the attempt next summer, and it was generally supposed that it would not be undertaken until that time.

Lord Palmerston stated in Parliament that telegraphic connection with India, via the Euphrates, had not yet been sanctioned by the Turkish government.

**FRANCE.**—The valley of Dappes, between France and Switzerland, the right to which has long been contested between the two governments, has been avowedly incorporated with the former country, although the Congress of Vienna acknowledged the claim of Switzerland.

It is said that a maritime conference of various European powers is about to be held at Paris, to consider the subject of collisions at sea, and to adopt measures for their prevention.

**ITALY.**—Fresh political arrests have been made in Genoa and Turin. Great activity is shown in the construction of railroads in the Papal States. The Pope has purchased and presented to the University of Bologna, the library of the celebrated linguist, Cardinal Mezzofanti, which consists chiefly of works in the ancient and Eastern languages, including dictionaries and grammars for eighty different tongues or dialects. Giuseppe Crocco, the oldest European journalist, recently died at the age of 88, having been for fifty years the editor of the *Gazetta di Genoa*.

**SWEDEN.**—The government recently proposed to establish religious liberty, and allow Lutherans to embrace other doctrines, and as a first step, to abolish the penalty of banishment against the proposers of such changes, but the project was rejected by the legislature, by a majority of five.

**SPAIN.**—The Mexican Envoy had arrived at Cadiz, to embark for Mexico. The new Governor of Cuba, who was to go out during the present month, would take with him the ultimatum of the Spanish government on the Mexican question.

**AUSTRIA.**—The government has issued an order for the reduction of the Austrian army in Italy, to the extent of 20,000 men, to take place this autumn.

**TURKEY.**—Negotiations are said to have been opened by the British minister to obtain the consent of the Porte to the passage of a British army through Egypt, to India. Diplomatic relations with France, Russia, Prussia and Sardinia, have been resumed.

Complaints of ill-treatment are made by Christians in various parts of Turkey. The old Mohammedan fanaticism is said to have revived, and the efforts of the authorities to prevent these abuses are unavailing.

**INDIA.**—A battle took place on the 5th of 7th month, near Agra, between the garrison of that place and the mutineers, who had received large reinforcements, in which the British forces were obliged to retire with a heavy loss. General Barnard, the English commander before Delhi, has died of cholera. Only 2000 men could be mustered for an attack on that place. The rebels still held it on the 14th of 7th month. Discon-

tent is stated to have shown itself around Bombay, but it had been suppressed, and other parts of that Presidency were tranquil. Calcutta had suffered from a scarcity of provisions, but they were beginning to arrive by the rivers. The harvest was in imminent danger of being destroyed, the principal manufactories were abandoned, and the exports amounted to scarcely any thing.

**CHINA.**—Lord Elgin arrived at Hong Kong 7th mo. 2d. He proposed, it is said, to proceed with his fleet to the mouth of the Peiho river near Peking, whence he would transmit a letter to the Emperor, requiring him, within a specified time, either to recognize or repudiate the acts of his officers at Canton. If he decline the latter course, Lord Elgin will declare war, and attempt to occupy Canton.

**AUSTRALIA.**—The shipments of gold from Melbourne, from the first of the year to 6th mo. 25th, were over a million and a quarter of ounces.

The Victoria House of Assembly had resolved to abolish the public grant for the support of religion. An offer for the establishment of a line of steamers between Sidney and Panama, had been accepted by the government of New South Wales.

**DOMESTIC.**—A treaty between the United States and New Granada has been signed, providing for a commission to settle all claims for damages made by our citizens against that government. The other questions in controversy are postponed.

The new Constitution of Iowa has been adopted by a popular vote of 40,311 in its favor, to 36,681 against it; exclusive of four counties which failed to make official returns, and which if counted would reduce the majority to 1,416. A provision allowing colored persons the right of suffrage was submitted to a separate vote, and was lost by a very large majority.

The State Constitution for Minnesota, adopted by the Convention, and to be submitted to the people, prohibits slavery, and guarantees liberty of the press, trial by jury, &c. All Judges and Justices are to be elected by the people. White male citizens of the United States, 21 years of age, residing in the United States one year, and in the State four months next preceding any election, may vote; also white persons of foreign birth, with the same qualifications of age and residence, who shall have legally declared their intention to become citizens; and persons of mixed white and Indian blood, and of Indian blood under certain regulations. St. Paul is to be the seat of government until located elsewhere by the legislature.

The committee appointed by the Grasshopper Falls Convention, in Kansas, has issued an address to the people of the United States, explaining the present state of affairs in the Territory, and their reasons for resolving to vote at the election next month, but expressing little hope of fair dealing or success. They also warn the Missourians to refrain from another invasion, unless they desire a bloody and protracted war. The *St. Louis Democrat* says that the expenses of that State, in the late civil war in Kansas, it is estimated, were \$2,500,000. The Constitutional Convention met on the 7th inst.

**THE NEW COMET.**—The comet recently discovered at the Cambridge Observatory, has been constantly increasing in brightness ever since its discovery, and is now visible to the naked eye in the constellation Bootes. The comet was at its least distance from the earth on the 1st inst., and was then distant from us about fifty millions of miles; it will reach its perihelion on the 29th of this month, and will then be about fifty millions of miles from the sun. Its motion is retrograde. It is said not to be the great comet of 1244, the return of which was looked for between 1856 and 1860, but its elements somewhat resemble those of a comet discovered in 1818.

# FRIENDS' REVIEW.

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ON THE DISUSE OF ALL TYPICAL RITES IN THE  
WORSHIP OF GOD.

BY J. J. GURNEY.

(Concluded from page 19.)

The view now taken of the apostle's doctrine will fitly introduce a concluding remark—that, while Friends consider it to be their duty to abstain from that ritual participation in bread and wine, so usually observed among their fellow-Christians, there are no persons who insist more strongly than they do on that which they deem to be the only needful *supper of the Lord*. That supper, according to their apprehension, is altogether of a spiritual nature. Now, it is a circumstance which strongly confirms this general view, that our Lord availed himself of the very occasion which has given rise among Christians to the rite of the Eucharist, in order to direct the attention of his disciples to the supper now alluded to—a repast of a totally different description, and one which may be enjoyed by the disciples of Christ independently of every outward ordinance. “With desire I have desired,” said Jesus to his apostles, “to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.” Again, “This is my blood of the New Testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.” Again, “Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom.”

We may, indeed, believe that these gracious

declarations are accomplished *in all their fullness*, only in the heavenly state of happiness and glory: but it is sufficiently evident, and is allowed by various commentators, that our Lord's expressions, now cited, cannot be considered as relating exclusively to the world to come. When Jesus Christ had died on the cross, a sacrifice for the sins of the whole world, the type of the passover had received its fulfilment in the kingdom of God. When his blood had been shed for many, for the remission of sins, and when he had ascended to the right hand of the Father Almighty, that kingdom or reign, conducted through the mediation of the Messiah, was established in the earth. Then, therefore, did the day arrive, as we may fairly deduce from these impressive passages, when Jesus was again to eat the passover with his disciples, and to drink the new wine in their company: according to his own declaration, on a subsequent occasion, “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.” When the faithful disciples of our glorified Redeemer open the doors of their hearts at the voice of his Holy Spirit; when, more especially, they are engaged in rendering unto him their joint and willing service, and are worshipping God in unison; he is often pleased to come in among them, to sup with them, and to permit them to sup with him. Then does he bring them into a holy fellowship with the Father, with himself, and one with another; breaks for them the bread of life, and gives them to drink of his most precious blood; and thus, while their souls are refreshed, nourished, and comforted, they are brought, in a living and effective manner, to the remembrance of that crucified Lord, who is their strength, their joy, and their salvation.

While Friends believe it best to abstain from that outward ceremony, which their Christian brethren have adopted, may they ever be partakers of the true supper of the Lord! May they ever remember the indispensable necessity of that living and abiding faith in Christ crucified, by which alone they can enjoy the communion of his body and blood! “Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up

at the last day. For my flesh is meat indeed, and my blood is drink indeed. 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. This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live for ever."

On a general review, then, of the particular passages of the New Testament which relate to the observance of the Lord's Supper, I may venture to recapitulate my own sentiments, that such a practice has no proper or necessary connexion with a spiritual feeding on the body and blood of Christ—that the history of our Lord's last paschal supper with his disciples affords no reason for believing that he then instituted a religious ceremony, which was thenceforth to form an essential part of the worship of Christians—that the Lord's injunction, on that occasion, may be understood, either as relating solely to the rites of the Passover, or as intended to give a religious direction to the more common social repasts of his disciples—that it was in connexion with such repasts, and particularly with their love-feasts, that the primitive Christians were accustomed to commemorate the death of Christ—that the custom of those love-feasts, however appropriate to the circumstances of the earliest disciples, soon fell into abuse as the numbers of believers increased, and appears to be, in a great degree, inapplicable to the present condition of the Christian world—and, lastly, that under the influence of the spiritual manifestations of our Redeemer, we may, without the bread and wine, participate in that *true* supper of the Lord, which he has himself so clearly upheld to the expectation of his disciples, and which alone is indispensable for the edification, consolation, and salvation, of his people.

Although, for the reasons detailed in the present disquisition, it may fairly be concluded that the practices of water-baptism and the Lord's Supper are by no means needful, it is certain that these practices have been very generally observed by the professors of the Christian name. This fact is easily explained, not only by the known power of example and tradition, but also by that principle in our nature, which leads us so commonly to place our dependence upon outward and visible things. Man is naturally prone to trust in any thing rather than in the invisible Creator, and he is ever ready to make the formal ordinance a part of his religious system, because he can rely upon it with ease to himself, and may often find in it a plausible substitute for the mortification of his own will. Now, I would suggest that the ceremonies which we have been considering, so far from being, like the moral law of God, *universally* salutary, are evidently fraught with no little danger, as occasions by which this deceitful disposition in the human

heart is naturally excited and brought into action. And here our appeal may be made, not only to theory, but to facts; for, it is indisputable that the outward rites of baptism and the supper, as observed among the professors of Christianity, have been the means of leading multitudes into gross superstition. How many thousands of persons are there, as every spiritually-minded Christian will allow, who place upon these outward rites a reliance which is warranted neither by reason nor by Scripture, and which, so far from bringing them nearer to God—so far from reminding them of Christ—operates in the most palpable manner as a *diversion* from a true and living faith in their Creator and Redeemer? How often has the ignorant sinner, even in the hour of death, depended on the "sacrament" of the Lord's Supper as upon a saving ordinance! And how many a learned theologian, both ancient and modern, has been found to insist on the dangerous tenet, that the rite of baptism is *regeneration*!

While the Society of Friends believe that ordinances which are so peculiarly liable to abuse, and which have been the means of exciting, not only the superstitions now alluded to, but endless divisions and contentions, and many cruel persecutions in the church, cannot truly appertain to the law of God; while they are persuaded, on the contrary, that the spirituality of that law is opposed to the continued observance of any typical religious rite; and, while, on these grounds, they consider themselves amply justified in the omission of such practices; they entertain, I trust, no disposition whatever to judge their fellow-Christians, who conscientiously make use of these ceremonies. They are, it may be hoped, too well aware of the importance of obedience to the Lord Jesus, to condemn others, who, from their very desire to obey him, are led to differ from themselves.

For my own part, I am persuaded, that there are many persons who avail themselves of the rites in question, on principles which cannot be deemed superstitious, and who even derive through these *signs and memorials*, a real instruction and edification. Such instances may serve to convince us that God continues to accept the sincere heart, and that he is still pleased to bless a variety of means to a variety of conditions. Nevertheless, I cannot but deem it probable, that there are many Christians, not of our profession, who, as they draw yet nearer in spirit to an omnipresent deity, will be permitted to find in the *disuse of all types* "a more excellent way."

#### Addendum.

I. When the Lord Jesus celebrated his last Passover-supper with his disciples, "he 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 cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

II. The words used by our Lord on this solemn occasion, afford no more evidence that the bread which he brake was *itself* his body, than they do that the cup which he held in his hand was *itself* the New Testament in his blood. The bread was distinct and separate from his body, occupying a different part of space, and could not *possibly* be the same with it. But the bread represented his body, which was about to be broken for many; and the wine in the cup was a symbol of his blood which was about to be shed for many, for the remission of sins.

III. It was at an actual meal, intended for bodily refreshment, that our Saviour thus addressed his disciples; and when, in conformity with his command, the earliest Christians partook of "the Lord's Supper," there was no mystery in the observance; much less was any miraculous change wrought upon their food. Convened from time to time, *at their social repasts*, they brake their bread, and handed round their cup of wine, in the sweet fellowship of the gospel of Christ, and in solemn remembrance of his death.

IV. The Scriptures do not appear to afford us any sufficient proof that the command on which this custom was founded was intended for the whole church of Christ in all ages, any more than our Lord's injunction to his disciples to wash one another's feet. There is nothing, however, in the practice itself, as it was thus observed by the primitive believers, inconsistent with the general law, that all mere types and figures in worship are abolished under the gospel. Let Christians when they eat their meat together "with gladness and singleness of heart," still be reminded, *by their very food*, of the Lord who bought them. Let them, more often than the day, gratefully recollect their divine Master, "who bare our sins in *his own body* on the tree," and whose *precious blood* was shed for all mankind.

V. But no sooner was this practice changed from its original simple character, employed as a part of the public worship of God, and converted into a purely ceremonial rite, than the state of the case was entirely altered. The great principle that God is to be worshipped only in spirit and in truth, was infringed; and, as far as relates to this particular, a return took place to the old legal system of *forms* and *shadows*.

VI. It is probably in consequence of this change—the invention and contrivance of man—that an ordinance, of which the sole purpose was the thankful remembrance of the death of Jesus, has been abused to an astonishing extent. Nothing among professing Christians, has been perverted into an occasion of so much superstition; few things have been the means of staining the annals of the church with so much blood.

VII. "It is the Spirit that quickeneth," as our Saviour himself has taught us—"the flesh profiteth nothing;" and Christianity is distinguished by a *spiritual* supper, as well as baptism. To partake of *this* supper is essential to salvation. No man can ever have a claim on the hopes and joys set before us in the Gospel, who does not feed, by a living faith, on the bread which came down from heaven, and giveth life to the world—who does not "eat the flesh and drink the blood of the Son of man." Now they who partake of the celestial food, are fellow-members of one body; they are joined together by a social compact of the dearest and holiest character, because they all commune with the same glorious Head. They are *one in Christ Jesus*; and when they meet in solemn worship—Christ himself being present—they are guests, even here, at the table of their Lord, and drink the wine "new," with him "in his kingdom."

#### PURITY OF THOUGHT.

"TAKE CARE OF YOUR THOUGHTS."

Sin begins in the heart. If you keep your thoughts pure, your life will be blessedness. The indulgence of sinful thoughts and desires, produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profit you might derive from this or that sin. Close your mind against the suggestions at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a paradise. No one becomes a thief, a fornicator, or a murderer, at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasures in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold and drive it from your heart. As a rule, the more familiar you become with sin, the less hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing that is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your mind towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so he is. Take

care of the thoughts, and the actions will take care of themselves.

GOD—ALL-POWERFUL AND ALL-BENEVOLENT.

Before passing onwards to other and higher classes and orders, as they occurred in creation, permit me to make the formidable armor of the earlier fishes, offensive and defensive, the subject of a single remark. We are told by Goethe, in his autobiography, that he had attained his sixth year when the terrible earthquake at Lisbon took place,—“an event,” he says, “which greatly disturbed” his “peace of mind for the first time.” He could not reconcile a catastrophe so suddenly destructive to thousands, with the ideas which he had already formed for himself of a Providence all-powerful and all-benevolent. But he afterwards learned, he tells us, to recognize in such events the “*God of the Old Testament*.” I know not in what spirit the remark was made; but this I know, that it is the God of the Old Testament whom we see exhibited in all nature and all providence; and that it is at once wisdom and duty in his rational creatures, however darkly they may perceive or imperfectly they may comprehend, to hold in implicit faith that the Adorable Monarch of all the past and of all the future is a King who “can do no wrong.” This early exhibition of tooth, and spine, and sting,—of weapons constructed alike to cut and to pierce,—to unite two of the most indispensable requirements of the modern armorer,—a keen edge to a strong back,—nay, stranger still, the examples furnished in this primeval time, of weapons formed not only to kill, but also to torture,—must be altogether at variance with the preconceived opinions of those who hold that until man appeared in creation, and darkened its sympathetic face with the stain of moral guilt, the reign of violence and outrage did not begin, and that there was no death among the inferior creatures, and no suffering. But preconceived opinion, whether it hold fast, with Lactantius and the old Schoolmen, to the belief that there can be no antipodes, or assert, with Caccini and Bellarmine, that our globe hangs lazily in the midst of the heavens, while the sun moves round it, must yield ultimately to scientific truth. And it is a truth as certain as the existence of a southern hemisphere, or the motion of the earth round both its own axis and the great solar centre, that, untold ages ere man had sinned or suffered, the animal creation exhibited exactly its present state of war,—that the strong, armed with formidable weapons, exquisitely constructed to kill, preyed upon the weak; and that the weak, sheathed, many of them, in defensive armor equally admirable in its mechanism, and ever increasing and multiplying upon the earth far beyond the requirements of the mere maintenance of their races, were enabled to escape, as species, the assaults of the tyrant tribes, and to exist un-

thinned for unreckoned ages. It has been weakly and impiously urged,—as if it were merely with the geologist that men had to settle this matter,—that such an economy of warfare and suffering,—of warring and of being warred upon,—would be, in the words of the infant Goethe, unworthy of an all-powerful and all-benevolent Providence, and in effect a libel on his government and character. But that grave charge we leave the objectors to settle with the great Creator himself. Be it theirs, not ours, according to the poet, to

“Snatch from his hand the balance and the rod,  
Rejudge his justice, be the god of God.”

Be it enough for the geologist rightly to interpret the record of creation,—to declare the truth as he finds it,—to demonstrate, from evidence no clear intellect ever yet resisted, that he, the Creator, from whom even the young lions seek their food, and who giveth to all the beasts, great and small, their meat in due season, ever wrought as he now works in his animal kingdom,—that he gave to the primeval fishes their spines and stings,—to the primeval reptiles their trenchant teeth and their strong armor of bone,—to the primeval mammals their great tusks and their sharp claws,—that he of old divided all his creatures, as now, into animals of prey and the animals preyed upon,—that from the beginning of things he inseparably established among his non-responsible existences the twin laws of generation and of death,—nay, further, passing from the established truths of *Geologic* to one of the best established truths of *Theologic* science,—God’s eternal justice and truth,—let us assert, that in the Divine government the matter of fact always determines the question of right, and that whatever has been done by him who rendereth no account to man of his matters, he had in all ages, and in all places, an unchallengeable right to do.—*Miller’s Testimony of the Rocks*.

JOHN BARCLAY TO J. F. M.

“I believe there may be much show and appearance of excellent dispositions in some, who have not had any call to service in the line which they may have set their feet in, as well as in some that have not abode long enough under the refining hand, which was fitting them for their allotted post. These may talk of the degeneracy in the faith or practice of others who profess with them, and may lament, or seem to lament, the innovations or backslidings of their fellows; and they may for a time keep within the limits of consistency, imitating the actions of those, whom they apprehend to retain something of primitive zeal and uprightness. Some also of these may, in the heat and warmth of the sparks which they have kindled, and with which they have compassed themselves, begin the work of reformation, or rather set about it in their own wills, and after their darkened apprehensions; and when

they see their endeavors not owned nor seconded so readily or quickly as they deem them worthy, for the faithful cannot own them, then it sometimes happens that these spirits burst out into open variance with the body; and so manifest their foundation to the faithful, whose eyes the Lord openeth to see and to discern the good from that which only appears to be so. Such an one, if he is ever favored to see the error of his way, and to turn from it, will have to acknowledge, that all his stirrings, strivings, willings, runnings, his labors and services, even to promote good, were out of that Spirit, whereby alone good can be discovered, embraced or promoted in his own heart, or in the hearts of others. There is then great need for all to wait upon the Lord, to feel his power discovering the evil and the good in us, raising up the one, and enabling us to overcome the other. And as we continue faithful to these discoveries, we shall be made partakers of more of his gifts, and grow in a living experience of his Truth, and in a lively understanding of such things as are best for us to know; until it please the Lord to dispose of us in that part of his vineyard where he 'hath need of us.' Then as we abide in Him, from whom we derive our strength and vigor, we shall bring forth much fruit, not only to his praise and our own peace, but to the edification of the church, and to the comfort of its living members."

*The Mental and Moral State as Influenced by Circumstances of Personal Peril.* By DR. ANDREW MCFARLAND.

*Read before the Association of Medical Superintendents of American Institutions for the Insane, May, 1857.*

While this Association was holding its last anniversary at Cincinnati, the newspapers in the vicinity contained accounts of the burial of a body of coal miners in a bluff in the valley of the Muskingum river, a few miles below Zanesville, under such circumstances as to make their exhumation in a living state seem almost impossible. The public suspense was, however, finally relieved by intelligence of the rescue of the entire number through the exercise of an energy on the part of the mining population of the valley hardly credible, after an examination of the difficulties which had to be overcome. Considering that the experiences of a party of men, who for more than fourteen days contemplated seemingly unavoidable death by the slow process of starvation in the bowels of a mountain, would be of psychological interest, I visited the scene of the accident on the breaking-up of the meeting above mentioned.

The party, whose experience was thus gathered, consisted of four persons, all men of fair intelligence, and who appeared fully able to give a reliable account of what passed during their dreary incarceration. It was evident, in conversing with the individuals, that there were many phenomena attending their singular confinement that

would be interesting if they could be fully drawn out. But they were the unusual experiences of men little in the habit of reflecting on the operations of their minds, little accustomed to give a connected narrative of any past event, and they may also be supposed to have been a little doubtful what use was to be made of what they had to relate. Accordingly, there was no way but to let them tell their story in their own language, allowing the narrative to suggest its own comment. Edgell, from whom the longest narration was obtained, had to be awakened at intervals, so great was his disposition to sleep, although ten days or more had elapsed since his rescue.

The entrance to the mine was just at the margin of the river, and the shaft or passage after a few rods entered the bluff, which rose abruptly to the height of two hundred feet or more. This superincumbent mass of earth and stone made the terror of the catastrophe extremely appalling to those buried, inasmuch as they could only be reached by the slow process of removing the rock which filled up the entrance in a horizontal direction to the length of seven hundred feet—a labor to be accomplished under the greatest disadvantages. It was calculated by experienced miners that to remove that quantity of rock through such a narrow passage was the labor of not less than three months, under ordinary circumstances, for an able-bodied workman. Little hope, then, could be entertained by those who undertook the task that anything more than the lifeless remains of their companions would reward such a toil. None were more fully alive to these difficulties than those who were shut in at the farther extremity of the mine. They retreated as fast as the falling stone buried the way behind them (for the rock continued to fall for many minutes) till they had reached the extremity of a small chamber, the supports of which they knew to be firmer than the rest. In all the terrors of their situation I failed to discover that either (save, perhaps, the youngest, a boy of some sixteen years) betrayed the least unmanly emotion. They conversed among themselves as to the possibility of their rescue, and discussed all the expedients that might effect it. I cannot do better here than to quote the simple but expressive language of one of them, James Edgell, jr., taken down while the memory of the scene was yet fresh in his mind.

"The part of the mine we were now in," says he, "was perfectly solid, though we could hear it cracking and falling out toward the mouth. We all laid down on our bed, which we made in our narrow chamber, just as high as the thickness of the coal-mine (about four feet,) and about as long and wide. Our bed was made from the loose dirt and coal-dust which we scraped up with our shovels. Pearson (the oldest one) said that he thought if the folks on the outside tried to get us out they would commence at the old Owen's entry, which was two hundred feet south of the

entry which we went in at, and dig us out from there. I agreed with him about this, and said they never could open the mine that had fallen in, for the whole mountain had given way. Gatwood said he thought so too, and didn't believe the men on the outside would risk their lives to get us out. While lying here we talked the matter over, and tried to imagine every place where there might be a possibility of escape. We could think of none. After a while we got up and went back to the main entry. We found that the rock was still falling, and the passage getting filled up nearer to us. We explored, as well as we could, both the new and the old passages, but found that the fall had covered them all up alike. Finding our search useless, we came back to our beds again and lay down. It was perfectly clear to us that the place we were in was to be the resting-place for our dead bodies; yet we all talked about it in a manner that seems strange, considering how absolutely certain the conclusion was. While we were lying there Pearson said to us, 'Boys, let us make a bargain among ourselves.' We said to him, 'Well, what is it? I think we will be willing.' He said, 'Whoever of us dies first, let the others lay him on one side of the room; but on no account take him out of it, so that when we're all dead we'll all lie here together.' We made the bargain. If one of us had died, I have no doubt we should have done as we agreed. Our room would not hold more than us four. After the agreement was made, each began to hope that he himself should be the first to go."

A small quantity of food, enough for a dinner for two persons, which was found in the mine, was carefully divided among the four, and eaten on the first approach of hunger. A jug of water was also soon drunk up—no thought of husbanding either being entertained. When the pangs of thirst again became pressing, one of them remembered a pool of water, that lay about fifty feet distant. On dipping it up it was found so strongly impregnated with the copperas with which the mine abounded, as to be hardly drinkable; yet they did drink of it, and all seemed to entertain a strong conviction that it was some medicinal property of the water that sustained them through such a protracted abstinence from food. While groping for a vessel of this water, after the pangs of hunger had become almost unendurable, one of them found a jug of lard oil that had been forgotten by some former miner. Seizing it greedily, he took a draught of it and found it most delicious to the taste; but suddenly thinking, after the first swallow had been taken, how selfish it would be to withhold it from his companions, he crawled toward them with it. He thought, too, how dreadful it would be if the small drink he had already taken should be the means of protracting his own life into a horrid companionship with the dead bodies of his associates. In his confused after-recollection of the

circumstance, he only knew that he had dashed the jug and its contents on the floor, as a most dangerous and uncoveted boon.

The slow approach of starvation was attended by one phenomenon common to each. This was a remarkable heightening of the memory and imagination. "After a time," says Pearson, "I became delirious. Strange dreams were running through my head. Every good dinner that I had ever eaten appeared reproduced again before my eyes with all the circumstances of time and place. It was not a mere dream or imaginary thing, but they were present to me so that I found my hands stretched out to grasp dishes that appeared just before my face; and a stranger thing than all was, that I appeared to smell each article of which every dish was composed. I could even hear the rattling of dishes, just as if eating dinner."

Gatwood's sensations were remarkably similar. "Once," says he, "I seemed to be at home, sitting at the table in front of my mother, in the place I always occupied. She passed me the bread, as I thought; I took it, brought it to my lips, and only recovered my right mind to find that my mouth was filled with bits of coal that I was cranching between my teeth. At another time, I thought my father came into the mine, bearing in his hand a plate holding several pieces of short-cake. Every thing about him was so natural that I could not conceive it to be an imaginary thing. I saw the buttons on his coat, and could have sworn to every article of his dress, and even the length of his beard. I could see the yellow butter running over the edges of the warm cake. My father said to me, 'James, you are starving!' and having handed me the bread, turned round and walked out without saying another word. I could hear his steps, as he went out, growing fainter. I took the cake and brought it to my mouth, as I thought, but was brought to my senses by finding that I was biting my hand.

"That these same thoughts were in all our minds alike, was evident from the fact that our conversation all ran upon the same subject—what was good to eat. First one and then another would begin to mention over what would be especially nice. Gatwood began to talk about an apple that his mother had once given him, and he talked so long and particularly about it that we tried to stop him, for it was evident that he was getting crazy."

"It was perfectly certain," says Edgell, "that Pearson was not in his right mind. We were particularly careful of him—not allowing him to go for water, as we feared that he might lose his way. He had palpitation of the heart, and it grew so bad that we had to lay him in a position that we could not hear his heart beat, as it kept us awake and made us all nervous. His heart sounded like a pleasant drumming in the distance. When Pearson quit talking about food,

which he did after a while, his mind began to run upon his family, which consisted of a wife and one little child. He thought he could see his little boy playing on the green hillside over his head, and at length he began to talk to him in the baby-talk he used when actually with him."

To an inquiry why they were so careful of Pearson, the reply was: "Pearson was the oldest man of us all. He was a man of family, and besides he was one whom we all respected, as he was a very generous and clever fellow in all his dealings. We knew how bad his wife would feel, and we thought of his poor fatherless little boy, and I believe that if there had been a chance for only one of us to have got out, we should have given up our chances to Pearson without a word."

To an inquiry addressed to Pearson, who was apparently the most intelligent of the four, whether he was conscious of any feeling of selfishness, his reply was: "I don't think there was one of us (except Ned, perhaps,) who had any thing like a selfish feeling. When the bank was falling, if we had seen a chance to escape, perhaps there would have been a strife as to who should get out first. But when we were shut in, and looked on death there as a sure thing, I think we all had one common feeling—which was, to die like men. When we divided the food that we found in the mine we did it by the light of our lamps, as we then had a little oil, and I think it was as fair a division as if we were sitting at any common table."

"We thought," says one, when questioned about the measurement of time, "that we could distinguish between day and night by the difference in the feeling of the air." When rescued, their first inquiry was for the day of the week, and when told that it was Thursday, their conclusion was that just a week had elapsed since the mine had fallen—that having occurred on Thursday. It gave them surprise, as they had not reckoned it so long; and when afterward told that two weeks and thirteen hours had passed over them, they could hardly be brought to credit it. The first words uttered by Ned (the boy), on being brought to the air, were a demand for a "chew of tobacco!"

The physical phenomena, so far as they could be inferred from the account of the sufferers, indicated that a state of semi-hibernation had supervened at a pretty early stage of their imprisonment. Their great suffering was from cold. They always appeared on the verge of freezing to death. It was their impression that they could have slept if it had not been for the cold, but were always awakened from a short nap with a sensation as if they were all chilled through. The urinary secretion was the only one that did not appear wholly suspended. Their loss of flesh surprised the bystanders, who, to the number of many hundreds, witnessed their first

glimpse of the day. It was evident that they could have survived yet another week.

Their feelings and impressions on their release may be gathered from the words of one of them:

"When we went into the mine for our day's work, on the morning of the 25th of April, there was not a bud upon the trees. When we looked from our windows the morning after our rescue, on the 10th of May, the forest and hillsides were of a living green. We never knew before what a beautiful world we lived in!"

#### THE IMPORTANCE OF PROPER TRAINING IN YOUTH.

I cannot remember the year, it was long ago, that I passed the night under the hospitable roof of Salem Towne, of Charlton, in the county of Worcester. As we sat together in the evening, and were speaking of education and of schools, Mr. Towne informed me that, about the year 1800, he taught a school in the south-western district of Charlton. An inhabitant of Sturbridge, the adjoining town, had a son, of whose abilities and general character he appeared to entertain a low estimate, and of whom he spoke to Mr. Towne disparagingly, as "a boy who gave him trouble." Mr. Towne, notwithstanding this parental forewarning, consented to receive the lad on probation.

On the evening of the very first day, the school agent came to the teacher, and told him that the boy was a bad boy, and would disturb the whole school, and must be turned out. The agent, very probably, received his impressions from the injudicious parent, who seems to have made no secret of his opinions. Mr. Towne rejected this hasty counsel, and informed the agent that he should keep a watchful eye upon the lad, and that he thought it would be time enough to turn him out of school when he made any disturbance, and that he was entitled to a fair trial. When the boy came, for the first time, to recite his lesson, and had gotten through, Mr. Towne told him to shut up his book. He did so, but instantly recoiled, and dodged his head, as if he expected a blow. The teacher inquired what was the matter; the boy replied that he supposed he should be beaten; and being asked if he had been accustomed to such usage, he replied in the affirmative. Mr. T. then quieted his alarm, and assured him he had nothing to fear if he conducted himself well, and encouraged him by commending his recitation; and was so impressed by the lad's manner of receiving this approbation, that he ventured to say to him, "I believe you are a good boy." These words not only entered at the ear—they reached the heart. I will not adopt the strong expression which I once heard from the lips of a very intelligent Jesuit, and say that the teacher had found a master key to the soul of his disciple, but from that hour he had effectually turned the switch. That beautiful appeal, "My son, give me thy heart," had not

been thus silently made in vain. The lad told his associates, that though others had said he was a bad boy, Mr. Towne had told him he believed he was a good boy, and he was sure he wished to be a good boy.

Not long after, the school agent came again, and earnestly desired that this boy should be dismissed from the school. With this request Mr. Towne refused to comply; and said that he liked the "appearance and conduct of the boy, and thought that, with some little illustration of the law of kindness, he would make himself known in the world as a useful citizen."

This youth continued to attend the school daily, and steadily, and profitably, for two winters. At the close of the second winter the father came to Mr. Towne and said—"Bill says that you say I must send him to college, and have him fitted with some private family, and not at an academy." The father inquired of Mr. Towne what he had seen in Bill to justify the idea of sending him to college. "I see," said Mr. T., "a boy that you will hear from in after life."

This course was followed; the boy went to college, and the predictions of his kind and judicious primary teacher have been verified: *the boy was heard from in after life!* After having filled many stations of the very first importance in our country, and passed the seventieth milestone in the path of man from the cradle to the grave, he is numbered with the dead—that Sturbridge boy, WILLIAM L. MARCY, is no more!

Among the accomplishments and virtues of Mr. Marcy, he possessed and cultivated a genial and grateful temper. He never forgot his obligations to the teacher of the village school in Charlton; and on numerous occasions, private and public, evidently took a particular pleasure in proclaiming them openly.—*Boston Transcript.*

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## FRIENDS' REVIEW.

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PHILADELPHIA, NINTH MONTH 26, 1857.

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THE LATE YEARLY MEETING IN OHIO.—To many of our readers the account, published in our last number, of the state and proceedings of this body, probably brought feelings of thankfulness and encouragement, on the one hand, and suggested, on the other, serious reflections in regard to the lamentable situation of those Friends in Ohio, who, through a persistent departure from the Discipline and established order of our Religious Society, have become separated from their brethren at home, and debarred from the privileges of religious fellowship and correspondence with all the other Yearly Meetings, excepting, perhaps, *one*. In the condition of *that*, there is much to deplore; nor does it exhibit a single

feature to reconcile us to the disorganizing measures which have marked the course of those, who, for a few years past, have controlled its proceedings. Indeed, it is but too sorrowfully known that as among the seceding Friends in Ohio, so in that portion of Philadelphia Yearly Meeting who recognise them as constituting Ohio Yearly Meeting, there exist views in reference to the "smaller bodies" in New England, New York and Maryland, totally irreconcilable with the maintenance of harmony or even with a continuance as undivided bodies.

Does not this deplorable result furnish evidence that the course of action which led to it was opposed to fundamental principles of the compact by which the Society of Friends is bound together?

On the other hand, it is cause of humble rejoicing to see the great body of Friends in the several Yearly Meetings closely united in Christian love, and faithfully endeavoring to maintain those views of Christian doctrine, life and conversation which belong to our profession. Especially may we derive encouragement from the experience of our brethren in Ohio, who, through no contrivance of their own, but by simply and faithfully following the plain path of duty, have been relieved from a state of discord and confusion, and brought to feel the blessedness and strength of unity amongst themselves and fellowship with the church.

"In passing a review of this Yearly Meeting through my mind," writes a valued correspondent, "I think I never remember attending one that seemed more solemn and weighty, both in the public and business meetings; nor one in which the minds of Friends, both our own members and the strangers so acceptably with us, were so completely harmonised together in the bonds of Gospel love. And in thus saying, I can most freely and fully include our dear friends of Alum Creek Quarterly Meeting, a goodly number of whom were in attendance, who though outwardly strangers, many of them never having attended this meeting before, were cordially received as members and brothers and sisters beloved; and they mingled with us in the exercises of the meeting to the comforting of their and our hearts."

Several members of Alum Creek Quarterly Meeting, in letters we have received, refer with much satisfaction to the Yearly Meeting, having

abundant evidence that in attending it they were in their right place.

**WESTERN MANUAL LABOR SCHOOL.**—We have received a copy of the Catalogue of the Officers and Students of this Institution for the year ending 8th month 28th, 1857. The students were 136 in number; males 83 and females 53. The school is near Annapolis, Parke Co., Indiana, and is under the control of Western Quarterly Meeting of Friends. Its objects are stated to be a thorough course of instruction in Literature, Mathematics and Natural Science; to associate, as far as practicable, useful labor with study, and to impress on the minds of the scholars a proper sense of their moral and religious obligations.

A small farm is connected with the Institution, and is designed to afford profitable labor for young men during their attendance at school. The supply of work, at a fair price, is generally equal to the demand, and many young men and young women have paid a considerable part of their expenses by their labor. The cost of board is about \$2 per week.

The scholastic year is divided into two sessions of twenty-two weeks each: the winter session will commence on the 12th of 10th month next. In the elementary department, the price of tuition is \$7, and in the higher department \$9, per session. For instruction in the French and German languages, and in Commercial Bookkeeping there is a moderate additional charge. Barnabas C. Hobbs is the Principal, and his Assistant for the winter term will be Mary Elizabeth M. Pinkham.

William Holmes and Caleb B. Kemp have offered to accompany Grover Kemp, on his religious visit to some of the West India Islands. They expect to leave England in the 10th month.

**RELIGIOUS MEETING AT PARDSHAW CRAG.**—Amongst the notices, in the *British Friend*, of Friends travelling in the Ministry, we find an account of the visit of Dr. Richard H. Thomas, of Baltimore, to the meetings at Edinburgh, Aberdeen and Glasgow, in Scotland, from whence he proceeded to Carlisle, Cockermouth, Whitehaven and Pardshaw Crag.

On First-day morning, the 23d of Eighth month, continues the account, a public meeting was held in the open air at Pardshaw Crag, which was a very interesting and im-

pressive occasion. Our Friends were seated immediately behind the "Preacher's Clint," and soon after the meeting was settled, R. H. Thomas was engaged in supplication, which appeared to have a solemnizing effect upon those assembled. Afterwards, on rising to address the people, he stepped forward to the Crag, from which, occupying a commanding position, he adverted to our Saviour's miracle of the five barley loaves and the few fishes, and discoursed in a manner appropriate to those who are not much in the habit of attending Friends' meetings. The audience consisted of about 1000 persons, and was principally composed of those residing in the villages and hamlets, in the centre of which Pardshaw Crag is situated. The greatest propriety of demeanor was observed during the whole time of the meeting, those present being seated chiefly on the green sward, the ground sloping gradually for 30 or 40 yards from the base of the "Clint," and our friend was distinctly heard without any apparent exertion of the voice. Before the meeting closed, Jonathan Priestman was briefly engaged also in the ministry. In the evening, another public meeting was held at Friends' meeting house, at Pardshaw Hall.

The meeting on the "Crag" is thus noticed by the *Carlisle Examiner* of the 24th ult:—

"SUNDAY SERVICE AT PARDSHAW CRAG.

"The readers of that most remarkable autobiography, *George Fox's Journal*—a chapter in the history of England, as well as in the history of religion—will remember that Mr. Wilkinson, the luckless owner of 'three steeple houses' in the Abbey Holme, emptied by the preaching of Friends, followed his flock to Pardshaw Crag; went in and out amongst them, like a shepherd seeking to recover his stray sheep; and ended by becoming himself a preacher amongst the sect which flourished here in those days, despite the severity of one 'Musgrave,' then governor of Carlisle Castle, and the five pounds offered to any who would capture one of their preachers. Rare instance of clerical weakness, and a warning example to modern bishops, emulating dissenting success, in preaching from unconsecrated pulpits!

"We know not whether from the days of George Fox, nearly two hundred years ago, until Sunday last, any one had ventured to occupy as an evangelist the natural rostrum on Pardshaw Crag.

"So it was, however, on Sunday last, and properly enough, by a Quaker preacher, from that transatlantic commonwealth which it is the glory of English Puritanism to have planted, Dr. R. H. Thomas, a physician of Baltimore, and of reputation as a minister of the Society of Friends, now on a visit to these parts.

"It was worth a long walk, that very hot day, to witness so rare a sight as a modern congregation assembled in peace and safety on the romantic hill side to which their fathers were glad to

resort for freedom from persecuting justices and sheriffs.

"To those of our readers who do not know the spot, it may be necessary to say that Pardshaw Crag is a huge mass of limestone, which seems to form one of the extremities of the Western Hills, rising up suddenly over a road that branches off the highway from Whitehaven between three and four miles west of Cockermouth. Its front, for the space of several acres, is an easy acclivity; and on its edge is a stone so exactly resembling the front of a pulpit, as to suggest its having been set up for that purpose. From this commanding elevation, half the population of the county might be addressed on a still day; the summit and sides of the Crag, with the field beneath, affording abundant sitting room for a hundred thousand people within ear-shot of a well-managed voice. Dr. Thomas's congregation on Sunday was striking, at first sight; from the distance of half a mile or so they might be mistaken for sheep or stones, clustered and scattered on the Crag. But far more striking was the effect, as one drew near enough to distinguish human forms, to mark the general attitude of devotion, and to catch the familiar accents of prayer, blending with the songs of birds, the hum of insects, and the inarticulate fervor of praise that seemed to rise from nature as she lay basking in the Sabbath smile of her Maker. There were probably at this time about five hundred persons present, most of them reclining on the grass or seated on cushions taken from the vehicles that were left at the foot of the ascent; but for some time after numerous additions were made—the noiseless footfall on the soft green floor of this mighty temple causing no distraction, as elsewhere, to the devout assembly.

"The prayer over, a short interval of silence ensued, during which we had leisure to observe the faces of Friends from Carlisle, Cockermouth and Whitehaven, as well as from the nearer villages and towns. The preacher, on again presenting himself at the stone, announced no text, but simply quoted the words, 'They did all eat and were filled.' Reminding his hearers that this was said of the multitudes whom the Lord fed by miracle in the desert, he proceeded to speak at once of spiritual hunger and of the Divine provision for its satisfaction. On this theme he discoursed for half an hour with an effective simplicity not to be exceeded, entirely abstaining from allusions to the scenery or the associations of the place and to the peculiar doctrines of the Society. He urged with unaffected plainness and fervor, the simple catholic truths, that man has a spiritual nature, which worldly enjoyments cannot satisfy, and to which Divine love has been manifested in the revelation of Jesus Christ. The sermon was succeeded by another space of meditative silence, which was broken by Mr. Jonathan Priestman, of Newcastle, who made an affectionate exhortation to the young and old in the congregation to choose for themselves the

paths of righteousness and peace. Notification was given that another meeting would be held in the evening at Pardshaw Hall, the name of a Friends' meeting-house at the foot of the Crag."

DIED, at the residence of her father, near Harveysburg, Warren Co., Ohio, on the 24th of 7th mo., 1857. in the 19th year of her age, DEBORAH, daughter of William and Mary Harvey, a member of Miami Monthly Meeting.

During the period of more than a year of declining health, her youthful mind seemed to be drawn nearer and nearer to her beloved Saviour; and on the morning of her departure, how solemn and humbling was the thought of such a blessed victory over the power of sin and sorrow; how gently did the angel of death lay his hand upon her, shielding her through the pain and agony which she bore with Christian patience to the last. A few moments before her final close she said, "I am now going." A friend who was waiting on her said, "and we hope it is the Lord's time;" to which she replied, with a sweet countenance, "yes, and that is the time I have long waited for;" reaching forth her feeble hand, she said to her weeping friends, "farewell dear father, farewell my dear good mother, farewell dear brothers and sisters. and don't grieve for me, for I am going to rest, and wont you follow me?" Her dear mother said, "yes, dear child, we will try hard to follow thee." Thus she quietly passed away, whilst a solemn calm covered our minds, with a consoling belief that our great loss is her eternal gain.

—, Suddenly, on the 23d of 8th month, at the residence of Nixon Palin, ELIZABETH, wife of Pedrick Shelp, Mahaska Co., Iowa. The previous day she travelled twelve miles with her husband, and attended Pleasant Plain Quarterly Meeting.

#### WEST-TOWN SCHOOL.

The Committee to superintend the Boarding School at West-Town will meet in Philadelphia on Sixth day the 9th of next month, at 7 o'clock, P. M.

The Committee on Instruction and the Committee on Admissions meet on the same day—the former at 4 o'clock and the latter at 5 o'clock, P. M.

The visiting Committee meet at West-Town on Second day afternoon, the 5th of Tenth month, to attend the semi-annual examination of the Schools.

For the accommodation of the Visiting Committee, there will be a conveyance at West Chester on Second day the 5th of 10th mo., on the arrival of the afternoon train which leaves the depot in this city at 4 o'clock.

*Philadelphia, 9th mo. 15, 1857.—2t.*

#### THE LIBRARY OF CONGRESS.

The Library of Congress was first established during the administration of Jefferson, at his suggestion and by his exertions. It first contained about two thousand five hundred volumes, and was destroyed by fire when the British burned the Capitol in 1814. In the same year a resolution was introduced into Congress to purchase Mr. Jefferson's private library, which was passed, the books bought and brought to Washington, and the Library of Congress again organized. Various valuable additions being made from time to time, the library contained, in 1851, 55,000 volumes.

During that year it accidentally caught fire, and 35,000 volumes were destroyed, and the room was very much injured. This accident finally resulted in the room being made perfectly fire proof, by constructing the alcoves and shelves of cast iron. Soon after this fire an appropriation of \$75,000 was made by Congress for the purchase of books. This fund was judiciously laid out, and a most excellent collection made of standard and rare works. The library now contains about 65,000 volumes, exclusive of a large number of pamphlets, and about 50,000 public documents; and the annual appropriation to the library is \$5,000 for miscellaneous, and \$2,000 for law books.—*Union*.

#### THE MINNESOTA INDIANS.

We are glad to see that some of the papers of Minnesota are beginning to speak in favor of a peaceful policy towards the Indians from whom hostility has lately been feared. It is admitted on all hands now that the Spirit Lake murders were committed by a lawless, outlaw band of savages, not connected with or controlled by any of the great tribes of the Territory, and there can be no doubt that the Indians of the Territory at large greatly prefer peace with the white men to war. The Indians are "men of like passions with ourselves," and liable to be stimulated to violence by real or fancied injustice; but those who rule in the councils and govern the action of the tribes are also men of experience and judgment, who know full well that it is utter madness to contend against the military power of the United States, and who will strive to the utmost to avert such a calamity as a breach of peaceful relations between them and the Government.

We have no doubt the *St. Paul Times* comes very near the truth in the following article, attributing most of the border difficulties to the influence of the deadly "fire-water," which has ever been a more destructive foe of the Indians than the rifle of the white man:

"RUM AMONG THE INDIANS.—We do not claim any original discovery when we assert that alcohol is the stimulating and direct cause of four-fifths of our troubles with the Indians, as it is of four-fifths of the crimes among white men. If the Government would inflict a heavy penalty on any one who sells the fire-water to the red man, and then deputise a vigilant force to carry that law into execution and enforce that penalty, there might be a hope of something like perpetual peace. Indians may smoke their kinnikinik in a calumet, but a drink of whisky is an emblem of contention and crazy wrangling. There is four times the need to-day for the Government to station troops along the frontier to prevent a set of vagabonds from pursuing this everywhere-nefarious traffic, and putting to the red lips of the poor Indian the eup that shall make him mad, than for the suppression of any real hostilities. This

is the key to all our frontier difficulties. We sell to the wild and benighted savage something that makes him drunk, then we send Government troops to bayonet him because he don't keep sober.

"The Chippewas have been furnished with liquor on the Upper Mississippi, and have consequently become unmanageable and warlike. They have threatened the white settlers, and have driven Mr. Breck from his mission at Leech Lake. This infamous traffic not only sets tribes against each other and lights feudal sparks of discord into a blaze, but it puts in jeopardy the lives of our settlers and our settlers' wives and children, and margins our Territory with blood."

We are not sure but that the Spirit Lake outrages had their origin in the same prolific source of evil. The first outbreak occurring at a trader's store, where the "ardent" was in all probability kept, looked very much like it.

Without taking the whisky into the account, there is reason to believe most of the Indian difficulties are chargeable to the white settlers. The men who live upon the frontiers are apt to entertain a contempt for the rights and feelings of the red men, which is not calculated to elicit friendly feelings in return, and the readiness of our pioneers to resort to the rifle as an arbiter in the settlement of disputes with savages, has precipitated many an Indian war which might have been avoided by a little friendly negotiation. The Indian hostilities in California and Oregon were attributed by Government agents themselves, to unprovoked outrages committed by white men, and we believe the United States commander in the latter territory was on the occasion of one "war" so well convinced on which side the blame lay, as to refuse for a long time to employ his troops actively against the Indians.

The eminent success of William Penn's peaceful policy towards the wild warriors of his infant province, the facility with which the French almost everywhere in America maintained friendly relations with the natives, and the affection with which the Spanish and other Catholic missionaries were received and cherished by the tribes they located among, in the Northwest, in California and elsewhere, show that the aborigines of our country are as open as other men to the influence of kindness, and that when they are treated kindly and justly, it is not more difficult to remain at peace with them than with others. We are happy to believe that a large proportion of our Indian Agents and military commanders on the frontiers are disposed to treat the Indians with kindness and forbearance, and that unless the Government is deceived by false representations, there is a fair probability that it will not be hasty to condemn the poor red men without a hearing.—*Pantagraph*.

We are too ready to retaliate, rather than forgive, or gain by love and information.

## MEANING OF ANGLO-SAXON.

May I, at the beginning of this new year, which is to inaugurate also a new era of brotherhood between the United States and England, take the liberty of asking a question on a subject which has often puzzled me? It is probable that some one of your readers on the other side of the Atlantic may be able to explain my difficulty; for I believe the Americans were the first to use the name which I cannot understand, in the sense which seems to be gaining ground. My question is, "What do they, and their English imitators, mean by *Anglo-Saxon*?" What did the United States Consul mean, when, at the dinner lately given to Captain Hartstein, after substituting Turks and Russians for Dr. Watts' dogs and bears and lions, in the well-known little gnomic poem about "barking and biting," he continued,

"But *Anglo-Saxons* should never let  
Such angry passions rise;  
Their great big hands were never made  
To tear each other's eyes!"

I am entirely at a loss to understand this name; and I wish some one would do me the favor to explain what is really meant by it. I know something of a people who were called by it, a good many centuries ago; who founded, in short, by slow degrees, a very powerful state in the largest part of the British Islands; and who, under the general name of Anglo-Saxons, continued to exist in England and Scotland for seven or eight hundred years. I have, indeed, given myself unusual pains to master their now extinct language, to recover much of their lost history and law, and to make the forms of their civilization intelligible to the people who now occupy the country which they occupied. But I have done this solely because these had become unintelligible; because towards the end of the eleventh century that peculiar civilization received a shock, which gave it a totally different direction, and so modified the whole being of the people, as to cause a system of entirely new combinations. From that time there have been assuredly no (or very few) *Anglo-Saxons* left in England, and I presume still fewer in the United States of America. There have been *Englishmen*, deriving their blood from Celts, Saxons, Norsemen, Frenchmen, Flemings, with a little admixture perhaps of the Old Roman. And these Englishmen, I believe, went to America, where they probably varied the stock a little more by some admixture of Dutch, and even Spanish blood, and by a very plentiful admixture of Welsh, Irish, Scotch, and German—both North and South. How all this can be Anglo-Saxon entirely passes my comprehension.

Still less, I presume, can it be meant to imply that the social and political institutions of the United States and Great Britain are Anglo-Saxon. This they most assuredly are not. The Anglo-Saxons certainly had serfs, and the Americans have the "domestic institutions," but the English have not; so that even here the paral-

lel escapes me. American writers have already enriched our language with a number of expressions, which I regret not to be able to look upon as improvements. These have been excused on the ground that they are convenient representatives of novel ideas; but I believe that there was not the least necessity for their introduction among us. But it seems to me that this word *Anglo-Saxon*, if it means anything, means what is historically false, and should therefore be scouted by all true men. I believe, in fact, that it arises entirely from Mr. Thierry's dualistic theory, which arose entirely (by his own admission) from Sir W. Scott's novel of *Ivanhoe*. I believe it is intended to imply that the *people* in England are Anglo-Saxon, but the *nobles* are not Anglo-Saxon, which is historically false: the nobility in England are just what the people are. And if it is further intended to imply that the people in America, being like the people in England, Anglo-Saxon, have an interest apart from the interest of the nobility in England—not being Anglo-Saxon—then I say that it is politically, as well as historically, false, and should be doubly resisted by all true men. If the Americans recognize the fact that the English people, mixed as it is, and of which they are themselves a great and gallant offshoot, possesses noble qualities of self-government, indomitable energy, high principle, and that ἀρχαία φύσις which makes them the lords of the human race, I shall gladly agree with them. But still I must object to calling the English or Anglo-American people, *Anglo-Saxon*. If the Americans read *Beowulf* or *Cædmon*, or the *Laws and Institutes*, or the *Coder Diplomaticus*, or the *Saxons in England*, they would learn that the Englishman of to-day has as little to do with Alfred's language, as he has to do with his legislation: that the tongue we speak, and the institutions we live under, are not more like those of the Anglo-Saxons, than the personal appearance of the Anglo-American is like that of the full, fat, light-haired, blue-eyed Mercian, or the rattling "go-ahead" spirit of the States like the somewhat heavy conservatism of the Anglian kingdoms. I am very ready to admit all the greatness which the Anglo-Americans may be disposed to find in the *English* character; but I wish to remind them, as well as my own countrymen, that the Englishman only became great by ceasing to be an Anglo-Saxon.—[*English*] *Notes and Queries*.

## OUR WASTE OF FOOD.

On a certain day, eighty thousand men, each possessing eight bushels of wheat, sufficient to furnish each of them with a pound and a third of a pound of bread for every day in the year, are seized with an impulse to throw their whole year's supply in the river; from which, on an average, they are distant one mile. They arrange themselves into regiments of eight hundred men each, and each is preceded by a band of music.

We have all seen the commotion in a street when a single regiment of soldiers marches along; young and old coming out to see and hear. But here are one hundred regiments, in regular procession, martial music preceding every one—now pealing loudly in the ear, and then dying away in the distance, ere another comes with its loud crash of brazen instruments—till the whole hundred arrive at the common centre. Every man of the eighty thousand carries on his back a bag containing a bushel of wheat, weighing sixty pounds, which he throws into the river, and hastens back with his empty sack to fill it again with another bushel of wheat, to be thrown into the river in its turn. Eight times over in the course of the day, do the one hundred regiments, of eight hundred men each, repeat this march, with this disposal of their pound and a quarter of bread a day for all the three hundred and sixty-five days of the year! What would the Laputan philosopher say of this voluntary sacrifice? What would he say of citizens, of whom eighty thousand thus voluntarily sentence themselves to twelve months' deprivation of bread? And the matter would not in the least be made more credible, if the traveller were to represent that Manchester and Glasgow were not more insane than other parts of the United Kingdom, inasmuch as five millions of people were thus, day after day, and year after year, throwing away that daily bread for which they were instructed daily to pray.

And what an irrepressible shout of scorn and derision, bringing down the very steeples of Lagado, would arise, were the traveller to say, that the wicked and wanton waste, with the consequent poverty, wretchedness, and absolute starvation, was not one half of the evil occasioned; for that the river into which the bread was thrown was a great seething pot, sending its noxious fumes over the land, and smiting with disease and death all upon whom they fell! Five millions of people destroying their food—that would be incredible enough; but five millions of people converting their food into poison and drinking it all up, and regarding it as a gift of God, too! But yet, however incredible, however insulting to the understanding, the assertion might be regarded there, the sober, the serious, the sad fact is, that here, whatever may be the exact number of bushels of barley and oats—whether seven or eight millions, there is an *equivalent* to five million quarters of wheat, which would have given bread to five millions of people at the rate of a pound and a third every day in the year, annually converted into beer and gin and whisky. Five millions of quarters of bread corn were all that the Anti-Corn-Law League, throughout its seven years' incessant agitation, expected to be imported annually, to feed the hungry and the starving, and an equivalent for five millions is annually sacrificed to the Moloch of Drink. If a Cobden and a Bright deserved national gratitude and a national reward, and a world-wide

reputation, for the five million importation of food, what should be the reward to those who would put a stop to the five-million destruction of it as food, and its conversion into a malign influence, spreading poverty, crime, disease and death, over what would otherwise be a smiling and happy land?

We come back to the GREAT FACT that an abundant supply of bread for five millions of persons is destroyed by the process of brewing and distilling. Let us not be told that what is destroyed is not needed as food. Who can say what is not needed while there is a single family in want? There has not been, during the lifetime of any living man, a single year in which there were not millions who would have been benefited in health and comfort by a more abundant supply of wholesome food. Simply as a bread question, the saving of grain from destruction is quite as important as its increase from importation, and there would be no waste of funds or labor, if a Food-Saving League should spend half a million of money, and seven years of time in effecting the great change.

The first question is only half the question, probably very far short of half the question, for the destruction is not so great an evil as the conversion. In the one case there is deprivation, in the other gross depravity and national degradation. Three-fourths of the pauperism, three-fourths of the insanity, three-fourths of the crime which fill our prisons to overflowing, and the premature deaths of some fifty or sixty thousand persons per annum—a destruction equal to a constantly lasting Crimean war—are all the results of that unrighteous conversion. Is there not, in this double incidence of mischief, inducement enough to the benevolent of all classes to put forth all that energy which characterized the proceedings of the Anti-Corn-Law League? The work has already commenced—and commenced favorably—and it promises soon to increase in extent and intensity. The great object is to instruct the public mind, whether the settlement be legislative, or by the firm compact of the people in a voluntary common purpose. More lecturers must be employed; more tracts must be published, and more and better machinery applied in their distribution; the co-operation of the newspaper press must be courted; the aid of ministers of the gospel must be more pressed as an imperative duty; the assistance of influential and able men, by speech or pen, by labor as well as by money, must be more pressingly invited. The cause is worthy of not only great and united exertion, but even of great sacrifices. One advantage the movement has over that of the Anti-Corn-Law-League—that could be successful *only* by a legislative act. The movement against the destruction of food is forwarded by every individual accession to the ranks of total abstainers, *every act of abstinence occasioning an addition to the quantity of available food.*—*Scottish Review, article "Distillation."*

## WOMEN'S HELP FOR FARMERS' FAMILIES.

A large part of our farmers' wives are over-worked. What with the boarding of the farm hands, the dairy, and all the other unavoidable parts of the routine of daily work, there need to be extra hands to do it, and when these cannot be, or are not furnished, health suffers, the temper is often soured, the beauty of mind and soul is marred, and too often the worn-out mother fails to live out half her days.

We believe most families would gladly hire more assistance, if possible, but there are constant complaints from all parts of the country, of a lack of girls who will consent to hire into farmers' families. It is evident that we cannot expect much of this kind of help from *American girls*. Either they have insufficient health, or their fathers are able to support them without, or they are too proud to "work out," as it is called. And girls of foreign birth, if they have been even for a short time in the city, can seldom be persuaded thereafter to go into the country.

On the other hand, while luxury is everywhere gaining ground, there is small chance that our wants will be simplified, and thus be more readily met. On the contrary, they are vastly more likely to be multiplied. The demand is likely to increase, while the supply diminishes.

The same want is felt to a considerable extent by the farmers in their out-door work, though machines are fast lessening the evil here. Not so in-doors, and the question has become an important one, how is this growing evil to be met?

The most feasible plan that we can suggest is this:—Build a cheap, though comfortable house on the corner of your farm, fence off a few acres of ground to go with it, and let this to some tenant who will be likely to supply your wants. There are enough families in our cities, who, if comfortable provision were made for them, would be glad to go into the country. The Germans are almost always good tenants—neat, industrious and saving, and fond of working the ground. Welsh and sometimes English and Scotch families can also be found who will do well.

The advantages resulting from such an arrangement are numerous. You can easily spare the land, the fire-wood, etc., indeed you would scarcely miss it, and would be sure to want more than the worth of it in work, and the convenience of having help at hand, when wanted, must be great. You are not obliged to hire either men or women when not needed, as they can support themselves from their own share of the ground; neither are you obliged to retain them as tenants if they prove lawless.

One cause of the scarcity of farm laborers is this. You generally insist upon hiring single men. A man with a family could be more easily obtained, and by boarding himself, too, would

relieve the women of part of their burthen. Moreover, the tenant family could probably board any other hands that might be required, and thus materially lessen the crushing labors of the house-wife.

The women of such families, too, are usually hardy as well as industrious, and would commonly be glad to get the job of washing and ironing for the family, or they would come in by the day and clean house, etc., and if there be girls in the family, you can probably hire them steadily by the week or month. By hiring them thus occasionally, from childhood, they would learn your ways, and be much more likely to meet your wants than any fresh importations.

The advantage of such arrangement must, we think, be great to you; and in return, you should make it advantageous to them. Let them have the place on such terms as will make it an object for them to leave the city and hire with you. Make their home a comfortable one, pay fair wages, take no advantage over ignorance or humble position; in short—do as you would be done by. Let there be freedom on both sides to go or stay, or hire as they please, and we are sure the advantage will be mutual.—*Ohio Cultivator*.

For Friends' Review.

## MARCH OF EMANCIPATED SLAVES TO OHIO.

[Written by request for a Literary Association of young Friends.]

Slowly rolled our heavy wagon,  
Slowly fell our lingering footsteps,  
Though with Freedom's star before us,

Every step unbound a chain—  
Carolina! Carolina!

Tears of gladness and of sadness  
Mingling, told our wordless farewell—  
We can never meet again!

Through Virginia's lonely forests,  
Up her lofty steeps ascending,  
We have reached her towering summits,  
We have crossed her crystal streams;

We have rested on her bosom,  
We have cooled within her shadows,  
We have warmed beneath the radiance  
Of her summer's golden beams.

We have pitched our tents at sunset  
In the loveliest of her valleys,  
We have spread our humble pallets

On the green breast of the earth;  
And around our blazing camp-fire  
Thoughtful faces glowed with feeling,  
While around our rude rock-table  
Little faces shone with mirth.

As our mothers' fond caresses  
Rested on our infant foreheads,  
Has the lulling wing of slumber  
Pressed its down on every eye;  
Are the stars all holy watchers?  
Were our white tents angel-guarded,  
That for weeks we slept in safety,  
When our ceiling was the sky?

When our wall was made of mountains,  
And our canopy white cloud-lace,  
And our chamber-lamp a crescent  
Filled with soft, sweet, lunar light?

When such pure, resplendent faces,  
In our deepest midnight visions,  
Beamed upon us, and then wafted  
Toward the West, in robes of white?

There was want amid the mountains,  
Flocks and herds were starving, dying,  
And the breadless poor were driven  
Coarsest bran for bread to use:  
Though unworthy of such mercies,  
Day by day like falling manna,  
We had meal within our barrel,  
We had oil within our cruse.

There was storm upon the mountains,  
And the thunders uttered voices,  
When the lightning spears came flashing  
Thick around us, red with wrath:  
O, the forest moaned and trembled  
When its royal oak was shivered,  
But a dove-like Wing extended  
As a shield above our path!

There was calm amid the mountains  
When the wild birds sung their matins,  
And a deeper calm when twilight  
Breathed her soothing vesper-song;  
And the hymning of the waters,  
With the harping of the breezes,  
Through the old cathedral arches  
Of the forest swept along.

We have trod the very verges  
Of Virginia's crags and ridges,  
With our shuddering forms recoiling  
From her chasms and ravines;  
We have feasted on the grandeur  
Of her billowy seas of mountains,  
Till our full, full hearts grew larger  
With the vastness of the scenes.

We have passed through wildernesses,  
Where her dainty rhododendrons,  
Seemed to feed upon the incense  
Her azaleas offer there:  
We have gazed upon her Hawk's-nest,\*  
Till our spirits bowed within us,  
For its gift of wondrous beauty  
Seemed to call for praise and prayer.

We have watched her lordly eagle  
Soaring from his castled eyrie,  
Up and up to meet the sunbeams,  
Till we lost him in their glow:  
We have viewed the leaping cascades  
From the cliffs of her Kanawha,  
Pouring down their showers of diamonds  
On the poor, bare rocks below:

And the eagle seemed to tell us  
That our spirits should be soaring  
On the wings of prayer unceasing,  
Toward the Source of light and love;  
While each tiny cascade whispered  
Of the pure and countless mercies  
Which our pitying Father poureth  
On His poor ones, from above.

We have met the generous greetings  
Of thy noble sons and daughters,  
And our hearts received their kindness  
As the bud the vernal rain;  
But, Virginia! oh Virginia!  
Joy and grief are strangely blending  
In our gladdened, saddened farewell—  
We can never meet again!

We have heard of vultures roaming  
Far and near above the pastures;  
We have heard of vultures pouncing  
On the lambs within the fold;  
We have heard of vultures bearing  
Children from their frantic mothers,  
To the heights even love maternal  
Never ventured to behold!

We have seen thy keen-eyed "trader,"  
Turn his vulture glance upon us;  
We have heard him name the thousands  
Of his glittering, proffered gold:  
Not for all Virginia's dollars—  
Not for all her charming valleys—  
Not for all her glorious mountains,  
Would our feeblest one be sold.

We have reached the broad Ohio,  
We are waiting at the ferry,  
With a shroud of mist wrapped round us,  
And a pall of cloud above:  
See that sudden burst of sunshine  
On the western bank before us!  
O, that blessed type of Freedom!  
O, that blessed type of Love!

Swiftly o'er the rolling waters,  
We are gliding on in safety,  
For the Arm is everlasting  
That hath borne us to this land.  
"Pass before us, our dear Master!  
Our dear Mistress, pass before us!  
Yours has been a heavy burden,  
Rest ye first on Freedom's strand!

"Here's an arrow-point we bring you—  
Here's a bit of petrification—  
Here's a little shining crystal—  
Here are pebbles and a shell;  
You will keep them as memorials  
Of our passage o'er the river;  
You will keep them as mementoes  
Of the hearts that love you well.

"Onward, onward speeds our wagon,  
Onward bounds each buoyant footstep;  
Sunk like lead beneath the waters  
Every link of Slavery's chain;  
Other brows than ours are brightened—  
Other hearts than yours are lightened—  
Doors, and hearts, and hands are opened—  
In this land must we remain.

"We can bear for you to leave us,  
For the friends of Freedom greet us,  
And the strong man's voice is choking—  
Tears are in the stranger's eye—  
Can such love be merely human?  
Hearts like these must be the channels  
Of the ever-flowing Fountain,  
Of the Love that cannot die.

"Where the ashes of our fathers  
And the dear dust of our mothers,  
With the all that could be mortal  
Of our innocents remain,  
May our Heavenly Father lead you,  
From all evil may He shield you,  
May His peace surround the hearth-stone  
Of the olden 'home' again!

"Now our little farewell treasures  
Must be laid within your casket,  
Though they are but lamb-like ringlets  
Taken from each baby's brow,  
We remember by our Saviour,  
Even these humble hairs ere numbered;  
To that ever-blessed Saviour  
We commend each other now!"

\*For a brief description of the Hawk's-nest, see life of J. J. Gurney, 2d vol., page 108.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Liverpool to the 9th inst. have been received.

**ENGLAND.**—The English underwriters have settled for the losses occasioned by the breaking of the Atlantic cable. A proposition was made to purchase it for laying down in the Red Sea, but its construction was found unsuited for a hot climate.

It is announced by authority that the mammoth steamship Great Eastern is to be launched early in next month.

**FRANCE.**—A slight difficulty has occurred with Denmark as to the place where the Sound Dues redemption should be paid.

It is stated that there is an entire agreement between England and France as to their policy in Chinese affairs, and that they will declare war simultaneously, if Lord Elgin should fail to obtain satisfaction.

Cayenne, in South America, being found too sickly for a successful convict colony, the French government proposes to found a new one on the island of New Caledonia, in the Pacific Ocean, and a commission for examining the subject has pronounced favorably. A decree ordering the transfer is expected soon.

The Emperors of France and Russia are to have an interview shortly at Stuttgart.

**SPAIN.**—The government has ordered the suspension of preparations for war with Mexico. It is stated that the Mexican government has accepted the proposition for a settlement of the difficulties by mediation, and they will probably be arranged by the arbitration of England and France.

**PRUSSIA.**—The government has announced by proclamation the legal equality of the different religious denominations.

The deputies from the nobility, towns and communes of the Duchy of Lauenberg have been summoned to an extraordinary session, by royal patent, to deliberate on the new Constitution to be submitted to them by the government.

**DENMARK.**—The Danish government has given orders for a body of troops to march towards Holstein. This decision, taken at a time when the Estates are assembled at Itzehoe, has produced much sensation. The difficulty appears to be in reference to the separation of Schleswig and Holstein, both of which belong to Denmark, but by different titles. Holstein forms part also of the German Confederation, and her people wish that Schleswig, which has the same language, habits, &c., should not be separated from her; while the government of Denmark is unwilling that Schleswig should pass under the rule of the confederation. It is feared this dispute may lead to another war.

**SWEDEN.**—The Chambers of this kingdom have voted \$20,000,000 for the establishment of railroads.

**ITALY.**—The difficulties respecting ecclesiastical matters between Rome and Mexico, are likely to be settled. It is said the sales of church property, and the suppression of convents, already effected in Mexico, are to be recognised by the Pope.

**IONIAN ISLANDS.**—In Corfu the British government has prorogued the Parliament for two years, and great irritation is the consequence.

**PERSIA.**—At the last dates, the Persians were about to evacuate Herat. The delay was owing to the existence of war with the principal Afghan tribes, who claimed possession of the town. The English had evacuated the Persian Gulf. The revolt in India had produced a great sensation in Persia, and the populace gave evidence of very unfriendly feeling towards the English, though the government strove to suppress any public manifestations.

**SOUTH AMERICA.**—In Chili, a general amnesty bill for political offenders has passed Congress. The re-

volutionary movement in Peru continues, but makes no apparent progress.

**MEXICO.**—A new arrangement respecting the Tehuantepec transit has been made, by which both the former grants are annulled; the privilege is to last for sixty years, and the government is to receive fifteen per cent. of the profits. The government absolutely refused to concede any territory farther than shall be absolutely necessary to the road. A citizen of San Francisco, California, has acquired the right of building a city at Ventosa Bay, the Pacific terminus of the Tehuantepec route, and has purchased of the proprietors of the land a square league for that purpose. A railroad is projected between Vera Cruz and Acapulco or some other point on the Pacific, and a liberal charter has been granted to one Antonio Escandon, said to be a man of enterprise and means.

Political disturbances have occurred in various places, but were promptly suppressed by the federal authorities. A serious collision between the civil and ecclesiastical powers has taken place at Puebla. The church authorities having refused burial to an officer of the National Guards, the vaults were opened by force, and the head of the diocese banished. Tranquillity was restored at the latest dates.

**HAYTI.**—A revolution has broken out in the republic of St. Domingo. The President, Baaz, is reported to have been compelled to leave the capital, where a provisional government has been formed.

**DOMESTIC.**—The Kansas Constitutional Convention, which met on the 7th inst., elected as its President Calhoun, Surveyor-General of Kansas and Nebraska. At least half of the members are stated to have been members of the previous spurious legislatures. Sixty members were admitted on the authority of a list of "regularly elected" delegates furnished by the Secretary of the Territory, without other credentials. Two irregularly chosen proslavery delegates from Shawnee county were also admitted, while two free state men similarly chosen from another county were rejected. The Convention, after organizing fully, adjourned to the 19th of next month, which is subsequent to the day fixed for the territorial election. At that election, the United States troops in the territory are to be distributed at the principal towns to be present at the polls, and Sheriffs are also to be stationed there to collect the taxes, without paying which no person will be allowed to vote. Parties are reported to be organizing in Missouri to control the election, and a struggle is apprehended.

Another appalling marine disaster, attended with great sacrifice of life, has occurred on the Atlantic near our shores. The steamer Central America, from Aspinwall for New York, foundered on the 12th inst. about two hundred miles from Cape Hatteras, and of five hundred and sixty-two persons, believed to have been on board, four hundred and thirteen are supposed to have perished. The vessel left Havana on the 8th, and on the 10th encountered a violent gale, which increased to a hurricane, and continued until the 12th. On the 11th, the ship was found to be leaking; the water soon extinguished the fires, rendering the engines and the pumps worked by them useless, and notwithstanding the most strenuous and persevering efforts in bailing, by the crew and passengers, the steamer sank about 8 o'clock P. M. on the 12th. The women and children, fifty-nine in number, and forty-one men, had been previously transferred in boats to a passing brig, which, however, owing to the violence of the wind and sea, was unable to keep near enough to render further assistance. The remainder were furnished with life preservers, and after the sinking of the vessel clung to such fragments as could be found. Of these, forty-nine were rescued by a Norwegian bark, after being several hours in the water, but the greater part probably perished. The survivors were taken to Norfolk.

# FRIENDS' REVIEW.

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For Friends' Review.

DEVOTEDNESS OF EARLY FRIENDS.

"Yet peradventure for a good man some would even dare to die." Rom. 5: 7.

[The following account is taken from Letters of Early Friends by A. R. Barclay.]

Second month—called April—1659.

Our Friends, for several years previous to this period, had put forth in print many sad narratives of persecutions and sufferings of their members in various parts of the country, on account of their religious testimonies. Warning addresses had also been written by E. Burrough and others, to the Protector, Oliver Cromwell; yet it seems they were generally unavailing, for he died, leaving the case of these suffering, innocent people unredressed. Further exertions on the part of Friends to obtain relief were made about this time, by application to the new Protector Richard Cromwell, as well as to the Parliament. It appears that on the sixth-day of this month—called April—an address was presented on behalf of Friends to the Speaker of the House of Commons, entitled,

"To the Parliament of the Commonwealth of England, being a declaration of the names, places, and sufferings of such as are now in prison for speaking the truth in several places; for not paying tithes—for meeting together in the fear of God—for not swearing—for wearing their hats—for being accounted as vagrants—for visiting Friends, and for things of the like nature—in all about 144:—Besides, imprisoned and persecuted till death, twenty-one. Also a brief narrative of their sufferings within the last six years or thereabouts, of about one thousand nine hundred and sixty persons already returned; being but part of many more, whose names and sufferings are

not yet returned: all which it is desired may be read and considered of by this Parliament, that right may be done."

Then follows a list of cases of sufferings, arranged under the several counties, and comprised in many pages.

This declaration seems to have laid dormant in the House for a time: at length Friends came forward once more, with the following address to the House of Commons, an appeal calculated—one might suppose—to move the hardest of hearts. This address is printed at large in *Besse's Sufferings*; it is truly a remarkable document, and is well deserving, the Editor thinks, of a place in these historical notices relating to our Society. A considerable number of Friends, probably all whose names are subscribed to the document, attended at the avenues of the House on the occasion.

*From Besse's Sufferings, (Fol.) Preface.*

"There was a printed paper presented to the Parliament in 1659, and subscribed by one hundred and sixty-four of this people; wherein they make an offer of their own bodies, person for person, to lie in prison instead of such of their brethren as were then under confinement, and might be in danger of their lives through extreme durance, which paper was as follows, viz:—

'Friends, Who are called a Parliament of these Nations: we in love to our brethren that lie in prisons, and houses of Correction, and dungeons, and many in fetters and irons, and have been cruelly beat by the cruel gaolers, and many have been persecuted to death, and have died in prison, and many lie sick and weak in prison, and on straw; so we in love to our brethren do offer up our bodies and selves to you, for to put us as lambs into the same dungeons, and houses of Correction, and their straw, and nasty holes and prisons; and do stand ready a sacrifice for to go into their places in love to our brethren, that they may go forth, and that they may not die in prison, as many of the brethren are dead already: for we are willing to lay down our lives for our brethren, and to take their sufferings upon us, which you would inflict upon them. For if our brethren suffer, we cannot but feel it: and Christ saith, "It is he that suffereth and was not visited." This is our love towards God and Christ, and our brethren,

that we owe to them and our enemies, who are lovers of all your souls and your eternal good.

And if you will receive our bodies, which we freely tender to you for our Friends that are now in prison, for speaking the Truth in several places, for not paying tithes—for meeting together in the fear of God—for not swearing—for wearing their hats—for being accounted as vagrants—for visiting Friends, and for things of the like nature, according to a paper entitled, '*A Declaration to the Parliament,*' &c., delivered the 6th day of the second month, called April, 1659, to the then Speaker of the said House: We whose names are hereunto subscribed—being a sufficient number to answer for the present sufferers,—are waiting in Westminster-hall for an answer from you to us, to answer our tenders, and to manifest our love to our Friends, and to stop the wrath and judgment from coming upon our enemies.'

[Signed by 164 Friends.]

From the "*Mercurius Politicus,*" a news book of that period, the following public notice of this occurrence is given forth:—

"1659. Friday, April 15th.—This day and the following, a great number of a sort of people called Quakers came up to London from several parts, and assembled themselves in Westminster-hall, with intent to represent somewhat to the house touching the men of their way.

"Saturday, 16th April.—A paper written on the outside thereof with these words, namely, 'For the Speaker of the Commons assembled in Parliament, these are for him to read to the House of Commons,' was this day read. And upon the reading thereof, the same, amongst other things, referred to another paper entitled '*A Declaration to the Parliament, &c.,*' delivered the 6th day of the second month called April, 1659,' to the then Speaker of the House. The said papers were presented by certain persons commonly called Quakers."

A brief account of what passed in the House on this occasion, drawn up from *Burton's Diary*, and from the *Journals of the House*, is subjoined.

One of the members opened the business by the following remarks:—

*Col. Grosvenor.* "I took notice of a great number of people called Quakers in the Hall yesterday and to-day. I wish you would take some course with the Petition that has laid a long time before you; and that they be dispersed." Another member moved that they be whipped home as vagrants. The petition was at length read. Several members then made a variety of remarks; several are against them, some appear to be in favor of them, or the release of their imprisoned brethren; others were for referring their grievances to a committee; another, that the county members should refer their case to the justices to inquire into their grievances. At length the House resolves,

"That the answer to be given to the persons that presented this paper is, that this House hath read their paper, and the paper thereby referred to; and doth declare their dislike of the scandal thereby cast upon magistracy and ministry; and doth therefore order, that they and other persons concerned, do forthwith resort to their respective habitations, and there apply themselves to their callings, and submit themselves to the laws of the nation, and the magistracy they live under." It was moved that two or three of them be called in. From the Journals of the House, "16th April," it appears, "that Thomas Moor, John Crook, and Edward Byllyng were brought in to the bar," the Sergeant having taken off their hats, and the aforesaid answer was declared to them by the Speaker.

Although little or no apparent effect appeared to be produced at the time in the House from the foregoing affecting appeal, we may notice by the Journals of the Commons, that in the month following a committee was appointed, "to consider of the imprisonment of such persons who continue committed for conscience sake, and how and in what manner they are and continue committed, together with the whole cause thereof, and how they may be discharged; and to report the same to the Parliament." (*Journals under 10th of May, 1659.*) Of this committee the Earl of Pembroke and Vane, (names mentioned in these letters) were members.

The following Letters doubtless allude to this committee.

THOMAS RAWLINSON TO MARGARET FELL.

London, 11th of Third month, (fifth m.) 1659.

DEAR HEART,—My dear love in the Lord Jesus dearly salutes thee, and all the lambs and babes of Christ with thee.

I believe thou hast heard what turnings and changes have been here at London: the Parliament began to sit again the last seventh-day, and they sat on the first-day.\* There is something expected to be done from them. Friends have this day delivered the paper of sufferings into the House, and it is referred to a committee. The army pretends to put all wicked men out of places and offices: if they do as they say, it is more than is expected. They searched many houses last first-day at night for r—[*word not clear*] and papists, and took some prisoners. Thy dear brother in the Truth of God,

THOMAS RAWLINSON.

From the original apparently.

ROBERT BENBRICK TO MARGARET FELL.

London, 21st of Fourth month, (sixth mo.) 1659.

— FRIENDS' sufferings were yesterday taken

\* The following is the entry for this day in the Journals of the House of Commons.

"Lord's day, 8th of May, 1659. The House met this morning (eight o'clock;) and spent it in praying and hearing the word, Dr. Owen praying and preaching before them."

into consideration at Westminster, and grievous things were declared against the priests, and did enter into the hearts of some of the committee; we made them shake their heads, and grieved them; they said, they would have some of the priests up to London, and they would examine them about those things.

ROBERT BENBRICK.

From the original apparently.

For Friends' Review.

AUGUSTUS HERMANN FRANCKE.

In lately reading the life of Francke, I trust with instruction, a desire arose that some parts thereof might be presented to the attention of the readers of the Review. Certainly such an example of active faith producing good works is calculated to stir up the pure mind by way of remembrance, and to animate all who will be taught the way of righteousness to show forth out of a good conversation their works with meekness of wisdom. A.

In estimating the character of an individual, we are to take into consideration the situation and circumstances in which he is placed; for nothing is more manifest than that they exert a strong influence upon his character. Such is the nature of man, that he cannot avoid receiving more or less impression from his education—associates—the state of moral feeling in his country—and the varied events of his life. If all this influence be salutary, we look upon him who becomes profligate as almost a monster; and, on the contrary, we admire him who, surrounded by wicked men and educated under their influence, dares to live a moral and religious life. It is precisely thus in the history of professed Christians. It is generally found that even those who call themselves the children of God, and confess their obligations to live devoted to his service, sink to the level of religious feeling which prevails around them; or, if it be more elevated than their own, attempt to rise to the same standard. Of course, then, that person, who, in the midst of surrounding coldness and inactivity, resists this downward influence, and manifests the true spirit of the gospel, deserves our esteem more than one who manifests the same spirit in more favorable circumstances. It is for this reason that we admire the character of the leaders of the Reformation, and hold up Luther and Melancthon as examples for our imitation.

If these things be true, there has seldom lived a man who more deserves our admiration than the subject of this little biography. He stands out, with a few others, in the history of his times, as a light in a dark place, exhibiting, under very unfavorable circumstances, a faith and zeal truly remarkable.

Augustus Hermann Francke was born at Lubeck, in the northern part of Germany, on the 23d day of March, 1666. His father was John Francke, a doctor of laws, and a distinguished

officer of the church. In the year 1666, his parents removed from that place to Gotha, where his father was appointed court counsellor and director of schools for that principality, by Duke Ernst the Pious. Of this parent it pleased God to deprive him, by death, at the age of seven years.

His father had been particularly attentive to the education of this, his only son. He had with all a father's anxiety instilled into the mind of his child the principles of the Christian religion, taught him by example and precept his duties to God and man, and employed for him in addition a private teacher. After his father's death, his mother pursued the same course with him, until his thirteenth year. He states, that at this time, study was to him more pleasant than any other employment, which must appear not a little surprising at such an age. He was, also, during this whole period, more or less interested in the subject of religion. In his tenth year he was so completely weaned from the common desires and amusements of childhood, that he asked his mother for a little room, which he might call his own, where he might study and pray without interruption. This request was granted; and it was his habit, when he returned from his teacher, to retire there, and, closing the door, to pray earnestly to God. It is stated, that he used to say frequently at these times, "Lord, all things and all persons will, in the end, be made to glorify thee: but I pray that thou wouldst so order my whole life, that it may be spent to thy glory alone." His youngest sister seems to have exerted a most happy influence upon him. She was three years older than himself, and, to all appearance, loved God from her infancy; and being one of the most lovely and cheerful of the family, and nearest to his age, he was tenderly attached to her. She taught him to imitate her in carefully and frequently reading the Bible and other serious books, and, among the rest, Arnd's "True Christianity." But it was his lot to be soon after separated from this sister; for God took her to himself at an early age. After the death of his sister, he was left without any one who would so directly influence his feelings and conduct. The little spark which had been enkindled in his bosom was not, however, extinguished, though it did not burn with the same vigor as before. He was exposed, too, to the effect of evil example in his daily intercourse, which blunted, to some extent, the tenderness of his feelings, and caused him, in after times, much sorrow, for it led him to neglect these early influences of the Spirit.

In his thirteenth year, he was sent to the Gymnasium, or public school at Gotha, where, notwithstanding his youth, he was soon distinguished on account of his attainments. He received, the year after, the certificate of preparation for the University; but, being too young to pursue his studies there with advantage, he spent

the next two years at home in studying the languages more extensively than was usual in the schools at that time. He manifested, even at this period, a taste for theology, read a number of works of that character, and determined to pursue his studies, in reference to the ministry.\* But, notwithstanding this, he acknowledges that pride and ambition had a strong control over his conduct, and that his zeal in the pursuit of knowledge hindered his attention to more important concerns. He continued, however, his habits of private prayer, and seems, in general, to have been prudent and moral in his deportment.

At the age of sixteen, he went to the University of Erfurt. He attended the lectures upon history, metaphysics, geography, and Hebrew, until the autumn of the same year, (1679,) when, in consequence of the offer of a scholarship in the University of Kiel, of which his uncle had the direction, he went to that place.

In Kiel, Francke lived in the family of the celebrated and excellent professor Kortholt. He attended his lectures on theology, enjoyed the advantages of his library, and received from him, in connexion with one other student, private instructions in church history and philosophy. Besides these, he heard lectures upon natural history, and some other subjects, and studied the English language, all of which he attended to principally in reference to their connection with theology. While at this place, he seems to have been, as is too frequently the case, so much absorbed in his studies, as to have little time or disposition for attention to the more important subject of religion. In speaking of himself, he says, "I knew how, at that time, to discuss all the doctrines of theology and morals, and could prove them from the Bible. I was correct in my external conduct, and neglected none of the forms of religion; but my head, not my heart, was affected. Theology was to me a mere science, in which only my memory and judgment were concerned. I did not make it practical. When I read the Bible, my effort was to become acquainted with its doctrines, not to apply them to myself; and though I wrote volumes of notes upon it, I never took care that its precepts should be written on my heart." The influence which Kortholt exerted upon him, at this period, was such as to lead him, at times, to pray earnestly, that God would change his heart, and give him the spirit of his children. He often walked alone upon the sea-shore in the neighborhood, and meditated upon three things:—how he should become holy—how he should become learned—and how he should acquire the talent of making his knowledge useful to others. He was, how-

ever, still in darkness as to the means of obtaining the favor of God and deliverance from sin.

After a residence of three years at this place, and the completion of the usual course of study, being dissatisfied with his knowledge of Hebrew, he determined to go and put himself under the direction of the famous Hebrew teacher, Ezra Edzardi, at Hamburg. It may not be uninteresting to state, in few words, the plan of study recommended to him. He was directed to make himself thoroughly acquainted with the signification of all the words in the first four chapters of Genesis, and not to trouble himself for the present with the grammar. He was surprised and disappointed at this advice, but followed it; and when he next went to his teacher, found, to his satisfaction, that he had become master of one third of the words in the Hebrew language. Edzardi now advised him to read the Bible through again and again, and afterwards to study the language more accurately. After spending two months in Hamburg, he returned to his friends and family at Gotha. He remained here during the next year, and did, in that time, read the Bible *seven* times through in Hebrew, and thus became familiar with the language. He acquired, at this time, too, a knowledge of the French language. While he was at Gotha, his religious feelings revived and strengthened. Practical piety was more the object of his desire than it had for a long time been, and he felt more deeply its necessity. He did not, however, feel the impropriety of attempting, by all his diligence, to obtain only the honors and pleasures and riches of this world. Inconsistent as it seems with his expectations of preaching the gospel, which declares the friendship of the world to be enmity with God, his expectations of happiness all centered here; and the thought that the earth, with all its enjoyments, is passing away, appears to have too seldom entered his mind. He was yet under the dominion of a carnal and depraved heart, although he knew that God demanded and deserved all his love and obedience.

In the year 1687, the support of the scholarship which Francke had enjoyed at Kiel, was again offered him, with the advice, that he should spend some time at Luneburg under the care of the learned and pious Sandhagen. This offer he accepted, and soon after left Leipzig for that place.

(To be continued.)

#### BOOKS, PAPERS, AND TRACTS

Preach where no audible voice is heard, in the house and out of the house, by the way-side, at the merchant's desk, the stage coach, the steam boat, the rail car, the closet, the domestic circle; they preach and keep preaching, when we sleep and when we wake; likewise, if faithfully written, in the spirit of the gospel, they hesitate not

\* It should be remarked, in explanation of this, that at that time the only qualifications which were generally thought necessary for a minister of the gospel, were external morality of conduct, and an attachment to the forms of the church.

to declare the whole truth, bodily, uncompromisingly. Many pulpits fail to do this.

"It is my conviction," says a periodical, "that more will have to be done through the press than by any other means. Lecturing and preaching are great things, but they are not the greatest. They can do something which the press cannot do. But the press can do much which they cannot do. Printed leaves can go everywhere. They never blush—know no fear—never stammer—never stick fast—never die. They can be multiplied without end by the press. Books and tracts can travel at little expense. They want nothing to eat. They require no lodging. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. You can print them of all sizes, on all subjects, in all places, and at all hours. And they can talk to one as well as a multitude, and to a multitude as well as one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or the omnibus, on the broad highway or in the footpath through the fields; and they dread no noisy or tumultuous interruption. They take no notice of scoffs, or jeers, or taunts; of noisy folly, or malignant rage. They bear all things, suffer all things, and take harm for nothing. They can talk even when the noise is so great as to drown all other voices; and they stop when they are bid, or at least when they are done. No one can betray them into hasty or random expressions. And they will wait men's time, and suit themselves to men's occasions and convenience. They will break off at any point, and begin at any moment where they broke off. And though they will not always answer questions, they will tell their story twice or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, the teachers and reformers of all classes, the regenerators and benefactors of all lands.

"We want our friends to give this subject their attention. We feel persuaded that the importance of the press, as a means of spreading simple gospel truth and promoting simple Christian piety, is not yet fully understood; or if it be properly understood, the press has never yet been employed in this great work."

Is it not marvellous, to see how few professing godliness avail themselves of this easy and efficient mode of preaching! How seldom do visitors and travellers furnish themselves with these silent messengers of truth, while the enemy of all righteousness scatters widely the poison of romance, lewdness, and infidelity.

Scatter ye seeds, and flowers will spring;  
Strew them at broadcast o'er hill and glen;  
Sow in your garden, and time will bring  
Bright flowers with seeds to scatter again.

Scatter ye seeds—nor think them lost,

Though they fall amid leaves and are buried in earth;

Spring will awake them, though heedlessly tossed,  
And to beautiful flowers those seeds will give birth.

Scatter ye seeds in the garden of heart,

Seeds of affection, of truth, and of love;

Cultivate carefully each hidden part,  
And thy flowers will be seen by the angels above.

Then scatter ye seeds each passing year;

Sow amid winds and storms of rain;—

Hope give the courage, Faith cast out fear,  
God will requite thee with infinite gain.

*London Friend.*

#### THE POWER OF EXAMPLE IN THE CURE OF INTEMPERANCE.

No principle is more clearly inculcated in the Holy Scriptures, and none, carried out into action, makes a man more Christ-like than self-denial. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I was able to use without abusing. But seeing to what monstrous abuse the thing had grown, seeing in what a multitude of cases the use was followed by the abuse, and seeing how the example of the upper classes, the practices of ministers, and the habits of church members were used to shield and sanction indulgences so often carried to excess, I saw the case to be one for the apostle's warning: "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." Paul says of meat offered unto an idol:—"Meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse." And will any man deny, that, save in medical cases, I can with the most perfect truth adopt the words of inspiration, and say of these stimulants what Paul says of meat:—"Drink commendeth us not to God; for neither if we drink are we the better, and neither if we drink not are we the worse." On the contrary, the testimony of physicians, the experience of those who, in arctic cold or Indian heat, have been exposed to influences the most trying to the constitution, the experience also of every one who has exchanged temperate indulgence for rigid abstinence, have demonstrated that, if we drink not, we are the better. There is no greater delusion in this world than that health, or strength, or joyousness is dependent on the use of stimulants. So far as happiness is concerned, we can afford to leave such means to those who inhabit the doleful dens of sin. They cannot want them. They have to relieve the darkness with lurid gleams. They have to drown remorse in the bowl's oblivion. They have to bury the recollection of what they were, the sense of what they are, and the foreboding of what they shall be—as one of them said, "We poor girls could not lead the life we do without the drink."

Grant that there were a sacrifice in abstaining,

what Christian man would hesitate to make it, if by doing so he can honor God and bless mankind? If by a life-long abstinence from all the pleasures which the wine cup yields I can save one child from a life of misery, I can save one mother from premature grey hairs, and griefs that bring her to the grave, I can save one woman from ruin, and by bringing him to Jesus I can save one man from perdition, I should hold myself well repaid. Living thus, living not for myself, when death summons me to my account, and the Judge says,—Man, where is thy brother? I shall be found walking, although at an humble distance, in the foot-prints of him who took his way to Calvary. He said, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” This cross, which rose above the scaffold red with martyr’s blood, which has been borne by missionaries to pagan lands, may be carried into our scenes of social enjoyment, and a brighter ornament than any jewels flashing on beauty’s breast may adorn the festive table. If this abstinence is a cross, all the more honor to the men who carry it. It is a right noble thing to live for God and the good of man.—*The City, its sins and sorrows, by Dr. Guthrie.*

To the Editor of Friends’ Review

#### TRIBULATION AS A MEANS OF REFINEMENT.

I have read attentively the volume of Friends’ Review which has just closed, and have been well satisfied with every number; and while I hope it may never lose the distinctive character which has marked it from the beginning as being a religious paper, devoted to the best interests of our beloved and *always tribulated* Society, I very much approve of having its columns enlivened, as they have been, with many articles, both entertaining and instructive, making it attractive to all, particularly to the young. I noticed the last number of the tenth volume closed a very interesting memoir of extreme suffering, as the first commenced with one equally so, and in both cases, the sufferers were brought to embrace the spiritual views of the Gospel dispensation as professed by Friends. How evident it is, that tribulation is one of the appointed means the Lord has chosen to refine his chosen ones. “Behold, I have refined thee, but not with silver, I have chosen thee in the furnace of affliction.” I have been struck with the derivation of the word *tribulation*. I do not remember to have seen it published in the Review; if it has not been, perhaps thou mayest think it worthy of a place in its columns.

“We all know (says a learned writer) that the word *tribulation*, in a general way, which occurs not seldom in Scripture, means affliction, sorrow, anguish; but it is quite worth our while to know how it means this, and to question the word a little closer. It is derived from the

Latin “*tribulum*”—which was the thrashing instrument or roller, whereby the Roman husbandman separated the corn from the husks; and tribulation in its primary signification was the act of this separation. But some Latin writer of the Christian church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress, and adversity, being the appointed means for the separating in men of their chaff from their wheat, of whatever in them was light and trivial, and poor, from the solid and the true, therefore he called their sorrows and griefs ‘*tribulations*,’ thrashings, that is, of the inner spiritual man, without which there could be no fitting him for the heavenly garner.”

W. H. C.

#### MARRIAGE.

The following Minute of advice, on the subject of marriage, was adopted by the last Yearly Meeting in London, and directed to be circulated among the several Quarterly and other Meetings. It deserves the close and abiding consideration of young readers in this country.

“This meeting is impressed with a sense of the vast influence, either for good or evil, which marriage exercises on both the temporal and the spiritual condition of man; and earnestly desires that, in the choice of a companion for life, all may seek unto the Lord for his guidance; not allowing any merely exterior advantages to be the primary motive, and bearing in mind that an accordance in religious principles and practice is essential to the perfectness of such a union.

And, seeing that the real enjoyment of life is far more effectually secured by contentment with simple habits, than by any appearance or mode of living which entails anxiety or risk, we would strongly advise parents, whilst they exercise a prudent care over the interests of their children, not to be unduly anxious to secure worldly advantages for them on entering the marriage state. And we would affectionately encourage our younger members, when looking towards this most important step, to be satisfied to set out in life in a manner befitting their circumstances, instead of seeking to imitate in their style of living the example of those who possess larger resources: they would thus, on the one hand, avoid the necessity of unduly deferring their union; and on the other, be less exposed to the temptation of launching into business beyond their means.

Many, we fear, have, under these circumstances, been induced to enter into trade on their own account with borrowed capital, who, had their views been more moderate, might with greater safety, and more real comfort to themselves, have continued, at least for a time, in the employ of others.

And may it ever be borne in mind that, marriage being a Divine ordinance, its solemnization

should in all cases be conducted in the fear of the Lord, and in humble dependance on his blessing; and on these deeply interesting occasions let there not be in the attire of the parties themselves, or in that of their relatives and friends attending, any display unbecoming an assembly of Christian worshippers; and may the subsequent proceedings of the marriage day, whilst characterized by cheerful enjoyment, never pass the boundary line of Christian simplicity, moderation and self-restraint."

(Communicated for Friends' Review.)

*An Epistle from JOHN JOHNSTON, to the beloved Chiefs and principal men of the Shawnee Nation, now in the Territory of Kansas.*

John Johnston, your agent, friend and father, salutes you all, and through you, the young men, women and children of your nation.

My dear friends, my heart has been sorely afflicted to hear of your troubles, and now I rejoice to see the clouds beginning to disappear and a brighter day beginning to dawn upon you. Wise and good men in power, both in Kansas and at Washington, are about reforming the evils existing in your country, and peace, harmony, and justice will once more prevail. Although you have suffered loss by the late disturbances, I am happy to find that you took no part in them. This was right and proper, and should any such state of things occur hereafter, which God forbid, take the advice of your old friend and have no hand in it. If your nation or people suffer loss or damage in their persons or property, on proof being made thereof through your agent, the government will make full satisfaction. This you may depend upon.

The mission of FRIENDS in your Nation having, by the unhappy state of things, been broken up and discontinued for a time, I have lately learned it is about to be resumed, and I have thought it a proper occasion, and at the same time, an indispensable duty to send you this epistle. It may be the last time you will hear my words, for I am now an old man and must soon pass away to the land of spirits. The son of your former friend, Isaae Harvey, with his family, is soon to take charge of the Friends' mission and school. His name is Simon D. Harvey, and I think he is personally known to many of your people. He understands a little of your language, and will soon by practice become useful to your nation. I think you will find him honest and zealous to do your nation good. The Quakers were the first people on this continent to abstain from war and violence against your race. They have pursued the same just and humane course towards the red man to the present day. It is upwards of fifty years since the Friends had a mission among the Miamis on the Wabash during my agency in that country. They have labored everywhere

for the good of your race, spending much of their labor, time and money. They have never asked or received, and never will ask or receive anything in return. They want to do you good, because the great God that has made all men requires us to be just, merciful and kind to his creatures, and He is best pleased with such service. Your old friend and father, who has never forgotten you, calls upon you to open your ears to the counsel and advice of the Quakers. They have come to you again with hearts overflowing with love to your people; receive them, therefore, in the same spirit, and all will be well.

Brothers and Friends of the Shawnees, Delawares and Wyandotts! listen to your old friend and father, who has always given you honest and good counsel, and who has never wronged you. You must now cultivate the soil, and make your living as your white brothers do, or your race must perish. This I have often told you before, and now repeat the solemn warning again in your ears. Be faithful in your marriage contract; love, protect and provide for your women and children. This is what God commands you to do. Be sober, industrious and temperate, and touch not the bottle. And may God enable you to do all these things, is the sincere prayer and wish of your true and affectionate friend who bids you all farewell.

Dated at Cincinnati, Ohio, April 2d, 1857,

JOHN JOHNSTON.

Aged 82 years on the 25th of March, 1857.

#### BURDEN-BEARERS.

*"Bear ye one another's burdens, and so fulfil the law of Christ."*—GALATIANS VI. 2.

All men have some burden to carry as they go through this world, some cares, anxieties, trials, and often we see that these are very heavy. They are generally light in youth, or at least there is more strength then to bear them. But though, by the kindness of God, we may feel no weight on our own spirit, we must see how many around us *have* burdens which oppress them. And what is then our duty? To try and help them under their load. A pitcher of water may be too heavy for one person to carry without fatigue; but if you pass a staff through the handle, it will be no exertion at all for two people to bear it. And so, many cares and troubles can be made much lighter by kind sympathy and help from a friend. Even a child may soon begin this blessed work, and thus fulfil the Saviour's law of love. And if spared long on earth, it is delightful to think, if we begin early, how many sad hearts we may comfort, how many burdens we may help to bear. And if days of trial are appointed for ourselves, how sure we may be in our turn of prayer and sympathy. Have I ever thought of this duty before? If not, should I not begin *to-day*? For seldom a day passes in

which we have not some opportunity to fulfil this law of Christ.

I ask thee for a thoughtful love,  
By constant watching wise,  
To meet the glad with cheerful smiles,  
And to wipe the weeping eyes;  
And a heart at leisure from itself  
To soothe and sympathise.

## FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 3, 1857.

**MONETARY AFFAIRS—ADVICES.**—So careful were the early members of our Religious Society in observing strict uprightness and honesty in their trade and business; so sincere were they in their dealings; so exact and punctual in the performance of their promises; so cautious not to involve themselves in business beyond their ability to manage, or to incur debts which they could not duly discharge, that these traits came to be regarded in the world at large as distinguishing characteristics of the Society; and not only were some strong prejudices against it thus removed, but it attained to such reputation that the saying arose, "The word of a Quaker is as good as his bond."

This conduct was evidently the fruit of a faithful adherence to the dictates of the Holy Spirit on an enlightened conscience; and the same happy result has, in a large measure, marked the lives of many in each successive generation, so that in the present day our Society has not altogether lost its former credit and reputation. It is manifest, however, that from time to time, and even at an early period in our history, there was occasion for the Yearly Meetings to issue earnest advice and affectionate warning to the subordinate meetings and to the members individually in reference to this subject.

At the present juncture, when wide-spread and most afflicting embarrassment in monetary affairs overwhelms the country, it seems to us that some of those advices and warnings may be appropriately revived, more especially as in some parts of our Society they are of easy access to comparatively few of its members.

It is not accordant with our inclination, nor does it form a part of our duty, to judge individuals, or to decide how far Monthly Meetings may have been deficient in keeping "a watchful eye over all their members," and in neglecting duly to extend suitable caution to them. With deep sympathy for all who are suffering in their

business, their families or their character, from the existing pecuniary difficulties, and in the earnest hope that the future welfare of many of our readers, particularly those in early manhood, may be promoted, we introduce the following extracts from Minutes and Epistles of London Yearly Meeting, issued at the several periods indicated by the dates respectively affixed:

Let friends and brethren in their respective meetings watch over one another in the love of God and care of the Gospel; particularly admonish that none trade beyond their ability nor stretch beyond their compass; and that they use few words in their dealings, and keep their word in all things, lest they bring through their forwardness dishonor to the precious truth of God. 1675.

As it hath pleased God to bring forth a day of liberty and freedom to serve Him, let every one have a care so to use this liberty, as that the name of God may be honored by it; and not an occasion taken by any because of the present freedom, to launch forth into trading and worldly business beyond what they can manage honorably and with reputation; and so that they may keep their words with all men, and that their yea may prove yea indeed, and their nay may be nay indeed. 1688. *Printed Epistle.*

It is advised, and earnestly desired, that the payment of just debts be not delayed by any professing truth beyond the time promised and agreed upon; nor occasion given of complaint to those they deal with, by their backwardness of payment where no time is limited; nor any to overcharge themselves with too much trading and commerce, beyond their capacities to discharge with a good conscience towards all men; and that all friends concerned be very careful not to contract extravagant debts, endangering the wronging of others and their families; which some have done, to the grieving the hearts of the upright; nor to break their promises, contracts, or agreements, in their buying or selling, or in any other lawful affairs, to the injuring themselves and others, occasioning strife and contention, and reproach to truth and friends. And it is advised, that all friends that are entering into trade, or that are in trade, and have not stock sufficient of their own to answer the trade they aim at, be very cautious of running themselves into debt, without advising with some of their ancient and experienced friends among whom they live; and more especially such trading as hath its dependence upon sea-adventures. 1692. P. E.

Circumscribed even as we are more than many, it is not unusual, in our pursuit of the things of this life, for our gain and our convenience to clash with our testimony. O then may we be willing to pause, and give time for those passions to subside, which would hurry us to the accomplishment of the desired purpose, ere the still

voice of wisdom be distinctly heard, to guide us in the way in which we should go! 1795. P. E.

We do not tax all who embark in large concerns in trade, with an undue desire after riches; but we much fear that the effect, which their schemes are likely to have upon themselves and their connexions, as affecting their condition, both religious and civil, is not duly regarded. The love of money is said in Scripture to be "the root of all evil;" and we believe it may be shown, that honest industry and moderation of desire are 'roots' of incalculable benefit to the humble Christian. We feel for many of our friends in limited circumstances, in this day of increased, and possibly increasing expense; but we would caution such, and particularly those who are setting out in life, against imitating the manner of living of those whose means are more abundant. We wish, friends, to call you, not to penuriousness but to economy; and we particularly desire that all such as have families of children, even if in more affluent circumstances, would inure them to early industry, and not to habits of depending too much on the services of domestics. 1805. P. E.

We believe that many who begin the world with moderate views, meeting at first with success in trade, go on extending their commercial concerns until they become involved therein to a degree prohibited by the precepts of Christ, and incompatible with their own safety. Thus situated, some may be tempted to adopt a line of conduct, dishonorable in itself, and injurious to others. That contentment which characterizes the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. 1815. P. E.

And we would affectionately encourage Friends, who find themselves in embarrassed, or even in doubtful circumstances, not to hesitate, not to be ashamed, to disclose their affairs to men of upright character, in whom they can confide. Such a timely procedure would, we believe, often save the reputation of individuals, call forth the respect and compassion of their creditors, and prevent the keen sufferings of tender wives and innocent children, and such reproach as, in some instances, has been brought upon our high profession.

And may you, dear friends, who are favored with outward prosperity, so live, that when riches increase, you set not your hearts upon them. Be very careful how you venture to increase your ways of accumulating wealth; but walk as examples to those around you, evincing that you are redeemed from the inordinate pursuit of lawful things. You will then be more prepared to

enter with kindness into the situation of others, when they may consult you; you will be more qualified, in a brotherly way, to advise your brethren to take such measures as may prevent those sufferings to which we have alluded.—1819.

He that is concerned to support the character of a follower of Christ,—and who amongst us would disclaim this character?—ought to be earnest in his endeavor that accessions of wealth do not disqualify him for the discharge of any duty. Those who, whilst honestly and diligently endeavoring to provide for their families, have to encounter many difficulties, have a strong claim on the sympathy of their friends; yet they need not fear, as they continue to place their whole trust in our heavenly Father, but that he will care for them in such a way as he sees meet. But if any, whether of the more affluent, or of those who cannot be ranked in this class, are deviating from safe and regular methods of business, if they are carried away by uncertain and hazardous, though plausible schemes for getting rich, if they yield to a desire rapidly to enlarge their possessions—such are in imminent danger. They cannot justly expect the blessing of the Most High on such pursuits; their spiritual eye becomes dim; and they do not perceive with clearness that light which would enable them to attain perfect holiness in the fear of God. 1825. P. E.

It becomes those who are attached to the cause of truth, who love our principles, and are desirous of promoting the best interests of our society, to remember that they are not exempt from danger. Dear friends of this description, and especially you who are young, accept a word of caution offered to you in Christian love. If you attend not to the witness of God in your own hearts, and seek not to be delivered from the spirit of this world, you may, contrary to any apprehensions that you now entertain, be introduced into future trouble. You may obstruct your own usefulness in the church, mar the designs of Infinite Wisdom concerning you, and when it is too late, have bitterly to regret the want of timely withstanding the first temptations of the enemy.

And we would tenderly invite those who may have acquired a competency of outward substance, to watch the proper period at which they may withdraw from the cares of business, and when disengaged from the regular concerns of trade to beware how they employ their property in investments which may involve them anew in care and anxiety. We affectionately desire that neither these nor other cares may disqualify them from acting the part of faithful stewards in the employment of their time, their talents, and their substance, or from being concerned above all things, through watchfulness unto prayer, to have their lamps trimmed, and oil in their vessels; that when the solemn close of life shall come, they may, through redeeming love and

mercy, be prepared to enter into the joy of their Lord. 1826.

We recommend to Friends in their respective quarterly and monthly meetings, to have a watchful eye over all their members; and where they observe any deficient in discharging their contracts and just debts in due time, so as to give reasonable suspicion of weakness or negligence, that Friends do earnestly advise them to a suitable care and necessary inspection into their circumstances, in order that they may be helped. 1732.

It is earnestly recommended, that Friends frequently inspect the state of their affairs, and when any find themselves unable, or have not more than sufficient to pay their just debts, that they immediately disclose their circumstances to some judicious friends, or principal creditors, and take their advice how to act, and be particularly careful not to pay one creditor in preference to another. It is also recommended to all persons concerned in trade to keep their accounts in such a clear and accurate manner, that in case of failure, their creditors may see how the deficiency has happened. 1782.

Our sympathy is much excited for those who, after fair prospects, have, from a sudden depreciation of property, been subjected to many difficulties. We wish kindly to encourage such of these as have it still within their power, to a timely contraction of their domestic expenses. And we desire that their trials may be lightened by beholding in their offspring a disposition to industry and economy, and a willingness that their expectations should not exceed those limits which become a Christian character; this we believe would ultimately tend to their greatest good. Before we quit this subject, we would remind our friends of the former advice of this meeting, that where any have injured others in their property, the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demand, that none when they have it in their power should rest satisfied until a just restitution be made to those who have suffered by them. 1817. P. E.

We warn all against a most pernicious practice, too much prevailing amongst the trading part of mankind, which hath often issued in the utter ruin of those concerned therein, viz., that of raising and circulating a fictitious kind of paper credit, (by what are called accommodation bills,) with endorsements and acceptances, to give an appearance of value without an intrinsic reality; a practice highly unbecoming that uprightness which ought to appear in every member of our religious society, and of which practice we therefore think it our incumbent duty to declare our disapprobation and disunity therewith, as absolutely inconsistent with the truth we make profession of. 1771. P. E.

We are engaged to caution every individual

against imprudently entering into joint securities with others; for by these practices many innocent wives and children have been inevitably and unexpectedly involved in ruinous and deplorable circumstances. We therefore earnestly desire friends to keep strictly on their guard, that none, through any specious pretences of rendering acts of friendship to others with safety to themselves, may risk their own peace and reputation, and the security of their families: in order hereunto, we recommend this salutary advice of the wise man to their especial notice and regard: "Be not thou 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?" 1771. P. E.

We intreat friends frequently to inspect the state of their affairs, and not to delay the performance of this duty, either from an apprehension that things are going on well, or from a fear to know how their accounts really stand. It is a practice which can be injurious to no one; but it has very frequently been seen, that had it been timely and regularly resorted to, it would in all probability have prevented grievous suffering. Those who hold the property of others, and this may be said to be the case more or less with most who are engaged in trade, are not warranted, on the principles of justice, in neglecting to inform themselves from time to time of the real situation of their affairs. If men conceal from their nearest connexions in life a knowledge of the actual state of their property, they may deprive themselves of salutary counsel and of a kind participation in trouble; family expenses may be incurred, and subsequent distress may ensue, which might have been avoided. And we particularly advise young persons to be cautious not to enter too hastily into business, and, from the time of their being thus engaged, to be very careful to make themselves well acquainted with their annual income and expenditure. This would be greatly facilitated by their early adopting, and regularly pursuing, a clear and methodical system of keeping their accounts, in regard both to trade and domestic expenses.

We know that the experience and sufferings of the past year in this nation, have furnished many useful lessons to those who have escaped the troubles of which others have partaken; and we desire that these lessons may not be without their practical good effect. They should teach us not to trust in uncertain riches; and they should be a warning to parents to be careful how they enlarge their domestic establishments, and not to hold out to their children expectations of ease and abundance, nor to train them up in habits of delicacy and indulgence. O! that both parents and their offspring might fix their hopes of happiness on that which is substantial and eternal, and endeavor to be good stewards of the temporal blessings bestowed upon them. Such

we believe to be the concern of many of our dear friends. 1826.

DIED, on the 18th of 8th month last, at the residence of her son, Isaac Cox, near Richland, Keokuk County, Iowa, after a lingering illness, which she bore with much patience and resignation, NANCY COX, in the 59th year of her age, a member of Richland Monthly Meeting of Friends.

—, On the 8th ult., at his residence in Isle of Wight County, Virginia, JOEL COOK, an esteemed member and Elder of the Lower Monthly Meeting of Friends, in the 75th year of his age.

—, At the residence of her father, David Pickering, at Cadiz, Henry County, Indiana, on the 11th ult., LYDIA JANE, wife of Richard Evans, in the 22d year of her age, after an illness of near 12 months, which she bore with much Christian patience and resignation; a member of Spiceland Monthly Meeting of Friends.

—, Near Annapolis, Parke County, Ind., on the 11th of 9th mo., JAMES NEWLIN, in the 47th year of his age; a member of Bloomfield Monthly Meeting, and for some time occupying the station of an Overseer.

—, On the 11th of 3dmo. last, in Yadkin Co., N.C., in the 42d year of her age, ARIEONA HOBSON, wife of Stephen Hobson, a member of Deep Creek Monthly Meeting of Friends.

By the death of this beloved friend, society has sustained a loss, yet we are consoled in the belief that what is our loss is her eternal gain.

—, In Vassalboro', Maine, on the 26th of 8th mo., HARRIET OWEN, wife of Israel Owen, in the 54th year of her age, a member of Vassalboro' Monthly Meeting of Friends. She embraced the principles of Friends, and became a member of our Society, from conviction, and was concerned to maintain those principles and the usages of Society consistently.

Through her sickness, which was protracted and severe, she exhibited great patience and resignation, and remarked a short time before her decease, that the prospect of death was not unpleasant to her.

—, In the same town, on the 26th of 8th month, PHEBE C., daughter of David T. and Mary N. Pratt, in the 18th year of her age, a member of Vassalboro' Monthly Meeting of Friends.

Her sickness was of about four months' continuance, and towards the last her sufferings were almost insupportable: yet she bore all with Christian fortitude and resignation. In the early part of her illness, she had doubts of her preparation to meet her Heavenly Father in peace; but through His mercy her fears were soon removed, and she was favored with an unclouded evidence that her sins were all forgiven. Many young friends called to see her, for all of whom she had a word of exhortation, and bade them an affectionate farewell.

—, At the residence of her parents, in Knox Co., Ohio, on the 1st ult., PHEBE, daughter of Ellis and Rachel Willits, in the 20th year of her age, a member of Alum Creek Monthly Meeting, leaving to her friends and relatives the consoling belief that all is well with her.

The influences of little things are as real and as constantly about us, as the air we breathe, or the light by which we see. These are the small—the often invisible—the almost unthought of strands, which are inweaving and twisting, by millions, to bind us to character—to good or evil here, and to heaven hereafter.

(From the N. American and U. S. Gazette.)

ESDRÆLON, MOUNT TABOR AND NAZARETH.

Nothing special marked our encampment at Lariun, save the formal visit of the Governor of the place, to whom I had sent my letter from the Pasha of Jerusalem, and who, in consequence, furnished me with two armed and well mounted guards to escort me across the plain of Esdrælon and on to Nazareth.

In a short time we entered upon this celebrated plain, and much as I had read of it I found that it exceeded in breadth and length and beauty all my previous conceptions; that it stood unrivalled as the plain of Syria, dividing by its level belt Northern and Southern Palestine, and therefore a very natural battle ground for the restless tribes and nations which dwelt in its vicinity. In a northeasterly direction it extends about fourteen miles between the mountains of Manasseh and the mountains just south of Nazareth; and with the exception of the interrupting mountains of Gilboa, little Hermon and Tabor, it stretches from northwest to southeast from the Mediterranean sea to the banks of the Jordan.

The valley seems very rich, though only a portion of it was under cultivation; but the soil showed its strength, and the hand of culture would make it the granary of Palestine. With an almost wilting heat we dare not drive our horses fast, and so, without the shelter of a single tree, we slowly marched on. The mountains of Gilboa were on our right just as we enter the plain, and their sides and tops are bald and uninhabited. A melancholy interest attaches to the slopes of Gilboa, because there Saul fought and lost his last battle with the Philistines; and there, when "the battle went sore against him, and the archers hit him, and he was sore wounded of the archers," he said unto his armor-bearer, "Draw thy sword and thrust me through therewith, lest these uncircumcised come and thrust me through and abuse me;" and when his armor-bearer would not, "Saul took a sword and fell upon it. So Saul died, and his three sons and his armor-bearer and all his men that same day together." It was this sad fate of Saul and Jonathan that drew out from David that grand dirge recorded in the opening chapter of the second book of Samuel: "The beauty of Israel is slain upon thy high places! How are the mighty fallen!" and then rising to a majestic strain of prophecy, he wails forth the imprecation, "Ye mountains of Gilboa, let there be no dew; neither let there be rain upon you, nor fields of offering; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil." He ends his lament as he began it: "How are the mighty fallen, and the weapons of war perished!" The grandeur of this dirge, which for its masterly strokes of pathos, its touching allusions, its bold personification, its abandonment to grief, and its felicitous images, is absolutely unrivalled, comes

out with fine effect as we read it under the shadow of Gilboa, and look up every now and then to the spot where fell Saul and Jonathan, to see its barren sides, still void of "fields of offering."

Anxious to get shelter for a little while from the burning sun, we turned aside into the valley of Jezreel, and sought the scanty shade of some ruins not far from the spring of Jezreel. While taking a little refreshment here, we saw coming up the valley seven armed and mounted Bedouins, with their long spears and peculiar dress. We had sent on our baggage, mules and attendant, under charge of one of the guides, and had with us only our dragoman and the other guide. He, poor fellow, was just eating an egg when he spied the Arabs, and he was much alarmed, though as yet, being partly hidden by the ruins, they had not seen us. When opposite to us they wheeled their horses directly in upon us, and we supposed that robbery, to say the least, would soon be perpetrated. Great, however, was the joy of our guide, to say nothing of ourselves, when, after a brief parley, they rode off, because, as he said, though robbers, they were unwilling to attack a party under the protection of one of their men, for they proved to be of the tribe to which our guide belonged, and so we escaped that day. We deemed it best, however, to remain no longer in that exposed place, where so many had been robbed and murdered, and therefore soon resumed our march across the plain of Esdrælon. It was in this valley of Jezreel that Naboth's vineyard "joined hard by the palace of Ahab, King of Samaria," and caused that sad display of covetousness, lying and intrigue on the part of Jezebel, recorded in the 21st chapter of the first book of Kings; and here, also, Elijah met him and denounced against him the fearful curse, "In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine;" "and of Jezebel also spake the Lord, saying, the dogs shall eat Jezebel by the wall of Jezreel;" and here both prophecies came to pass.

It is in the plain of Esdrælon, however, that the greatest interest centres. It was in this plain that Barak, under the direction of Deborah, met the host of Sabin, King of Hazor, under the command of Sisera, who had with him nine hundred chariots of iron, and defeated him, as is stated in the fourth and fifth chapters of the Book of Judges; a defeat which gave birth to that noble song of Deborah and Barak, in which is pictured with graphic force the battle scene, in which are lofty ascriptions of praise to God, and the latter part of which brings out, with great dramatic effect, the death of Sisera, and the watchings and anticipations of his mother in view of his presumed victory.

Here also occurred the wonderful scenes connected with Gideon, when he blew the trumpet of war and gathered around him the men of Manasseh, and Asher, and Naphtali, and Zebu-

lon—the record of which is preserved in the sixth and seventh chapters of Judges.

It was in this plain that King Josiah went out to battle with Pharaoh Necho, King of Egypt, and where he received from the Egyptian archers the wounds of which he died at Hadad Riu-man, as his chariot was bearing him in haste to Jerusalem.

During the Roman invasion, battles were fought here by the armies of Gabinius and Vespasian; and in the times of the crusades it was the scene of some fierce conflicts between the Moslem and the Christian hosts.

Shortly after we left the valley of Jezreel, Mount Tabor came into view, rising like a graceful dome in solitary majesty, from the northeastern part of the plain. Before coming to it, however, we passed the village of Shunem, where Elijah raised to life the son of the couple who had often received him into their house, and who built for him "a little chamber on the wall." The whole circumstance is told with equal simplicity and beauty in the fourth chapter of the second book of Kings. There we saw the hovels which now represent the city of Nain, where a greater than Elijah raised from the dead, as the bier passed out of the gate, "the only son of his mother, and she a widow," as related by St. Luke. West of this, at a little distance, we saw Endor, famous as the residence of the "woman with a familiar spirit," whom Saul so sinfully consulted the night before the battle of Gilboa.

From the pictures which I had seen of Mount Tabor, I had been led to expect something sharper in outline, more conical and rugose; but instead of that it was almost as well rounded as if made by art, save where a low ridge clamped it to the mountain on the west. Notwithstanding the long prevalent opinion that it was the scene of our Lord's transfiguration is now given up by every writer of credit, Mount Tabor still is full of interest, being linked with many associations from the days of Deborah, the prophetess, to the time of Bonaparte.

Immediately on leaving the plain, we commenced ascending the steep mountains of Nazareth, and were winding over their precipitous sides and along their valley paths, for nearly two hours, before, on turning an angle in the road, we saw on our left, perched on the side of a hill, the town of Nazareth. We rode along the eastern edge of the village until we came to the northern point, and there, under some venerable olive trees, and close by the spring of the Annunciation, pitched our tent and rested our wearied bodies.

I have alluded once or twice to threatened attacks, and to the dangers of the road, and I may here remark, that at times there is great danger of being robbed, and sometimes of even a worse fate than the taking of your money. I have not yet met with a single traveller who has not, in some way, been menaced or attacked. Most

persons making the tour of Syria carry guns or pistols, but my companion and myself were unarmed, and my dragoman, though he had a gun, yet had no powder, and he wore a sword more to mark his office than for use.

The most famous places for these marauders are Petra, the plain of Jericho, and the Jordan, and the plain of Esdrælon. Occasionally, however, they are met in all places, though some may, perhaps, travel from Dan to Beersheba and meet with no molestation. That we had thus far escaped so lightly, we attributed, not to the valorous aspect of our party or our own prowess, but to the care of that Heavenly Father whose right hand led us along the path of safety, and whose banner over us was Love. W. B. S.

HAVE LIVE FROGS AND TOADS EVER BEEN FOUND IN SOLID STONE?

An opinion has long been prevalent, that frogs and toads are often found alive in solid rock at a great depth from the surface of the earth. The statements of many popular writers on natural history have tended very much to confirm this opinion. They have detailed a number of apparently well-attested instances of this kind, and declared that, however improbable they might appear to be, they could not resist the creditable evidence by which they were supported. Paragraphs are constantly occurring in the newspapers, recording fresh instances of this phenomenon; and even so late as the 20th of July last, two cases were inserted in the *Dumfries Courier*—the one of a frog of an extraordinary size having been found at Ingleton coal-works, at the depth of 368 feet; and the other of a toad, dug from the solid stone, 80 feet from the surface, within a tunnel then in the course of formation in the neighborhood of Bangor. The nature of the animals themselves seems also to favor this belief. It is well known that they remain in a state of torpidity during the winter, and that they are capable of living a long period without either food or air. The consequence has been, that people in general seem to give implicit credence to every statement on this subject, and are no more disposed to call it in question than to discredit the best established physical or historical fact. Now, with all due deference to the general opinion and the great names by which it is supported, it may be confidently asserted, that there are good grounds for regarding it altogether as a gross popular delusion. In order to prove this assertion, let attention be first paid to the nature of the evidence, on the authority of which, instances of this supposed phenomenon have been published to the world. Most of the cases detailed by natural historians are said to have occurred in foreign countries, and at a remote period; and therefore it is quite impossible now to verify them, and it is even no easy matter to ascertain the particulars of those recorded in

newspapers. Very rarely are these accounts vouched for by the name of any responsible person who has been an eye-witness of the alleged fact, and of whom due inquiries might be made. In general, the designation of some obscure quarry or coal-pit is only given, the exact locality of which it is difficult to discover. Great pains have, however, been taken by not a few scientific men to arrive at a correct conclusion on this subject, and the result has been a thorough conviction on their minds, that the whole of the recorded cases of this extraordinary phenomenon are utterly fallacious and unfounded.

In illustration of this, reference may be briefly made to two or three cases which were subjected to a searching investigation by a gentleman of Edinburgh. About three years ago, a paragraph appeared in the *Scotsman* newspaper, affirming that a live toad had been found imbedded in the limestone of Burdichouse Quarry, situated about four miles south of the Scottish metropolis. This gentleman went instantly to the spot, and inquired of the workmen if they had recently discovered a live toad in the limestone. They answered that they had neither found it nor seen it themselves, but they had been told that a mass of limestone had fallen from a cart while proceeding along Nicolson Street, Edinburgh; and that a live toad had been found among the fragments on the ground. No cavity, so far as they had heard, had been seen in which the animal had been inclosed, and they were inclined to think with the gentleman, that the existence of a live toad in a piece of stone that had been subjected to the intense heat of a lime-kiln, was the height of absurdity and improbability. There can be no doubt that the animal had either been previously in the cart and overturned by the fall of the piece of limestone, or had been crawling on the ground near the spot on which the limestone fell.

The next case to which his attention was called, was detailed in a Stirling newspaper. It was there reported that, during the formation of the railway tunnel at Falkirk, a live toad had been found in the stone, of a species different from any now existing. He immediately repaired to the spot, accompanied by twelve other scientific gentlemen. The workmen were strictly interrogated, when it came out that, in conducting their operations, a large quantity of diluvium had been disengaged from the surface, and had rushed from the excavation below. On clearing away the rubbish, a live toad was found, which, at the time the mass was precipitated, was no doubt either crawling on the ground, or snugly ensconced in some of its concealed haunts near the surface. The party returned to Edinburgh, thoroughly convinced that in this case, at least, a gross imposition had been attempted on the credulity of the public. The same gentleman, when on a visit to Huddersfield, in England, a few years ago, was one day waited on by a young

friend of his, the son of an extensive landed proprietor in the neighborhood of that town, who apprised him of the wonderful fact, that some laborers in a quarry belonging to his father had discovered a frog at a great depth in the solid rock. On the Edinburgh gentleman expressing some doubt of this fact, the young man said that the truth of it was not to be questioned, as the workmen were persons of excellent character, and their veracity was not to be impeached; and he stated further, that he had drawn up an account of the discovery, which he intended to publish in a Huddersfield newspaper. The gentleman from Edinburgh requested his friend, previous to his doing so, to accompany him to the quarry, that he might put a few questions to the workmen. They accordingly proceeded thither, and inquired of the laborers if they had seen the frog in the stone. They declared that they had not, but that they had seen it leap away from a piece of stone which had been newly broken. They were asked if they had noticed any cavity in the stone in which the animal might have lived. They said they had not, and had paid no regard to such a thing. They were then asked if they had preserved the stone in which the animal was found. They replied that it had been broken and removed, as they took very little interest in the matter, and had their work to attend to. After these and some further inquiries, the young gentleman declared that he was now satisfied that the whole affair was a delusion, and he at once abandoned the idea of giving it any further publicity. Now, had all the other cases of this sort been as carefully scrutinized as those now alluded to, there is little cause to doubt that they would all have been found to be equally deceptive and unreal.

But further, to say nothing of the utter improbability of an animal living for thousands, some say millions, of years without air or food, do the discoveries of geology afford any countenance to the common belief of the existence of frogs and toads in solid stone? The very reverse of this is the case. The disclosures of geology may be regarded as the strongest and most conclusive evidence against it, and are amply sufficient, were there nothing else, to overturn the popular doctrine, and to set the question for ever at rest. It is the common report, that these animals are frequently discovered in the carboniferous system. For instance, one of the paragraphs inserted in the *Dumfries Courier* asserts that several frogs had recently been discovered in the coal-works at Ingleton, 368 feet below the surface. Now, it is a fact known to every geologist, that not a single specimen of a fossil frog or toad has ever been found in the coal measures. When so many live frogs are said to be found, it is but reasonable to expect that skeletons of these animals would not be uncommon. But how stands the case? While impressions of various kinds of plants and fishes

are abundant, both in carboniferous sandstone and limestone, not a single vestige of the remains of a frog or a toad has yet been discovered. The fact is, that after the keen and unwearied investigations of geologists for half a century, it has been ascertained that the first trace of an animal supposed to belong to the lizard kind, occurs in the new red sandstone, which is entirely a different and a much later formation. In the lias and oolite, still more recent formations, impressions of lizards are more distinctly observed, but none of them are similar to the species of animals which inhabit our globe at the present day, and least of all to any species of the frog or toad. Upon the whole, then, the conclusion is warranted, that the cases hitherto published of frogs and toads existing in solid stone, are founded on false and imperfect evidence, and are utterly at variance with the most indubitable facts of physiological and geological science.—*Hogg's Instructor.*

#### A TERRIBLE PEST.

A St. Helena letter to the Journal of Commerce says:

The island has been sorely pestered these few years past by a species of small white ant, that was brought here in the wood of a vessel from the coast of Africa, and now swarms by millions in all our houses, stores, trees, &c. It first has wings which very soon drop off, and then this mite eats into wood, cloth, provisions, trees, vegetables and everything that can be destroyed; and the first we know of its destructive power, is our house tumbling about our ears. They eat into the wood, and then eat up all inside, leaving but a shell, which with your finger you can penetrate. And only in darkness do they work, for their deeds are evil. Houses thoroughly repaired are in less than two years crumbling to ruin. It is a most unfortunate evil to the island, and causes a yearly loss of thousands of pounds. We shall be compelled soon to live in iron houses.

#### WILD LANDS IN PENNSYLVANIA.

The folly of supposing that high prices for wild lands in the far West can be maintained after the speculative fever is checked, may be seen in the large quantities of fertile lands in the old States, and much nearer the best markets, which are sold at lower prices than have been asked for wild lands in the West, so distant that transportation to market will in all ordinary seasons absorb nearly all the value of the produce. A writer in the *Philadelphia Ledger* states that in Centre County, Pennsylvania, within less than a day's ride by rail of Philadelphia or New York, are some of the best coal, timber and tillage lands in the country, and yet there "the dun deer lies down under shady covert in safety, the wolf

howls through the silent and beautiful valley, the scream of the panther is heard in the stilly night, and nature still claims her solitary reign." In this region, the writer says, there are four veins of coal, averaging from four to seven feet in thickness, the lower vein cannel coal; and also two strata of fine clay underlying the two upper veins of coal. This coal is very easily worked, and it is of the best quality for making iron, vast beds of which ore, of superior quality, are close at hand. Some of the best forests of white pine and white oak ever seen in Pennsylvania, are found in this central part of the State. Large tracts of it will cut from 50,000 to 70,000 feet of saw timber to the acre; and white oak in proportion is found. Much of the land is of the best quality for wheat and for grazing; and there is also a large body of lands known as sugar-camp lands, still superior, a chocolate loam, free from stones. The whole region is well watered and has numerous fine mill sites.

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MOSESSES.

No spot is too desolate, none too sterile, for mosses to inhabit and enliven. From Spitzbergen to the islands on the Antarctic Ocean, along the sides of lofty mountains, in the most exposed situations, couching on wild heaths, overspreading old walls, nestling in hedges, clinging to the bark of trees, loving much and equally frost and snow, wind and tempest, needing nothing but moisture for their sustenance—everywhere they may be seen, adding fresh beauty to even the loveliest spots, making gay the solitary places of the earth, and causing the arid desert to rejoice and be glad. Not only are they the first plants which, as by a miracle, make their appearance in a newly-formed soil, but, with fond tenacity they cling to the spot where they have once taken root, long after all other plants have deserted it, and, tender in their nature, delicate in structure though they be, show wonderful power in resisting influences which are generally fatal to the vegetable creation. In this respect close akin to the lichens, they may appear to be destroyed by drought; but no sooner does the generous rain descend upon them, than suddenly they are invested with new life, and their leaflets reappear as fresh, as luxuriant as ever.—*Frazer's Magazine.*

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An exquisite watch went irregularly, though no defect could be discovered in it. At last it was found that the balance wheel had been near a *magnet*: and here was all the mischief. If the soundest mind be magnetised by any predilection, it must act irregularly.

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Mirth should be the embroidery of conversation, not the web: and wit the ornament of the mind, not the furniture.

From the Illustrated London News.  
BE THANKFUL, AND GO ON.

BY G. D. THOMPSON.

Be thankful and go on thy way;  
Thy life is at its dawn;  
Whate'er befall thee, trust and pray;  
Be thankful and go on.  
Where'er ye be,  
On land or sea,  
By will or calling drawn;  
Through all the strife  
That clings to life,  
Be thankful and go on.

If pride derides thee, onward go;  
If malice seeks to tire,  
Care not to make a wretch thy foe  
Who is beneath thine ire.  
Rouse up thy will,  
And mount the hill—  
Thou'lt reach a level lawn;  
Who mocks thy toil  
True faith will foil;  
Be thankful and go on.

If some have played upon thy heart,  
And done thee bitter wrong,  
Go on, and nobly act thy part—  
We suffer to grow strong.  
A heart sincere  
Thine own shall cheer;  
On wealth let weakness fawn;  
To by-gones blind  
Ne'er look behind;  
Be thankful and go on.

Be thankful for the star that led  
The shepherds on their way  
To where, upon his lowly bed,  
The infant Saviour lay.  
That guiding light,  
That then burned bright,  
Has never been withdrawn;  
It guideth still;  
Then do His will;  
Be thankful and go on.

Go on, until He bids thee rest;  
His mercy is thy stay;  
And think, when by affliction pressed,  
Upon a brighter day.  
Though darkness loom  
Around the tomb,  
Deem not that hope is gone;  
Thy home on high  
Perchance is nigh—  
Be thankful and pass on.

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SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool are to the 12th inst.

ENGLAND.—Letters have been received from Lady Franklin's Arctic Expedition, dated from Baul's river, Greenland, saying that the progress of the expedition had exceeded the expectations entertained when starting.

At a meeting of the Manchester Cotton Supply Association Dr. Livingstone explained the commercial resources of Africa. He said that it was well adapted to the production of sugar and cotton, and that he intended to devote his future life to the development of those products in Africa. The meeting adopted a resolution asking the government to furnish Dr. Livingstone with a steamer with which to ascend the Bambest river.

The riots at Belfast have been renewed, and the

Catholics have organized an armed club for protection against Orangemen.

The Indian Relief Fund of London exceeds twenty thousand pounds sterling. Meetings to inaugurate subscriptions were taking place in various parts of England.

The submarine telegraph cable between Europe and Africa was successfully laid, on the 9th inst., between Bona and Cape Teulada, a distance of 145 miles. The depth of the sea was more than two miles for a part of the distance. There are yet 17 miles to be laid between Teulada and Sparte Vento.

It is stated that the laying of the Atlantic telegraph cable will not be resumed till next spring.

FRANCE.—A panic had existed in Paris in consequence of rumors of difficulties in the affairs of the *Credit Mobilier*, a Bank established by Louis Napoleon for the avowed purpose of developing the resources of the nation. At last advices, however, the difficulties had been settled.

The returns of the Bank of France show a large increase of bullion. According to the official accounts, the yield of the harvest in France exceeded the general expectation.

Auguste Comte, chief of the modern school of positive philosophy, is dead.

British agents for the purpose of recruiting for the British army have arrived at Lille, but they are not to enrol French subjects.

SPAIN.—Reinforcements continue to be sent off to Cuba, and 1,200 men had been sent in a few days.

SWEDEN.—A medical consultation having declared the King of Sweden unable to sustain the burden of public affairs, the king has requested the States to make provision for their government during his illness.

DENMARK.—The Holstein Diet, adopting the conclusions of the reports of the Commissioners appointed by them to examine the project of a new constitution, has refused to discuss that project until the relations between Holstein and Denmark are definitely settled.

AUSTRIA.—A difficulty has occurred between France and Austria in regard to reforms in the Papal States.

RUSSIA.—The government of Russia has received a note from the Cabinet of Copenhagen, setting forth the position it has taken on the Holstein question in regard to Austria and Prussia. According to this note, Denmark will make no fresh concessions. The Russian government agrees entirely with the views of the Cabinet of Copenhagen, and has notified the courts interested of the fact.

TURKEY.—Reshid Pacha has been deprived of his title of President of the Council of Tanzimat, which was given him when he retired from the office of Vizier. It is asserted that the Porte is about to change the whole political system upon which it has hitherto acted.

PERSIA.—Late advices state that the Shah of Persia has placed his Mabometan, Christian and Jewish subjects on a footing of perfect equality. Ilerat was not yet evacuated, and 50,000 men were assembled at Khorasan.

AFRICA.—Late dates from the West Coast of Africa state that the slave trade was carried on very briskly in the Bights of Benin. A slaver under Spanish colors had been captured with 230 slaves on board, another had been destroyed at Accra, and another, which ran ashore to escape a cruiser, had been seized and destroyed.

DOMESTIC NEWS.—UTAH.—The Interior Department at Washington has received official information that a colony of 300 Mormons has taken possession of the valley of Deer Creek, one hundred miles west of Fort Laramie, and driven away a band of Sioux Indians, whom the Indian agent had settled there and induced to plant corn; that region of country having been as-

signed to them by the treaty of 1851. The Mormons had ploughed and planted 200 acres of prairie, and were building houses for 500 persons.

KANSAS.—Governor Walker has issued a proclamation relative to the coming election, in which, while admitting the injustice of the Apportionment which excludes the inhabitants of fifteen counties from taking part in the election, he endeavors to exculpate himself, declaring that only four days remained to make the apportionment after his arrival in the Territory; that he did not know that a law existed requiring him to make the apportionment, and the duty, therefore, devolved on others. He expresses the opinion that no one can vote except those who are qualified under the territorial law of the 20th of Second month last; and that a territorial tax is not required as a qualification for a voter. He states that troops will be stationed at the various voting places where violence is apprehended. Two companies of artillery have arrived at New Orleans on their way to Kansas.

The United States Circuit Court (Judge Grier) at Trenton, has decided the Passaic bridge suits, dismissing all the cases, on the ground that the States have jurisdiction over navigable rivers which are wholly within their boundaries, and that any bridge on such a river, authorized by the State Legislature, is lawful, however much it may obstruct the navigation of the river.

The Bank of Pennsylvania closed its doors on the morning of the 25th inst., in consequence of which, a run upon all the Banks and other moneyed institutions of this city commenced, and continued throughout the day, during which time a million and a half dollars in specie were paid out by the Banks. In the afternoon, a meeting of the Presidents of the different Banks took place, and it was concluded to advise the Directors to suspend specie payments for a time, in order to prevent a total drawing of specie from the Banks. The advice was adopted and the suspension took place on the following morning. Most of the Banks, however, continue to redeem their smaller notes.

On the reception of the news of this suspension, the Banks at Harrisburg, Lancaster, Reading, Pittsburg and other cities in Pennsylvania also suspended. It is thought the suspension will be temporary, most of our Banks being in a good condition. Governor Pollock has issued a proclamation calling an extra session of the Legislature, to meet on the 6th inst., in order to take action in relation to the Bank crisis. The Banks of Baltimore also have suspended specie payments. In New England and New York no general suspension has yet taken place, though a number of Banks have been closed. The citizens of Wheeling have held a meeting at which it was resolved to request the Banks to suspend specie payments until the business interests of the community would justify a resumption. Each day brings news of suspensions of the Banks in different parts of the country, and it appears probable that a general suspension of specie payments will take place. The Banks of Washington, D. C., many of those in Virginia, and those at Wilmington, Del., and Providence, R. I., with many of the New Jersey Banks, have suspended.

Three days later advices from Europe have been received. Cholera is raging fatally at Stockholm, Hamburg and other places. The Bank of Holland has increased its rates to 5 per cent, and it is anticipated that most of the German Banks will be obliged to follow its example. Further advices from India have been received. Delhi had not fallen. The insurgents continued to make sorties therefrom, in which great numbers of their own men and five hundred British troops had been killed. It was reported that Agra had fallen into the hands of the insurgents. Sir Colin Campbell has assumed the command of the Indian army.

# FRIENDS' REVIEW.

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AUGUSTUS HERMANN FRANCKE.

[Continued from page 52.]

Francke was accustomed to call Luneburg the place of his spiritual birth. It was here that he was led to the adoption of those views, and to the exercise of those feelings which so strikingly mark his after life, and which brought upon him so much censure from the enemies of vital piety. We have already given some account of his spiritual state, up to the time of his departure for Leipzig. At that place, he manifested much zeal in the study of the Holy Scriptures, and some inclination to a more devoted life; but still he did not feel at ease with himself. There was something wanting to his happiness—a void in his soul which the world could not fill. He knew that he was far from being in either a safe or proper state, but was, notwithstanding, unacquainted with his own heart and his spiritual helplessness. He was without that faith which consists not in an exercise of the intellect—which is not a thing of mere knowledge—but a sincere confidence and trust in God, and a sense of the preciousness of the Saviour.

Francke has given an account of this part of his life and of his conversion, of which the following is the substance:—"About the twenty-fourth year of my age, I began to feel, more than ever before, my wretched condition as to spiritual things, and to desire more ardently that I might be delivered from it. I do not remember that any external means led to this result, unless it may have been my theological and biblical studies, which I pursued, however, with an entirely worldly spirit. I was surrounded at this time (at Leipzig,) with the temptations which worldly society constantly presents, and was not a little affected by them. But, in the midst of them,

God, of his mercy, sent his Spirit to lead me away from every earthly good, and inclined me to humble myself before Him, and pray for grace to serve him in 'newness of life.' These words of Scripture were impressed upon my mind: 'For when ye ought for the time to be teachers, ye have need that one teach you again what are the first principles of the oracles of God.' (*Heb.* v. 12.)—I had been engaged in the study of theology for nearly seven years, and was familiar with the doctrines of our church, and could defend them against opposers; I had read the Bible much, and many other practical works; but all had only affected my understanding; my heart was as yet unchanged, and it was necessary for me to begin anew to be a Christian. I found myself so deplorably situated, so bound to earthly things, and so attached to the pursuit of knowledge, that though I felt the need of reformation, I was like one cast into a mire, who can only stretch out his hands and ask for aid. But God, in his infinite compassion, did not leave me in this helpless condition. He removed obstacle after obstacle from before me, and thus prepared the way for my deliverance from the bonds of sin. I became diligent in using the means of grace, and neglected no opportunity of worshipping and serving Him. I began to see a little light dawning upon my path, but it was more like twilight than the perfect day. I seemed to have placed one foot upon the threshold of the temple of life and salvation, but lingered there, being too much attracted by the temptations of the world to enter. The conviction of my duty was very strong, but my habits were so fixed upon me, that I could not avoid indiscretions in word and action, which caused the keenest pain. At the same time, there was such a change in my feelings, that I now longed after and loved holiness, spoke of it frequently, and declared to some of my friends, that I was determined to live, hereafter, a godly life. Such a change was observable in me, that some of them thought me a very devoted Christian; but I know well that I was, at that time, too much under the influence of the world, and that my resistance to my evil dispositions was very feeble. How miserable would have been my condition, had I continued in this state, grasping earth with one hand, and reaching after heaven with the other—desiring to enjoy both the world and God, but being at peace

with neither! How great is the love of God manifested to men through Christ Jesus! He did not cast me off for ever, as I richly deserved, on account of my heinous sinfulness, but bore with me, supported my weakness, and enabled me to seek him. I can testify, from my own experience, that man has no ground of complaint against God in the matter of his salvation, for he ever opens the door of mercy to the soul that sincerely seeks his grace. He has taken me by the hand and led me forward as a tender parent does her offspring, and even when I would have left his side, he has brought me back again. He has, in answer to my prayer, placed me now in a situation where the world need not allure me from the path of duty, and where I have every advantage for serving him."

This situation to which he alludes was that at Lunenburg, where he was free from the distracting cares and duties, as well as the temptations of Leipzig, and enjoyed the society of a few truly devout Christians. He now made the duties of religion a constant object of his attention, and devoted much of his time to secret prayer and meditation.

Shortly after his arrival at Lunenburg, he was appointed to preach a sermon in the church of St. John, principally with the design of giving him the opportunity of improving himself in the art of public speaking. But his mind was now in such a state that he could not be satisfied with the idea of merely making a display of his talents before the people; he desired rather to do them good. While he was thus meditating, he fell upon the text, "But these things are written that ye might believe on the Son of God, and that ye might have life through his name," and chose it as the subject of his sermon. From these words he proposed to show the nature of true faith in Christ, as distinguished from a merely imaginary or speculative belief. While reflecting upon this passage, the thought arose in his mind, that he himself had no such faith as that which he was about to describe; and so much did it affect him, that he neglected his sermon entirely, and turned his attention to himself. He sought, in various ways, to obtain that state of feeling which he desired; but the more he strove, the greater was his doubt and difficulty. He found no relief either in the Scripture or the writings of pious men; all were alike obscure and unmeaning to him. "My whole past life," says he, "now came before my mind, and I could look over every part of it as one who examines a city from some lofty steeple. At first, my attention was attracted by individual sins; but soon I forgot them in the contemplation of that one which had been the fountain of all the rest, *unbelief*." This discovery of himself threw him into the greatest distress. He had neither rest nor peace, but spent his time principally alone in his apartment, sometimes restlessly walking up and down—and then, falling upon his knees, and praying "to the God

whom he did not know," as he expresses it; sometimes saying, "If there be a God, oh! let him have mercy on me."

"One Sabbath," he continues, "it seemed to me, that I could not, in this state of mind, preach the sermon which had been appointed me, and I thought of postponing it again; for I could not bear the idea of preaching against my own experience, and deceiving the people as to my own state. I felt deeply what it is to have no God upon whom my soul could depend: to mourn over sin, and yet know not why it was, or what it was that caused me such distress; to deplore my wretchedness, and yet know no way of deliverance—no Saviour; even to be ignorant whether there was a God who could be angry with me! In this state of anguish I kneeled down again and again, and prayed earnestly to that God and Saviour in whom I had, as yet, no faith, that if He indeed existed, he would deliver me from my misery. At last he heard me! He was pleased, in his wondrous love, to manifest himself, and that, not in taking away, by degrees, my doubts and fears, but *at once*, and as if to overpower all my objections to his power and his faithfulness. *All my doubts disappeared at once, and I was assured of his favor.* I could not only call him God, but my Father. All my distress was dispelled, and I was, as it were, inundated with a flood of joy, so that I could do nothing but praise and bless the Lord. I had bowed before Him in the deepest misery, but I arose with indescribable peace and joy. I seemed to myself to have just awaked from a dream, in which all my past life had been spent. I was convinced, that the world, with all its pleasures, could not give such enjoyment as I now experienced, and felt that, after such a foretaste of the grace and goodness of God, the temptations of earth would have but little effect upon me."

A few days after this, he preached the sermon already mentioned, and with much peace of mind. He was able to say, now, with the Apostle, "We have the same Spirit of faith, according as it is written; I believe, therefore have I spoken; we also believe, and therefore speak."

From this time he dated his conversion, and, forty years after, in his last prayer in the garden of the Orphan House, he said, that a fountain had been opened in his heart from which streams of happiness had uninterruptedly flowed. From that time, religion had been to him a reality, enabling him to deny himself all ungodliness, and every worldly desire and affection. Francke began at that time to regard the honor of God and the salvation of men as the most important of all subjects, and to estimate the riches and honors of the world as "vanity of vanities." He had now obtained that knowledge for which he had been so long seeking; and the display which is made in his experience, of the blindness of the natural man, is truly striking and instructive. With the Bible constantly before him, and books

upon practical piety shedding their light upon his path, he wandered, as if in perfect darkness, till God shone into his mind with "the light of the knowledge of the glory of God in Christ Jesus." It was not until he had been brought to a most humbling conviction of his unworthiness and helplessness, and despaired utterly of obtaining deliverance from sin by his own efforts, that he could see the meetness of the Lord Jesus as a Saviour; and not until he felt an assurance of pardon, through faith in him, that he found any permanent peace. This is the only plan upon which the sinner can be admitted to the favor of God; and it is the glory and love, manifested in this plan, which it will be the privilege of the saints above for ever to admire and adore.

[To be continued.]

#### THE HAPPY MAN—A TRUE CHRISTIAN.

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 now lives in 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 garment of Humility, although he has 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-abasement, and sometimes climbs the mountains of Spiritual-mindedness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat, that the world knows not of, and his drink is the sincere milk of the word. Thus happy he *lives*, and happy he *dies*. Happy is he who has gospel submission in his will, due order in his affections, sanctifying grace in his soul, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a one; in order to attain which, pray fervently, believe firmly, wait patiently, live holy, die daily, watch your heart, guide your affections, redeem your time, love Christ, and long for glory.

#### THE SAUDS—A MORAL SECT OF THE HINDOOS.

"Not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thought the meanwhile accusing or else excusing one another." Rom. ii. 13—15.

A curious exemplification of the apostle's doctrine respecting the practical excellence of some of those Gentiles, who are destitute of any knowledge either of the Jewish law or of the Christian revelation, will be found in the following extract from an account of the *Sauds*, a moral sect of the Hindoos, who dwell in the north western part of Hindoostan. It has been kindly com-

municated to me by W. H. Trant, a gentleman of great respectability, who once occupied an important post in the civil service of the East India Company, and who personally visited this singular people.

"In March, 1816, I went with two other gentlemen from Tutteghugh, on the invitation of the principal persons of the Saud sect, to witness an assemblage of them for the purpose of religious worship in the city of Furrukhabad, the general meeting of the sect being held that year in that city. The assembly took place within the court yard of a large house. The number of men, women, and children was considerable: we were received with great attention, and chairs were placed for us in the front of the hall. After some time, when the place was quite full of people, the worship commenced. It consisted solely in the chanting of a hymn; this being the only mode of public worship used by the Sauds.

"The Sauds utterly reject and abhor all kinds of idolatry, and the Ganges is considered by them with no greater veneration than by Christians; although the converts are made chiefly, if not entirely, among the Hindoos, whom they resemble in outward appearance. Their name for God is *Sutgur*; and *Saud*, the appellation of the sect, means servant of God; they are pure theists, and their form of worship is most simple, as I have already stated.

"The Sauds resemble the Quakers in their customs, to a remarkable degree. Ornaments and gay apparel of every kind are strictly prohibited: their dress is always white; they never make any obeisance or *salam*; they will not take an oath, and they are exempted in the courts of justice; their asseveration, like that of the Quakers, being considered equivalent. The Sauds profess to abstain from all luxuries, such as tobacco, pawn, opium and wine; they never have *nautches* or dances. All attack on man or beast is forbidden; but in self-defence resistance is allowable. Industry is strongly enjoined. The Sauds, like the Quakers, take great care of their poor and infirm people; to receive assistance out of the *punt* or tribe would be reckoned disgraceful, and render the offender liable to excommunication. All parade of worship is forbidden; secret prayer is commended; alms should be unostentatious; they are not to be done that they should be seen of men. The due regulation of the tongue is a principal duty.

"The chief seats of the Saud sect are Delhi, Agra, Jypoor, and Furrukhabad; but there are several of the sect scattered over the country. An annual meeting takes place at one or other of the cities above mentioned, at which the concerns of the sect are settled.

"The magistrate of Furrukhabad informed me that he had found the Sauds an orderly and well conducted people. They are chiefly engaged in trade.

“Bhuivance Dos, one of their leaders, was anxious to become acquainted with the Christian religion, and I gave him some copies of the New Testament in Persian and Hindoostanee, which he said he had read and shown to his people, and much approved. I had no copy of the Old Testament in any language which he understood well; but, as he expressed a strong desire to know the account of the Creation, as given in it, I explained it to him from an Arabic version of which he knew a little. I promised to procure him a Persian or Hindoostanee Old Testament, if possible. I am of opinion that the Sauds are a very interesting people, and that some intelligent and zealous missionary would find great facility in communicating with them.”

W. H. Trant informs me that, previously to the adoption of their present views, the Sauds do not appear to have received any Christian instruction. The head of their tribe assured him that they knew nothing of Christianity.—*Note in J. J. Gurney's Observations on Distinguishing Views, &c.*

#### INFLUENCE OF CHARACTER.

There is much in the following suggestions of Bishop Potter, of New York, as profitable for the meditation of parents as of teachers, to whom, as a class, they were specially addressed. We quote from an address delivered before the State Normal School at Albany:

“The teacher cannot impart to others what he does not possess himself. If he be coarse and clownish, he will not do much to refine and humanise his pupils. If he be void of feeling and sentiment, dead to the beauties of nature, and to the beauties of thought and language, there will be nothing suggestive in his glances at nature and life; no repetition of beautiful stories, or of beautiful scraps of simple poetry, to kindle the feeling and imagination of his pupils, and to teach them to recognise and admire what is admirable in sentiment and language.

“Speaking, then, of things which are over and above the elementary instruction you have to impart, I would say to you emphatically, that just in proportion as you improve yourselves in all the respects to which I have now referred, in just such proportion will you contribute to the improvement of your pupils. Of all the daily lessons you can set before them, the best and most valuable is the presence of a beautiful character. O, it is character—character in the parent, character in the teacher—which works upon the young, drawing them into a resemblance to itself, and doing more to improve their minds, their hearts, and their manners, than can be effected by the most diligent instruction in mere book knowledge.

“Take the children and youth who are often collected together in a rural school, and not one of whom, perhaps, has ever enjoyed the privilege

of familiar communication with a person of real refinement and cultivation; and what a wonder it must be to them, and what a blessing, to find themselves daily looking upon, listening to, conversing with a teacher who seems a superior being; a being invested with a wonderful charm, from the gentleness and dignity of his or her manners; the elevation of his sentiments; the sweetness and gravity of his speech; and the wide range of his thoughts.

“They behold human character in a more engaging form than ever before; and while they admire, they learn to imitate. They perceive that there is something more excellent than their coarse manners and slovenly speech; and they become chastened and refined under the daily example, almost without thinking of it. The teacher reasons with caution and discrimination in their presence; kindles into admiration of some lofty trait of virtue; or expresses horror at some instance of meanness, cruelty, or depravity; or exercises patience and tenderness toward some infirm and wayward pupil; or points out something exquisitely beautiful in thought and sentiment and character; and as they look on and listen, they begin to feel more deeply what is noble and what is mean; they begin to perceive what it is to reason accurately.

“The character and demeanor of the teacher is a new revelation of goodness and wisdom, and they are glad to become disciples; their intellectual and moral nature catches a glow, is put into healthful exercise, and they gain more by a kind of infection and transfusion from the one superior character than they could acquire from the greatest amount of mere cold and barren lessons. Accurate and vigorous instruction there must of course be—without that, it is mere folly and impertinence to pretend to the higher influences of which I have been speaking. But the higher the culture of the teacher, the better he will know how to make that instruction pleasant and effective; and how to throw over it and around it beautiful and touching lessons for the heart, the fancy, and the taste.”

#### THE MONITOR—NO. IX.

##### NEWSPAPERS AND THE BIBLE.

It is said that James Simpson once startled into serious reflection a meeting of Friends noted for their attention to gain through marketing, by commencing his sermon with the exclamation, “Friends, what’s the price of butter!” Had he lived at the present day, possibly he might have varied his appeal to the words, “Friends, have you read the last papers!”

There are two queries I would like to propose to some members of the Society of Friends, whom I love and esteem,—and these are, 1. What is the aggregate amount of time which you spend in one year, reading newspapers? 2. What is the amount consumed yearly in reading the Bible?

Faithful, accurate answers would, I think, afford materials for profitable reflection. We may watch over others for evil, and also watch over them for good; and I trust it is rather the latter object than the former that has induced me to observe the habits of some in this particular. A friend with whom I recently spent a few days, told me that the morning paper was as essential to him as his breakfast; and that when deprived of it he missed it as much as a regular meal. I perceived that although the Bible lay on the table of his room, it was not sought with the same frequency and earnestness as the "Tribune," "Courier," and "Gazette;" it seemed frequently to be entirely forgotten both morning and evening. Although he was a person of religious feeling and principle, yet I think he would have been much more so by daily contemplating the heavenly views which the solemn and earnest perusal of a few chapters would have presented.

To men of business, the commercial intelligence of the day is important; and in addition to this an outline of historical occurrences among different nations is desirable. Little more than these need occupy any one's attention, and a few minutes, perhaps not generally more than three to five for a daily paper, and ten or fifteen for a weekly or semi-weekly paper. The time beyond this is usually spent in reading acrimonious paragraphs of a political character, containing often many personalities, and showing very little Christian love, and in time leavening the reader into the same censorious and bitter spirit; or what is perhaps still worse, the attention is attracted by the low wit and vulgar jesting, or worthless tales, with which newspapers so much at present abound. There are a large number of the members of the Society of Friends who read little else than such newspapers. What must be the inevitable result? What would be the result if they spent an hour every day in conversation with bitter partizans and low jesters, or in the company of men whose ruling motives were far from those of the regenerate Christian? The effect would be scarcely worse than it now is in drinking in the spirit of our political newspapers. An hour spent with them each day would be six hours a week, *even if they were never looked into on the First day.* Must not the influence of these six hours of evil or un sanctified thoughts be far greater than that of the few minutes devoted to reading the Scriptures, or the single hour or two in attending religious meetings? Evil impressions should not be entertained by the mind for a single moment. A young man once remarked, that allowing himself to read in a bad book for fifteen minutes had poisoned his purity and happiness for years.

Who are the educators of our members, and who mould the form of their minds? Are they not chiefly newspaper editors? Are they to teach Quakerism and Christianity? Does the mental and moral food they dispense assist in the work of regeneration, purification and prayer? Do

they bring the realities of eternity nearer to our view? Are the thoughts which newspapers suggest such as we should like to dwell upon in our last moments? Those in whose minds all distaste for the Scriptures has not been produced, and to whom the religious writings of Friends remain interesting, are competent to decide these questions candidly.

Young people and children quickly copy the example of their parents and superiors. Whatever the words, precepts and admonitions of these may be, their real actions, their hearts, are soon read. If parents say in the language of conduct, "We like the words and instructions of the 'Times' and 'Herald' much better than those of the Lord Jesus Christ," the children will quickly copy their example. Are such papers as these, or the *best* of newspapers, properly so called, the fit instructors of the rising generation of the Society of Friends? No—we may rely upon the truth, that if our Society dwindles in any place, it is not from any deficiency in the Christian principles adopted and held by the Society, for they are immutable and will stand the test of time, but because the members keep constantly before their vision the perverted morality of political partizans, until this evil becomes to them an apparent good, and the pure, the heart-searching, the sublime and glorious truths taught by the sacred Scriptures, scarcely ever, and then only superficially, occupy the attention of the mind.

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#### INSENSIBILITY TO THE CAUSE OF PEACE.

"The Cause of Peace!—O, when *will* the ministers and followers of the Prince of Peace imbibe his spirit to such a degree that they will enter heartily into this blessed cause? As our good friend Ladd used to say, 'I almost lose my patience with them at times;' but, like all other great reforms, this must be effected by slow degrees. It will, however, it *must* prevail; for the glorious gospel can never have its proper influence on human hearts and lives, till it *does* bring peace on earth. We must, therefore, continue to pray, and labor, and wait."

So writes a gifted and venerable friend; one whose heart, as that of every Christian's should be, is enlisted in any good cause, and whose spirit, if breathed into all the followers of Christ, or even into the mass of his ministers, would speed, by many ages, the advent of that day which shall see the whole earth filled with the glory of God as the waters do the sea. It is grateful as dew on Hermon, refreshing as the cooling stream to the weary traveller on Arabian sands, to meet now and then such proofs of reliable sympathy and co-operation. Thanks to the God of peace for such occasional oases along the pathway of this peculiarly difficult but most blessed, glorious reform. We do find some that enter heartily into this deepest and most far-reaching of all reforms;

and we rejoice in the belief that their number is increasing, and their influence silently extending in all directions. May the divine leaven soon pervade every Christian community!

But such cases are "few and far between." Not one Christian in a hundred, scarce one in a thousand, has even begun as yet to open his mind fully to the importance and claims of this cause. The hereditary influences of more than a hundred generations have been constantly distilling themselves on the whole community, on every Christian, until only here and there a trace of the peculiar distinctive teachings of Christ and his apostles on the subject of peace is to be found. History, poetry, philosophy, education, the press, the pulpit, nearly all are practically, not avowedly, enlisted *against* peace, and in favor of the world's immemorial war-habits. Search all Christendom; and how few will you find possessed on this subject of views practically different from those of Cicero or Seneca!

Such is the general state of the church on the question of peace. Neither her members nor her ministers have as a body thought enough about it to learn or fully suspect their own errors. The modes of thought and feeling prevalent in pagan Greece and Rome are claimed in effect to be the teachings of him who bade us love our enemies, turn the other cheek to the smiter, and overcome evil, not with evil, but only with good.

Here and there, however, we find Christians getting into the mind of Christ on this subject. May the Spirit of all truth and grace multiply their number! This greatest and most difficult of all reforms, the very culmination of the gospel in its influence on the social relations of mankind, is fairly begun, and never can go back, but must hold on its way until the song of the angels, in all its glory and blessedness, shall be fulfilled in every land and every habitation,—PEACE ON EARTH, AND GOOD WILL AMONG MEN.—*Advocate of Peace.*

#### MODELS FOR MEN OF BUSINESS.

A blessing which real religion confers on its mercantile possessor is, moderation in prosperity. "He that maketh haste to be rich shall not be innocent." "But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." "If rich, be not too joyful in having, too solicitous in keeping, too anxious in increasing, nor too sorrowful in losing." These golden sentences were inscribed on the account-books of a London merchant, who, not content with writing them in his books, embodied them in the consistent practice of fifty years. The Lord gave him power to get wealth, and just when he was on the way to get a great deal more, he said, "It is enough," and, retiring from a prosperous trade, devoted his remaining years to doing good. His income was not great, but he had once been happy with a great deal less; and though

he might have lived his remaining years up to that income, there was one thing which hindered him. "None of us liveth to himself." "Ye are bought with a price." And accordingly, when one day he took a young friend to see Abney Park, at that time offered for sale, and had shown him with enthusiasm the house where Dr. Watts so long resided, the room in which he composed his beautiful works, the bed-room where he slept, and the turret on the roof, where he used to sit gazing on the scenery—his companion wondered that he did not buy the place and live in it. "I might," was his answer, "but to live here would consume all my income, and nothing would compensate for the pleasure I have in living within my income, that I may serve God with the surplus." And that moderate income, blessed by God and wisely expended, was the means of providing more places of evangelical worship in this metropolis, and raising up more faithful ministers, than any single income ever did since the days of Lady Huntingdon. The horse-leech hath seven daughters, saying, Give, give; and the love of money hath as many, saying, Get, get; and the only antidote to this self-feeding rapacity is the gospel. The only man who ever found a competency is the man who has found in godliness with contentment great gain. When business prospers, he can still live on little, and give a large amount away; and he can even achieve the prodigy at which so many marvel—retire from a thriving business, and bid adieu to boundless prospects, in order to live on a limited or lessened revenue.

Another benefit of true piety is the support which it affords its possessor in a season of commercial calamity. We have few more delightful biographies than that of Joseph Williams. He was a carpet manufacturer at Kidderminster, a hundred years ago; and in a letter to Mr. Walker of Truro, he says: "I am an old man; a tradesman also of no small account in this neighborhood; but I trust my more beloved, because more gainful traffic lies in a far country. Grace unknown, though not unfelt, put me in this way forty-four years ago. I was then inclined to seek goodly pearls, and having found one pearl of great price, I was willing to sell all and buy it. And now my traffic is to the country beyond Jordan, and my chief correspondence with the King of Zion, a good friend to merchantmen. He first condescended to traffic with me, furnished me with the stock, made me many valuable remittances, and hath firmly assured me of a great and good inheritance to which I am to sail and take possession, as soon as I shall be ready for it, and our mutual interest will be thereby best promoted. And I have so high an opinion of Zion's king, and can so firmly rely on his promises, that I look on my said possession as a done thing, for, indeed, he hath confirmed his promises by many undeniable pledges." This happy old Christian was tried at his outset by heavy losses which

nearly overwhelmed him ; but his heart was fixed, and in the midst of all his anxieties and disasters, we find him saying : " Surely I find my soul growing in submission to God's will, and in delight in God and in duty. Surely I am enabled to love God more, not only by means of this trial, but for it." And the steady hand with which he carried the cup of prosperity when full, and the serene countenance with which he drank the cup when embittered ; the meekness and modesty with which he sustained success, and the perfect peace which he enjoyed when in danger of losing all, were the result of the self-same thing. He had commenced his business with God, and with God in prayer and consultation he carried it on. Or, as he himself expressed it, " he traded for Christ." There was in partnership with him a wonderful Counsellor, to whom he could resort in every dilemma, and who could send him supplies in the most wonderful ways—a friend as wise as he was kind, who kept him from losing courage in the most threatening conjunctures, and who kept his heart from breaking in the most crushing disasters. And so, dear sirs, if you would secure a blessing on your business, let it be your first concern to consecrate that business. Let each dedicate his traffic even as he dedicates himself and his household to the Lord.

When Charles Grant was the East India Company's commercial resident at Malta, the profits of his office were so great that after a few years he sent his books to Bengal to be examined, stating that he was making money so fast that he feared it could not all be correct, though he himself could not find out the mistake. But the Governor-General instantly returned them unopened, bidding him keep his mind quite easy, and telling him that nobody except himself was troubled with such nervousness. And it would be easy to quote abundant instances where uprightness and integrity have made the Christian stand out in bright relief, and have wrung even from a reluctant world, a moment's plaudit or the more solid tribute of lasting respect and confidence. And this is the best service which any man can render to the gospel, the most precious and welcome of all contributions—the contribution of a consistent character.—*Dr. James Hamilton.*

A violent sectarian spirit is a sign of religious declension. Honest men stand firm for the vitals of religion. If the mind were right, the circumstantial of religion would not be made matters of fierce contention. The spirit of St. Paul was of another kind. " If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend. One believeth that he may eat all things : another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not : and let not him that eateth not, judge him that eateth."

THE DAILY CROSS.

" If any man will come after me, . . . let him take up his cross daily, and follow me."—LUKE ix. 23.

There are some crosses which God himself lays upon us, and which we cannot escape. Such is the cross of severe sickness, or sad bereavement. These we must bear in the spirit of submission and patient resignation. But there are others which may be avoided if we choose. Such is the cross of reproach and contempt for the sake of Christ, or many daily crosses of self-denial, trials of temper and patience, duties which we know to be right, but which are irksome and unpleasant. These crosses God in his providence lays before us ; and Jesus says, if we are to be His faithful followers, we must take them up and patiently carry them, not turn away and refuse to lift them.

No one likes the cross, yet we must often expect it if we are to live long in this world. Only they who die very young can get the crown without the cross. Perhaps, if we are already feeling ours, we may envy *their* happiness. But we should rather seek, boldly and cheerfully, to follow Jesus, bearing our cross ; and assured that He will not appoint for us more than is for our real good, or than He will *help* us to bear, if we look to Him for strength. And then, after the cross, how delightful the *crown* will be.

There are thorns besetting every path,  
That call for patient care ;  
There is a cross in every lot  
And an earnest need of prayer ;  
But a lowly mind that leans on Thee  
Is happy everywhere.

In the service which Thy love appoints  
There are no bonds for me,  
For my secret heart is taught the truth  
That makes Thy people free ;  
And a life of self-renouncing love  
Is a life of liberty.

WHAT OF THE CHINESE SUGAR CANE ?

Every day's mail now brings us a number of reports—many times too numerous for publication. These are mostly encouraging as to the present growth and *prospects* of the crop, but we consider a decisive judgment upon its merits as yet premature, that is, as respects its profitable adaptation to sugar-making at the North. That it is valuable as a forage crop, in any place where Indian Corn will grow, may be considered a fixed fact. Abundant experiments will be made during this month, with sufficient accuracy to show how far north it will be available for sugar or syrup. In the Southern States, success has already attended the efforts of those who have tried it for making sweetening in the form of syrup. A planter in Texas sent 65 casks of Chinese Sugar-Cane Syrup to the New-Orleans market, where it commanded a high price, for its good quality. Similar reports come from other Southern localities.

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We recently conversed with Mr. A. Stoutenborough, of Dallas Co., Ala., who has been making syrup successfully this year, and we give his experience, writing from memory. He planted several acres of Chinese Sugar Cane, in drills, putting one seed in a place. Each seed produced one large central stalk with a number of suckers. The suckers not being so forward as the main stalks, he commenced cutting out and grinding the latter toward the close of August, or as soon as the seed began to ripen. The suckers are to be pressed as they mature. He constructed two upright wooden rollers, of large size, putting an iron band around the ends of them, and fitting with wooden cogs to make them turn together. They were set into a strong frame, one of them projecting up for the attachment of a lever for driving by horse. With this mill he pressed out about 70 gallons of juice in the fore part of the day, which were put into a 120 gallon cauldron, or iron kettle, and boiled down *just as he would sap for maple sugar*. The scum rising from time to time was skimmed off, and when it had become clear he added to it 14 or 15 tea-spoonfuls of slacked lime, first stirring it in water to the consistence of milk. The boiling was continued, skimming when needed, and with a slower heat towards the close of the process. The result was, 12 to 14 gallons of thick syrup of very superior quality from each 70 gallons of juice.

The experiment, on a rough scale, by one without previous experience in sugar-making, will be suggestive to others in like circumstances. In boiling down the juice, it is important to heat it soon after it is expressed. The heat should be kept just below boiling until most of the scum rises, when it may be taken off, the lime added as previously described, and the boiling be continued as long as desired, removing from time to time all scum that accumulates. The syrup will be improved by letting it cool after boiling down, say one-half; then strain it through a woolen cloth; stir in some whites of eggs; heat it again gradually and skim, and then complete the boiling.—*American Agriculturist*.

## FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 10, 1857.

FRIENDS' SCHOOL IN TENNESSEE.—A letter from Tennessee enables us to state, for the information of such of our readers as have felt interested in the establishment of the "Friendsville Institute and Newberry Female School," that its second session commenced on the 24th of 8th mo. last, and when our correspondent wrote, 9th mo. 8th, the number of scholars was seventy-one, with a prospect of about twelve more shortly.

The first session, which closed in the Fifth

month, was satisfactory, so far as the means for imparting instruction were in possession of the school; but it is evident that to carry into effectual operation the object of the institution, there should be a supply of chemical and philosophical apparatus and a further selection of books. The liberal contributions made by Friends in Tennessee to build the school house and form a permanent school fund, prove that they are disposed to help themselves, and, therefore, are entitled to the generous aid of those in other places who have money to spare for benevolent purposes. Dr. Beesley, N. W. corner of Arch and Tenth Streets, Philadelphia, will properly appropriate any funds which may be sent to him or placed in his hands.

INDIANA YEARLY MEETING.—An attentive correspondent informs that this assembly convened at Richmond, on Fifth day, the 1st inst., and was largely attended. Of the large number of Representatives only nine were absent. Certificates and minutes were read for the following ministers from other Yearly Meetings, viz.: Robert and Sarah Lindsey, Priscilla Green, and Mary Nicholson, from England; John Meader, Eli and Sybil Jones, and Charles Coffin, from New England; Wm. H. Chase, from New York; and Joseph Brown, from Canada West. Epistles addressed to Indiana Yearly Meeting from London and Dublin, and from all the American Yearly Meetings, except Philadelphia, were read; also the London General Epistle; and a Committee was appointed, as usual, to prepare answers to the former.

After a sitting of four hours, the meeting adjourned until 10 o'clock, Sixth day morning.

We hope to receive an account of the subsequent proceedings in time for our next number.

MARRIED, At Bethel, Morgan Co., Ind., Ninth mo. 24th, JOSEPH POOL to MARY HADLEY, both members of White Lick Monthly Meeting.

—, At Friend's Meeting, Newberry, Ohio, on the 20th of Eighth month last, GEORGE JANNEY to REBECCA A., daughter of C. C. Betts.

DIED, At the residence of her husband, Cedar Co., Iowa, ESTHER C., wife of Samuel Lloyd, after a short but severe illness, in the 32nd year of her age.

She was a member of Red Cedar Monthly Meeting of Friends, and for several years past has been conscientiously opposed to using the products of slave labor, bearing by her example and precept a faithful testimony against it. She expressed a wish that when the solemn messenger of death should come, her remains should be clothed only in articles free from the taint of slavery. Her mind was preserved in much

calmness and entire resignation to the will of her Heavenly Father, and she was enabled to part with all dear to her, we reverently believe, to inherit joys unspeakable beyond the grave; and in reviewing the life and daily walk of our beloved friend, we are reminded of the declaration, "They that say such things declare plainly that they seek a country." "But now they seek a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

**DEED,** At his residence in the city of Salem, Massachusetts, on the 25th of Ninth month, PHILIP CHASE, aged near 90 years. His long life had been remarkable for activity and usefulness, doing all that was in his power for the comfort and benefit of others. His powers of mind continued clear, and as he drew near to the close of his earthly pilgrimage, he was patient in suffering, calm, loving and joyful in the hope of a happy immortality.

—, On the 12th of last month, in Muscatine, Iowa, aged 19, GEORGE, eldest son of Samuel C. Adams. In the early part of his sickness, under an apprehension that he might not recover, he said: "Life is sweet and friends are dear; how can I leave you?" But after passing through much exercise of spirit, he was mercifully favored with the assurance that his sins were forgiven, and on one occasion when he was told that the physicians thought he might yet recover, he said, "I am sorry. I am ready to die, I am so happy." The last morning of his life his symptoms seemed more favorable, but on taking some nourishment, he said, "I am going home this morning, mother;" and his close was quiet and peaceful.

—, In Fairfield, on the 4th of Seventh month, 1857, DANIEL PADDAK, in the 67th year of his age, an esteemed elder of Sidney Monthly Meeting. Having submitted in early life to the pointings of truth in his heart, our dear friend had long filled the most important trusts in Society, in all of which he had manifested himself a faithful steward; yet that which shone most conspicuously in his Christian character was his unaffected humility, being ever ready to prefer others to himself, ascribing all to unmerited mercy. But while survivors feel that they have lost a tender father, a kind husband and affectionate friend, they are consoled with the belief that to him it was putting off the pains of mortality for a crown immortal, and the joys of the redeemed.

—, On the 8th of last month, at Hamilton, N. Y., ZEBULON WEAVER, a minister. He had been afflicted with a painful lameness in his left knee, and in the latter end of the Sixth month last, the limb was fractured by a fall, causing great subsequent agony. During his sufferings he often uttered vocal prayer, which was ever characterized by a spirit of perfect resignation to the Divine will. He gratefully acknowledged the kindness of the students in Madison University, who gladly watched by him at night in the whole period of his sufferings, and many of them have said that at his bed-side they learned profitable lessons which should never be forgotten. Towards the close of his life, he became more comfortable in body, but was never free from pain. In the same sweet spirit in which he had lived and suffered, he quietly and consciously passed away.

—, On the 18th ult., PENNINA NICHOLSON, in the 77th year of her age, an esteemed member of Walnut Ridge Monthly Meeting of Friends, Rush Co., Ind.

—, In the vicinity of Elmgrove, Henry Co., Ind., on the 25th of Seventh month last, LUCINDA, wife of Jesse B. Jessup, in the 27th year of her age, a member of Spiceland Monthly Meeting.

—, Near Martinsville, Clinton Co., Ohio, on the 16th of Sixth month last, in the 32nd year of her age, PATIENCE, wife of Daniel Coffin, an esteemed member of Newberry Monthly Meeting.

For Friends' Review.

EGYPTIAN ANTIQUITIES.

The remains of Thebes have long been celebrated as amongst the most remarkable of ancient ruins. The following description of some of them is from Upham's Letters, recently published by Henry Longstreth, No. 915 Market Street, Philadelphia.

The plain of Thebes is wonderful. I gazed upon it from one of the mountain heights; and also from the top of one of the temples of Karnac. From both places the eye easily reached its limits as they are defined by the mountains, though it is a circuit apparently of thirty miles. As viewed from the ascent in the mountains, the curving Nile, seen through the whole length of the plain and glittering in the sun, flowed through it like a river of gold. The plain waved with luxuriant vegetation. It is not surprising that the first inhabitants, who viewed it in its primitive beauty, made it their stopping place, and laid the foundations of the great city. Thebes, unlike the cities of the east generally, had no walls. In the time of its greatness it probably occupied the whole plain. Reaching out from both banks of the Nile, it was guarded on all sides by vast deserts, and still nearer by the continuous line of mountains which intervened between the plain and the deserts. It had but little need, therefore, of walls. The hundred gates of Thebes mentioned by Homer were not gates as is commonly supposed, which furnished an entrance through city walls, but the gates of palaces and temples. And the Thebean gate, which is thus commemorated in early poetry, is not a mere portal, through which a man can scarcely enter, but a great architectural and historical arch, some fifty or sixty feet high, which in its proportions, sculptures, and massive boldness, leaves Greece and Rome behind.

We were three days in the plain and mountains of Western Thebes. I mention what we saw during these successive days;—arranging it in the order suggested by the nature of the objects, rather than by that of the specific day or hour in which they were seen. I shall give but part, however, in the present letter.

We first came to the statue of Memnon; and we had opportunity to examine it again on another day. It stands at the extremity of the plain, and at the foot of the Lybian heights; sculptured from the solid rock with a care which preserves grandeur, without violating truth and simplicity. Rising from the base of the pedestal to the height of sixty feet, and with head and breast and shoulders, and hands and feet all in proportion to the height, it had the appearance, as it rose up suddenly before us, of some mysterious and mighty apparition;—holding as it were the gate of the mountains, and keeping the guardianship of temples and tombs.

The statue of Memnon is only one among many which formerly existed here. Another, of equal

size, but not of equal celebrity, is standing near; and others at no great distance, in mighty fragments, like fallen giants with their limbs dislocated, lie prostrate upon the ground. The Memnon statue is the one so often alluded to by ancient writers, which was said to welcome with notes of music the first bright rays of the rising sun. We had the opportunity of listening to the sounds which probably gave rise to this interesting fiction. They are produced by striking on a hollow portion of the stone in the lap of the statue, which has the peculiarity of emitting a sharp metallic sound like that of brass when it is struck. The statue is seated; and is so large that the boy who ascended it, and went to the furthest lap for the purpose of producing the sounds, was entirely out of sight; so that the statue itself seemed to have the power of uttering them.

Leaving the statue of Memnon, we next came to the place called Medeenet Haboo,—the Arabic name which is given to a portion of the plain of Thebes, on the western side of the river. Among the ruins which are found here, are the remains of the great "temple palace," as it has sometimes been denominated, of Remeses III. There were other ruins around, some of them of Roman origin; but our attention was particularly directed to this. We were perplexed at first in forming a satisfactory idea of the plan of this great work. Our guides furnished us but little assistance. But we were able, after a time, and with some little effort, to ascertain, as we thought, the general outlines and position, with the successive entrances and courts; and thus, with what still remained of massive walls and splendid columns, to fill up mentally the original and grand conception.

This temple, which was the abode of royalty as well as of the Egyptian gods, may justly be regarded in its objects, the style of its architecture, and its hieroglyphical sculptures, as one of the great monuments of primitive Egypt. Some of its columns are more than twenty feet in circumference. The scenes, deeply sculptured with great skill on the walls, are chiefly battle scenes. Remeses is represented in one place as putting to rout his Asiatic enemies, who are in full armor, but in flight before him; and in another as smiting the captives taken in war, in the presence of the god Amunre. War then, as now, when prosecuted successfully, constituted glory. There are some scenes, however, of a more domestic nature. Among the sculptures, for instance, on the walls of the private apartment of this edifice, is a representation of Remeses seated on an elegant divan, surrounded with female attendants who wave their fans before him, and present him with flowers.

In another place he is represented as seated on a canopied throne, which is borne by twelve Egyptian princes, and attended by officers, who carry in their hands the royal insignia and arms.

This temple or "temple-palace" dates back in its origin to the reign of its builder, Remeses III. This king began to reign in the year 1235 before the Christian era; about three hundred years after the time of Moses.

There are interesting ruins at the Arab village called Goorneh or Koorneh, which is nearly opposite Karnae, and not far from the bank of the river;—especially the remains of a large and beautiful temple, older than the one I have mentioned. These remains are scattered over a large extent of ground, and bear the evidences of mechanical skill, as well as of sublime conception, which generally characterize the architectural remains found in this region. And not far from these ruins are other fragmentary remains of a temple, which dates back to the time of the third Thothmes, the contemporary of Moses. But I found myself more interested by the ruins generally but perhaps incorrectly known as the Memnonium, which are found between Medeenet Haboo and Koorneh.

The temple, which bears this name, was originally entered through the opening in the vast pyramidal towers, built of massive stone, and covered with sculptures, which still stand as the magnificent front of the large area or court which first opens behind them. This court, which is more than two hundred feet in length, by an hundred and eighty in breadth, was originally ornamented with a double row of columns on each side, some fragments of which only remain now. This large area opens into another court or area, a little smaller in size, which had lateral corridors of large circular columns. There were also rows of pillars of a different form at the northern and southern extremities of this court. The second court connects itself with a third, an hundred feet in length, covered with a solid roof, painted of a light blue color, and studded with stars. Forty-eight large columns of great beauty, originally supported this roof; many of which are still standing, as also a considerable number of those in the second court. The twelve central columns in the third court are thirty-two feet in height, and twenty-one in circumference. Some of the columns are prostrate. The remains of pedestals and statues are strewed around them.

The surfaces of these remarkable ruins are covered with hieroglyphical and other sculptures. Many of them seem to be historical in their character. Towns are taken. Chiefs are led captive with ropes about their necks. In one place a town, favorably situated on a rocky eminence, is defended with obstinacy, but at length overcome. Those who are able to interpret the hieroglyphical characters, state that the towns were taken in the fourth year of Remeses II., who was styled the Great. He is the same with the Sesostris of the Greek historians. There are other sculptures of a different character. Some represent religious ceremonies. In one place is

a procession of the sons and daughters of this Remeses.

One of the most remarkable things here is the statue of Remeses Sesostris. It lies near the entrance of the second court, prostrate and broken. Its estimated weight is a little less than 900 tons. It is sculptured from a single block of sienite. The passing traveller is obliged to rely chiefly upon the statements of others. I will only add, therefore, that those who have investigated the subject, inform us, that it was overthrown by the Persian king, Cambyses, when he overran and conquered Egypt, so that it may be said to have taken a nation's strength to erect it, and a nation's strength to throw it down. The king, in the Egyptian idea of government, represented the State; and the statue which was erected in his honor, may be said to have embodied the king. And as I stood beside the mighty fragments, and saw the head severed from the body and the face prostrate and hidden in the dust, I seemed to be looking upon a fallen empire.

A mere transient stranger in the land,—a sojourner of a few days,—I can of course see but little; but I have already seen more than I was prepared for. A new ray of intelligence has broken in upon the mind. I can understand now better than I once could, why Greece, in her desire to obtain knowledge, came to Egypt. But where Egypt received her high civilization, and under what circumstances it was developed, is still a problem. Of the fact of such civilization, including both knowledge and art, the numerous monuments which still remain leave no doubt. So far as I could perceive, as I looked upon the standing or fallen statues and columns, and upon the numberless beautiful sculptures on the walls, and upon the paintings still fresh and distinct, they exhibited all the attributes of just conception and finished execution which constitute excellence in art. Of course, as there were many hands employed, there are different degrees of excellence. And it is true also, that the Egyptian idea of the outward or formal representation of works of art is different from that of the Greeks and Romans. But beauty is infinitely varied. Of all the numberless works of the Creator no two are entirely alike; and the power of genius is seen in retaining the essence and divinity of the thing, (that which is its life and character,) under a variety of forms. The eye of the Egyptian artist is oriental; and accustomed to scenery and life which are found nowhere else, it is filled with the forms of oriental beauty. And that is not all which is to be said. What Egypt was, and what she was able to effect, is not to be estimated by European ideas, nor by the specimens of Egyptian architecture, which are to be found from time to time in Europe and America. She is to be judged not only in connection with her oriental position, which in part gives a character to her works; but in the light

of her own intellectual and moral history, from her own massive ruins, and on her own soil.

What I have seen of these ruins is only the beginning. I can say nothing further at present. I will only add, that new forms of life are generated, or take up their abode amidst destruction. I did not see the moss and the ivy growing upon the wall, as on the ruins of Italy and England. But these are not the only signs of change. What were once the palaces of kings or the temples of heathen deities, have other inhabitants now. Aroused by the noise of our coming, a lizard thrust his head from a hole in a column. Countless birds flew around us from the crevices in the walls. A flock of sheep and goats came in from the plain, and reposed themselves in the shade of the towers and of the fallen statue of Remeses. Groups of Arabs were seated on the massy fragments. The noise of children echoed through the walls.

#### LONDON AND ITS PEOPLE.

Think of what London is. At the last census there were 2,362,236 persons of both sexes in it; 1,106,558 males, of whom 146,449 were under 5 years of age; and 1,255,678 females, of whom 147,173 were under 5 years of age. The unmarried males were 670,380, ditto females 735,871; the married men were 399,098, the wives 409,731; the widowers were 37,080, the widows 110,076. Last year the number of children born in London was 86,833; in the same period 56,786 persons died. The Registrar General assumes that, with the additional births, and by the fact of soldiers and sailors returning from the seat of war, and of persons engaged in peaceful pursuits, settling in the capital, sustenance, clothing and house accommodation must now be found in London for about 60,000 inhabitants more than it contained at the end of 1855. Think of that—the population of a large city absorbed in London, and no perceptible inconvenience occasioned by it! Houses are still to let; there are still the usual tickets hung up in windows in quiet neighborhoods, intimating that apartments furnished for the use of single gentlemen can be had within; the country still supplies the town with meat and bread, and we hear of no starvation in consequence of deficient supply. During the last ten years the annual deaths have been, on the average, 25 to 1,000 of the population; in 1856 the proportion was 22 to 1,000; yet, in spite of this, half of the deaths that happen on an average in London between the ages of 20 and 40 are from consumption and diseases of the respiratory organs. The Registrar traces this to the state of the streets. He says: "There can be no doubt that the dirty dust suspended in the air that people of London breathe often excites diseases of the respiratory organs. The dirt of the streets is produced and ground down by innumerable horses, omnibuses and carriages, and

then beat up in fine dust, which fills the mouth, and inevitably enters the air passages in large quantities. The dust is not removed every day, but, saturated with water in the great thoroughfares, sometimes ferments in damp weather, and at other times ascends again, under the heat of the summer sun, as atmospheric dust."

London, says Henry Mayhew, may be safely asserted to be the most densely populated city in all the world; containing one-fourth more people than Pekin, and two-thirds more than Paris—more than twice as many as Constantinople—four times as many as St. Petersburg—five times as many as Vienna, or New York, or Madrid—nearly seven times as many as Berlin—eight times as many as Amsterdam—nine times as many as Rome—fifteen times as many as Copenhagen—and seventeen times as many as Stockholm. "London," says Horace Say, "*c'est une province couverte de maisons.*" It covers an area of 122 square miles in extent, or 70,029 statute acres; and contains 327,391 houses. Annually 4,000 new houses are in erection for upwards of 40,000 new comers. The continuous line of buildings stretching from Holloway to Camberwell is said to be twelve miles long. It is computed if the buildings were set in a row, they would reach across the whole of England and France, from York to the Pyrenees. London has 10,500 distinct streets, squares, circuses, crescents, terraces, villas, rows, buildings, places, lanes, courts, alleys, mews, yards, rents. The paved streets of London, according to a return published in 1856, number over 5,000, and exceed 2,000 miles in length; the cost of this paved roading was fourteen millions, and the repairs cost £1,800,000 per annum. London contains 1,900 miles of gas pipes, with a capital of nearly £4,000,000 spent in the preparation of gas. The cost of gas lighting is half a million. It has 360,000 lights; and 13,000,000 cubic feet of gas burnt every night. Last year along these streets the enormous quantity of upwards of eighty millions of gallons of water rushed for the supply of the inhabitants, being nearly double what it was in 1845. Mr. Mayhew says, if the entire people of the capital were to be drawn up in marching order, two and two, the length of the great army of Londoners would be no less than 670 miles, and, supposing them to move at the rate of three miles an hour, it would require more than nine days and nine nights for the average population to pass by. To accommodate this crowd, 125,000 vehicles pass through the thoroughfares in the course of twelve hours; 3,000 cabs, 1,000 omnibuses, 10,000 private and job carriages and carts ply daily in the streets; 3,000 conveyances enter the metropolis daily from the surrounding country.

Speaking generally, Tennyson tells us,

"Every minute dies a man,  
Every minute one is born."

In London, Mr. Mayhew calculates 169 people die daily, a baby is born every five minutes. The number of persons, says the Registrar General, who died in 1856, in 116 public institutions, such as workhouses and hospitals, was 10,381. It is really shocking to think, and a deep stigma on the people—or on the artificial arrangements of society by which so much poverty is perpetuated—that nearly one person out of five who died last year closed his days under a roof provided by law or public charity. It is calculated 500 people are drowned in the Thames every year. In the first week of the present year there were five deaths from intemperance alone. How much wretchedness lies in these two facts! for the deaths from actual intemperance bear but a small proportion to the deaths induced by the immoderate use of intoxicating liquors; and of the 500 drowned, by far the larger class, we have every reason to believe, are of the number of whom Hood wrote—

"Mad with life's history,  
Glad to death's mystery  
Swift to be hurled,  
Anywhere, anywhere  
Out of the world!"

A meeting has just been held of the unemployed, chiefly the carpenters, bricklayers, and bricklayers' laborers, of the metropolis, in which it was stated that their number—though very probably there may be some exaggeration here—is 35,000. If these men are married and have families, we get a further idea of the deep distress in this wealthy and luxurious capital, where the gold of Australia, the jewels of Goleonda, the silks and spices of the East, come for sale, and are lavished as freely on the most questionable purposes and persons as on the noblest specimens of humanity, and the most glorious objects for which men care to live. Then think of the inmates of the lunatic asylums, and the poor-houses, and the hospitals, in most cases sent there as the result of their own ignorance or imprudence. Add to these our prison population, and our criminal classes, and our prostitutes, and what a picture we get of the Night Side of London, of the classes whose existence is a reproach or a curse. In London, one man in every nine belongs to the criminal class.

According to the last reports, there were in London 143,000 vagrants admitted in one year into the casual wards of the workhouses.

Mr. Timbs calculates the number of professional beggars in London at 35,000, two-thirds of whom are Irish. 30,000 men, women and children are employed in the costermonger trade; besides, we have, according to Mr. Mayhew, 2,000 street sellers of green stuff, 4,000 street sellers of eatables and drinkables, 1,000 street sellers of stationery, 4,000 street sellers of other articles, whose receipts are three millions sterling, and whose incomes may be put down at one. Let us extend our survey, and we shall not won-

der that the public houses, and the gin palaces, and the casinos, and the theatres, and the penny gaffs, and the lowest and vilest places of resort in London, are full. In Spitalfields there are 70,000 weavers with but 10s. per week; there are 22,479 tailors, 30,805 shoemakers, 43,928 milliners; sempstresses, 21,210; bonnet makers, 1769; cap makers, 1,277. What hard, wretched work is theirs!—"Night Side of London."

From the Country Gentleman.  
BETTER STAY AT HOME.

We have seen that millions of acres of Western lands have been recently bought on speculation, and not intended for occupation by their purchasers, and that these millions lie hundreds of miles beyond other millions which were purchased under the same influences twenty years and upwards before them, and still lie unimproved. We have seen, too, that many hundreds of town, village, and city sites, have been laid out, mapped, and partially sold in small parts, some of them rapidly building up—others making a feint that way, while more lie solitary, waiting for the "good time to come." Here then, in these unoccupied wild lands and unpeopled towns, lie millions of the earnings of years of industry which our people have been so eager to plant as "a permanent investment," and where probably a great many of those investments will remain for the time of a generation before the principal and interest will return, if ever. Thousands of the adventurers who went out to locate their lands and invest their capital, have finished up their labors and returned home without the slightest idea of ever returning there as residents, or for any other purpose than to sell their acres and receive the money for them; consequently it is solely on the emigrants from home, or abroad, that their future hopes and anticipations of wealth are founded.

Now let us look for a moment at the matter in this stage of its progress. The investments are made under high hopes—the imagination and the first flush of successful speculation have been gratified, and amid the congratulations of friends, and the assurance of great success from others in the same pursuits, the adventurer turns his reluctant course homeward, from the lamented fact that he has no more money to invest, as the nucleus for another fortune. He has bought tracts of land—"well located," of course—within a mile or two of a new county seat, if not embracing the county seat itself, a village site or two, with a projected railroad running right through it, where there is sure to be a "station," and perhaps a "junction" of two or three "leading lines." This land may have cost, by the purchase of land warrants at home, by direct entry at the land office or buying at second hand, one, two, three, five, ten, or even more dollars an acre. He may have been offered perhaps,

while on the ground, a large advance on one or more of his purchases, with a small payment down, and "the balance on time." But all such propositions are scouted—nothing short of "a fortune" is to be made, and the adventurer returns home in high glee, and warms the hearts of his family and friends at his great sagacity and good luck. He is looked upon with envious eyes by his cashless neighbors, and blamed or pitied by his wiser ones for the revolution which his affairs are hereafter to undergo, according to the circumstances under which he has invested his money. If he had it of his own, free of debt, no matter. If he borrowed it, why then he must look out for pay-day, soon to be at hand. We need not pursue this branch of the affair; each party interested will attend to that.

Now, in relation to non-resident lands and land-holders, every one having any knowledge of the people who live where the lands lie, knows that the one is subjected to all the taxes and all the impositions that can be laid upon them, while the others are hated as their own downright enemies in interest. The non-resident has invested his money among them in the hope of gaining by their enterprise and industry. The actual residents improve their lands, open roads, build bridges, school-houses, churches, &c., to which the non-resident contributes nothing but what the sharp hand of taxation levies on his lands. The people, aware of this, tax his lands, of course, to the utmost, and oftentimes by the crooks and quirks of sharp practice among themselves, these lands are sold for unpaid taxes, or otherwise hampered so as to be a perpetual source of annoyance to the owners. The anticipated villages do not thrive—the expected railroad takes another route, "bursts up," or was never intended to be built at all; and so the towns, cities and county seats, gradually fade out of the landscape. Shortly the tide of emigration turns; another new and more valuable country is discovered away beyond, and the region lately so full of excitement, where one could never get land enough, is of no more account with the later adventurer, than if it had never been made, or even discovered by a speculator. Thousands of such investments will have to bide their time. The needy farming emigrant will go on till he can find "cheap land" at Congress price, while the foreign adventurers, coming out in squads and communities, usually have a shrewd purveyor, one of their countrymen, in the field, months in advance of their own coming, who has shrewdly picked up all the lands they need for immediate use, and thus they are provided for without benefit to the speculator at large.

We might name numerous cases of sunken fortunes made on *paper* twenty years ago, in like manner—of men who had accumulated competencies in active business, and invested them all in new lands, and by reverses, or loss of credit at home, were obliged to follow their new invest-

ments, to the disappointment of themselves, and the misery of their families, who had no taste for pioneer life and privations, and wrecked their happiness there, or returned after a time to seek a livelihood in the fields they had once tilled, or the work-shops, or stores or offices they had thrown up as no longer worth their attention. These, understand, were and are of the class of speculators who invest their money in new lands with a hope of future profit solely in their rise of value. Some of them among the whole number, to be sure, by the fortunate turn of circumstances, or shrewd management, have made, and will make large gains, but they are the exception—not the rule. The real gains are made by the industrious and enterprising men who actually settle the country, apply their whole energies to its development, till the soil and build its towns and villages—the natural, gradual result of their own well directed industry.

Hundreds of thrifty farms and quiet homes in the older States have been mortgaged to raise money to invest in new lands at the West, in the expectation of enormous profits. But very many of these farmers will have to work out their debts from the produce of their own acres, and scores of happy homes will be sold to pay their incumbrances, while the far-away wild lands will be grazed by the cattle of strangers refusing to buy them, or remain in their solitary wildness, unheeded and unsought by the new settler. All this is the result of over-purchase in lands not now wanted, and which will not be wanted so long as still newer lands continue to be opened, and new railways are projected to reach them. Emigration goes in shoals, as fish run in the ocean. The "first run" over, the course is changed, a new feeding ground is discovered, and away go the succeeding shoal as regardless of the discoveries of those who went before, as if they had never lived, or found a resting place on which to halt. Thus, then, the partial number who are sparsely planted as settlers, apply themselves to their own resources, work their own land, and get on as best they may, improving their fortunes or not, as their industry and sagacity shall determine. A.

#### AGRICULTURE.

Many men, who had considered themselves rich, have been heard to say within the last few weeks, that they would willingly sacrifice all the luxury and glitter of the town for some quiet homestead in the country, where they could rise, at morning, without the fear of unpaid notes before their eyes, and lie down at night free from the terrors of impending bankruptcy. Everything, a wise man has said, has its compensations. It will not be the least of the benefits which this money pressure is destined to work out, that agriculture, of late so much neglected, will again draw thousands to its ranks. As the tendency

of modern civilization is to aggregate population into towns, so the tendency of these "crises" is to drive them back into the country, and thus restore the balance between producers and consumers.

To pass from the turmoil, the care and the suspense of monetary circles, into the quiet, rural atmosphere, is like going from a dark vault, full of horrible noises, out into the breezy, sunny atmosphere of one of these delicious October days. To those who can throw off anxiety for the future, it is a revelation of peace and comfort such as they have hardly had since childhood. It brings visions of cattle lowing in fragrant meadows, of silver maples whitening in the wind, of undulating golden wheat, of new made hay, of sparkling brooks, of pigeons cooing on the eaves of barns, of swallows twittering and darting, of hills bathed in sunshine, of green valleys smiling in the distance, of peaceful lives, and quiet Christian death-beds. It pours over the soul the calm of a moral Sabbath inexpressibly sweet and consoling.

Agriculture, even if less lucrative, would be a desirable pursuit for the wise man, because of its benign influence on his character and happiness. But it is more remunerative than is usually supposed. It is both the most certain and the most productive of all manual occupations. Even for the large capitalist, it presents inducements which few other things can rival. One of the most successful farmers of this State, who had been a successful merchant in earlier life, has publicly asserted that there is no business in which money can be invested that makes a better return, if the averages of ten or twenty years are taken. Whatever tends to foster a love for agriculture should receive the countenance of statesmen, journalists and reformers.—*Public Ledger*.

#### COPPER IN THE SEA.

Some five years ago, two French chemists demonstrated that the ocean contained a notable portion of silver. Recently, these and other philosophers have again been at work upon the same subject; following it up, however, much closer, they now tell us that, calculating the whole ocean, it cannot contain less than two millions of tons of silver in solution. The truth of this statement is verified by experiments tried at various parts of the world—one more famous than the rest, by Mr. Field, an English chemist, who lives at Coquimbo, in Chili. The water he analysed was taken from the Pacific Ocean, and afforded the same result as that which the French chemist obtained from water taken off St. Malo, France, in the English Channel. That the ocean should contain minute portions of every substance of the globe that is soluble in saline water is not surprising; therefore we are, in a measure, prepared for the further discovery that the "old greybeard," ocean, contains also an enormous

quantity of copper—a fact recently proved in the laboratory of our London contributor, Mr. Septimus Piesse.

The beautiful blue color of portions of the Mediterranean Sea, is due, he says, to an ammoniacal salt of copper, while the greenness of other seas is owing to the chloride of copper. The method of extracting silver from the sea is one of simple affinity. Granulated copper being suspended in the “briny waves,” any silver salt that is contained therein is decomposed, a portion of the copper is dissolved, and the silver is precipitated thereon, from which it is afterwards parted by the usual means adopted in every laboratory. By a happy analogy, Mr. Piesse separated copper from the sea by the same process. His experiments were performed between the ports of Marseilles, on the French Mediterranean coast, and Nice in Sardinia. A bag of nails and scrap iron was suspended at the side of the steamer which plies between these places, and after the first voyage (about 12 hours) copper was indicated to be present in the iron. Four separate voyages, however, were made before the bag of iron was removed to the laboratory; then the quantity of copper was found to be so great that much surprise was shown that the presence of this metal had not been previously discovered, especially when the action of sea water on ship's bottoms has long been known.—*Scientific American*.

For Friends' Review.

CAST IN THY MITE.

Cast in thy mite—to burst the bonds that fetter half mankind—  
 To break oppression's iron rod—emancipate the mind—  
 To check the tide of error, and truth evoke to light—  
 Is surely worth an effort—let all cast in their mite!

However slight the influence that each may call his own,  
 Whate'er our rank or name may be, illustrious or unknown,  
 Caressed or slighted, loved or scorned, hopes fair or quenched in night,  
 The trumpet call, to each and all, proclaims—cast in thy mite.

If chilling want assail thee, and summer friends depart,  
 How oft the tear of sympathy relieves the troubled heart!  
 Each word of kindness spoken, each tone that yields delight,  
 Is lessening human misery, is casting in thy mite.

If fortune's golden favors attend thy pathway here,  
 Relieve the homeless wanderer, the sad and suffering cheer,  
 Seek out the lone and destitute, bring buried worth to light,  
 Reclaim the lost and erring ones and thus cast in thy mite.

O, every action, every word that soothes the widow's care,  
 Pours balm into the mourner's heart and prompts the orphan's prayer,

That cheers the sick, revives the faint, diffuses gospel light,

*Increases human happiness*—O, then cast in thy mite.  
*Rockwood, Ninth mo., 1857.* W. W.

Tremble! oh human heart,  
 When the unclouded sunshade is thy dower,  
 And sorrows darkening hour  
 Hath in thy dream no part.

Beneath the unseen cloud  
 The sheathed lightning may long hidden lie;  
 But ere the storm sweeps by,  
 Blossom and leaf are bowed.

H. Lloyd,

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 19th ult. have been received.

ENGLAND.—Meetings for the relief of the sufferers by the mutiny in India continue to be held. The Atlantic Telegraph Company have decided to take the cable from the vessels and stow it, until needed, in the Plymouth naval dock yard. The company have adopted measures for raising the submerged portion of the cable. A large engineering firm has made proposals for laying the cable;—the laying to be completed by Sixth or Seventh month next.

The state of the crops is encouraging, the wheat crop being above the average.

IRELAND.—The present season is pronounced more favorable for the crops than any since 1826. The symptoms of potato-rot, which had shown themselves in some localities, have entirely disappeared.

Martial law has been proclaimed in Belfast, and a Commission has been sent to inquire into the causes of the late outrages.

FRANCE.—A monetary panic had occurred at the Paris Bourse and the Credit Mobiliers fell 17 francs. The manufacturers of Lyons have suffered severely in consequence of an inundation in the department of Ardeche. Various speculations were afloat respecting the Imperial interview at Stuttgart. It is reported that the reduction of the standing armies will be one of the subjects discussed.

SPAIN.—The ministers had given in their resignations, which were not accepted by the Queen. Seizures of the Spanish papers continued to be made, and various foreign papers had also been confiscated.

ITALY.—The Inauguration of the statue of the Immaculate Conception took place at Rome on the 8th ult. The Pope, attended by numerous prelates, proceeded to the Piazza di Spagna, where the column surmounted by the statue is situated, bestowed his benediction on the statue and burned incense around it.

AUSTRIA.—The monetary panic had extended to Vienna, the National Bank having reduced its issues preparatory to resuming cash payments. Some new financial step is said to be about to be taken by the Government. Numerous failures had taken place in leading cities of Hungary.

PRUSSIA.—The Evangelical Alliance had commenced its conferences at Berlin. The attendance was numerous, delegates having been sent from all quarters.

INDIA.—Advices from Calcutta are to 8th mo. 10th. Gen. Havelock had retaken Cawnpore. Delhi was not taken, and it was reported that the English troops had been obliged to retire from before it in consequence of sickness. Other reports state that reinforcements had arrived and an assault upon the town was expected to be made in a few days. A detachment of troops which had gone in pursuit of the Dinapore mutineers were defeated and obliged to retreat. Mutinies continued to break out in various places, including one in the Bengal Presidency. A plot to

murder the Europeans at Benares and Jessore had been discovered and thwarted.

A revolutionary spirit is manifesting itself in the Dutch possessions in India, and an expedition is about to be sent by the Dutch Governor against the Radschas of Didak and Takaip residing in the island of Timor, one of the Moluccas. It is said that the insurrectionary spirit prevails throughout Eastern Asia from the 50th degree north to the 20th degree south latitude.

**AUSTRALIA.**—Dates from Melbourne are to 7th mo. 22d. The production of gold is increasing. Wool has declined 2d per pound. At Buckland River, about 300 Europeans had attacked 1500 Chinese and defeated them. The ringleaders had been taken into custody, and the miners, both Europeans and Chinese, had returned to their labors.

**GUATEMALA.**—Cholera prevails extensively in Guatemala. In the less elevated portions of the country the deaths have been proportionally few, but in the *tierras calientes*, it has been extremely fatal, carrying off its victims in a few hours. The U. S. Minister to Guatemala, W. E. Venable, died of cholera on the 22d ult.

**HONDURAS.**—The country continues tranquil. The engineers of the Honduras Railroad are busily engaged in making surveys. According to the estimates made by some of these, it appears that the cost of the work will be twenty-five millions of dollars.

**NICARAGUA.**—A treaty of amity regulating the boundary between Nicaragua and Costa Rica was ratified by Nicaragua on the 12th of the 8th mo. last. The city of Granada is being rapidly rebuilt. A decree relative to duties on imports and exports prohibits the exportation of gold above the value of sixteen dollars except on payment of two per cent. Coined silver is to pay four per cent. Gold and silver in transit is to pay one per cent. at the port of entry.

**COSTA RICA.**—Gen. Canas had returned from Nicaragua and was received with demonstrations of joy by all classes.

It was reported that Nicaragua had seized the San Juan river boats in the name of Vanderbilt, but the report wants confirmation.

**PERU.**—The news from the seat of war is unsatisfactory. Nothing of importance appears to have been done on either side. A severe shock of an earthquake took place on the 20th ult., by which the city of Pnira suffered severely. The shock lasted one minute and forty-five seconds, completely destroying a number of churches and injuring every building in the town. The river Pnira, which had been dry, suddenly rose; in other places the ground opened and ejected jets of dark colored water.

**BUENOS AYRES.**—Disturbances had occurred in the provinces under Urquiza, and though they had been suppressed, a general feeling of dissatisfaction with his government was manifest. The Provincial Legislature had confiscated all the lands conferred by Rosas upon his minions. The first railroad in the Argentine States was to be inaugurated on the 30th of the 8th month. It runs from Buenos Ayres to a small inland town, and is only twelve miles in length.

**MEXICO.**—A revolution had broken out at Guatulara, and was still progressing. Several arrests of a political character had been made at Vera Cruz.

**CALIFORNIA.**—California dates to the 15th ult. have been received by the steamship *Star of the West*. She brings \$1,250,000 in gold. The State election resulted in the success of the Democratic ticket. The vote for Governor stood, Weller (Dem.) 40,000; Stanley (Rep.) 27,000; Bower (Amer.) 27,000.

The town of Columbia, Tuolumne Co., was almost totally destroyed by fire on the 25th of Eighth month last, only a few buildings on the outskirts of the town escaping the general ruin. Several persons were killed by an explosion of powder in one of the houses.

A large majority of the votes cast at the late election were in favor of paying the State Debt. The chief cutter in the Branch Mint at San Francisco has been arrested for purloining gold therefrom. He has confessed that he has abstracted gold to the amount of \$33,000. A Vigilance Committee has been formed in Carson Valley, in consequence of outrages committed by a gang of desperadoes. A number of overland emigrants had been murdered by the Indians. The engineers of the Kirk expedition have ascertained that Honey Lake Valley lies within the State limits. It has heretofore been considered a portion of Utah Territory.

**LOWER CALIFORNIA.**—A formidable expedition composed of a hundred convicts who had escaped from the penal settlements on Carmen Island, had landed at Muleje, a port on the Gulf. Under the command of a notorious bandit Juan Pico, they had seized a vessel and made this attempt to force their way out of the country. Gen. Castro was making preparations to meet the desperadoes and force them into subjection.

**OREGON.**—The Convention of delegates to frame a State Convention for Oregon, met at Salem, on the 17th of the 8th mo. Judge Deady, a strong pro-slavery man, was chosen President of the Convention. It was thought that a clause authorizing slavery in the State would be ingrafted in the Constitution, but it is hoped that a clause so abhorrent to the principles lying at the foundation of our Government will be rejected by the people.

**DOMESTIC.**—The election for members of the Territorial Legislature of Kansas was to take place on the 5th inst. The Lawrence Herald of Freedom states that small parties have been going into the Territory from Missouri, and spreading themselves over the country for the purpose of voting. Col. Titus declares thousands would be sent quietly into the Territory and that the pro-slavery judges would receive their votes.

A full and satisfactory treaty with the Pawnee Indians was concluded at Table Creek on the 24th ult.

Captain Russell, who has arrived in Missonri from Salt Lake, states that the Mormons have fortified Fort Bridges with the declared intention of defending it against the United States troops. A part of the troops belonging to the Utah expedition had arrived at Fort Kearney, and a hundred kegs of powder in a Mormon train had been seized by Col. Hoffman.

The monetary difficulties continue unabated. The extensive banking house of Clark, Dodge & Co., New York, suspended payment on the 4th inst., and on the same day it became known that the Reading Railroad notes, issued on its floating debt, had been protested. Every day brings news of the suspension of Banks and mercantile houses, and the closing of factories, throwing out of employment great numbers of laborers.

It is estimated that over 20,000 sewing machines were sold in the United States during the past year.

Four days later intelligence has been received from Europe. The East India Company has accepted the proffer of the European and American Steamship Companies for steamers to convey troops by the overland route. More details of news from India are published. The merchants of Calcutta have petitioned the Queen to take the control of India. Another mutiny at Bombay has been repressed. Gen. Havelock had resumed his march on Lucknow.

It was believed that there would be no change in the Spanish Cabinet. The recent trouble was the refusal of the Queen to remove Gen. Concha. England refuses to give up the Island of Perim to Turkey. Accounts from China state that teas were coming forward, and a large supply was anticipated, if the route continued open.

A reconciliation between Austria and Russia is anticipated. Cholera is raging in the north of Europe.

# FRIENDS' REVIEW.

A RELIGIOUS, LITERARY, AND MISCELLANEOUS JOURNAL.

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*A Testimony from the Monthly Meeting of Friends<sup>s</sup>  
for the Eastern Division of Cornwall, respect-  
ing SARAH RUNDELL, deceased; aged about 92  
years; a Minister about 50 years.*

This our beloved friend was the eldest daughter  
of William and Charity James, and was born at  
Redruth, in 1764. Of her early religious experi-  
ence little is now known; but there is reason  
to believe that while in the prime and vigor of  
her days she was concerned to yield her heart to  
the Lord. During the last nine years of the life  
of Catherine Phillips she was her affectionate  
companion.

On her marriage, in 1803, with our late friend  
Samuel Rundell, of Liskeard, she became a mem-  
ber of this Monthly Meeting, where, a sphere of  
religious duty opening before her, she endeavored  
to exercise the gift of the ministry bestowed upon  
her with faithfulness and integrity of heart. She  
was recorded as a minister in 1808.

Diligent also in the performance of social  
duties, she promoted, with characteristic energy,  
measures for elevating the condition of the poor  
and improving the education of their children.  
Though not exempt from affliction, she was  
enabled to bear it with meekness and resignation.

With the approbation of her friends, she was  
often engaged in religious services, chiefly in  
this county, in conjunction with her valued hus-  
band and other ministers; and from 1828 to  
1831, in company with another Friend, she per-  
formed at different times visits to the meetings  
and families of Friends comprising the Quarterly  
Meeting of London and Middlesex.

The last service of this nature was in 1844,  
when her husband and herself, (both then aged  
about 80,) visited the families of their own par-  
ticular meeting, thus continuing to manifest a

lively concern for the religious welfare of their  
friends.

In the exercise of her gift in the ministry we  
believe she was careful to wait for the fresh  
anointing for service; and although her commu-  
nications were generally short, they were lively  
and weighty. Good judgment, united with reli-  
gious experience, rendered her serviceable also  
in meetings for discipline, which she attended  
with much regularity through a long series of  
years.

Our beloved friend survived most of her early  
contemporaries. She continued to attend her  
own meeting occasionally, with the help of a  
wheeled chair, as long as her strength permitted.  
For the last two or three years this effort was too  
great; yet in the state of weakness to which she  
was now reduced, love to her friends and sympathy  
with the poor and afflicted were not diminished.  
Under a grateful sense that her own wants were  
well supplied, she was anxious to relieve those of  
others.

Her protracted life and the very gradual de-  
cline of the natural powers precluded much ex-  
pression of her feelings toward the close. But  
while, even in advanced years, a sense of con-  
tinued liability to temptation, and of the daily  
need of watchfulness, often brought her low, she  
was also cheered with an animating confidence  
that a brighter day awaited her; and in the con-  
viction that she had nothing of her own to trust  
in, she expressed at times a humble hope in the  
love and mercy of her Redeemer.

She peacefully departed this life without much  
apparent suffering, on the 22nd day of the second  
month, 1856; and her remains were interred at  
Halbathic, near Liskeard, on the 27th of the  
same.

## A TRUE GENTLEMAN.

The true gentleman is God's servant, the  
world's master, and his own man. Virtue is his  
business, study his recreation, contentedness his  
rest. God is his father, the church his mother,  
the saints his brethren, and all that need him  
are his friends. Heaven is his inheritance, reli-  
gion is his mistress, loyalty and justice are two  
ladies of honor, devotion is his chaplain, chastity  
his chamberlain, sobriety is his butler, and tem-  
perance his cook; hospitality is his housekeeper,  
and providence his steward.

## AUGUSTUS HERMANN FRANCKE.

(Continued from page 67.)

During the remainder of his stay at Luneberg, Francke continued his studies under the care of Sandhagan, paying particular attention to the languages, and interpretation of the Bible.

About February, 1688, he left this place, and went to Hamburg, where he resided until nearly the close of the same year. He was very happily situated here, on account of the Christian society, with which he had the opportunity of mingling. He found intercourse with persons of like feelings with himself, to be both pleasant and profitable. He recommends strongly to Christians the practice of associating with one another, for mutual improvement; for it is with them, he said, as with coals of fire, which, when placed together, increase each other's heat; but when separated, are soon extinguished. He became acquainted here, with the pious and excellent Nicholas Lange, afterwards superintendent in Brandenburg. By conversing with him on the subject of education, he became so much interested therein, that he determined to open a private school for children in Hamburg. This employment had an important influence on his character, and the course of his future life. He states, that in the teaching of this school, he learned to practice that patience and forbearance, for which he was afterwards so remarkable. He discovered here the great deficiency of proper instruction in the schools of his country; and hence arose a strong desire to be the means of improving and reforming them. He often said, his engagements at Hamburg were the cause of all the exertions he afterwards made in the same way.

In December, 1688, he received again the offer of the scholarship, which had supported him at Kiel, with the permission to go to any other university which he might choose. While making up his mind where he should now continue his studies, the words of our Saviour to Peter, "when thou art converted, strengthen thy brethren," determined him to return to Leipzig. Here he had received the appointment of private teacher, and had a large circle of acquaintances, so that his opportunities of usefulness would be considerable, both among them and the students. He trusted, too, that as some interest had been excited there, in the study of the Bible, during his former residence, it would not be difficult to renew and increase that interest, and thus gain access to the minds of many. He foresaw that his views of the necessity of an entire change of heart, and of the importance of something more than mere knowledge, to prepare one for the duties of the ministry, would not be approved at Leipzig. But he determined, relying upon divine assistance, to declare the truth openly and faithfully, whatever difficulties might be thrown in his way.

But before he began his labors, he determined

to pay a visit to Spener, that he might gain some knowledge of his character and mode of preaching; and confirm himself, by intercourse with him, in the views which he had adopted. He accordingly went to Dresden, where he was most kindly received by Spener, in whose family he took up his abode. During a stay of two months, he had full opportunity of making known his plans and wishes, and of receiving counsel and encouragement. Spener fully approved his plans and feelings, and gave him the promise of his countenance and support. These two months Francke ever considered as among the most happy and improving of his life.

In the early part of the year 1689, he began, as a private teacher, to deliver lectures, the subjects of which were generally some of the Epistles of Paul in the New Testament. He read a course of lectures, too, upon the difficulties of the study of Theology. They were all of a practical character, and promised, together with the societies for the study of the Scriptures, which increased in number and interest, to be very useful. The approbation with which he was received was so great, that the room in which he lectured could not contain his class, and he was obliged to obtain the use of one of the public lecture rooms. But even this was very soon so much crowded that many of his hearers were compelled to stand at the door and windows. He employed various other means, which it is unnecessary to relate, for producing the effect which he desired—the promotion of true religion.

His untiring exertions were not without effect. Olearius, the Rector of the University, when Francke visited him one day, embraced him, and said, with tears of gratitude, that he had seen the effects of his labors upon his son, who, before he had come to Leipzig, had been far from promising, but was now an entirely different man, and had been the means of a great change in his whole family. There were many instances of this kind. Not a few of the theological students, who were without piety, were brought to true repentance, and began their studies with new zeal and a new spirit. Francke expresses his gratitude to God, that he had been permitted to see this result, and that many of them were enabled to endure, with a truly Christian temper, the reproaches cast on them by their fellow students on account of their change of character.

We have stated that Francke anticipated opposition in his labors at Leipzig. In this he was not disappointed. The party in the church who were so violent in their censures of Spener, could not look with indifference upon these efforts of Francke to extend the hated principles of Pietism. He was envied, too, on account of the number of his hearers, and his popularity among the students. The most trivial objections were made against him; as, for instance, that he delivered some of his lectures in the German instead of the Latin language, which was commonly used among

scholars at that day; that he made the way of salvation too difficult; that he held himself up as a model of piety; that he professed to know more of the plan of salvation than those older and wiser than he; that "he strained at a gnat, and swallowed a camel." They called him a Separatist, a founder of a new sect of Pietists, and a hypocrite; and all because they could not understand how any one should seek after holiness with so much earnestness as he did, or labor with so much activity to do good without some wrong motive at heart. Their bitterness and activity against him created, eventually, a considerable excitement; and the Court, hearing of it, ordered an investigation of the difficulties. Francke was summoned before a commission appointed for this purpose, together with some of his friends; but although the theological faculty, and the ministers of the city, were, for the most part, opposed to him, he was declared innocent of any improper conduct.

After he had finished his business at Lubeck, and was preparing to return to Leipzig again, he received an invitation to preach in the church of St. Augustine, in Erfurt. He looked upon this call as providential; and though, from the sentiments of the ministers at Erfurt, he could expect nothing but violent opposition there, he determined to accept it. He was soon after appointed preacher in that church.

Among the ministers at this place he found one of the same views with himself, who afterwards proved himself a faithful friend. This was Dr. I. J. Breithaupt, whom he had known at Kiel. They both preached, with earnestness and plainness, the necessity of an entire change of heart, and a union with the Lord Jesus Christ by faith, as the only ground of salvation. The people, who were awakened by these representations to a sense of their true situation, could find nothing to satisfy the longings of their souls after holiness and happiness, in the cold and merely moral sermons of the other ministers of Erfurt. They flocked to the churches of Francke and Breithaupt, where the way of mercy was opened to their darkened minds, and many were converted unto the Lord. Many of the Catholics, too, attended their preaching, and were brought to a knowledge of the truth. Besides their public preaching, Francke and Breithaupt held social meetings daily in their houses, in which they explained to the people more familiarly the sermons which they heard, and spoke with individuals on the state of their own hearts. Francke also delivered lectures daily upon the Bible to the students at this place, and a number of students left Leipzig and Jena, for the express purpose of attending them. Another means of doing good which he employed, and which was peculiarly important among a people so ignorant on the subject of religion, was the selling and gratuitous distribution of New Testaments, and other books upon practical piety.

It was not to be expected that these labors would pass without frequent and severe censure. To most of the people of Erfurt, the doctrines which he preached, though the simple truths of the gospel, were entirely new. A few who compared them with the Scriptures, acknowledged that they accorded with them; but the majority could give them no other name than pietism, or fanaticism. The circumstance that he had frequently ordered New Testaments, and "Arnd's True Christianity," from Luneburg, occasioned a report that he was circulating heretical books among the people. The magistrates issued an order that no such books should be brought into the city. Francke did not, as was natural, suppose that such books as he had sent for were forbidden by this edict, and continued to circulate them. They now gave directions to take possession of every package which was directed to him. Very soon after, one arrived; and Francke being called before them, was asked, "how he had dared to disobey their order;" he assured them that he had not done so. The officer, to convict him of guilt, caused the package to be brought and opened, when, to his surprise and confusion, it was found to contain nothing but New Testaments. Francke was of course honorably dismissed. The effect of the affair was to make it known through the city, that he had New Testaments to dispose of, and thus to increase the demand for them a hundred fold.

He had now resided fifteen months in Erfurt, when, in consequence of some secret insinuations of his enemies, which came to the ears of the Elector of Mayence, he sent a decree to Erfurt, which directed that, "inasmuch as Mr. Francke was a leader of a new sect of fanatics, and the cause of much disturbance, he should be dismissed from his office, and ordered immediately to leave the city." As soon as Francke heard of this, he went before the council, and complained to them, but without effect; for he was immediately deposed from his office, and ordered to leave the city within twenty-four hours. He did not resist this order; but, conscious of his innocence, wrote a letter to the magistrate, calmly representing the impropriety of condemning him unheard, and even without letting him know the crimes of which he was accused; thus denying him a privilege which was granted even to robbers and murderers. A large and respectable body of citizens petitioned in his behalf, and the children of his congregation came and asked upon their knees that he might remain. But it was all in vain, and he was compelled to prepare for his departure.

The few hours that he was allowed to remain in the city, he spent in exhorting his friends, who assembled at his house, to continue steadfast in the grace which they had received. They wept sore at the thought of his departure; but he was comforted by the abundant consolations of the Holy Spirit, and left the city in a very

happy state of mind. He returned to his mother and family at Gotha, and by the way composed a beautiful hymn, expressive of his peace and joy.

The Duke of Gotha, when he heard of these proceedings, sent one of his ministers to inquire into the affair; and being convinced of Francke's entire innocence, expostulated with the magistrates of Erfurt; and when this produced no effect, with the Elector himself. His object was not, however, to restore him to his station at Erfurt; he wished to retain him in his own dominions. At the same time he received offers from several of the neighboring princes; from the Duke of Saxe-Coburg of a professorship, and from the Duke of Saxe-Weimar, of the station of court preacher. But the finger of Providence seemed to him to have already pointed out the path of duty. The same day that he was ordered to leave Erfurt, he received a letter from the Elector of Brandenburg, inviting him to his dominions; and he determined to wait the issue of this invitation. About a month afterwards, he received the appointment of professor of Greek and Oriental languages in the new University at Halle, and Pastor of the church of St. George in Glaucha, a suburb of that place. He arrived in Halle in January 1692.

[To be continued.]

For Friends' Review.  
EVIL SPEAKING.

There are some excellent remarks, in the writings of Archbishop Leighton, on evil speaking, a sin which has in all ages of the church demanded its peculiar care, and against which individuals should maintain a faithful watch on all occasions, from the creeping and crafty manner it uses to obtain an entrance into their minds.

After very forcibly shewing the great injustice that the enemies of the truth have done to its professors by evilly speaking against them, and insinuating calumnious charges wherever they find prejudice has opened the way to receive them, he goes on to address the professors of the truth themselves in the language of warning.

"Beware," says he, "seeing this is the very character of the profane mind, and the badge of the enemies of religion, beware of sharing in the least with them in it. Give not easy entertainment to the reports of profane or mere civil men against the professors of religion; they are undoubtedly partial, and their testimony may be justly suspected. Lend them not a ready ear to receive their evil speakings, much less your tongue to divulge them and set them further going: yea, take heed that you take not pleasure in any, the least kind of scoffs, against the sincerity and power of religion. And all of you who desire to walk as Christians be very wary that you wrong not one another, and help not the wicked against you by your mental miscon-

structions and miscensures one of another. Far be it from you to take pleasure in hearing others evilly spoken of; whether unjustly, or though it be in some way deservedly, yet let it be always grievous to you, and no way pleasing to hear such things, much less to speak of them. It is the devil's delight to be pleased with evil speakings. The Syrian calls him 'Eater of calumnies or slanders.' They are a dish that pleases his palate, and men are naturally fond of this diet. In Psalm xxv. 16, there is a word that is rendered, mockers at feasts, or feasting mockers—persons who feasted men's ears at their meetings with speaking of the faults of others scoffingly, and therefore shared with them of their feasts. But to a renewed Christian mind, which hath a new taste and all its senses new, there is nothing more unsavory than to hear the defaming of others, especially of such as profess religion. Did the law of love possess our hearts, it would regulate both the ear and the tongue, and make them most tender of the name of our brethren: it would teach us the faculty of covering their infirmities, and judging favorably, taking always the best side and most charitable sense of their actions; it would teach us to blunt the edge of our censures upon ourselves, our own hard hearts and rebellious wills within, that they might remain no more sharp against others than is needful for their good.

"And this would cut short those that are with out, from a great deal of provisions of evil speaking against Christians, that they many times are furnished with by Christians themselves, through their uncharitable carriage one toward another."

"'Could the beauty of virtue be seen,' said a philosopher, 'it would draw all to love it.' A Christian, holy conversation hath such a beauty, that when they who are strangers to it, begin to discern it at all aright, they cannot choose but love it; and where it begets not love, yet it silences calumny or at least evinces its falsehood."

INHUMANITY OF WAR—ITS NECESSARY OUT-  
RAGE ON THE NATURAL AFFECTIONS.

In the reign of Queen Anne, a soldier, belonging to the marching regiment quartered in the city of Worcester, was taken up for desertion, and, being tried by a court martial, was sentenced to be shot. The Colonel and Lieut. Colonel being at the time in London, the command of the regiment had descended in course to the Major, a most cruel and inhuman man. The day on which the deserter was to be executed having arrived, the regiment, as is usual on these occasions, was drawn out to see the execution.

It is the custom to draw lots among the several corporals for this disagreeable office; and when every one expected to see these lots as usual, they were surprised to find that the Major had given

orders that the prisoner should die by the hand of his own brother, who was only a private man in the same company; and who, when the cruel order arrived, was taking leave of his unhappy brother, and, with tears fast flowing, was hanging for the last time about his neck.

On his knees did the poor fellow beg that he might not have a hand in his brother's death; and the poor prisoner, forgetting for the moment his petitions to heaven, begged to die by any hands but those of a brother. The unrelenting officer, however, could by no means be prevailed on to revoke his cruel sentence, though entreated to do so by every officer of the regiment. On the contrary, he swore that the brother, and he only, should be the executioner, if it were merely for example's sake, to make justice appear more terrible. When much time had been wasted in fruitless endeavors to soften the rigor of this inhuman sentence, the prisoner prepared to die, and the brother to be the executioner.

The Major, strict to the maxims of war cruelty, stands close to see that the piece is properly loaded, which being done, he directs that the third motion of his cane shall be the signal to fire. Accordingly, at the third motion, the Major, instead of the prisoner, received the bullet through his own head, and fell lifeless to the ground.

The man had no sooner discharged the piece, than throwing it on the ground, he exclaimed: "He that can give no mercy, no mercy let him receive. I had rather die this hour for that man's death, than live a hundred years, and take away the life of my brother."

No one seemed to be sorry for this unexpected retribution on the inhuman Major; and the man being ordered into custody, many gentlemen present, who had been witnesses to the whole affair, joined to entreat the officers to defer the execution of the other brother till the Queen's pleasure should be known. The request being complied with, the city chamber that very night drew up a very feeling and pathetic address to her Majesty, setting forth the unparalleled cruelty of the deceased officer, and humbly entreated her Majesty's pardon for both the brothers. The brothers were pardoned, and discharged from the army.

There is nothing very unusual for war in this tale of a former age. It is a fair specimen of the spirit, the usages and exigencies of the custom. It must, in order to exist at all, ignore and spurn all claims of humanity incompatible with its selfish purposes. Very true, such cases are comparatively rare now; but this must be credited to influences that are undermining the whole custom as a relic of barbarism, and not to any good inherent in the system itself. It is in principle the same it ever has been; and should its future exigencies require, it may even surpass hereafter all its past outrages.—*Advocate of Peace.*

For Friends' Review.

JOHN PARKHURST, THE LEXICOGRAPHER.

John Parkhurst (using the words of his biographer prefixed to one of his *Lexicons*;) "was born in June, 1728. He received the earliest rudiments of his education at the school of Rugby, Warwickshire, England, an education which, by intense mental labor, aided by a mind eminently gifted with sound judgment and deep penetration, he rendered excellent in itself, and beneficial to the world of letters, as well as to the cause of the Christian religion. The whole life of this truly excellent man and devout Christian was honorable to human nature, and his death a sublime example of faith and resignation."

The feature in his character likely to attract attention, and especially worthy of imitation at the present time, is the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions. An incident which occurred between him and one of his tenants will illustrate the high value he put upon that important principle. "The tenant falling behind hand in the payment of his rent, which was £500 per annum, it was represented to his landlord that it was owing to his being over rented. This being believed to be the case, a new valuation was made; it was then agreed that, for the future, the rent should not be more than £450. Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked and of his own accord, he immediately struck off £50 from the commencement of the lease, and instantly refunded all that he had received more than the £450 per annum."

The example set by this worthy man was brought to mind in a conversation which passed between a wealthy gentleman and myself lately, during which he informed me, that his father had been for many years a manufacturer of cotton goods, and it is generally understood that the wealth bequeathed to this son had been acquired in that business. He continued the business after his father, but some years since gave it up on account of its connection with slavery; and, rather than run the risk of using slave grown materials, he had restricted himself to the use of linen, and had for a considerable length of time abstained from the use of sugar. The example which he thus far set, one could not refrain from commending, yet it seemed to indicate a relationship to one more step in the same direction: the example of Parkhurst was spoken of, and the question respectfully put whether their cases were not strikingly parallel, and whether his high sense of strict justice was not worthy of imitation.

And, now, should these hints catch the eye of any one similarly circumstanced, that is, in the enjoyment of wealth obtained by means which a more enlightened conscience now repudiates, to

such an one the query is respectfully and affectionately proposed, whether a portion of the property thus obtained should not be appropriated towards promoting the liberty and welfare of those whose "hire had been kept back by fraud." "Finally," as says the Apostle, "*Whatsoever things are honest, whatsoever things are just, if their be any virtue, think on these things.*"

Monkton, Vt., 9mo.

H. M.

#### FRIENDLY INTERNATIONAL ADDRESSES.

A significant tribute to the efficacy of these Addresses to promote peace was paid by the French ambassador now in England, at the Lord Mayor's dinner, at the Mansion House, in March last. Adverting to the address sent by the merchants and traders of London to the French nation in 1853, which was presented to the Emperor by a deputation of whom the late Samuel Gurney was one, Count Persigny used these emphatic words: "At that time circumstances were a serious aspect. Violent passion sought to revive old national hatred, by representing the re-establishment of the empire as the signal of a fresh war between the two countries. On both sides of the channel, minds were occupied with dangerous anticipations, when suddenly the voice of the city of London was heard emphatically to declare that the English nation desired the friendship of France, and from that day the Anglo-French Alliance commenced. \* \* \* The city of London, by its address to the Emperor, achieved a great deed; and I am happy now, as representing my sovereign and my country, to have this solemn occasion of thanking you for it."—*Report of London Peace Society.*

#### THE TRAVELLER.

"And, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot, read Esaias the prophet."—ACTS viii. 27, 28.

There is much to be admired and imitated, in what we read of this stranger. He was born a heathen, in a country far from the land of promise. He occupied a high and responsible situation at court, amid all the snares of prosperity. Yet he was a believer in the true God, and he found time to take a long and difficult journey, in order to worship in His holy temple of Jerusalem. Surely, after reading this, none of us can say that we are prevented by circumstances from attending to our souls. We may learn, also, from this Ethiopian, to seek to improve diligently the advantages we enjoy. He was no mere formal worshipper; for now that the services were over, he is still engaged in recollecting and meditating upon them. He is truly "*redeeming the time,*" studying the Scriptures, while travelling, and, some think, must have been reading aloud to his servant, so that Philip heard him.

Surely his example may well make us ashamed to think how often we attend carelessly at the public worship of our God, and how little we seek to improve what we have heard afterwards at home.

In Thy name, O Lord, assembling,  
We, Thy people, now draw near:  
Teach us to rejoice with trembling:  
Speak, and let Thy servants hear.  
Hear with meekness,  
Hear Thy word with Godly fear.

While our days on earth are lengthen'd,  
May we give them, Lord, to Thee!  
Cheer'd by hope, and daily strengthen'd,  
May we run, nor weary be,  
Till Thy glory,  
Without clouds, in heaven we see.

(Communicated for Friends' Review.)

#### ASTRONOMICAL DISTANCES.

The question is often asked by those who have not examined the subject, when the distances of the heavenly bodies are stated,—"*How do you know the moon or the sun is so far off—you have never been there?*" The answer might be given in many ways, for the proofs are innumerable; but a few simple reasons will suffice at present. A common land-surveyor will readily determine the width of a large river, by measuring a few rods on one side, without ever crossing it—the *direction* or relative position of the objects varying, as he moves one way or the other; and by observing accurately the amount of variation, he calculates as accurately the distance. Persons are sometimes met with, who will not believe the moon to be any larger than a balloon; yet they do not reflect that a balloon at its utmost height can be seen only a few miles; while the moon appears alike over the whole earth. It passes across the face of the sun and causes an eclipse—the partial shadow of that eclipse is thousands of miles in breadth. This shadow shows something of its real magnitude. That which, seen at the same time from places ten thousand miles from each other, is apparently the same in size from each, must be many times ten thousand miles distant. In the same way, but on a much larger scale, that a surveyor measures the distance of an object ten miles off across water, an astronomer determines the remoteness of a planet or star many million miles distant.

Those who have heard the distances to the heavenly bodies repeatedly given in numbers, generally have but little appreciation of the comparative distances. The *real* distances cannot of course be comprehended at all. It has often afforded an interesting occupation to the mind, to compute the various periods of time which swiftly moving objects would be in reaching those bodies. Take, for example, a swift railway train. One of our most rapid "expresses" or "lightning trains," if running day and night, would travel 700 miles in twenty-four hours. It would pass the whole circumference of the earth in thirty-

six days; it would travel the distance of the moon in less than a year. It would traverse the whole face of the sun in less than four years, and would pass from here to the sun in three hundred and fifty years.

The earth sweeps around the sun yearly in a circle one hundred and ninety millions of miles in diameter. The swift railway train would require about seven hundred years to perform the same journey. Yet the *fixed stars* are so remote, that when seen from opposite sides of this immense orbit, they appear in precisely the same position. Travelling round that enormous circle, has not apparently changed their direction from us in the slightest degree. Even the most powerful telescopes had not until within a few years, detected the faintest change in their position—showing their remoteness to be immeasurably greater than the breadth of the earth's orbit. New and powerful instruments, however, and careful observation, have at last determined their distance. The nearest have been found invariably to appear to move backward and forward once a year, as the earth advances and recedes in its yearly course. Yet this apparent motion of the stars is not greater, even with those that move the furthest, than would be the motion of an object a mile distant by the movement of the eye only one-third of an inch!

Determined in this way, the following distances of some of the fixed stars have been ascertained with comparative accuracy:—

The nearest fixed star (Alpha Centauri, only seen in the Southern hemisphere,) is twenty million million miles.

The North Star is about two hundred million million miles.

The bright star in the constellation Lyra (Alpha Lyrae) is about one hundred and twenty million millions.

A small star in the leg of the Great Bear (called 1830 Groombridge) is about eighty million millions. Sirius (the dog star) is about the same distance.

A star in the Swan (known as 61 Cygni) is about sixty million millions.

These are some of the *nearest*.

Now, it may be interesting to estimate the time required for moving objects to reach one of those stars. Many years ago, and when their distance was only guessed at, a fine writer made use of the following striking comparison; "If the dove which returned no more to Noah, had then been commissioned on an errand to the nearest fixed star, it would still be on its journey; after towering for forty successive centuries through the heights of space, it would not yet have reached the middle of its destined way!" This estimate was quite as safe as it is poetical; to prove which another may be employed:—If the swiftest express train that ever thundered over a railway, could have left the earth for the nearest fixed star, in the days of Adam, (travel-

ling at the rate of 260,000 miles a year,) it would not yet have passed over one ten thousandth part of its course, and the star would still appear to the onward travellers precisely the same in size, as when they set out even before the commencement of antiquity, and of the empires which have arisen and decayed through the sixty centuries of time.

The velocity of light has been determined in various ways, to be equal to

192,000 miles per second;
11,400,000 " " minute;
684,000,000 " " hour;
16,000,000,000 " " day; and
6,000,000,000,000 " " year.

Light would be more than three years in coming from the nearest fixed star; twelve years in reaching us from Sirius, and thirty years from the North Star. If the latter, therefore, were this day blotted from existence, it would continue for thirty years to come, to guide the footsteps of the escaping fugitive.

The onward motion of the fixed stars among each other, furnishes an interesting estimate of their vast distance. Many have actually been discovered to have progressive motion; but it is so small *apparently*, that they are usually termed fixed, as the lapse of centuries effects but little in their appearance, the constellations having scarcely changed a particle since in the book of Job we are told of Pleiades, Arcturus, and Orion. The star which appears to move most rapidly, is the one already spoken of as "1830 Groombridge." Its distance being determined, its real velocity has been found, and is truly surprising. It travels about five times as fast as the earth in its orbit, 87 miles per second, (apparently as swiftly as lightning,) 7,000,000 miles a day, or twenty-six hundred millions of miles in a year. Yet such is its enormous distance (eighty million millions) that it requires more than five hundred years for it to move a single degree across the sky, at this inconceivable velocity.

There are many other stars moving forward with various degrees of speed; there are thirty whose apparent motion is more than one second (one three thousand six hundredth of a degree) a year. It has now been long known that the sun itself is sweeping through the universe with its system of planets, and its actual velocity has been determined, which is about one-fourth as fast as the earth in its orbit, or one hundred and sixty million miles per annum. The point towards which we are all tending, is 260 degrees right ascension, and 34 degrees north declination—a point in the constellation *Hercules*, about midway between the Northern Crown and Lyra. This point may now be examined and determined any clear evening, these constellations being now visible in the west till near midnight.

That we are then moving onward through the depths of space, and at a velocity six hundred times greater than that of a rapid railway train,

towards this point in the heavens, is proved to a demonstration; from that point the stars are opening like a vista, and in the opposite direction in the heavens they are closing together—while mid-way between, they are going backward, like distant objects passing a steamer under headway. But there is another position of astronomers not so clearly proved, namely, that the sun and its system are moving in a *circle* around a great center. Many years of observation will be required to determine the truth of this position; if the point continues the same for centuries, it will show that our course is direct or in a right line; if the point continues to vary regularly towards one side, it will show our *curvilinear* progress. A century may yet be required to ascertain this fact. The constellation Pleiades is supposed by some, and not without reason, to be the great center of motion—if this should prove to be the case, it would require about 20 millions of years to complete the entire circuit; that is, we have not as yet travelled, since the creation of man, over a thousandth part of the stupendous journey.

In looking up into the starry vault in the evening, a common impression on the mind is, "How thickly the stars are clustered together—many appear almost to touch;" and this often lessens the appreciation of their vast remoteness from each other. This close proximity is only apparent, not real. It arises mainly from the fact that the stars appear vastly broader than they really would at so great a distance—in other words, their *discs* are far less than their apparent sizes. A candle in a dark night, at the distance of half a mile, appears as large as a cart-wheel would at that distance. But the light of the sun (and of the stars, which are suns,) is many thousand times brighter than a candle. To illustrate this enlarged appearance, make a hole with a fine needle through a sheet of dark-colored paper, and place this across a window or smaller space through which the sun is shining into a darkened room; place the eye at several feet distance, so as to see a portion of the sun through this needle-hole—and instead of seeming like a minute point of light, the rays will spread out and appear a foot or more in diameter. Could this be seen in the night, its size would be still larger; and at a great distance, it would be yet more increased. Now, suppose that such an object as the sun—so large that the swiftest lightning train would be over three years in crossing its face,—larger than the whole sweep of the moon around its orbit,—suppose this immense and intensely dazzling object were removed so far from us as to be reduced in size to only a little twinkling point, visible in the darkest night! The *real* diameter of that little twinkler, small as it would appear, would be many thousand times less to the eye than its apparent size. Take the North star as an example. If this is as large as our sun, and as remote as it is known to be,—its *apparent* diameter, being about one-twentieth of a degree, is as much greater

than its disc would appear, as the *great pyramid of Egypt is larger than the head of a pin!* This may seem incredible, but a calculation will show that it is nearly correct, but space will not allow the computation here.

One more estimate will close these remarks. In order to take a *comparative* and comprehensive view of astronomical distances, let the universe be reduced to an almost immeasurably small scale. Let the earth, with all its seas and continents, its cities, empires and millions of people, be reduced so small as to be no larger than the smallest mustard seed—the sun, the size of a walnut, would be eight feet from it, and the whole solar system would be contained within about an acre of ground. The nearest fixed star would be one thousand miles distant; the North star would be as far as India, and small telescopic stars as distant as the moon now is. Vast as are the heavenly bodies in reality,—the earth alone, puny as it may seem among these myriads of suns and worlds, actually containing *four hundred thousand million cubic miles* of matter—the *space* between them seems bewildering to contemplate, and shows the utter folly of the fears, sometimes felt, of collisions between these moving worlds.

In contemplating these enormous bulks and distances, and at the same time reflecting on the minute perfection of every part, as displayed by the beauty and finish of all natural objects seen through the microscope, there is one thought which irresistibly forces itself on the mind—and that is the extreme presumption of so insignificant an object as man in attempting to criticise, to find fault, or even to comprehend the plans of the great Architect of these myriads of worlds!

J. J. T.

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## FRIENDS' REVIEW.

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PHILADELPHIA, TENTH MONTH 17, 1857.

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INDIANA YEARLY MEETING.—Continuing our account of the proceedings of this meeting, we may state that on Sixth day, the 2d inst., after the re-appointment of the former clerk and his assistants, the meeting entered into a consideration of the condition of its branches by reading the answers sent up by them to the queries. It appeared that five new Monthly, and six new Preparative Meetings had been established, and that eleven Friends had been approved and acknowledged as Ministers, during the past year. The report of the Central Book and Tract Committee was read, and showed that the Committee had been actively engaged in its labors. The number of tracts circulated since last report, is 43,713.

The Committee to whom was referred the sub-

ject of making some change in the discipline in respect to the treatment of members who accomplish their marriage contrary to our order, presented a report which, on deliberate consideration, was adopted. It will probably be laid before our readers when we receive a copy of the printed Minutes.

*Seventh-day.*—A Committee was appointed to attend the opening in the Ninth month next, of the new Western Yearly Meeting, and a paragraph was directed to be inserted in the Epistles to the other Yearly Meetings, reminding them of the case, and thus opening the way for them to appoint similar Committees should they incline to do it. The reading of two documents accompanying the Epistle from London was then proceeded with: "A salutation in the love of Christ, &c.," and "An Address to parents, &c." It was concluded to print and circulate them with the Minutes, and the Book and Tract Committee was directed to print 5000 additional copies for general distribution. The Meeting for Sufferings has charge of 1000 copies furnished for circulation by London Yearly Meeting.

In accordance with requests made last year, the meeting united with the setting up of two new Quarterly Meetings in Iowa, to be known, respectively, by the names of "Red Cedar" and "Western Plain," and Committees were appointed to attend their opening in the 5th and 6th months of next year. A Committee was also appointed to visit for its encouragement and help, the Quarterly Meeting of Salem, from which Red Cedar Quarterly Meeting is to be set off.

The Boarding School Committee made a very full report, by which it appeared that the institution had not been able to sustain itself during the year.

On *First-day*, meetings for divine worship were held, both morning and afternoon, in the meeting-house and in the yard, and the number of persons in attendance was thought to be larger than last year. Many Friends were engaged in ministering to the assembled multitudes.

*Second-day.*—From an interesting report made by the Committee to whose care is entrusted the important subject of Education, it appeared that there are upwards of 8000 children, belonging to the Yearly Meeting, of a suitable age to attend school. First-day schools were held during the past summer within the limits of 138 meetings; 23 meetings being without such schools. The

Committee charged with the concerns of the people of color, laid a report before the meeting showing that about 700 of their children have received instruction in schools mostly under the care of colored teachers, and they have had nine First-day schools.

The reports from the Trustees of the *White's* Indiana and Iowa Manual Labor Schools were read, and gave information of further progress in preparing for their establishment.

The "Indian Committee" laid before the meeting an interesting statement of their labors the past year. The school for Indian children in Kansas has been re-opened, and attended by from 20 to 30 scholars, and the meeting concluded to raise \$1000 to assist the further operations of the Committee.

Near the close of this sitting the memorial of Whitewater Monthly Meeting concerning our late beloved friend Nathan C. Hoag, was read, bringing much solemnity over the meeting. It was directed that the memorial should be printed with the minutes, and 500 copies prepared for separate circulation.

*Third day.*—The large Committee on the Boarding School reported this morning in favor of requesting those Quarterly Meetings, which have not paid their proportions of the \$10,000 directed to be raised last year, to send forward their respective quotas as soon as practicable. The committee also recommended the sale of a part of the land connected with the school premises to discharge the debt incurred during the past year, and that the school committee be instructed not to permit the expenses of the school in future to exceed the income. These propositions were all united with by the meeting, and it was agreed that children who are not members but have one parent in membership, may be admitted into the school.

Returning minutes were adopted for the ministers in attendance with certificates, and epistles were addressed to all the Yearly Meetings excepting Philadelphia, after which the meeting came to a very solemn conclusion. Great harmony of feeling and sentiment prevailed throughout the several sittings.

MARRIED, at Friends' Meeting, Humboldt, Humboldt County, Iowa, on the 24th of 9th mo., MAHLON D. COLLINS, son of Peter and Sarah Collins, to KETURAH A. WILLIAMS, daughter of Dr. D. Williams, all of the same place.

DIED, on the 31st of 8th mo. last, in Parke Co., Indiana, HANNAH, wife of George Maris, in the 59th year of her age, an Elder of Rush Creek Monthly Meeting of Friends.

—, At his residence, Burlington, N. J., on the 2d inst., IRA B. UNDERHILL, in the 58th year of his age, a member of Burlington Monthly Meeting.

—, On the 2d inst., near this city, CAROLINE, beloved daughter of Richard D. and Julianna R. Wood, aged nineteen years, having survived a fall from a horse about twenty-four hours.

She was lovely in life, and her daily walk was that of a Christian. We may then humbly trust she is now among the ransomed for whom Christ died.

—, In Uxbridge, Mass., the 4th of 10th mo., RUTH E., wife of Aaron White, in the 23d year of her age, and JOSEPHINE, daughter of Joseph Gaskill, in the 18th year of her age, members of Uxbridge Monthly Meeting.

#### A WISE FOOL.

In the same individual we often see the greatest wisdom and sagacity in regard to the things of time, combined with the most consummate folly respecting the things of eternity. How often does the shrewd, busy, and prosperous merchant, show himself to be in lamentable ignorance of the practical truths of Christianity, and the hidden life of the true believer! He can calculate with unerring precision the profit or loss of a worldly transaction, but he seldom considers what it will cost him to refuse Christ, and turn a deaf ear to the calls of his Spirit. He may attend regularly on public worship, and duly observe the ordinances, but he will find one day that shadow is not substance, and works are dead without faith; and when his race is run, and he enters upon the future, the hand of truth must take up his idle pen, and write across the pages of his ledger, journal, and cash-book—"What shall it profit a man if he gain the whole world and lose his own soul?"

#### POST-OFFICE STATISTICS OF GREAT BRITAIN AND IRELAND.

Last year, 1856, the number of post-offices in the United Kingdom was increased by 368, making the whole present number 10,866. During the last year 52 additional towns were provided with day-mails to or from the metropolis. Exclusive of conveyance by steam-vessels and boats, and not counting the walks of letter-carriers or rural messengers, or the carriage of the mails from post-offices to railway stations, the whole distance over which mails are now conveyed within the United Kingdom, is upwards of 61,000 miles per day, being about 2600 miles more than at the end of 1855. This increase is principally in railway conveyance; but it will be seen that more than half the duty is still performed by coaches and mail-carts. With regard to the mails conveyed by railway, the average number of miles travelled over by them each week-day has been 22,285 in England, 2766 miles in Ireland, and 3641 miles in Scotland—

total, 28,692 in the United Kingdom, at an average cost per mile of 9½d. With regard to mails conveyed by coaches, omnibuses, mail-carts, etc., the number of miles daily travelled has been in England, 19,298, in Ireland, 8528, and in Scotland, 4885—total in the United Kingdom, 32,711 miles, at an average cost of 10¼d. per mile. The number of letters delivered in England during the year—estimated from the number actually delivered in one week of every month—was 388,000,000, being about 20 to each person; in Ireland, 42,000,000, about 17 to each person; in Scotland, 48,000,000, about 16 to each person—total 478,000,000, about 17 to each person. (In London, the proportion is as high as about 40 letters to each person). As compared with the previous year, this number shows an increase of upwards of 22,000,000; and, as compared with the year previous to the introduction of the penny postage (1839), an increase (omitting franks) of 402,000,000, or more than six-fold. Of the whole number of letters, nearly a quarter are delivered in London and the suburban districts; and, counting those also which are despatched, nearly half the letters pass through the London office. The number of newspapers of all kinds which passed through the post-office last year is estimated at 71,000,000, about three-quarters of which bore the impressed or newspaper stamp, the others having been franked by postage stamps. The number of letters returned to the writers last year, owing to the failure of the attempts to deliver them, was nearly the same as in the previous year—viz., about 2,400,000, or 1 in 200 of the whole number of letters posted. Owing to the same cause 550,000 newspapers were undelivered, being about 1 in 129 of the whole number. The number of book-packets posted last year, exclusive of newspapers, is estimated at nearly 3,000,000. The money-order offices now number 2095. The amount sent by such orders was in the year 1856, for England and Wales, £10,099,366; for Ireland, £806,942; for Scotland, £899,253—total, £11,805,561. The fact of this enormous amount being sent in sums not less than 40s.—the total number of orders being more than 6,000,000—is a proof how universally the trading and laboring classes profit by the system. In England and Wales the proportion was 1 order to every 4 of the population; in Scotland, 1 to 6; and in Ireland, 1 to 13. Ireland, however, is getting on, since the increase per cent. on the year is 7, while England's is only 7½, and Scotland's is as low as 5½. The money-order offices now bring in a fair sum to the departmental exchequer. For the years 1847-8 there was a loss, and 1849 only showed a profit of £322; but the case is widely different now. The profit for the year 1856 was not less than £22,674, being an increase of £2422 on the preceding twelvemonth. The extension of the system to Constantinople, Seutari, and

Balaklava, was attended with signal success, "more that £71,000 having been sent home by the soldiers and seamen—£35,000 by the army works corps." The remittances from Aldershot during the past year amounted to more than £22,000, the average amount of each being only £1 1s. 4d.—*Leisure Hour.*

Correspondence of N. Y. Tribune.

THE PRAIRIES.

*Naperville, Ill., July 2, 1857.*

A little child who rode fifty miles in a railroad train, then took a coach to her uncle's house, some five miles further, was asked, on her arrival, if she came by the cars. "We came a little ways in the cars, and then all the rest of the way in a carriage." In a similar manner, I reached this place from Chicago. The first twenty-five miles of the journey were, practically considered, but a very small part of the distance. The last few miles were the difficulty. So great the difference between steam and horses—between an iron track and the common roads of the country. The distance accomplished by rail seemed the more astonishingly brief when I remembered travelling the same a few years before with an ox team. Once a long day's journey—now an hour's ride.

This Western land is well adapted for railroads. In no country are they more easily constructed. There are no rocks to tunnel, no mountains to grade or cut away, no lofty embankments to rear, no yawning chasms to bridge. Far back from the lake spreads the prairie, upon the verge of which Chicago stands, almost as level as the lake itself. Nine miles from the city, upon the Galena Road, we reached Cottage Hill. Cottages we saw, but where was the Hill? Any slight undulation here is a hill, and any modest hill is a mountain. But let no one suppose that the prairies are all one dead level. There are two kinds of prairie—the low prairie and the high prairie, the flat and the rolling. The low prairies are bottom lands, which border the lakes and streams, or mark the spot where water, still or flowing, once has been. The edges of these lands are usually fringed with groves; irregular lines of timber or thickets, beyond which rolls up the high prairie, in gentle undulations. Sometimes you find an acclivity of unusual abruptness and altitude, like the tenth wave at sea, from the summit of which many miles of country can be seen. I have ascended elevations commanding views of uncomputed distances, interrupted by not a single grove; prairie beyond prairie, wave after wave, beautiful, green, monotonous, only now and then a dim white speck, perhaps a house, appearing like a sail near the horizon. It is pleasant to watch, on a Summer day, the shadows of great clouds sweep across the expanse. Yonder dark, scattered objects are cattle feeding. Those gray, broken, slow-moving

masses are flocks of sheep; the little dots are shepherds. On each side are groves, winding by hidden streams—groves beyond groves, and glimpses of prairie between. And lo, another object, a swift, dark monster, emerging from the east, unfolding a long, surging stream of smoke, rattling and clanging as it approaches, then uttering its fierce, shrill snort of salutation, and passing on to startle the buffalo and the wild turkey in the wilderness further west.

It is a country, you would say, ready made to man's hand. Here the pioneer finds mighty clearings before him, meadows awaiting the scythe, and fallows prepared for the plough. He has but to turn over the turf, and drop a little seed, to produce gigantic maize. Here are endless pastures for his cattle, and plenty of wild poultry for the shooting. The soil is of prodigal richness. But here also the great law of compensation holds. For every favor in one particular there is deprivation in another. The scarcity of wood and water cramps human progress. Civilization, like the growths of timber, is confined to the neighborhood of streams. There are stretches of prairie which shall long remain as deserts until wood and water can be supplied by the device of man. If it required sturdy labor to mow away Eastern forests, it shall require no less toil and patience to plant with indispensable trees these natural clearings of the West. Rich as is the soil, it is not reliable for certain grains. Its very exuberance proves fatal. Wheat, winter kills; or if it arrives near maturity, a summer rain, succeeded by warm, steaming afternoons, sends the mounting juices too impetuously through the tender stalk, which bursts with their abundance, and suffers them to waste through opening pores, in what the farmer calls rust. Fruits are no more fortunate. Frost, or mice, or rabbits, or insects, or some unknown disease, destroy the trees; or if they survive, it seems by some rare chance that ever they bear fruit. "I will tax your invention, your patience and your love," Nature seems to say, "or no fruit shall be secure to you." I have no more doubt of the fact that apples and peaches will some day be a sure crop even here, than that corn will continue to be raised. But with deeper insight than has yet been applied, man must study the climate and the genus of trees. Then let him, if necessary, build walls to protect his orchards from deadly winds. If he is favored here in other matters, he shall show his gratitude by using all his energy and ingenuity in this.

It is a great grazing country. Year by year the wild grass of the prairie is growing finer and sweeter. The eye of beauty regrets the disappearance of the tribes of flowers that carpeted with gorgeous colors these undulating floors. But the savage ornament was destined to fade. Yonder are fields where I have seen the deer stand antler-deep in grass. Now oxen feed there; or the farmer's scythe shaves the sward.

Wool has of late years enriched many farmers. Those who have not convenient pasturage on their own lands, unite their several flocks and employ a shepherd to tend them on the unfenced prairies. A cheap pen receives them at night—keeps the sheep in and the wolves out. Now is the shearing time, and sheep-bells tinkle daily along the road between the pasture-grounds and farm-yards. The sight of wolves is still of frequent occurrence. They are a cowardly pack; but hunger often overcomes their fear. A few days ago one of these animals entered a flock which a boy was watching, and refused to retire until he had immolated a fat lamb. The boy ran and gave the alarm; his mother came with a broom, and the wolf was finally forced to retreat.

The season has been cold and dry. All the crops are late. Last Winter, farmers tell me, was excessively severe. Scarce and sparse the Fall grain that has survived. Large spots of grass, from which the snow was blown, were Winter-killed. Fodder became short; farmers fed out the roofs of their thatched sheds. Many cattle died of starvation; and out of many flocks one-half the sheep lost their lambs. Still the country is gradually and surely increasing in prosperity. Ample reward, certain though late, follows early enterprise and long suffering. Men who came here a few years ago with hardly sufficient means to purchase a yoke of oxen, now stand upon the threshold of independence. Land, for which ten shillings an acre was originally paid, is now worth from \$20 to \$40. The price of some lands has doubled within four years. Railroads bring us near market and create an interest and activity through all the regions they intersect.

#### A TROUBLESOME FLY.

At this season of the year many of our readers will be experiencing the annoyance produced by swarms of flies. Now is the time when the blue-bottle buzzes sonorously as he makes ineffectual attempts to escape through the window-pane; and now is the season when the common house fly swarms round our tables, helping himself, without leave asked or granted, to our jam and our sugar. Little, however, does many an English housewife, as she prepares her ingenious fly-trap of cut paper, or her more deadly mixture of poison, know the terror which a fly can sometimes inspire. Astonished, no doubt, will she be to learn that there is one little insect of this character, the sight of which has given more alarm to many an enterprising colonist or traveller, than would the spectacle of a lion or tiger in full fury. It is indeed so. The civilization of some parts of Africa has been as much hindered by the presence of a certain fly as by the slave trade. Indeed, we do not know but that the latter, in the localities in question, is the least formidable danger of the two. The slave trade may in

time be put down; but, for the other pest, no remedy is yet known.

The insect in question is the *tsetse*, or poison-fly of Africa (*Glossina morsitans*.) Possessed of a particular sort of venom, it infixes its sting into cattle, which fall dead before it. In vain does the traveller carry horses or other animals with him, for this scourge annihilates them, while, as a necessary consequence, it precludes whole tribes of Africans from pastoral pursuits, which could not properly be carried on without the aid of cattle.

Mr. Andersson, a very enterprising traveller, whose work on Lake Ngami will be found full of interest, has preserved some curious notices of this destructive insect. We now give the results of his observation, referring such of our readers as wish more information about the other productions of Africa to his lively and adventurous volume.

"The *tsetse*," he writes, "is found chiefly in the bush, or amongst the reeds, but rarely in the open country. It is confined to particular spots, and is never known to shift its haunts. Thus, cattle may be seen grazing securely on one side of a river, whilst the opposite bank swarms with the insect. Should the natives, who are well acquainted with localities frequented by the fly, have occasion to change their cattle-posts, and be obliged to pass through tracts of country where it exists, they choose, I am told, a moonlight winter's night; as during the hours of rest in the cold season, it does not bite.

"In size, the *tsetse* is somewhat less than the common blue fly that settles on meat; but its wings are longer. Yet, though so small and insignificant in appearance, its bite carries with it a poison equal to that of the most deadly reptile. Many is the traveller who, from his draught-oxen and horses having been destroyed by this pestiferous insect, has not only had the object of his journey completely marred, but his personal safety endangered by the loss of his means of conveyance.

"Very lately, indeed, a party of Griquas, about twenty in number, who were elephant-hunting to the north-west of the Ngami, and who were provided with three wagons and a large number of trek, or draught-oxen, lost, prior to their return to the lake, all their cattle by the bite of the *tsetse*. Some horses, brought with them to further their sport, shared a similar fate.

"The very same year that this disaster happened to the Griquas, a party of Englishmen, amongst whom was my friend, Mr. Frederick Green, attempted to reach Libèbè; but they had only proceeded seven or eight days' journey to the north of the Ngami, when both horses and cattle were bitten by the fly in question, and the party were in consequence compelled to make a hasty retreat. One of the number, I am told, was thus deprived of as many as thirty-six horses,

excellent hunters, and all sustained heavy losses in cattle.

"There are large tribes which cannot keep either cattle or sheep because the tsetse abounds in their country. But it is only fatal to domestic animals, as wild animals feed undisturbed in parts infested by the insect. Yet many of them, such as oxen and buffaloes, horses and zebras, dogs and jackals, etc., possess somewhat the same nature. Moreover, it bites man and no danger follows. The sensation experienced has not inaptly been likened to the sting of a flea. The problem to be solved is, what quality exists in domestication which renders domestic animals obnoxious to this poison? Is a man not as much a domestic animal as a dog? Is it the tsetse at all which kills the animal?"

"Captain Vardon, of the Indian army, one of the earlier pioneers of the more interior parts of Southern Africa, was amongst the first to decide the point; for he rode his horse up a hill infested by tsetse, and in twenty days his doubts were removed by the death of his horse.

"According to the statement of the celebrated explorers, Messrs. Oswell and Livingston, who were severe sufferers by the tsetse, the following symptoms are observed in the ox when bitten; the eye runs, the glands under the throat swell, the coat loses its gloss, there is a peculiar flaccidity of the muscles generally, and emaciation commences, which proceeds unchecked until—perhaps months after the bite—purging supervenes, and the animal perishes of exhaustion. Some die soon after the bite is inflicted, especially if they are in good condition, or should rain fall; but, in general, the process of emaciation goes on for many weeks. In some cases, the animals become blind before they die.

"From what I have seen of the tsetse," writes Mr. Oswell to me, "I believe that three or four flies are sufficient to kill a full-grown ox. We examined about twenty of ours that were bitten and died, and the appearances were *similar* in all. On raising the skin, we perceived a glairy appearance of the muscles and flesh, which were much wasted. The stomach and intestines were healthy; heart, lungs, and liver, sometimes all, but invariably one or the other, much diseased. The heart in particular attracted our attention. It was no longer a firm and muscular organ, but collapsed readily on compression, and had the appearance of flesh that had been steeped in water. The blood of the whole carcass was greatly diminished in quantity. Not more than twenty pints (a small pail full) were obtained from the largest ox, and this thick and albuminous; the hands, when plunged into it, came out free of stain. The poison would seem to grow in the blood, and, through the blood, affect the vital organs.

"A curious feature in the case is, that dogs, though reared on milk, die if bitten, while calves, and other young *sucking* animals, are safe as long

as they *suck*. Man, and all the wild animals, escape with impunity. Can the poison be alkaline, and neutralized by the acid?"

After such a narrative as this, we do not doubt that spiders will appear to our readers a much more praiseworthy class of insects than they have hitherto seemed. Indeed, had Domitian, with his fly-killing propensities, been some African potentate, who confined himself to the massacre of the tsetse, he would have earned a title to the gratitude of posterity, instead of getting the stigma of cruelty affixed to him, and coming down to us with the words, *Ne musca quidem* ("not even a fly") appended to his name.—*Leisure Hour*.

#### SNAKES.

Snakes are much abused animals. As supposed types of the first deceiver, a sort of religious dread has ever attached to them, among Christian people; and a few of the species being really venomous and others possessing imaginary attributes, far transcending the actual powers of any of the class, it is not very wonderful that the sons and daughters of Eve should inherit a hearty hatred of snakes.

First—What are the venomous snakes? In the United States we have the Rattlesnakes, Copperheads, and Moccasins. No others—and, in fact, there are no other poisonous reptiles in our country.

The Moccasin is a southern species: and so is the Great Diamond Rattlesnake—the worst of the species. The Copperhead is a very bad snake; fortunately very rare now. Robert Kennicott, who is collecting specimens in the region of Jonesborough and Cairo, writes that he has just secured a genuine Copperhead in Illinois. The Banded Rattlesnake is also found in that region, and he is not to be despised; as his bite is truly dangerous, though rarely fatal to man.

But the snake, about cures for whose bite so much has been said in this paper, is quite a different customer—not a very agreeable inmate of one's house, (though we have killed two found in ours,) and quite sufficiently venomous for the snake's own purpose. Still, that our prairie Rattlesnake has ever caused the death of a single human being—whether "doctored" or not—we have yet to learn.

And this brings us to the second question. Is there any specific antidote for snake poison? Possibly. But who knows it? Not we; and we studied medicine, practiced medicine, and believed in medicine for nearly thirty years.

Our first experience with snake bites was in the State of Mississippi, where children, and especially careless negroes, were occasionally bitten by the "ground rattlesnake," a small species of *Crotolophorus*, much like ours of the western prairies. We do not remember a case of bite from any other species; nor did we know of a

snake bite there or in the State of Louisiana, where we tarried for several years.

Since then, a residence of over twenty-one years in Illinois—with as extensive a country practice as any other physician—and in a region and during a time where and when rattlesnakes abounded, no death from their bite has ever come to our knowledge. That is, no death of man, woman or child—a few small animals, usually bitten in the nose, have died; and deaths among large animals have been reported to us, but we never saw a case. Of human subjects we have treated many cases, and know many that had no treatment at all, or were treated in all ways; and the result was always the same—all recovered; though some suffered horribly for a little while.—*Prairie (Ill.) Farmer.*

#### CUNNING AS THE FOX.

The Dumfries (Scotland) Courier, says a gentleman in the Highlands sent the editor of that paper the following note:

"A game-keeper on the estate near Loehawe, who had been annoyed by the depredations of foxes, discovered a kennel in the glen at the side of a small loch. While watching, one evening, for the appearance of the tenants, he observed a brace of wild ducks floating on the loch. In a little while a fox was seen approaching the water side with cautious steps; on reaching it, he picked up a bunch of heather, and placed it in his mouth, so as to cover his head; then slipping into the water, and immersing all but his nose, floated slowly and quietly down to where the birds were quacking out delight in fancied security, seeing nothing near them but a bunch of weed. In due time he neared the ducks, dropped the heather and seized a duck, with which he returned to the loch side, and was making off to his young with the prize, when the keeper, who had noted all his movements, elosed them by the discharge of a double-barrel.

#### WHAT SCIENCE SAYS OF BREADMAKING.

It is a praiseworthy characteristic of the American people, that they are curious to know the philosophy of all things. Causality, as the phrenologist would say, is large among us. We analyze the smallest as well as the greatest objects. The reason why the stars keep in their orbits is hardly more interesting to our practical minds than the mysteries involved in bread-making.

For the making of good bread, to thousands and tens of thousands of housewives even, is a mystery. Cooks pride themselves on their success in the art; and naturally; for it is a distinction to be able to insure light bread. Yet of a hundred thousand breadmakers, how few understand why it is that the bread is sometimes good and sometimes bad. The proficient has a knack in kneading and baking her bread; and

that is all she knows about it. The rival, whose bread is a failure, can only say that the baking went wrong: and is as much in the dark as the other.

To make bread the flour has first to be kneaded. But why knead it? Because a certain quantity of water, in addition to that existing in the flour, is necessary to produce those chemical changes, without which good bread can never be made. The water dissolves the sugar and albumen; combines with and hydrates the starch; and moistens the minute particles of gluten, so as to induce them to cement together, and thus bind the whole into a coherent mass. The good housewife knows, by practice, when this state of things has been brought about; in other words, when her dough is properly kneaded. For as only a certain limited quantity of water can be used to produce this effect, as too much or too little would wholly frustrate the end, it is plain that the water must be carefully and thoroughly worked into the flour, so as to bring every separate particle of the one into contact with the required amount of the other. Kneading, with the hand, is the sole way to do this. The competent housewife tells by the feeling when her dough is fit to put away to rise. No machinery can do it perfectly.

The next process is the fermentation. This is produced generally, by yeast; and always more safely and perfectly by it. Yeast, as the microscope has proved, is a vegetable—a true plant belonging to the fungus tribe. It makes bread rise, by producing a change of the gluten or albumen, which acts upon the sugar, breaking it up into alcohol and carbonic acid gas. If the dough has been skilfully kneaded, and the fermentation is regular and equal, the gas is evolved evenly throughout the mass, so that the bread, when cut, will be honeycombed with numberless minute pores. Bad yeast, or a bad fermentation, makes the bread sour, which the experienced housewife corrects with a little alkali. Chemical substances are sometimes used to make bread rise. But Youmans, the chemist, to whom we are indebted for most of these facts, says, that as such substances are not nutritive, but medicinal, they exert a disturbing action on the healthy organism, and consequently, ought not to be employed habitually. Other writers, also, have attributed the increase of dyspepsia to the wide-spread introduction of these agents as a substitute for yeast.

The baking of the loaf, as every housewife knows, is not the least part of the "art and mystery" of bread-baking. The heat of the oven should be equal everywhere throughout it, and should continue constant for a considerable time. If the heat is insufficient, the bread will be soft, wet and pasty; if too great, the crust will be burnt, the inside raw dough. The baking temperature of an oven should range from 350 deg. Fahrenheit to 500 deg. An ordinary way of testing when an oven is proper for baking, is to

strew fresh flour on the bottom, and if the flour turns brown the heat is right, but if the flour chars, the heat is excessive. The loaf diminishes in weight and enlarges in size by baking, in consequence of the evaporation of the water, the expansion of its carbonic acid gas, and the vaporizing of its alcohol. The crust is caused by chemical changes in the outer surface of the loaf, producing an organic matter which chemists call *assamar*. Such is the scientific history of bread-making.—*Public Ledger*.

*Lines on seeing two Scarlet Runners unite and suspend themselves on a beautiful young Apple Tree.*

[In a letter to a wife.]

BY WILLIAM JAY.

A recent sight, my dearest Anne,  
Engaged mine eye and heart,  
And I the scene, and moral too,  
Would now to thee impart;  
A truth was never deemed the worse,  
Expressed in figure or in verse.

'Twas in my lovely garden, where  
I late and early rove,  
In lonely walk, or happier still,  
Indulged with her I love;  
And where, to thought or talk resigned,  
A part of Eden yet I find.

'Twas there two plants of tender form  
Upgrowing I surveyed;  
Both conscious of their weakness seemed,  
And seemed to ask for aid;  
I marked with anxious watch their bent,  
And judged a union their intent.

And so it proved; for soon they clasped,  
And curling round and round,  
Looked fearful lest they each should lose  
The helper each had found;  
But, coupled, soon their firmness gained,  
And reached a height not else attained.

But bending now, as weightier grown,  
They feel their junction weak,  
And something both may rest upon  
They now together seek;  
A tree at hand their wishes drew,  
And on this prop they hung and grew.

But as I stood, and while I gazed,  
A voice mine ear addressed:  
"All nature is a book, and he  
Who reads is wise and blessed;  
No humble monitor disdain,  
Nor let a trifle preach in vain.

"If 'twas not good for man to live  
In Paradise alone,  
Two in a desert's weary wilds  
Are better far than one;  
Mutual their wants and wishes too,  
They help, conjoined, each other through.

"Thus thou and thy dear partner both,  
In pleasant bands entwined,  
Not bound by others, but attached,  
By sympathy inclined,  
Aspiring upwards to the skies,  
Should aid each other as you rise;

"Nor think each other help enough,  
Though you the gift esteem,  
But mindful of the tree of life,  
And both embracing Him,  
On Him, your sure, almighty Friend,  
Your blended hopes and cares suspend."

Although, my Anne, a lot like ours  
Has been indulged to few,  
E'en we have had wherewith to try  
And prove the counsel true;  
But as to Him we turned and prayed,  
Our griefs and fears have been allayed.

And should the scene in future change,  
And heavier cloudings lower,  
The closer we'll embrace his aid,  
And meet the trying hour,  
And on his grace and strength rely,  
Engaged to help us till we die.

*Poundsford Park, Sept. 10, 1810.*

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates are to the 30th ult.

ENGLAND.—A proclamation had been issued, appointing the 7th inst. to be observed as a day of national humiliation and prayer on account of the Indian difficulties.

It was reported that Lord Elgin was to be appointed Governor-General of India, in place of Lord Canning.

The subscription for the relief of the sufferers by the Indian mutiny, had reached the amount of upwards of \$250,000. The Sultan of Turkey had contributed \$5000; the Emperor Napoleon had also sent a large sum, and a subscription for the same object had been opened at Paris, under the auspices of the Prefect of the Seine. At Edinburgh, \$20,000 were raised at a single meeting, and Liverpool speedily subscribed \$45,000. In Ireland, a portion of the people appear to sympathize with the mutineers, and inflammatory placards have been posted in Tipperary, calling upon the Irish to rise in the same way; but the more respectable portion of the Roman Catholic press discountenances such proceedings. A considerable number of fugitives from India have arrived in England.

The proposal to form an army brigade from the middle ranks of the people, was attracting much attention, and it was supposed the pressure of public opinion would induce the government to consider it.

FRANCE.—Inundations in the south of France had caused great destruction of property, and the loss of several lives. The grape harvest was progressing, and was abundant.

The Emperors of Russia and France met at Stuttgart on the 25th ult.

SPAIN.—Mexico has accepted the mediation of England and France in her differences with Spain. The conference is expected to be held in London.

PORTUGAL.—Great excitement existed at Lisbon on account of the supposed outbreak of yellow fever, though it was said to be really typhus.

DENMARK.—A Berlin dispatch says that the separate negotiations between Prussia and Denmark had been broken off, and that Prussia and Austria had determined for the present not to carry the affairs with the Duchies before the Diet, but to await the representations of Holstein.

AUSTRIA.—The Austrian Government has resolved so to improve the port of Vienna as to render that city accessible to large merchant vessels.

RUSSIA.—The Emperor had consented to accept an

address from the Evangelical Alliance in session at Berlin, in which they solicit the removal of the prohibition to print the Scriptures in modern Russian which is now in force. It was not thought likely that the request would be granted.

It is stated that before leaving St. Petersburg, the Emperor approved the draft of a project for the partial abolition of serfdom, and that on his return the project will become a law, and a proclamation will be issued inviting masters to arrange for the liberation of their serfs. The contracts between the land owners and the peasants will be required to contain these clauses: 1. The land appropriated to each peasant to be farmed for rent must be sufficient to support him and his family. 2. The peasants must engage not to leave the lands, at least for the present. 3. The payment of the taxes due the State must be guaranteed. Other particulars are to be left to the option of the parties.

The condition of the Jews in Russia has been lately much improved, though they are still prohibited from residing in St. Petersburg, Moscow, and Sebastopol. Much is done for their education; schools of high character are established for them in various parts of the empire; and they can now acquire some privileges which formerly belonged only to the nobility.

**SWEDEN.**—Both the Swedish Parliament and the Norwegian Storting have accepted the King's proposal that the Crown Prince shall be Regent during his illness.

**TURKEY.**—A caravan of 500 persons, with 1300 camels, on the way from Damascus to Bagdad, recently went astray in the desert, and all except 20 men perished of thirst.

It was reported that the Porte was about to propose an administrative union of the Principalities, extending even to the army. The elections in Moldavia indicated a large majority in favor of union; those in Wallachia were not concluded.

Great dissatisfaction with the government exists among the bigoted Mohammedan population, on account of its connection with foreign powers. Hence the authorities have really very little power in many parts of the empire.

**EGYPT.**—Two Austrian travellers, engaged in a scientific expedition to the sources of the Nile, have reached the 4th degree.

**PERSIA.**—Official intelligence of the evacuation of Herat by the Persian troops had been received at Teheran. It was reported that the Afghans were preparing to take possession of it, in which case it was feared the Persians would again advance upon it.

**CHINA.**—A letter from Hong Kong, received in Paris, states that the United States vessel *Levant*, to avenge the pillage of an American merchant-ship by a gang of pirates, had burned a village on the island of Formosa, which the pirates occupied.

Military operations at Canton were suspended at the last accounts, except that Admiral Seymour had declared a blockade of the Canton river. The rebels were approaching the city, had gained some victories over the imperialists, and appeared to be reducing the country around. The intercourse between the Chinese and English at the northern ports continued friendly, and the prospects of trade at Shanghai were favorable.

**INDIA.**—Lord Elgin arrived at Calcutta from China on the 8th of 8th month, with 1700 troops, who were to proceed up the Ganges forthwith. He wished to obtain, in exchange for service in China, some of the native Bengal troops, who had been disarmed as a precautionary measure, but who, it was thought, might be relied upon in a foreign country. Many fugitives from the disturbed districts were flocking to Calcutta.

**LIBERIA.**—Recent arrivals contradict the report of apprehensions of famine in this Republic. Flour was scarce and dear, but other articles of food were abundant.

**DOMESTIC NEWS.**—The financial crisis continues, and is extending over the country. Heavy failures occur daily in all our principal cities, and a general feeling of anxiety and distrust pervades the commercial community. Large quantities of produce are accumulating in western ports, but on account of the derangement of exchanges it cannot be forwarded to eastern markets. The same difficulty is experienced in respect to cotton, which is beginning to arrive at New Orleans. Meetings of merchants to suggest measures of relief have been held in various places, but without any practical results. The banks of New York City suspended specie payments on the 13th. At a meeting of the Bank Presidents of Boston held the 14th inst., a general suspension of specie payments was voted. The Banks of Albany, Trenton and Portland, Me., also suspended on the 14th inst.

Pursuant to the call of the Governor, the Pennsylvania legislature convened in extra session on the 6th inst. The Governor sent a message, setting forth the financial difficulties now prevailing, and recommending such measures as he thought calculated to give relief. Various bills and propositions relative to the banks were introduced and discussed in both Houses. A bill passed the Senate on the 9th, suspending the penalties now affixed by law to a suspension of specie payments by banks or other corporations, till the 12th of 4th month next; authorizing a stay of execution on judgments for one year, where the defendant possesses property worth the amount of such judgment above all incumbrances; requiring that deposits to the credit of the Commonwealth, in the banks, shall be paid in specie when required by the Treasurer to enable him to pay the interest of the State debt; and extending the notice required for payments in the charters of the Saving Funds and Trust Companies to two months. The bill was rejected in the House of Representatives on the 12th, but was reconsidered the next day, and passed with amendments. The Senate having further amended it, a Committee of Conference was appointed, and reported a bill, substantially the same as that originally passed by the Senate, with some additions. This bill was adopted by both Houses, which then adjourned *sine die*.

The statements of the results of the election in Kansas are so conflicting that the truth cannot yet be ascertained, but there appears some reason to believe that the Free State delegate to Congress is elected.

An earthquake, sufficiently violent to make houses tremble, was experienced in Missouri and Illinois on the 8th inst.

The Secretary of State has issued a circular letter to U. S. Marshals, District Attorneys, &c., enjoining to diligence in enforcing the laws against those who may be found preparing military expeditions against Mexico, Nicaragua or Costa Rica. Walker is said to be organizing a company for a second invasion of the latter States.

Three additional passengers of the *Central America* have been brought to New York, having been picked up at sea by a British vessel, nine days after the sinking of the steamer. One of them floated on a plank for 72 hours, when he fell in with an empty boat; and the next day he took up the other two, who were on a part of the deck of the vessel which had served them as a raft, and were the only survivors of 12 men who had been on it. Their sufferings were extreme, as they were 8 days without water, until partially relieved by a shower of rain, and except a fish which leaped upon the raft, they had no food, while the sea broke over the boat most of the time.

# FRIENDS' REVIEW.

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## THE MINISTRY.

*Samuel Fothergill to Susanna Hatton.\**

Sixth month 27th, 1760.

In some sense of that sympathy and union which renders the church of Christ a compact body, I tenderly and affectionately salute thee. I most sincerely wish thee a good journey; good to thyself and so to others. I cannot doubt of the propriety of thy mission to that part of the Lord's vineyard; I had an evidence in myself, in solemn silence, that thou wast under the Master's appointment for that service, and I earnestly desire the wisdom and power of Truth may seal its own evidence on all thy labors; and dear

\* This Friend was born at Grange, in the north of Ireland, in 1720. Very early in life, her mind was brought under the tender visitations of Divine love, and such was her zeal and her love for the Truth, that she generally went many miles on foot to attend meetings, and labored hard in the service of her employer to make up for the time thus occupied. In the seventeenth year of her age, she received a gift in the ministry, and as one planted by the Master's hand, so rapid was her growth therein, that, with the unity of her friends, she paid a general visit, before she was eighteen years of age, to Friends on the continent of America, in company with Ruth Courtney. She was married in 1742, and for many years had to pass through many outward difficulties, as well as inward exercises and trials, for the cause and testimony she had espoused, and she was favored to hold fast her integrity to the Truth. She travelled much as a minister in several parts of Great Britain and Ireland. In 1760, being then a widow, she embarked on a second visit to America. She afterwards married Thomas Lightfoot, and they settled in Pennsylvania, where she continued to be a faithful laborer in the cause and service of Truth. She was a living and powerful minister, awful and weighty in prayer, careful to wait for the fresh anointing for right qualification. She departed this life on the 8th of Fifth month, 1781, aged sixty-one, a minister forty-five years.

friend, though I apprehend myself a younger brother, and now addressing myself to one who was in Christ before me, yet permit me to offer to thy thoughts a few sentiments, which have been scaled usefully on my heart.

First.—It is a most solemn and awful thing to assume the name of the Lord's ambassador; I believe thou considers it so. Thence ought we also to consider the high obligations we are under to receive from him, not only his instructions, but our credentials.

Secondly.—These will not be withheld, if we wait our Master's time; his sound will be certain, and his discoveries clear. We shall not say, like Ahimaz, When I ran, there was a tumult; but distinctly receive and deliver our Master's message, in his own wisdom and spirit.

Thirdly.—In all our service, let us remember our Lord's dignity, and endeavor to maintain it according to the proportion of strength vouchsafed, both in purity of life, and singleness to him, in our ministerial capacity, being empty without him, and only filled with his fulness.

Fourthly.—Let us learn to try the spirits, whether they are of God. I have seen a danger, especially in your sex, of being taken by the passions; the passionate preacher hath affected the passionate hearer; both have been in raptures, and neither of them profited. This is a place I would endeavor to guard thee in, my dear friend, as I am apprehensive the emotions of thy mind are sometimes strong and animated. Mistake not the warmth of passion for the gospel authority; the first is like the rattling thunder, which frights, but never hurts; the last is like the lightning from the east, which illuminates, and at times breaks through all opposition, and melts down every obstruction. I know the integrity of thy heart, and what is infinitely better, our Father who is in heaven also knows it, and will not forget to be gracious; and, therefore, with the most unreserved freedom, I remind thee of these things. May thy Urim and Thummim be with thy Holy One, whom thou didst prove at Massah, which implies the hour of temptation, and with whom thou didst strive at the waters of Meribah, or strife. Look carefully to him in all thy goings, so shalt thou dip thy foot in oil, when thou treadest on high places, and the arms of thy hands will be strengthened by the Mighty God of Jacob. If deep poverty be thy lot, be not

disquieted, neither pour forth thy complaints to any mortal; have no confidant, but eternal Help. I never knew deeper poverty, nor more glorious riches, than in that land; but I found it safe to wear my sackcloth on my loins, and put on my best garments honestly and sparingly. Receive no obligation from that quarter, which thou can avoid, lest they say, "I have requited her labor," or make vain the purport of thy testimony.

In the course of thy passage, be courteous to all, unless restricted by secret direction with respect to any particular, which I have found my peculiar duty in some parts. Let not affability enervate thy mind, nor lead from the steady stability attending the faithful minister; and yet guard against a spirit which leads zealous people sometimes to say, "There is none righteous, no not one," and therein to overlook the hidden, suffering seed. Let thy eye be in thy head, so shall thy goings be ordered of the Lord, and be attended with peace to thyself, comfort to the living, and general usefulness to the church. Be not hasty to embrace the offer of any companion in service; try their spirits, and feel the liberty of Truth in it. I should rather choose to take one occasionally, as way might open, than engage for any considerable journey. I think it is still more necessary to press thy declining any companion from England or Europe, who might have a concern for themselves to discharge their own duty, without regard to thine, and so might another be oppressed by thee. Farewell, and may the Lord of all consolation be with thee in every trial, and support thee by his arm, enrich thee by his grace, replenish thee by his wisdom, and comfort thee by his rod and staff.

SAMUEL FOTHERGILL.

#### AUGUSTUS HERMANN FRANCKE.

[Continued from page 84.]

Francke employed, also, a means for doing good, which is very common at the present day, and which has been attended with very great success; that is, the writing and circulation of tracts.

From one of them, entitled "Scriptural rules for living," we cannot refrain from making some extracts. "It contains," says its author, "directions how to live in peace with men, and to preserve a good conscience in the sight of God," and—

##### "1. Rules for our conduct in company.

"Company offers many temptations to sin. If you would preserve a good conscience in the sight of God, remember that He, the Majesty of Heaven and Earth, is present; and that in such a situation a solemn awe becomes you.

"Never speak of your enemies except in love, for their good and the honor of God.

"Do not speak much. When it is necessary to say any thing, do it respectfully, advisedly

and kindly. Always speak with earnestness, with clearness, and deliberation.

"Do not make the things of this world a subject of conversation, except when God may be honored, or good done to your neighbor thereby.

"Avoid all severe and reproachful language, and every thing that might excite evil feeling. Inquire of a friend whether you ever offend in this way; for you may do it unconsciously.

"Profanity is a great sin. If you use the name of God, do it with reverence, as if in his presence. Never make the name of God or Christ a mere by-word. He who honors God in his heart, will not dishonor Him with his lips.

"Be cautious, in narrating any thing, that you adhere strictly to truth. Men sometimes supply some circumstances from their own invention, which their memory has not retained. Think afterwards whether you have not in your conversation done this.

"Trifling jests and anecdotes do not become a Christian. When you are in conversation, avoid speaking of yourself or desiring so to do.

"Never change the conversation from a profitable subject. Much is to be learnt, both in the discipline of the mind and in the collection of facts, by much conversation on the same topic.

"Never interrupt a person who is speaking, and be silent if you yourself are interrupted.

"If you would reprove another for some misconduct, take care first to conquer the fear of man. But it is well, before hand, to think of your own defects, that you may reprove with meekness and with love.

"Avoid unnecessary mirth. All laughter is not sinful, but it should be the mark of a peaceful and joyful, not a trifling state of mind. If others laugh at foolish jests and improper expressions, do not join with them. If they are not pleasing to God, why should they be to you? If you laugh with those who delight in these things, you are a partaker of their sin; if, on the contrary, you preserve a grave countenance, you reprove them.

"Cultivate a talent for directing conversation in a proper channel.

"Never think more highly of yourself than of another, on account of any advantage of station which you may possess. Both of you are dust and ashes, and equal in the sight of God.

"Love is humble, and secures the respect and friendship of others; but a haughty man is disagreeable to all.

"Remain not a moment in society, when your only object is that you may thus pass time away.

##### "2. Rules for Solitude.

"If you are truly convinced of the presence of God when you are alone, you need have no weariness of solitude. Will you be weary of an eternity spent in his presence, where you hope to find your perfect happiness?

Fear nothing visible or invisible but God, who can save, and can destroy.

"Engage in no unprofitable work; for you shall give account of every moment of your time, and of the manner in which it has been employed.

"Read no trifling nor useless books for the sake of passing away time.

"Indulge no thought which you would be ashamed to utter; for though you may conceal it from men, God beholds your inmost soul, and knows your thoughts afar off.

"Do nothing in private which you would avoid in the presence of the wise and good. You have respect for them; ought you not to respect much more the Great Jehovah? &c."

These were the means which this truly excellent man applied with so much fidelity. In every department of labor, whether in the pulpit, in the social meeting, or in the distribution of tracts, he seems ever to have acted in view of that day, when he should render his account of his stewardship. And his efforts were not in vain. He had the happiness of seeing many brought from darkness to light. A great sensation was created throughout the city. Large numbers of people came to hear him preach, and both high and low took seats in his church. The state of society improved in Glaucha, and the Lord evidently blessed his endeavors to do good.

We have already stated that Francke made use of his pen, as an auxiliary to his pastoral labors. This was also the case in those of his professorship.

One of his publications caused him no little trouble. This was a monthly periodical work entitled "Biblical Observations," the object of which was to correct some mistranslations in the German version of the Bible made by Luther, and to give the practical application of the passages as corrected. The circumstances attending the publication of this work are not a little interesting, as they display so much of that self-denying spirit which always attends a high degree of piety. He was meditating, he tells us, on a certain occasion, upon that passage in the ninth chapter of the second epistle to the Corinthians in which it is said that, "God is able to make all grace abound towards you, that ye, having all sufficiency in all things, may be able to abound unto every good work." "How can God do this?" was his inquiry, and one of much interest to him, as he was frequently compelled to suffer the poor, whom he would gladly have assisted, to go away from him unrelieved. Just at this time he received a letter from a friend, informing him that he had been reduced by misfortunes to poverty and distress, and requesting of him some assistance. This moved the heart of Francke still more; and after praying over the subject, the plan of the "Biblical Observations" struck him as the most likely to enable him to do any thing for his relief. His employments were,

however, at this time so pressing, that every part of the day was devoted to some particular object, none of which could be set aside; and it seemed likely still that his plan would fail. But he, ever fertile in expedients, determined to take the time which he usually spent at his evening meal for this purpose; and was thus enabled to finish the number with punctuality.

The sentiments of the work appear to have been correct and scriptural, and his criticisms were no doubt well founded. Still, the work was unacceptable both to some of his friends, and to his foes; first, because he seemed to manifest a want of respect for Luther, in finding fault with some of his translations; and second, because he issued the work in monthly numbers, which was uncommon at that time, except with works of a very frivolous character. He sent some of these numbers for distribution and for sale to a friend of his at Berlin, a man of sincere piety, but of ardent temperament. They seem to have struck him unfavorably; for he replied to Francke in a letter containing the severest reproof. The answer of Francke is characteristic.

"It gives me much pleasure, dear brother, that you have reproved me; for you have done so with a sincere love to me and to the church of God. I am therefore not displeased with your severity; on the contrary, it has given me a higher esteem for you than I have ever before felt; and this letter is more precious to me than any other I have received from you. I beseech you ever to deal thus with me, and without the least reserve to tell me of my faults and my indiscretions. Be assured that such reproof will ever be agreeable to me. All that I complain of between us is, that we so unfrequently tell each other of our failings, and that when we do, our feelings are so often excited thereby. Some time ago you wrote to me, exhorting me to awake and be diligent in the service of the Lord; and for that advice I sincerely thanked you. You have now reproved me, and I thank you still more. Be assured that I am tenderly attached to you, and that I pray the Lord to bless you for your kindness to me." He now relates to him the causes of his undertaking the work, and states his reasons for publishing it in the way he did; reasons which it is unnecessary to repeat here, inasmuch as by our readers he will not be thought to have committed any fault.

"In this whole affair," he continues, "I have not sowed to myself, and do not expect to reap to myself. My object was the honor of God, and the spiritual as well as temporal good of men; and this being the case, I feel no regret for what I have done, nor any desire to discontinue this effort. I am not accustomed to lay up a single farthing for myself: if I have food and raiment, I am content; and these my Heavenly Father constantly supplies me." He concludes in the following language: "Your letter has been of much service to me, in leading me to self-ex-

amination—to prayer—to the exercise of caution and sincerity in my conduct. I again thank you for your plainness and frankness with me. May the Lord reward you! In time to come watch over me, and do not spare me when you find any thing blame-worthy. I should not have defended myself, nor mentioned what led to this publication, had I not supposed it wrong to leave you prejudiced against, and ignorant of the reasons which influenced me. I cannot but hope that your opinion will now change. Will it not my brother? Can we not be again joined in heart? You have asked my pardon, in case you had misunderstood me. I desire no apology from you—I must, on the contrary, ask to be forgiven for causing you pain and ill will. \* \* \* The friend for whom I have been laboring, has been compelled even to sell his Bible. Will you not do something for his relief? May the Lord Jesus be your support and strength!”

This truly humble and Christian reply completely changed the views and feelings of his friend, who acknowledged his error in writing so hastily, and sent a donation for the benefit of the afflicted individual.\*

Many attacks were made upon Francke, but they had little effect either upon him or his labors. His peace of mind and confidence in the rectitude of his cause, never forsook him. The reproaches of his enemies served only to make him more guarded in all his deportment, and so far from fixing any stigma upon his character, they rather served to create friends for him, by leading men to examine the grounds of accusation against him. “All the machinations of his enemies,” says his biographer, “were completely powerless against that faith which he exercised, and never destroyed that peace of his, which ‘the world can neither give nor take away.’”

[To be continued.]

From “Priesthood and Clergy unknown to Christianity.”

#### PREACHING THE GOSPEL AND ORDINATION OF MINISTERS.

Then, as to “preaching the Gospel,” no such faculty was conveyed by any imposition of hands or any ordination; for if that had been the case, then of course no other door to preaching the Gospel could have been opened, as the simultaneous existence of ordained and unordained preachers would have made it appear that ordination, for preaching the gospel at least, was a ceremony that might be dispensed with. Now to the existence of unordained preachers we have a direct testimony: “Saul made havoc of the church, entering into every house, and haling men and women, committed them to prison; therefore they that were scattered abroad went

every where preaching the word.” (Acts viii. 4.) Was this an irregular and uncanonical proceeding? Of course all clergymen are bound to declare that it was, because these preachers had not received “holy orders;” but the Scriptures here, as in all other ecclesiastical questions, disagree with the clergy, for it is written further, “Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Antioch, preaching the word. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.” (xi. 19–21.)

Now if this had been irregular, not only would the inspired writer have marked it with disapprobation, but the then existing church would assuredly have corrected the practice, and laid down some canon against “lay preaching:” but not so; for the “tidings of these things came unto the ears of the church: . . . and they sent forth Barnabas, that he should go as far as Antioch: who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave to the Lord.” (verse 22–24.)

This narrative, if duly weighed, incurably ruins the whole fabric of “a regular ministry ordained to preach the Gospel;” for it brings us to acknowledge this point, that the churches of the apostacy will not tolerate those practices in which the saints of the apostolical age greatly rejoiced, and which drew forth the commendation and thankfulness of “good men who were full of the Holy Ghost and of faith.” Would the Church of England, in similar circumstances, send forth its “lay members” to preach the Gospel? Did it do so in the time of the Commonwealth, when the hand of power bore heavily on the episcopal party? Has the Church of Rome ever authorized preaching by any but clergymen? or would it, or could it, under any circumstances, tolerate such an irregularity? Do the Dissenters allow “lay men” to preach in their chapels? Assuredly not. If lay men were allowed to assume this ministerial prerogative, it would ruin the clergy, disenthroned the oligarchy of the pulpit, and bring to nought that “official distinction and authority,” which we are assured is not always sufficiently valued\* in their ordained ministers, though “they are appointed as living oracles to announce, and as ministers of the temple to interpret, the utterances and will of God.” (*Discourses of R. M'All, LL. D.*, i. 421.)

In the Pontifical of the Church of Rome we find that the bishop, in the ordination of a clergyman, confers for the first time the power of preaching when he grants deacon's orders; as in the previous grades of doorkeeper, reader,

\* The income of the work was such, in addition to this, as to enable him to fulfil completely his benevolent intentions.

\* “It is my decided conviction, that in some of our churches the pastor is depressed far below his just level. He is considered merely in the light of a speaking brother. He has no official distinction and authority.”—*Church Member's Guide*, p. 57.

xorcist, acolyth, and subdeacon, this privilege is withheld. In conferring deacon's orders, the bishop says, "Dearly beloved son, as thou art now to be promoted to the Levitical order, deeply ponder to what a degree in the church thou art approaching, for a deacon ought to minister at the altar, to baptize and to preach:" and in the Church of England, the bishop says to the deacon, "Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the bishop." This is man's order; but it is not so in the Holy Scriptures.

The case of Apollos (Acts. xviii. 24), is exactly to the point. "He was an eloquent man, and mighty in the Scriptures . . . instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord." This was his *ordination*, "I have believed and therefore have I spoken;" and this is the only ordination that a Christian, instructed from the word, is called upon to own—the ordination of faith granted by the Holy Spirit. "We having the same spirit of faith according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." (2 Cor. iv. 13.)

This also was the ordination of others whom Paul mentions: "I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry [*diakonia*] of the saints), that ye submit yourselves to all such, and to every one that helpeth with us, and laboureth." (1 Cor. xvi. 15, 16.) This is remarkable; "the house of Stephanas," a very wide expression, the whole family had addicted themselves to the ministry; they had not been ordained to this ministry by canonical sanctions, but had most irregularly, without the help of a bishop, or of the presbytery, taken upon themselves "the sacred functions." Besides this, they had not only addicted themselves, but *ordained* themselves; for so the translators were bound to render the word *εταξαν*, *etaxan*, if they had had any regard to consistency. In Romans xiii. 1, they so give it, "The powers that be are *ordained* of God;" but here the translation is softened, and a meaning is given which the original will scarcely bear. To these irregular ministers Paul requires that the Corinthians should submit themselves, and not only to them, but to all who, like them, had helped the service of the Gospel. Such is the ordination of the Scriptures! which the translators keep back where it might appear, or bring forward where there is no authority for it, as in Acts i. 22, "Must one be *ordained* to be a witness with us of his resurrection." The ecclesiastical phrase "*ordained to be*," a phrase most important for the translators in that passage, is wholly wanting in the original. The word is simply *γενεσθαι*, *genesthai*, and we should read the passage thus, "Wherefore of these men

which have companied with us all the time the Lord Jesus went in and out amongst us . . . must one be a witness with us of his resurrection."

Remembering then that the words "*ordination*" and "*ordain*," when used in matters of sacred import, are liable to be misunderstood, and that though they will carry the signification of "*appointment*," yet by juxtaposition with certain circumstances recorded, they may convey the idea of *clerical consecration*, we shall easily perceive how these words in the English translation of the Scriptures may mislead the unsuspecting reader by an ambiguous sense. In Titus i. 5, we read it thus, "I left thee in Crete . . . that thou shouldst *ordain* elders in every city as I appointed thee." This certainly looks not a little like consecration or canonical ordination, and we know that the text is continually quoted by the ignorant or the disingenuous to establish the clerical figment, but the words of the original will by no means bear such an interpretation, as we shall presently see. The word "*ordain*" is the rendering of the verb *καθιστημι*, *kathistemi*, meaning "*to appoint*," "*to make*," "*to constitute*." In the following instances it is so translated:

Matt. xxv. 21. "I will *make* (*katasteso*) thee ruler over many things."

Luke xii. 14. "Who *made* (*katesese*) me a judge or a divider over you?"

Rom. v. 19. "As by one man's disobedience many were *made* (*katesathesin*) sinners, so by the obedience of one many shall be *made* (*kathisthesontai*) righteous."

Acts vi. 3. "Look out seven men . . . whom we may *appoint* (*katastesomen*) over this business."

Such being the usage of the word and its true meaning, we can at once perceive how the rendering it by the word *ordain* in Titus i. 5, is calculated to make us suppose that Titus did by clerical consecration ordain certain elders; whereas he only *appointed* them where churches existed, selecting those individuals who were spiritually gifted for superintendence—recognizing the gift which would determine the station to be taken by the persons professing it, for it was "the gift" and not Titus which determined what the men were to be; and according to that gift must they exercise their ministry, whatever form of it "the gift" might have imparted: hence Paul enjoins Timothy not to neglect "the gift" which he had received, and which was given him by prophecy and the laying on of the hands of the presbytery. The prophets prophesied, the presbytery laid on their hands, and Timothy received a gift; but what that particular gift might be, we are not informed. Assuredly it was not to preach the Gospel and "administer the sacraments."

In the case of Titus, then, he recognized a gift received, and the persons whom he recognized and appointed were the overseers, or superinten-

dents, or, to use an ecclesiastical word, *Bishops*, for this is the name given to them in the next verse; and it is worthy of remark, that this very passage, which is much quoted by the Episcopalians as one particularly fortifying the views of their party, does in fact sadly damage the diocesan theory, for we find that Titus is appointing overseers or bishops in every city and town in Crete: not one bishop for the whole island to rule the diocese of Crete, but bishops, a plurality of them, that is more than one, perhaps many, in every city, and that by Paul's express desire! Crete is an island about two hundred and seventy miles long and fifty miles broad, and in the days of Paul contained a hundred cities; as, therefore, the direction given to Titus was to appoint bishops in every city, there must have been a large number of them in the island—far too large to allow the diocesan system elbow-room. Indeed, it is hereby manifest that “the bishop” of the Scriptures could have had a diocese only as large as the city or town in which he dwelt; though even there his diocese must have been divided, for Paul speaks of these elders or bishops in the plural number, “Elders in every city,” more than one—two or more; as many as had received the gift for the office! Neither is this a solitary confutation of the diocesan theory, for we read elsewhere that Paul and Barnabas chose elders “in every city of Lycaonia” (Acts xiv. 23.)

To return, however, to the passage in question, we conclude that it ought thus to be translated—“For this cause I left thee in Crete, that thou shouldst appoint elders in every city, as I had directed thee.”

The original is again translated “ordain” in passages where clerical consecration might thereby seem to be implied. “Every high priest taken from among men is ordained for men in things pertaining to God.” (Heb. v. 1.) “Every high priest is ordained to offer gifts and sacrifices” (Heb. viii. 3); and yet, in another text, relating to the same subject, in the same Epistle, this word is truly translated, “The law maketh men high priests which have infirmity,” (vii. 28); “ordination” was not here wanted, as it speaks not of priests ordaining priests, but in v. 1 and viii. 3, a dubious rendering is given, leaving it uncertain whether the Scripture does not mean in those passages that the high priest, by virtue of his ordination, made offerings and sacrifices; which, though it was quite true in the law, because no offering in the law could be offered without previous consecration of him that made the offering, yet is not alluded to in the texts in question. Neither is this to be considered a small and unimportant matter; for when we find in one place of Scripture that Titus “ordained” elders or bishops in the cities of Crete, and in another that the high priest was “ordained” to make offerings and sacrifices, is it surprising that the unsuspecting reader should connect the two ordinations together, and should

find in the ordination of the high priest something very like the ordination of the bishop? A careful examination of the text does, however, immediately dissipate the dream, and brings before us quite another appearance of things.

But the clerical consecration through the instrumentality of the word “ordain,” appears in the translation given to the word *χειροτονέω*, *cheirotoneo*. “And when Paul and Barnabas had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.” (Acts xiv. 23.) Here, questionless, it is generally understood that Paul and Barnabas consecrated elders into the clerical office; but let us see how “ordination,” thus ingeniously introduced through this word, is, in the only other passages where it occurs, evaded. “God raised up Jesus of Nazareth and showed him openly, not to all the people, but unto witnesses chosen before (*χειροτονήσας*) of God.” (Acts x. 41.) Why not *ordained before of God*; or if “chosen” were the right word here, why was it the wrong one in the other passages?

But again; “we have sent Titus who was chosen (*χειροτονήσας*) of the churches to travel with us.” (2 Cor. viii. 19.) This is truly remarkable; the translators will allow Paul and Barnabas to “ordain” elders, but they will not permit the churches to ordain Titus—“the bishop of Crete;” in fine, on this subject, they make the Scriptures say whatever suits their purpose, keeping back or bringing forward that mysterious word “ordain” with marvellous forethought, and never losing sight of that system which they were determined to uphold.

[To be continued.]

#### CAPTAIN VICARS; OR THE PROOF OF A GENERAL DEGENERACY AMONG CHRISTIANS.

The papers report the recent completion of a monument in London to this reputedly Christian warrior, who died while waging one of the most inexcusably offensive wars on record, and fell in the very act of slaughtering on their own soil men who had never done him any personal injury. We do not now propose a criticism on the man; but such a tribute to his memory has set us to thinking anew upon the sad degeneracy of public opinion among Christians, that could write, circulate and eulogize the biography of one whose profession was the work of human butchery! Yet we find the memory of this professional murderer published by our Sunday-School Societies, recommended without qualification by Christian editors, and put by thousands in our Sabbath-School libraries, to inoculate the young with the war-virus, and train them to just those habits of thought and feeling which have, from time immemorial, covered the earth with the vices, crimes and woes of war.

Strange lack of reflection that could lead the

mass of Christians speaking the English language, so to contradict or ignore their religion of Peace in admiring this young warrior! We do not recollect to find a solitary writer for the Christian press, outside of publications expressly devoted to the Peace Reform, making any exception to the book on this ground, but rather treating it as a matter of special gratulation and joy. Such treatment of the subject just shows the current mode of thinking and feeling common among Christians, and the urgent necessity of a fundamental, all-providing reform among them. Not one in ten has yet thought enough about the matter even to suspect himself to be at all in the wrong.

But we will, at present, only quote the following letter on the subject from a paper in Dublin, Ireland:—

"I had shrunk from reading it, (Life of Captain Vicars,) fearing it might have the effect of too closely uniting two things, which I look on as widely apart as the antipodes—War and Christianity. Truly, the perusal of this book introduces one into new company. Soldiers, fervent in their piety, loving their Saviour fervently, forming prayer-unions for the spread of religion, animated with a large share of the missionary spirit, heedless of the fear of cholera, or the thousand perils, if they could but lead their fellows to the footstool of that Saviour whose name is Love! Such became Headley Vicars, after he had been for years a thoughtless, pleasure-loving soldier; and those who read his memoirs will learn that there are officers and men more than a few of his stamp.

But can such men stop here? Can those who have such bright realizations of the love of God in Christ, practically limit that love to their countrymen, and have no yearnings towards those whom they call their enemies? Can they much longer continue so to limit that boundless love, as not to realize that it includes alike, in its limitless expansiveness, the Russian, the Afghan and the Kaffir? Yes, there is yet a further lesson to be learned by the Christian soldiers of our armies,—that the full force of 'LOVE YOUR ENEMIES' has yet to break with all its heavenly fulness on their souls; that they have yet to learn, that there is a higher duty than that of fighting for their country; that they will yet have, with the boldness of a Peter or a Paul, to utter 'Whether we are to obey God or man, judge ye'; that they will have to say, with the young Maximilian, and others of the early Christians, 'I am a Christian, and, therefore, I cannot fight'!

How comparatively slight a matter might have led the ingenuous mind of Headley Vicars to realize the great truth of the *practical* universality of the gospel of peace and love. Had he been thrown amongst the wounded Russians, had he been made a prisoner, who can doubt but that his sympathies would have expanded towards

Russian sufferers, that he would have realized practically his Saviour as yearning for the souls of all? Alas! that the last act of his life should have been the hurrying of two souls into eternity, there is too much reason to apprehend, in a fearfully unprepared state! Let us remember his own admission, that, had he seen things as he did at a later period of his life, he would not have entered the army.

What strange anomalies and views war brings out! I remember reading, that, in the attack on the Redan, a Russian and an English officer exchanged the masonic sign, and became at once each other's shield. Shall the Christian sign have no such effect? Is it right in one case, and wrong in the other?"—*London Herald of Peace.*

#### A HAPPY CHILDHOOD.

"A happy childhood," says Isaac Taylor, "is a precious inheritance, with which, as a fund, to begin trading in practical wisdom and active usefulness. It is a great thing only to have known by experience, that tranquil, temperate happiness is actually attainable on earth: and we should think so, if we knew how many have pursued a reckless course because, or chiefly because, they early learned to think of happiness as a chimera, and believed momentary gratifications to be the only substitute placed within the reach of man. Practical happiness is much oftener *thrown away* than *snatched from* us; but it is the most likely to be pursued and overtaken and husbanded by those who already, and during some considerable period of their lives, have been happy. To have known nothing but misery is the most portentous condition under which human nature can start on its course."

#### THE ARTESIAN WELL IN THE DESERT.

A correspondent of the *Moniteur de l'Armes*, a military French journal, gives an interesting account of the finding water in boring an artesian well in the desert, by French engineers in Algeria. The place was the oasis of Sidi Rached, which had already become nearly burnt up from want of water, and threatened to entirely disappear; and the water was found and rose to the surface on the 13th of March, from the depth of fifty-four metres, or about one hundred and fifty-seven feet. As soon as the hard pan or bed was pierced the water instantly rose in the pipes, pouring out a thousand gallons a minute, at a temperature of twenty-four degrees Reaumer. The engineer estimated that as soon as it had reached its level of ascension fairly, the quantity would average about twelve hundred and fifty gallons per minute. Think of a fountain springing up in a wasting desert, with a perennial flow of twenty hogsheads per minute! The fountain formed is described as truly magnificent.

At the moment of the water's bursting forth no Arab was present, but the news quickly spread,

and in a few minutes the whole population of the village rushed to the spot, and threw themselves upon the works with such frenzy that force was necessary to remove them. Women and children lay down in the stream, as if they had never seen water before. The Sheik Sidi Rached could not repress his emotion; he threw himself on his knees by the trough and wept for joy. The next day the inhabitants of the neighboring Arab villages came to thank the engineer and to bless the fountain, while in the evening there was a dance and a grand merry-making, and this festival was kept up for six days. In the meantime, the people went immediately to work and constructed a sluice to convey the vivifying stream to the portion of the oasis which was dead for the want of moisture.

From the Christian Witness.

'COME THIS WAY, FATHER.'

'During a short visit to the sea-shore of our State, some two years since, with a party of friends, it was proposed one bright afternoon that we should go down the harbor on a fishing excursion. We accordingly started, and after sailing about three miles, a young lady of the company declined going farther and requested us to land her on one of the small islands in the harbor, where she proposed to stay until our return. My little boy, then about four years old, preferred remaining with her. Accordingly we left them and proceeded some six miles farther. We remained out much longer than we intended, and as night approached a thick fog set in, entirely enshrouding us. Without compass, and not knowing the right direction to steer, we groped our way along for some hours, until finally we distinguished the breaking of the surf on the rocks of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat, where I had been steering, and shouted with all my strength. I listened a moment and heard through the thick fog and above the breaking of the surf, the sweet voice of my boy calling, 'Come this way, father!—steer straight for me—I'm here waiting for you.' We steered by that sound and soon my little boy leaped into my arms with joy, saying, 'I knew you would hear me, father,' and nestled to sleep in my bosom. The child and the maiden are both sleeping now. They died within two short weeks after the period I have referred to, with hardly an interval of time between their deaths. Now tossed on the rough sea of life, enveloped in the fog and surrounded by rocks, I seem to hear the sound of that cherub voice calling from the bright shore, 'Come this way, father!—steer straight for me!' When oppressed with sadness, I take my way to our quiet cemetery, still, as I stand by one little mound, the same musical voice echoes from thence—'Come this way, father!—I'm waiting for thee!'

I remember a voice which once guided my way,  
When lost on the sea, fog-enshrouded I lay,  
'Twas the voice of a child as he stood on the shore,  
It sounded out clear o'er the dark billows roar—  
'Come this way, my father! steer straight for me;  
Here safe on the shore I am waiting for thee!'

I remember my joy when I held to my breast  
The form of that dear one, and soothed it to rest;  
And the clear, simple words yet ring in my ear,  
'I called you, dear father, and knew you would hear  
The voice of your darling far o'er the dark sea,  
While safe on the shore I was waiting for thee!'

That voice is now hushed which then guided my way;  
The form I then pressed is now mingled with clay;  
But the tones of my child still sound in my ear—  
'I am calling you, father!—O, can you not hear  
The voice of your darling as you toss on life's sea?  
For on a bright shore I am waiting for thee.

I remember that voice; in many a lone hour  
It speaks to my heart with fresh beauty and power,  
And still echoes far out over life's troubled wave,  
And sounds from loved lips that lie in the grave—  
'Come this way my father! O steer straight for me;  
Here safely in Heaven, I am waiting for thee.'

"To think ourselves more religious than our neighbors because our dress is less graceful, our manners less pleasing, and our minds more ignorant and uncultivated, is to shake the very foundation of revealed religion: its derivation from Him who gave us the sense of beauty we despise, the social instincts which we violate, and the love of knowledge which we condemn."

## FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 24, 1857.

THE SEPARATE MEETINGS IN NEWPORT AND MOUNT PLEASANT.—While Philadelphia Yearly Meeting continues in its present unsettled position in reference to the Yearly Meetings of New England and Ohio, its members, and the members of all the other Yearly Meetings, cannot but feel a strong interest in the proceedings of the meeting at Newport, generally known as the "smaller body," and of that at Mount Pleasant of which Benjamin Hoyle is clerk. It seems due therefore to our readers, that we should lay before them correct information, so far as we are able to obtain it, of such facts in the proceedings of these meetings as have a direct bearing upon the important question whether they are entitled to the character of Yearly Meetings in the Society of Friends, which they assume, and which in the name of Philadelphia Yearly Meeting has been fully granted in one case and partially in the other.

In a late number of the *British Friend*, published at Glasgow, Scotland, we find the following paragraphs in an account of a meeting of the "smaller body" at Newport in the 6th mo. last. The meeting referred to in Iowa is composed of a few persons who seceded two or three years since from Red Cedar Monthly Meeting and, it appears, hold a separate meeting.

"Two Friends in the ministry were present with certificates from within the limits of New York Yearly Meeting [Poplar Ridge], and sev-

ral members in their private capacity from that, and from Ohio and Philadelphia Yearly Meetings.

Epistles were received from the Yearly Meeting of New York, recently held at Poplar Ridge, in Cayuga county, and from Baltimore Yearly Meeting, now held at Nottingham in Maryland, and a committee was appointed to essay replies, as way might open therefor. A communication addressed to the Yearly Meeting was mentioned by the clerk as being received by him, from a body, claiming to be Salem Quarterly Meeting, in Iowa; which was referred to a committee to examine and report as to the propriety of its engaging the attention of the meeting. To the afternoon sitting they reported that they were willing the communication should be read, which was accordingly done. It expressed the unity and sympathy of Friends of that Quarterly Meeting with their brethren of New England, New York, and Baltimore Yearly Meetings, in their deep trials from the prevailing defection, and encouraged them to continued faithfulness in their allotment. A minute was made recording its reception, and the clerk was directed to transmit a copy thereof to the meeting in Iowa."

The meeting held at Mount Pleasant, Ohio, of which B. Hoyle is clerk, commenced on the 5th and closed on the 7th inst. Mead Atwater, a minister in connection with the Meeting of Separatists known as "New York Yearly Meeting held at Poplar Ridge," was present, occupying what is considered the head seat in the meeting. Soon after the representatives had been called, he laid a paper on the clerk's table, saying it was a certificate from his friends at home stating his position in Society and their approbation of his present journey. An expression followed from more than thirty persons in favor of reading his certificate and that of his companion. The clerk then said, he had unity with the Friend, and owned his ministry as being in the anointing; but was not prepared to hear his certificate at present on account of some violation of discipline on the part of those who liberated him for service here. As a further reason for not reading the certificate it was stated that the Ohio meeting was not in correspondence with the meeting from which the Friend came. A discussion, occupying more than two hours, ensued. The clerk attempted to show wherein the discipline had been violated and also gave a short account of the separation in New England. He stated that the separation in Swanzea Monthly Meeting was brought about by setting up a clerk over the regularly appointed one, and that the members of the smaller body were right, up to the division

in Rhode Island Quarterly Meeting. They then appealed to the Yearly Meeting, which referred the subject to the representatives to decide which was the true Rhode Island Quarterly Meeting, which he thought a proper course; but instead of making good their claim before the representatives, four out of the forty-five representatives brought forward the name of T. B. Gould for clerk, and, said he, "as well might we justify those who went off with J. Binns, as such a procedure." These and other views advanced by the clerk, were earnestly controverted, but the subject was finally dropped; the certificate of Mead Atwater not being read.

After the transaction of some other business, M. Atwater said his friends at home had liberated him to visit some of the subordinate meetings, but as his certificate had not been read in the Yearly Meeting, he thought it might be proper, perhaps, for him to return homeward. This seemed to produce much feeling; many spoke on the subject, and all united in encouraging him to pursue his prospect. We have here a striking instance of the inconsistency into which those are led who depart from the plain provisions and principles of the discipline, which all profess to believe was established in Divine wisdom. On the one hand, the discipline forbids the attendance of persons who are not members of the Society; and on the other, it requires the reading of the certificates of ministers coming, under a religious concern, from other Yearly Meetings. In this case there was a clear violation of the discipline, either in permitting Mead Atwater to attend the meeting, or in refusing to read his certificate; and after the meeting had declined to recognize him as a regularly accredited minister, neither the discipline nor the order of our Society warranted his visiting the subordinate meetings. Towards the close of the sitting next day, he spread before the meeting a concern to appoint a meeting at some suitable time for the youth. This was also united with, and 3 o'clock the following afternoon was agreed upon as a proper time.

On *Fourth day*, the propriety of disowning the "Separatists" was considered. This was strongly urged by one section of the meeting, and objected to by the other. Some thought a loss had been sustained by postponing disciplinary proceedings, and that a further postponement would tend to weaken their hands, until eventually the

subject would die out. The principal objection urged to this was that *they were not enough united amongst themselves to engage in disowning those who had separated from them.*

The Report of a Committee appointed last year to attend to the rights of members in Iowa was read, recommending that all the certificates of those members should be sent to Stillwater Monthly Meeting, Ohio; and that Stillwater Quarterly Meeting should have the care of establishing meetings in Iowa. Some united with this report, but it was strongly opposed by others, so much so that the subject was again referred to the Committee, to report next year. The principal ground of objection appears to have been that the adoption of the report would entirely set aside the meeting in Iowa which we have already mentioned, as composed of persons who have separated from Red Cedar Monthly Meeting.

The question of correspondence with the "smaller bodies" of Newport, Poplar Ridge and Nottingham, appears to have been deferred or passed over for the present. No epistle was received, and none was issued.

Perhaps the best comment we can make upon the divided and discordant state of this body; its singular disregard of discipline and long established order, and its painful isolation from the Society of Friends, will be a reference to our account of the proceedings and condition of Ohio Yearly Meeting a few weeks since. "By their fruits ye shall know them." Notwithstanding the charges of "defection" and departure from the faith so constantly and persistently reiterated, we think it safe to say that love and unity exist among the members of that meeting as becomes the followers of Christ; and that they are, in all sincerity and religious concern, faithfully and humbly endeavoring to uphold not only the principles and practice of church order, but also the Christian doctrines and testimonies always acknowledged and maintained by our religious Society.

DIED, on the 1st inst., in Randolph Co., North Carolina, BENJAMIN MILLIKAN, in the 74th year of his age, an Elder of Springfield Monthly Meeting of Friends.

—, On the 8th inst., aged 57 years, JOSEPH GASKELL, of Uxbridge, Mass. He was an esteemed Elder and Overseer of Uxbridge Monthly Meeting, a diligent attender of religious meetings, and of circumspect and exemplary life and conversation. The last number of the Review contained an account of the decease of his daughters, Caroline Josephine Gaskell and Ruth Elizabeth White, on the 4th inst.

— On the 27th of 9th mo., at the residence of her uncle George Congdon, in Dutchess County, New York, CATHARINE BRUSH, in the 40th year of her age, a much beloved and useful member of Oswego Monthly Meeting of Friends.

She endured a long and suffering illness without being heard to murmur or complain, although her numerous relatives and friends feel the loss of her interesting company, they have consolation in believing that their loss is her eternal gain. A few days before her dissolution she expressed a thankful sense of the kind attention she had received, and that her close was near; that she felt prepared to go; that it was all in mercy she enjoyed peace, sweet peace. Thus composed and resigned to the end, she quietly passed away.

#### SPECIE PAYMENTS.

In the midst of an appalling and disastrous panic, the cry is raised that a resumption of specie payments is the only salvation. There are men who believe and worship the golden dollar as a god. They seem to think if the banks will only pay out coin the country must be safe, and all perils disappear. In the excess of their glittering delusion, they forget entirely, or purposely shut out of view the important fact that the community at large are debtors to the banks. If there be good reason why the banks should pay their debts in gold and silver, we take it for granted there ought to be as equally good reason why other people, who are precisely in the same category, should do the same thing. There is no moral difference between the two cases. The merchant, the manufacturer or the mechanic, who makes his notes, and buys property or produce with them, does precisely what the banks do, and incurs the same obligation to society to the extent of the responsibility which he assumes. The currency of those notes depends upon his credit, based on real or supposed resources, and they are merchantable according to this measure of value. The banks being incorporated under associated capital, which individual wealth could not readily command, have become the accepted agencies through which the operations of business are conducted. They take the notes of the merchant, manufacturer, or mechanic, and issue their own to pay for merchandize or labor. While these notes are paid there is no trouble, but when a panic comes they are not paid, and then the banks are disabled. Just at such a moment, everybody rushes in under the exaggerated impulse of self preservation, and the consequence is that all supplies are necessarily cut off, and the gates shut down. The banks, like many merchants, may have surpluses of hundreds of thousands of good assets to show, but be utterly without the ability to convert them into gold and silver, when every dollar is hoarded and hid in a dark corner.

Yet politicians clamor for "resumption" as the panacea for every evil. They care not what the distress of the people may be, how much commerce may languish, how manufacturers may be broken down, or mining stopped—all these are nothing, so that the banks pay specie. According to this cry the banks may stop discounting, they may drive the community into liquidation, they may invoke ruin upon our heads by compelling

sacrifices, so long as they go on shelling out the gold and silver. This is the demand, and to make it plausible, the welfare and prosperity of the working classes are urged as its justification. In the haste to excite bad passions and to agitate, these reckless fomenters of discord do not stop to inquire how the working man is to be benefited at this crisis by such a policy. We ask what advantage will it be to him for the banks to pay specie if he has no notes to offer for redemption? If he is thrown out of employment, is penniless and starving, with his wife and children wanting bread, how will it avail him that the banks have resumed? These are practical questions which reach every man's fireside, and we want them answered, not with the cant of politicians who are striving to make capital over the sufferings of this community, but by plain and conclusive facts.

If compelling the banks to pay specie, to contract their discounts, to withdraw their circulation, and to close all business but the compulsory collection of the debts due them, will reopen the manufactories that have been closed, will distribute work among the industrious and needy, will revive trade, will restore confidence, will unlock our mines and bring forward our agriculture, let there be a speedy and universal resumption. But if it will not accomplish these desirable ends which now absorb the anxiety and the efforts of this community, then the demand is an insult to every citizen of the State, and one that will be deeply avenged in good time, by a suffering and indignant people.—*N. American.*

From the American Agriculturist.

#### THE SEWING MACHINE.

A large number of inquiries from our readers, on this topic, aside from our own personal interest in the matter, as a purchaser, has induced us to devote considerable time to investigating not only the respective claims of different machines offered to the public, but also whether even the best of them would be a paying investment. On the latter point we have become fully convinced that nearly all kinds of family sewing can be done more rapidly, and even better by machinery than by hand. We consider the difference in this respect as fully equal to that of threshing grain by a machine and by hand. Take a single illustration. The other evening on going home we found a sheet just "basted," ready to be hemmed or stitched. Though we have never learned to use a thimble, (having always been favored with a kind mother, sister, wife or friend, to do all needed stitching,) on the above occasion we proposed to turn *seamster*, and stitch the sheet. The result of the trial was, we stitched the edges of the sheet, at the rate of a yard in three minutes, "including stoppings," and some good judges, present, pronounced our work not to be excelled in fineness, regularity and beauty of stitch, by the

best hand sewer. This was our first trial on actual needle work—we had played sew, with pieces of cloth, a dozen times before. We have since far excelled our first effort. Any of our lady readers can estimate the advantages of sewing a close, fine, strong stitch, even at only the rate of a yard in three minutes.

We could give many illustrations that have already been developed in our own family in less than one month's trial; but it may suffice to say that where there is much sewing to be done in a family—and where is there not?—it is cheaper to employ a good machine, even if it cost \$200 or \$300, or more. Suppose a housewife could, with a machine, do up her family sewing during a year, *easier* than by working with a needle and having the assistance of a seamstress five weeks. This would save, in wages and board, say \$25, which would pay the interest on \$200, and leave \$11 for wear and repair. We estimate the saving as greater than this, and we are free to say that, looking at the subject in barely an economical point of view, if our machine could not be replaced, we would not part with it for \$100 or \$500. The cost was \$125—\$110 for the machine itself, and \$15 for having it put in an extra cabinet, which serves the triple purpose of a table, work-stand, and an all chest of drawers, besides being a handsome piece of "furniture."

With regard to the difficulty of using the sewing machine, on which point many inquiries have been made of us, we think it requires just about the same degree of skill, or "gumption," as the Yankees term it, to use a sewing machine successfully, that it does to operate a common grain-thresher, or a mowing machine. Our own was sent home with only the manufacturers' printed directions, and it has been worked successfully. Others have found some difficulty, though not of an insurmountable character where a good machine has been obtained.

As to the best *kind* of sewing machines, we are loth to say a word, and have no interest in doing so. There are three, perhaps four kinds now before the public, either of which is better than no kind. We have found none of them sold at less than \$85 to \$100 and upward, which we considered worth buying. Wheeler & Wilson's, Singer's, and Grover & Baker's machines, all work under Howe's patent, and are, so far, the best machines made, we think. We were interested in witnessing the operation of Robinson & Roper's, but not enough to give it any preference over the others. For our own family use, we became fully satisfied that Grover & Baker's machine is the best, and we accordingly purchased it.

From among the many letters on this topic, from ladies who have used the sewing machines, we have only room for the following, from Anna Hope, whose contributions on Household Economy are familiar to many of the older readers of this Journal.

To the Editor of the American Agriculturist :

An intelligent farmer would despise himself if he failed to make subservient to his interests any improvement in agricultural implements, or neglected to derive advantage from any new invention of which his circumstances would permit him to avail himself. That the more expensive implements find many purchasers, may be readily seen from the sales books of firms who deal in them. One such house of my acquaintance has sold this year about two thousand mowing machines, and from two to three thousand threshers, the prices of which are \$120 and \$130, and these machines are of course needed only for a few weeks in the year. That the purchase of them is good economy, may fairly be inferred from the fact that so many are sold, and that they give so good satisfaction. We rejoice in all these helps afforded to *men* to make their labor easier or more productive, and we wish most fervently that *woman* might be equally relieved in her own sphere of labor; nor are we unmindful that whatever diminishes the number of "hands" on a farm, diminishes the number of mouths to be fed, and the number of dishes to be washed, and thus indirectly makes the labor of the house less burdensome. But woman needs "aid and comfort" designed expressly for herself. She is too often considered very much of an agricultural implement—a piece of property secured at the altar—to be employed in any way that will add most, with the least outlay, to the money income of the farm, and she is not always cared for with the same watchfulness and anxiety that is bestowed on the horses and cattle of her husband. They must not be neglected, nor over-worked, but she, poor creature, is never supposed to be weary nor over-burdened. This idea of property in woman is a remnant of barbarism, when brute force was the basis of power, and is an indication of remaining barbarism in the so-called civilized world. The more thoroughly the world becomes civilized and Christianized, the more general will be the recognition of woman as an individual *embodied soul*, with wants and capacities no less numerous and actual than man's, and whatever will contribute to her comfort will be deemed no less important than what contributes to his.

The inventive genius of the present age is beginning to develop itself in mechanical contrivances for the relief of woman, and none of these are destined to prove a greater blessing than that of the Sewing Machine. Many a life has been sacrificed in unremitting toil, and the needle has pierced more hearts than the stiletto or sword; but a brighter day is dawning, and the sewing of a family need no longer be looked upon with trembling and dread. For several years I have been much interested in sewing machines, as a means of emancipation to woman, and have examined with great interest every new improvement that came to my knowledge. The price alone deterred me from long ago availing myself

of the services of one, for after seeing how quickly and well they did their work, I could not be satisfied with the slow progress made by my fingers, and I could not but feel that I was bringing myself down to the level of mere matter, if I willingly did what a machine could do much better and more rapidly. At length I grew desperate, for I was haunted by unfinished work, and it would neither "down," nor be done at my bidding, nor by my persevering efforts. Wherever I went, shirts with outstretched sleeves and dangling wrist-bands hung in mid-air before my eyes, hurling defiance at me, like some evil genius of fairy times, and grinning with most hideous triumph. For months these frightful spirits tormented me, but, thanks to the Inventor of the Sewing Machine, I at length found a spell powerful enough to "lay them," and since I have used it, not one has dared to show his ugly head. Shirts are now no longer frisked about in the air by hobgoblins, but remain quietly in the drawer, and do not at all detract from my happiness, for to make one is but the work of a few hours, and I have leisure to look at the "estray" buttons. I am not, by any means, the only woman whose peace has been disturbed by necessary but unaccomplished work. I have had abundance of sympathy in these trials, and now I should be most happy to enjoy equal sympathy in the relief I have found from them.

For several months I have used in my family one of Grover & Baker's Cabinet Machines, and have found it capable of accomplishing all I expected from it, and all that it promised. I have done upon it every variety of family sewing, from muslin sleeves to dresses and pantaloons, and the work has proved equally strong and durable as sewing done by hand. I never feel hurried in my sewing, nor do I feel that I have not leisure for rest. I can afford time for an excursion with my children, without neglecting any necessary work, and I have no twinges of conscience when I sit down to read a paper or a book. It is not simply because of the actual work done that a Sewing Machine is one of the richest of family blessings, but it possesses a high value in bringing with it freedom from wearying care and anxiety. There are few families that do not need the relief such a seamstress would afford, and perhaps none need it more than those of farmers, for their domestic cares and labors are usually numerous and pressing. There is certainly no class of persons for whom I feel a deeper interest, or a more earnest respect, for the blood of farmers flows in my veins, and with it a most ardent love of country life; and if by adding my testimony to that of others in regard to the value of a machine which may bring relief to my over-burdened sisters, I can do aught to benefit them, I am happy to give them the result of my experience. I know something of their toil, of their weariness, of their need of relaxation, and I would fain introduce to their notice that which will lighten the toil, di-

minish the weariness, and give them leisure for social enjoyment.

This is indeed "a working-day world," but one not alone for work for the *body*. It must be cared for, but the mind, the heart, the soul, must not be neglected. Every mother has a higher duty to perform than to feed and clothe her children. They are to be educated, and to be educated for Heaven, and whatever will enable her to give more time to this nobler work is to her and hers no small blessing. What if Sewing Machines are expensive? They are no more so than Mowers and Threshers, and *money* should not be weighed in the balance against *time*, for on one depends only the lower needs of this life, while on the proper use of the other depends our eternal destiny. Next to the gospel, I consider the general introduction of the Sewing Machine the best gift to woman, for it gives her time to cultivate her own higher nature, and to devote herself more fully to the best interests of her children.

ANNA HOPE.

From the Student's Magazine.

CALIFORNIA.

BY A TRAVELLER.

I propose to furnish for the Magazine, a series of brief articles concerning California and the Territories of Oregon and Washington. I do not propose an elaborate essay upon each branch of the subject, for that would require a large volume—but brief sketches of the History, Climate, Soil, Productions, Future Prospects, &c., such as will, I trust, prove instructive to the youthful readers of the Magazine.

A careful study of the map of the world, with reference to the comparative importance of different places in a political and commercial point of view, must convince us that California occupies a very important position in relation to the rest of the world. The discovery of gold and the settlement of these shores by an enterprising race of Anglo-Saxons, are but the prelude to an entire revolution in the commerce of the world, as regards the great channels through which it shall flow. No doubt can be entertained that so soon as a good rail-road shall be built between the magnificent Bay of San Francisco and the valley of the Mississippi—most of the trade of China and the Islands of the Pacific with the United States, and even with a part of Europe, will pass across this continent by way of San Francisco.

Who can fail to perceive that the States which are growing up on this side of the continent are destined soon to exert a powerful influence upon the rest of the world; not only upon the people of our own country, but especially upon the half barbarous people of the Polynesian Islands, and the eastern coasts of Asia. Already constant and almost weekly communication is had with the Sandwich Islands, and with China. The

result of this easy communication with China is seen in the fact, that already about forty thousand Chinese have emigrated to this State and have become permanent residents. How unspeakably important it is that these shores shall be settled and occupied by those whose influence upon those ignorant and superstitious Chinamen, shall be for good and not for evil. And how important that the people of the Eastern States should possess correct information respecting this country. But how imperfect is the general knowledge on this subject. It is true that in almost every neighborhood in the United States persons may be found who have visited this country and remained a longer or a shorter period. But the great mass of those persons came here with no wish or object but to gather gold dust—win a fortune, and return home. Whether these early pioneers returned with or without the great object for which they braved the perils of the wilderness, or the fevers of the tropics, they are not generally qualified to impart useful information concerning anything but digging and washing the golden sands. The remark is therefore undoubtedly true,—that at this time, the people of the eastern States are better informed with respect to the condition and resources of some of their neighbors across the Atlantic, than of their *brethren* across their own continent.

I need not dwell upon the geography of this country; your readers are supposed to be conversant with the common school atlas at least, and to know that our possessions upon the Pacific extend from the 49th parallel of latitude to the gulf of California—that they embrace Puget's Sound in Washington Territory—the mouth of the great Columbia river in Oregon Territory—the unequalled bay and harbor of San Francisco in California, at about the same latitude as that of Baltimore or St. Louis.

Having occupied so much space with preliminary observations, I have only room in this number for a few remarks on the history of California.

On this branch of my subject, very little can be said. The history of this country has not been written, and I know of no materials accessible to the general student of history from which anything more than a brief outline can be sketched. Indeed, California has no history, except as relates to the aborigines, and the few Catholic Missions which have long existed in the country.

An authentic and full history of the rise, progress, and decline of the Jesuit Missions and influence in Spanish America, would be very interesting and instructive. But such a history has not been written in English, and probably never will be. Suffice it to say,—that in pursuance of the general policy of Roman Catholicism, the Jesuits, at a very early period, long before the revolution which put an end to Span-

ish dominion in Mexico, obtained grants of land, and many extraordinary privileges, with the ostensible object of converting the heathen Indians of the then almost unknown regions extending from the Rio Grande to the Bay of San Francisco. With untiring zeal, and amid much privation, these priests labored to conciliate the savage tribes, and to introduce among them a new religion scarcely less superstitious than their own, and but little further removed from idolatry. By the exercise of uniform kindness, and the use of all the means calculated to win the favor and confidence of the natives, these far seeing agents of the Roman Hierarchy obtained at length complete control of many of the largest and most influential of the Indian tribes throughout this vast region. Many whole tribes forsook their roving habits, and came to dwell in the immediate vicinity of the Missions, where they were little by little taught to labor for the priests. And now by means of the labor of the natives, large churches were erected, high walls were built enclosing large gardens and orchards, deep ditches were dug around whole leagues of land, as a substitute for fences, and in a word, these missions became beautiful and pleasant places, and in the absence of any other settlements, they were as oases in the wilderness. The priests owned large herds of cattle and horses, raised wheat and vegetables and all kinds of fruits in abundance, and by the sale of hides and tallow to the few trading vessels which visited the coast, they became quite wealthy. But at length, when the Mexican people began to settle in the country, and the Mexican government began to exercise jurisdiction over it, the Jesuits, so long accustomed to rule, disputed the authority of any but the priesthood, and thus much difficulty was engendered, which increased, until at length the temporal authority of the priests was wholly taken away by an act of the Mexican Congress, and they were henceforth confined to the exercise of their clerical functions alone. From this time the influence of the priests over the Indians began to melt away; their lofty edifices—built of unburnt brick—to decay; their ditch enclosures to fill up—until at length, when the American government took possession of the country, under the treaty of Guadaloupe Hidalgo—these ancient establishments were many of them little better than ruins. It is proper to remark in this connection, that although the influence of the Catholics was for a century unbounded with the Indian tribes, and their professed object was to introduce among them Christianity—yet at this day scarce a vestige of the fruit of their labor is to be seen. The Indian of this country is an Indian still. Not so with respect to the orchards and vineyards which were planted by these same pioneers. These gardens remain, and generally have been well preserved. I have gathered figs, olives, grapes, &c., from trees and vines, fifty or a hundred years old. A most interesting and

thrilling chapter might be written concerning the gold discovery of California, the rush of emigration to these shores—the sufferings of the emigrants—the horrible state of the early society—the struggles between the good and the bad men—the final triumph of the good in San Francisco last year—and the brighter prospect in a moral point of view for the future, &c.

The entire Pacific Coast from the straits of Magellan to Behring's, is mountainous and rugged, with only occasional plains and valleys, and these, with few exceptions, quite limited in extent. One vast chain of mountains extends through the whole distance, the spurs and offshoots of which extend every where in every conceivable size and form, down to the very beach of the Pacific. California forms no exception to the general rule. The "coast range" rises immediately out of the ocean and extends interior some thirty or forty miles. Then comes a valley of considerable extent, through which flow the San Joaquin, and Sacramento rivers; the one running northward and the other southward, until uniting their waters, they flow together to the ocean through the Bay of San Francisco. Immediately eastward of these rivers, rise the lofty Sierra Nevada mountains, broken at intervals by several small rivers which rapidly flow down their sides and join the San Joaquin and Sacramento nearly at right angles. At several points along the coast, and along all the rivers and streams, valleys are found, of greater or less extent; some of them very beautiful and fertile. But a very large proportion of the "face of the country" consists of rough and broken hills and high mountains. Some surveyors recently reported the discovery of a low pass across the Sierra Nevada, which was "only two thousand feet in height."

It will readily be supposed that the climate of this State is very various. The valleys enjoy a mild and equable climate, literally without winter; whilst the mountain regions are covered with snow during several months of the year, and even in summer know but little warmth. But this depends upon the latitude entirely. I have stood in the valleys and beheld around me blooming flowers, and fruits and vegetables in the full vigor of their growth—the mountain sides green with vegetation up to a certain height—while pure white snow glistened in the sunbeams on the summit. And this is a common sight from the valleys during all the so-called winter months.

But the inequalities of the surface of the earth, whilst they no doubt modify the climate, are by no means sufficient to account for all its peculiarities.

The great Pacific ocean is no doubt the principal agent in the hands of Providence, in producing the very singular climate we enjoy. All our philosophy is insufficient to account satisfactorily for the great difference between the climate of the eastern and western coasts of the continent. It is true that learned observers have at-

tempted to account for this difference by a mere statement of the fact—that the prevailing winds on the Atlantic side blow from the land to the ocean whilst on the opposite side of the continent, they blow from the ocean to the land. Now these facts are but secondary causes, and how account for them?

Suffice it to say in conclusion, that the climate of California is very delightful, except on the mountains. The seasons are divided into "rainy" and "dry." The rainy season commences usually about the first of twelfth month, and closes about the first of fifth month. These periods of change are by no means arbitrary, but like all nature's changes they vary. Sometimes quite sufficient rain falls to saturate the earth deep enough to insure good crops; but sometimes there is a deficiency of moisture. I shall allude more particularly to this point when I come to speak of the "Productions" of the State. In winter we have little or no sea breeze, very little frost, no snow in the valleys, no thunder storms, and seldom more than twenty or thirty rainy days. The rains generally appear to come from the mountains, as the winds during the rains blow from the interior toward the coast.

Toward the beginning of the fifth month the breezes set in from the sea, and blow with great regularity each afternoon, and generally quite strongly. The mornings are still and mild, but the evenings are quite cool. These grateful sea breezes, while they seem to prevent the possibility of rain, do themselves compensate in some degree for this lack. They bring moisture with them, and frequently in the immediate vicinity of the ocean, there are fogs. When the nights are clear very heavy dews are condensed. So that, although there falls no rain for six or seven months of the year, yet the moisture evaporates so slowly, owing to the causes above mentioned—that the usual crops come to great perfection, if planted in good season.

The climate of Oregon and Washington Territories is very similar to that of California. More rain and more snow fall there, and the weather in all seasons is cooler. Upon the whole it may be repeated, in conclusion, that the climate is truly pleasant in all these countries, and especially healthful, both in the valleys and on the mountains.

[Selected for Friends' Review.]

#### DEPARTING SUMMER.

By GEORGE M. HORTON, a Slave of North Carolina.

When auburn Autumn mounts the stage,  
And Summer fails her charms to yield,  
Bleak Nature turns another page,  
To blight the glories of the field.

At once the vale declines to bloom;  
The forest smiles no longer gay;  
Gardens are left without perfume—  
The rose and lily pine away.

The orchard bows her fruitless head,

As one divested of her store;  
Or like a queen whose train has fled,  
And left her sad, to smile no more.

That bird which breathed her vernal song,  
And hopp'd along the flowery spray,  
Now silent holds her warbling tongue,  
Which dulcifies the feast of May.

But let each bitter have its sweet,  
No change of Nature is in vain;  
'Tis just, alternate cold and heat,  
For time is pleasure mixed with pain.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 7th inst., have been received.

ENGLAND.—The arrangements for the reception of the Atlantic telegraph cable at the Plymouth Navy Yard were so far completed that the landing was expected to commence the following week. The discharge will begin from the Niagara; the wire will pass through boiling oil, and its delivery will probably occupy six weeks.

More troops are held in readiness for India, and ten thousand additional militia have been embodied. According to French advices from India, the rebels are under European generals, who have commenced operations to prevent the union of the British forces, and five years hard fighting may be looked for, the native troops being nowhere faithful to the British.

An expedition to the river Niger, headed by Dr. Backie of the Royal Navy, has left the Copper River. It consists of seventy-five natives and fourteen Europeans, among whom are botanists, mineralogists, &c. Another expedition, commanded by Ladislaus Magyar, of the Portuguese army, is now exploring the river Congo. He is ordered to make a full survey of that stream, and is accompanied by a corps of men of science.

FRANCE.—The Emperor left Stuttgardt on the 29th ult., on his return to France. A letter from Paris states that the fact of the expulsion of refugees from Genoa was confirmed by the publication of the names of those who had been expelled. The difficulty between France and Denmark in relation to the Sound Dues has been amicably adjusted.

SWITZERLAND.—A conflict which threatens again to disturb the public peace, has recently taken place between the federal government and the Canton de Vaud. A large emigration is going on from Switzerland to Brazil. Since 1850 not fewer than 70,000 emigrants have gone from the Canton of Berne alone.

GERMANY.—A railroad from Lubeck to Hamburg, to unite the German ocean to the Baltic, is much talked of; as is likewise a canal between the Rhine and the Weser.

The Evangelical Alliance at Berlin has closed its meetings. It numbered 1254 members, of whom twenty-three were from America. The King of Prussia attended several of the meetings. The Protestants of Hungary complain bitterly of the intolerance to which they are subjected, and are petitioning to be placed in their former condition, and to be allowed to hold a Synod. Sisters of Charity who wished to settle in Saxony and to attend the sick in the Catholic hospitals, have not been allowed to do so as members of a conventional order.

It is rumored that among the projects discussed at the Stuttgardt Conference was one for the establishment of a permanent Conference among the great Powers for settling by arbitration all differences that may arise in Europe.

RUSSIA.—A rescript from the minister of the Interior has been issued to secure apprentices against un-

wholesome and immortal influences. It goes into minute details respecting food, clothing, couches, cleanliness, &c., and requires masters to watch over the religious education of their apprentices. A fortress of the first rank is to be built on the Mithridates mountain, near Kertch, to protect the passage between Yenikale and the sea of Azof.

The Russian frigate Laporte had capsized between Revel and Cronstadt with the loss of 1,400 lives, including three Admirals, with their wives and children.

**SWEDEN.**—The Prince Royal of Sweden has been proclaimed Regent during the King's illness.

**TURKEY.**—Schaymil had taken prisoner the Governor of Khanatz, and an emuete had broken out in the district. Affairs are assuming a new aspect in that part of Bosnia which lies between the rivers Bosnia and Drina. The oppressed Rayahs are beginning to manifest hostility towards the Catholic and Greek hierarchy. In the Posavina, a Franciscan friar has been obliged to seek safety by flight, and the Metropolitan of the Russo-Greek Church has been menaced by the people. The cause of the animosity of the Rayahs to their Christian superiors is said to be that, without the knowledge of the people, they promised to pay certain taxes to the Porte, at the time that the Tanzimal was introduced into Bosnia. Troops have been sent against them. The Pasha of Scutari has sent a strong body of troops against the mountaineers on the southern and eastern frontiers of Montenegro, who have assumed a kind of independence and refused to pay tribute to the Porte.

**CHINA.**—At Foochow, the market was fairly supplied with tea and a large business was doing at advanced prices.

A proclamation at Shanghai, levying additional imposts on tea and silk, has been posted at the Custom House, and the foreign Consuls have had a correspondence with the Chinese authorities on the subject, and appealed against such an increase of the export duties, but without success.

Despatches have been received at the French Foreign Office from the French Minister in China. They represent the situation of affairs as unfavorable, and announce that the Court of Peking will not agree to any arrangement.

Late advices have been received from Ningpo to the effect that the Chinese (Cantonese) and Portuguese have had an engagement, in which the former were victorious, and destroyed the vessels of the latter, but committed no outrage or degradation upon foreign residents or shipping. Quiet is now completely restored there.

**INDIA.**—Telegraphic news from Cawnpore to 8th mo. 18th had been received in London. Gen. Havelock had defeated the insurgents near that place, on the 16th, but he had lost 100 of his men by cholera. The dates from Lucknow are to the same period. Nothing new had occurred there.

**AFRICA.**—The French squadron was before Tunis and had demanded of the Bey equality of rights among his subjects, the abolition of monopoly, freedom of commerce, the right of foreigners to acquire lands, equality in the imposts, the liberty of conscience, &c. The Bey promptly acceded to the demand.

**CHILI.**—Dates from Valparaiso are to 8 mo. 31st. The Senate has passed a law prohibiting the government police from voting at elections, and requiring that persons be able to read and write as a qualification for the full enjoyment of citizenship. It is apprehended that the Executive will veto this measure.

**PERU.**—Lima dates are to the 12th ult. The revolutionary armies had not met. The troops of Gen. Castilla had occupied the plaza at Islay, but were dislodged by some shells thrown from the frigate Apurimac. The town was entirely deserted. The

arrival of Don Domingo Elias from France was believed to be the forerunner of another revolution.

**MEXICO.**—The government of this country is in an anomalous condition in consequence of the recent dismissal of the Ministers and of the non-assembling of Congress, who should have proclaimed the President. President Comonfort was assiduously occupied in promulgating decrees of reform in the administration. An extensive conspiracy existed against the government of Comonfort, and a large number of persons, including men of high military and civic position, had been arrested. The government has authorized the foundation on the Isthmus of Tehuantepec, of three cities, to be named Colon, Irturbide and Humboldt.

**CALIFORNIA.**—San Francisco dates are to the 20th ult., brought by the steamship Northern Light, which brings also \$1,660,000 in gold and a list of the passengers by the Central America. At the late election, the Democrats elected their Governor and a large majority of members of the Legislature. A large majority of the people voted in favor of paying the State debt and against a Convention to revise the Constitution. The first of the overland mails arrived at San Diego on the 31st of the 8th month, having left San Antonio, Texas, on the 9th and 24th of the 7th month. On the evening of election day a severe shock of an earthquake was felt in most of the interior counties of the State lying along the base of the Sierra Nevada, and on the following day the sea-beach in the neighborhood of Blackpoint was covered with small, reddish animals from an inch to half an inch in length, so numerous as to disorder the water to the distance of 90 feet from shore. They were soft, and in form like caterpillars, and each was enclosed in a tubular shell which appeared to be broken off of some hard substance at the bottom of the sea, by the action of the waves. They are supposed to be the larvæ of some species of marine invertebrata.

The melter and refiner of the U. S. Mint at San Francisco has been arrested on the charge of having embezzled therefrom gold to the amount of upwards \$150,000.

The first mechanic's fair ever held on the Pacific coast was opened on the 9th ult.

**OREGON.**—Dates from this Territory are to the 5th ult. The Constitutional Convention has referred the slavery question to a committee. It is understood to be the intention of the majority to submit the question to the people by separate clauses for or against slavery.

**UTAH.**—The latest news from Salt Lake are to the 8th mo. 5th. The Mormons breathe defiance against the general government and appear determined to resist the mandates of its officials.

**DOMESTIC.**—The treaty recently concluded with the Pawnee Indians secures to the United States from ten to twelve million acres of land. These Indians pledge themselves to remain at peace with the United States and to use their influence with the neighboring tribes to the same end.

All the Banks in New York and Boston and most of those throughout New England and the State of New York have suspended specie payments, as have also those of Norfolk, Va., Wilmington, N. C., Augusta and Savannah, Ga., the bank of Tennessee, and others. In New Orleans, a run of two days upon the Banks caused the suspension of the Union. Merchants' and Traders' and the Bank of New Orleans. The other Banks promptly met all demands, and the run has ceased.

No official or reliable returns of the election in Kansas have been received. In Pennsylvania the Democratic ticket has succeeded by a large majority. Salmon P. Chase, the Republican, candidate has been elected Governor of Ohio.

# FRIENDS' REVIEW.

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From "Priesthood and Clergy unknown to Christianity."

PREACHING THE GOSPEL AND ORDINATION OF MINISTERS.

(Concluded from page 102.)

It is worthy of observation, in passing, that though our translators have prevented the ordination of Titus by the churches, they have not been able to suppress the unmanageable fact, that Matthias was chosen or "ordained" into the apostolical office by the one hundred and twenty disciples at Jerusalem, some of whom were women (Acts i. 14, 15, 26,) which, if duly considered, must for ever vitiate the origin of the apostolical office, as it is represented to us by the Episcopalians. The apostolical office, they tell us, is perpetuated in their bishops, and the translators have done their utmost to help this figment by making Judas a bishop (Acts i. 20); but granting all this to be true, then we find that the first bishop after our Lord's departure was "ordained" *by the disciples* at Jerusalem; from which fact we draw this conclusion, that if the fountain-head is of this nature, the whole stream that flows from it ought to partake of the same elements; but that if the stream be entirely different, it cannot spring from the fountain, the waters of which we have analyzed, but must have some other origin congruous with the elements which we find in the stream.

One more instance may suffice: "and he *ordained* ~~twelve~~ *epoiëse* twelve, that they should be with him, and that he might send them forth and preach." (Mark iii. 14.) This is obviously an important place in which to introduce ordination: it is the record of our Lord's choosing the twelve apostles; and we so read the fact here as if our Lord had in some way conferred ordination as a necessary preliminary to preaching the Gospel. But "ordain" is here the unwarranted

translation of a word which simply means to make or do: it occurs some hundred times in the New Testament, but has no where else been thus rendered. If a secondary and figurative meaning were required for the word, "appoint" was obviously that which ought to have been selected, according to the sense in Rev. i. 6, "*has made* (*epoiësen, appointed*) us kings and priests." Calvin has, however, thus expressed the meaning—"Et fecit ut duodecim essent secum, et ut emitteret eos ad prædicandum."

Having, then, thus unravelled some of the perplexities of this question, it may be instructive to see the ill use which clergymen have made of the Scriptures in order to perpetuate a delusion. "When our Lord," says Bishop Beveridge, "had died and risen from the grave, and when he was about to ascend into heaven, he promoted his apostles into the episcopacy, that he *might leave behind him the conservators of his own place*. The first form of this episcopal consecration is recorded in John xx. 21, 22: where Jesus says to his apostles who were all collected together—"Peace be unto you: as my Father has sent me, even so send I you; and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." I confess that our Lord had before this ordained his apostles, but only to preach the Gospel, and to confirm it with miracles. (Mark. iii. 13, 14; Matt. x. 1.) But now for the first time after his resurrection, he says, 'As the Father has sent me, so send I you.' From which it most clearly appears, that by this second and last ordination, celebrated as it were by many ceremonies, the apostles were advanced to a higher grade than they enjoyed before, or rather (as far as relates to the faculty of ordaining and exercising ecclesiastical discipline,) to that very grade into which Christ himself had been consecrated by the Father. By the virtue of their first ordination, therefore, the apostles preached the Gospel; but by this last consecration they were made bishops, and so, supplying upon earth the place of their absent Lord, they did themselves create other bishops."

Thus it is that the eyes of ecclesiastics, dimmed by the suffusion of prejudice, and impaired in their healthy faculties, discern the specks of their own apostasy even in the clearest fields of scriptural vision, and conjure up the phantoms of

their order in the pure kingdom of the Son of God. But mark the fatal error of this strange passage! for the prelate, in his anxiety to establish ceremonies of consecration and worldly mitres, has forgotten or concealed the fact that, on the occasion recorded in John xx. 21, 22, and on which he builds his whole theory, *Thomas, one of the apostles, was absent*; for it follows immediately—"but Thomas, one of the twelve, was not with them when Jesus came." So that, according to this interpretation of the prelate, "the apostolical college" would be deficient in the mystery of consecration; and Thomas, a favorite apostle with the Episcopalians, would receive no "faculty of ordaining and exercising discipline," and consequently must have lost his station "as a conservator of the place of Christ," to the no small detriment of "the apostolical succession," and all its fabled benefits and prerogatives.

A word further as to imposition of hands; take the following instance, which is much urged by clergymen: "Now there were in the church at Antioch certain prophets and teachers . . . and as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them; and when they had fasted and prayed, and *laid their hands on them, they sent them away,*" (Acts xiii.) Here then, if this instance is of any avail, it ought to be shown that Paul and Barnabas had never preached the Gospel before; that they never had been sent forth before to the ministry or service of the Lord; and that on this occasion they for the first time received license "to preach the Gospel, and administer the sacraments." We find, however, an account of Paul's preaching (Acts ix. 20,) some long time, not less than seven years, before this event: nay, both Paul and Barnabas had been preaching *in Antioch* a whole year, and had been sent by the disciples of that city to Jerusalem, with a collection made for the brethren at Judea (xi. 30,) so that their ministry not only elsewhere, but remarkably in this very Antioch, had been for a long time tolerated without imposition of hands. Again, if this was indeed an "ordination" of Paul, we find the teachers and prophets ordaining an apostle!—a fact that would sadly derange the theory of the apostolical succession, which declares that our Lord alone ordained the apostles, and the apostles ordained the clergy. Moreover, it would reverse the order of precedence formally stated in Scripture, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," (1 Cor. xii. 28,) whereas, in this narrative, supposing Paul and Barnabas to have been ordained by imposition of hands for the ministry, the order must have been "first prophets and teachers, secondarily apostles."

Again, this sending-forth of Paul and Barnabas was by the Holy Ghost (Acts xiii. 4); and where is that power of ordination now? The bishops in the Romish and English communions

do indeed *pretend* to convey the Holy Ghost in their ceremonies of ordination; but we know that it is only a pretence. And as for the Presbyterians and Dissenters, they do not now *profess* to convey any spiritual gift, ordinary or extraordinary, by their imposition of hands; and therefore they practice a ceremony without power or meaning—a mere nullity; but it was not in the days of the apostles that empty ceremonies were performed. The apostles did not observe customs to perpetuate a delusion, or to consecrate a phantom of forfeited power.

Again, the apostle Paul, in his Epistle to the Galatians, takes pains to make them understand that he did not owe his ministry to any ordination or appointment of man, "I neither received the Gospel of man, neither was I taught it, . . . but when it pleased God . . . to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood [that is, I consulted not with any man, nor did I follow any man's advice, order, or direction]: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia. . . . Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother." This is indeed a plain statement; and it is manifest thereby that Paul thought nothing of any appointment of man, though that man might be an apostle. When he believed, he spoke; and having received an ordination of God's grace, he was content with it: "I went not up to Jerusalem to them which were apostles before me." According to the opinion of the traditional school, the apostles were the fountain of all lawful authority for ministry; but Paul sought not that fountain; nay, he takes pains to inform us that he kept clear of it: therefore, as he was not ordained by the apostles, we may be quite sure he was not ordained several years afterwards by the prophets and teachers of Antioch, when he had been long engaged in the ministry.

Another passage in the Scripture is frequently wrested from its true meaning to prove ordination by imposition of hands. It is in Paul's Epistle to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the *laying on of the hands* of the presbytery;" (1 Tim. iv. 14); and again, "Wherefore I put thee in remembrance that thou stir up the gift which is in thee by the *putting on of my hands.*" (2 Tim. i. 6.) What then was this gift? The gift of preaching the Gospel and license to administer the sacraments? Certainly not: it was a special gift—*χαρισμα*, *charisma*—of the Holy Ghost, which was conveyed to Timothy, as it would appear, by the laying on of the hands of Paul and the elders: and we know that this power did exist in those days; for we find that Peter and John, after praying that the Samaritan converts might receive the gift, "*laid their hands on them, and*

they received the Holy Ghost; and when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered money, saying, *Give me also this power*, that on whomsoever I lay hands he may receive the Holy Ghost." (Acts viii. 18.) And again, at Ephesus, Paul found certain disciples who knew only of John's baptism: on these Christians, after they had been baptized in the name of Jesus, Paul laid his hands, and then "the Holy Ghost came upon them, and they spake with tongues and prophesied." (Acts xix. 6.) It was therefore some such gift as this which Timothy had received; perhaps the gift of tongues or of prophecy, or the power of working miracles, "signs and wonders," any or all of these, or some other gift, of which perhaps there is no record left: and this word *charisma*, which Paul uses in allusion to this gift imparted to Timothy, is the appropriate term for the gifts which the Holy Ghost then conferred on the church. (See Rom. i. 11; xii. 6; 1 Cor. i. 7; xii. 4, 9, 28, 30.)

If then, Timothy was ordained into the clerical caste by imposition of hands, so also were the Samaritan converts and the "certain disciples" at Ephesus; for they also received a gift by imposition of hands: and indeed the advocates of the clerical order ought boldly to assert that the Samaritan and Ephesian disciples were ordained either priests or deacons, if they would build anything on the case of Timothy.

But in all this question we do not find Paul's first *ordination* is ever brought forward, which, after all, but for one inconvenient circumstance, might be more plausibly referred to than any other, as an instance required. Thus it is recorded:—"Ananias . . . . entered into the house; and putting his hands on him [Paul] said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and was baptized." (Acts ix. 17.)

This instance is full to the point that Paul received the Holy Ghost by the imposition of hands, and that it was at the very beginning of his service in the church; this, therefore, looks much like "ordination by imposition of hands;" but then, unfortunately, if this be allowed, it would follow that Paul was ordained before he was baptized, an uncanonical irregularity wholly unknown in clergyman's law; and moreover, the person who then "ordained him by imposition of hands" was not a bishop or elder, but simply a "certain disciple at Damascus named Ananias" (ver. 10); in fact, according to the Papal ideas of these days, a mere layman: and yet this "lay-man," without the assistance of any of the clergy, without the presence of any bishop, lays his hands on Paul, and so confers on him the Holy Ghost! We can therefore well understand how the advo-

ates of a "regular ordained ministry" are disposed to pass over this remarkable occurrence, and prefer rather to quote the imposition of hands by the church at Antioch (Acts xiii.) which has been already examined.

Having then seen that imposition of hands does not, according to the Scripture record, confer the power of "preaching the Gospel and administering the sacraments," and having seen also that in many cases the imposition of hands took place, where confessedly no clerical designation or privilege was intended, and that this is conceded even by clergymen, we need not feel any remnant of perplexity on this question, but we may conclude by stating—

1. That imposition of hands sometimes means simple benediction: "Then were there brought unto him little children, that he should put his hands on them and pray: and he laid his hands on them." (Matt. xix. 13.)

2. Sometimes recognition of service in the church, as in the case of the seven brethren chosen "to serve tables," which certainly was not ordination to the "ministry," as the serving of tables on that occasion was markedly and avowedly kept distinct from "ministry of the word." (Acts vi. 4-6.)

3. Sometimes commendation to a particular work, and that by express command of the Holy Ghost. (Acts xiii.)

4. Sometimes an act whereby the gift of the Holy Ghost was imparted, as when Ananias, "a certain disciple," laid his hands on the apostle Paul (Acts ix. 27); or, as when the apostles gave this gift to others (Acts viii. 18; xix. 6); or, as in the case of Timothy and the elders—a case which is moreover peculiarly designated as having been in obedience to prophecy; or—

5. A visible sign of performing a miracle, as when the disciples to whom the power was given "laid their hands on the sick, and they recovered." (Mark xvi. 18.)

For Friends' Review.

#### THE PROPER INSTRUCTION OF YOUTH.

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

We have abundant evidence left on record that the early training of the youthful mind is a subject which has, more or less, claimed the serious and weighty consideration of the religious (or righteous) in all ages of the world.

And among the many evidences of it, perhaps, there is not a more instructive and impressive one than the case of Moses and the Children of Israel, which we find in the sixth chapter of Deuteronomy. In a very emphatical manner he impressed on the chosen people the importance of having the *words*, which he commanded them, in their *hearts*, and then to teach them diligently unto their *children*. "Hear, O Israel; the Lord our God is one Lord; and thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," &c. And I believe it remains to be at this day, as it was then, an indispensable preparation or qualification for parents and guardians of youth, in the first place, to be duly impressed at heart with the importance of the subject themselves, and then we should be enabled as we continued to look to Him who alone is able to give us this preparation of heart, to move on in that ability which he will grant to his truly dependent ones, and teach diligently our children.

And we would be concerned that our conversation around our tables, at our firesides, on our farms, and wherever our lawful business called us, should be of that kind which would make a lasting impression on their young and susceptible minds for good, to be kept in store; the benefit of which might be experienced after many days. Thus their training might be going on from day to day from which they would not be likely materially to depart in after-life. And as we abode under this living concern for their religious growth and establishment in all best things; when the time came that they must be placed, in some degree at least, under the influence of other caretakers and associates, in order to acquire a competent literary education, I believe we should be earnestly engaged, "to procure such tutors of our own religious persuasion, as are not only capable of instructing them in useful learning, to fit them for business in relation to temporal concerns, but to train them up in the knowledge of their duty to God and one towards another." Although we cannot confer grace upon our children, yet I believe it is our duty to make use of all the means which a kind Providence has placed within our reach, as caretakers of the youth and as accountable beings, to protect them from the contaminating and baneful influence of hurtful associations.

I have been encouraged in believing that it is the desire of very many dear friends to pursue that course of instruction, both at home and at school, which would keep their beloved offspring firmly attached to the Doctrines and Testimonies, the value of which they themselves have long appreciated. To such and all of my beloved friends who feel this concern resting upon them, including myself, I would say, before we come to the conclusion to send our children to district schools, let us look well to what exertions we have made, and what still remains for us yet to make in order to get them to such schools as are kept by members of our Society and under the regulations of Friends. Let us not be too easily discouraged; but if we cannot, by reason of the fewness of our numbers in some places, have

large schools, let us be willing to patronize small ones, even if it costs a little more.

Although many instances may be mentioned in which youth who were isolated from the Society, have received their education in district and other public schools, and who during that time, and subsequently, have been preserved in the simplicity of the truth and in fellowship with our Society, yet if our Heavenly Father hath in his abundant goodness, preserved such from being contaminated with the evils that surround them, it does not seem to me that we should look upon that as any reason why we should not use every reasonable effort to give our children a guarded education in such schools as the Society has from its earliest days encouraged its members to support.

I would therefore encourage all my dear friends everywhere to use every reasonable effort to support schools under their own care, by having family schools, neighborhood schools, or boarding their children from home, and I do believe a blessing will attend it; and in time, as this kind of instruction, both at home and at school, is with full purpose of heart attended to, we shall have cause to rejoice and take courage in the fruits of our labor.

If we had "a mind to work," as those had of old who were with Nehemiah, and a living concern was in us to labor harmoniously together in rebuilding this part of the wall of the city of our forefathers, which is now much broken down, the work would prosper in our hands. J. B.

*Ohio, 10th mo., 1857.*

#### SAMUEL FOTHERGILL.

Samuel Fothergill, the sixth son of John and Margaret Fothergill, was born at Carr-End, on the 9th of Ninth month, 1715, O. S. He was very little more than three years old, when the death of his mother deprived him of her tender care. Of his early youth but little is now known. He and his brother John were at school together at Briggflats, near Sedbergh; and he also passed some time at Sutton in Cheshire, the residence of his maternal uncle, Thomas Hough, to whom, with others of his relations and friends, John Fothergill committed the care of his children, during his second visit to America, and when absent on other religious services. Of this charge a large share devolved upon Thomas Hough, who was well qualified for the trust, and discharged it faithfully. In particular, the care and education of John and Joseph had devolved much upon him, and through his means their brother Samuel was placed apprentice, as a shop-keeper, with Henry Arden, a Friend at Stockport.

Samuel Fothergill was at this time about seventeen years of age; he was endowed with considerable talents; he had a strong mind, and was of an active, lively, and even volatile disposition. These qualities caused his company to be much

sought after, and early introduced him into society at Stockport, of an injurious and hurtful character, calculated to dissipate and eradicate those lessons of piety and virtue which his worthy father had earnestly labored to impress upon the minds of all his children.

Yielding to the temptations to which he was thus exposed, Samuel gave way to the indulgence of his evil passions, and, with his new companions, abandoned himself to the pursuit of folly and dissipation. This downward path he continued for some time, and the state into which it brought him, as afterwards described by himself, and the view which he subsequently took of his condition at this time, is striking and affecting:—"I wandered far from the garden enclosed, and laid myself open to the enemy of my soul: I kept the worst company, and subjected myself to almost every temptation, broke through the fence of the sacred enclosure, and trampled it under my feet; and when for a time I found the least inclination to do good, evil was present with me, and I went from one degree of iniquity to another. My wickedness so far increased with my diligence, that at length, alas! I beheld the strong wall broken down, the garden wall destroyed, the mound left defenceless, and no hope left of returning peace to my afflicted soul!"—"I strayed to that degree, that my life became a burden to me, and I wished that I had never been born."

The downward course which he thus pursued was not, however, of long duration, nor was he utterly cast off or forsaken, even in the midst of this sinful career. Many were the strivings of the Spirit of Truth with his soul, and frequent the visitations of Divine grace. He says—"He who had kindled breathings in my soul after Him, would [even then] sometimes break in upon me." And again:—"Though I had drunk up iniquity as an ox drinketh up water, although I had exceeded all others in sin, and had long done despite to him, yet there was mercy with him that he might be feared."

Yet did he continue for a time to resist these offers of mercy, and to turn aside from the visitations of Divine regard, thus graciously continued to him; and many were the deep trials and conflicts through which he passed, alternately yielding and resisting, until at length his spiritual state and his danger were very forcibly brought before him, attended by a deep persuasion that these offers of mercy would be no more renewed, and that if he now any longer resisted, the day of his visitation would be over, and his destruction certain and inevitable. So powerful was this impression, that it brought him into great trouble and distress, and caused renewed and very earnest prayers for help and strength; he cried mightily for deliverance, and says: "My lips quivered, and my belly trembled, that my soul might rest in the day of trouble."

This help and this strength were mercifully granted, and he was enabled to maintain his

ground: he was now twenty years of age, and the altered circumstances in which he was placed were favorable to the progress of repentance and conversion: he was removed from Stockport, and had found a shelter and a home in the family of his brother Joseph at Warrington; here, and in the house of his uncle Thomas Hough, at Sntton, he had many seasons of retirement, peculiarly favorable to the present state of his mind.

The intended departure of his father for America, and their parting interview, were also conducive to his help.

Deeply afflicting to John Fothergill was the past conduct of his son Samuel: the evil of his ways, and his grievous departure from those paths of truth and virtue, in which he had, by long example and often inculcated precept, endeavored to train all his children, caused him much sorrow and distress. He was now about to embark for a distant land, in the service and cause of his Lord and Master, and the conviction that he was leaving behind him a beloved son, for whose restoration and welfare he had often put up his prayers, and yet who had so deeply revolted from the law of God, was as the worm-wood and the gall—bitter indeed to his soul. Memorable and affecting was their last interview; after once more imparting to his son deep and impressive counsel, he took his leave in these words:—"And now, son Samuel, farewell!—farewell—and unless it be as a changed man, I cannot say that I have any wish ever to see thee again."

These parting expressions, this powerful appeal from a father whom, notwithstanding his disobedience, he still tenderly loved, uttered during what might probably be the last time they should meet in this life, together with the awful solemnity and deep feeling with which they were accompanied, produced a strong impression upon Samuel Fothergill; they remained as if engraven upon his heart, and assisted to confirm and strengthen him in the path of repentance and conversion upon which he had entered, and which, happily for him, he now experienced to be permanent.

Thus, yielding to the powerful convictions of Divine grace, and as the spirit that convinceth of sin, of righteousness, and of judgment, wrought in his heart, he came to feel the terrors of the Lord forsin, and was made willing to abide under his righteous judgment, because he had sinned, and so was brought into a state of deep repentance; and as a brand plucked out of the burning, and as one awakened from the sleep of death, in due time, he witnessed a deliverance from the bondage of corruption, and a being created anew unto holiness, the end whereof is eternal life, through Jesus Christ our Lord.

Of the many conflicts and baptisms through which he passed during this work, or of the advancement which he was enabled to make towards that thorough establishment and settlement in

the truth, which he was favored afterwards so eminently to experience, no distinct or separate account is now to be found: such a record from his own pen would have been interesting and deeply instructive. Yet there is ground to believe that after a time his progress was rapid and steady.

In his correspondence he was sometimes led to speak of his state, and of the dealings of the Lord with his soul, as some of his letters show; they also contain proofs of the rejoicing which his return and conversion produced in the minds of his friends, mingled with excellent counsel and earnest solicitude for his stability and preservation.

Amongst those who thus extended towards him this care, was Susanna Croudson, of Warrington [afterwards his wife]; she was an acceptable minister in the Society, of which they both were members. She was some years older than himself, and by her religious experience, and the care, advice, and judicious encouragement, which were early and frequently extended, she was made peculiarly helpful to him. He found in her a friend to whom he could unburthen his mind of a portion of its distress, and from whose sympathy and advice he often found relief, and with whom, as he advanced in his spiritual path, he often took sweet counsel.

Soon after the return of John Fothergill from 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 inquired who the Friend was that had been so remarkably engaged amongst them, and was informed that it was his own son *Samuel*.

Their thus meeting together, under circumstances so different to those in which their last memorable interview had taken place, previous to John Fothergill's departure from England, was peculiarly moving and affecting to them both. The son *then* in a state of rebellion and alienation

from good—*now* become "changed" indeed, and a fellow-laborer with his father in the ministry of the gospel, powerfully advocating and enforcing those great and solemn truths he had formerly neglected and trodden down, and engaged earnestly to beseech others to become as he was, reconciled unto God.

The good old man received his son as one restored from the spiritually dead, and wept and rejoiced over him with no common joy.\*

#### SOUTHERN TESTIMONY AGAINST SLAVERY.

THE VOICE OF JEFFERSON.

On the 39th and 40th pages of his Notes on Virginia, Jefferson says:

"There must doubtless be an unhappy influence on the manners of our people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions—the most unremitting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave, he is learning to do what he sees others do. If a parent could find no motive, either in his philanthropy or his self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose rein to the worst of passions; and, thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execration should the Statesman be loaded, who, permitting one half the citizens thus to trample on the rights of the other, transforms those into despots and these into enemies, destroys the morals of the one part, and the *amor patriæ* of the other; for if a slave can have a country in this world, it must be any other in preference to that in which he is born to live and labor for another; in which he must lock up the facilities of his nature, contribute, as far as depends on his individual endeavors, to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him. With the morals of the people, their industry is also destroyed; for, in a warm climate, no man will labor for himself who can make another labor for him. This is so true, that of the proprietors of slaves a very small portion, indeed, are ever seen to labor.

\* Several different versions of this meeting between John Fothergill and his son are extant, and I have thought it best not to omit it. The account here given, I believe to be the most correct—G. C.

And can the liberties of a nation be thought secure, when we have removed their only firm basis—a conviction in the minds of the people that these liberties are the gift of God? that they are not to be violated but with his wrath? Indeed, I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events; that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest."

While Virginia was yet a Colony, in 1774, she held a Convention to appoint delegates to attend the first general Congress, which was to assemble, and did assemble, in Philadelphia, in September of the same year. Before that Convention, Mr. Jefferson made an exposition of the rights of British America, in which he said:

"The abolition of domestic slavery is the greatest object of desire in these Colonies, where it was unhappily introduced in their infant State.—But previous to the enfranchisement of the slaves, it is necessary to exclude further importations from Africa. Yet our repeated attempts to effect this by prohibitions, and by imposing duties which might amount to prohibition, have been hitherto defeated by his Majesty's negative; thus preferring the immediate advantage of a few African corsairs to the lasting interests of the American States, and the rights of human nature, deeply wounded by this infamous practice."

In the original draft of the Declaration of Independence, of which it is well known he was the author, we find this charge against the King of Great Britain:

"He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty, in the persons of a distant people who never offended him, captivating and carrying them into slavery into another hemisphere, or to incur miserable death in their transportation thither.—This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian King of Great Britain. Determined to keep a market where men should be bought and sold, he has at length prostituted his negative for suppressing any legislative attempt to prohibit and restrain this execrable commerce."

Hear him further; he says:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Under date of August 7th, 1785, in a letter to Dr. Price, of London, he says:

"Northward of the Chesapeake you may find,

here and there an opponent of your doctrine, as you may find, here and there, a robber and murderer; but in no great number. Emancipation is put into such a train, that in a few years there will be no slaves northward of Maryland. In Maryland I do not find such a disposition to begin the redress of this enormity, as in Virginia. This is the next State to which we may turn our eyes for the interesting spectacle of justice in conflict with avarice and oppression; a conflict wherein the sacred side is gaining daily recruits from the influx into office of young men grown up, and growing up. These have sucked in the principles of liberty, as it were, with their mother's milk; and it is to them I look with anxiety to turn the fate of the question."

In another letter, written to a friend, in 1814, he made use of the following emphatic language:

"Your favor of July 31st was duly received, and read with peculiar pleasure. The sentiments do honor to the head and heart of the writer. Mine on the subject of the slavery of negroes have long since been in the possession of the public, and time has only served to give them stronger root. The love of justice and the love of country plead equally the cause of these people, and it is a reproach to us that they should have pleaded it so long in vain."

Again, he says:

"What an incomprehensible machine is man! who can endure toil, famine, stripes, imprisonment, and death itself, in vindication of his liberty; and the next moment be deaf to all those motives whose power supported him through his trial, and inflict on his fellow man a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose."

Throughout the South, at the present day, especially among slaveholders, negroes are almost invariably spoken of as "goods and chattels," "property," "human cattle." In our first quotation from Jefferson's works, we have seen that he spoke of the blacks as *citizens*. We shall now hear him speak of them as *brethren*. He says:

"We must wait with patience the workings of an overruling Providence, and hope that that is preparing the deliverance of these our brethren. When the measure of their tears shall be full, when their groans shall have involved Heaven itself in darkness, doubtless a God of justice will awaken to their distress. Nothing is more certainly written in the Book of Fate, than that this people shall be free."

In a letter to James Heaton, on this same subject, dated May 20, 1826, only six weeks before his death, he says:

"My sentiments have been forty years before the public. Had I repeated them forty times, they would have only become the more stale and threadbare. Although I shall not live to see

them consummated, they will not die with me."

From the Montreal Gazette.

CANADIAN PROGRESS.

The population of Canada may be safely stated at almost, if not quite, two millions and a half. When it is remembered that in 1848 the population of the United Provinces was but 1,500,000, the rate of increase in ten years is indeed something to boast of. Two-thirds added to the population of a country, with such variety of soil and climate, in that time, we believe, without precedent. The increase of the United States during the ten years ending 1850 was thirty-five and a half per cent.; that of Upper Canada during the ten years from 1841 to 1851, one hundred and four and a half per cent.; and now for the whole Province, since 1848, it is sixty-five to seventy per cent., or nearly double the rate of increase of the United States. The third of a century is generally reckoned as a generation. During that period, the population of Canada has increased from 582,000 to 2,500,000, or more than twice doubled itself. In fact, our population doubles itself in rather less than fifteen years. If the ratio of increase be continued, Canada will have, at the beginning of the next century, 20,000,000, of inhabitants. Nor is it in population alone that Canadian progress is remarkable. The splendid success of our ocean steamers, (the arrival of one of which, after a passage of less than ten days, we chronicle this morning,) marks the strides of Canadian commerce; and the great Provincial Exhibition just terminated here, imperfect as it was in several respects, yet showed that, both in agriculture and manufactures, our day of small things and slow things had passed away, and we were entering on a competition with the world. No one can stroll through the streets of this city, the commercial metropolis of the Province, seeing everywhere splendid ware-houses, beautiful churches, and fine mansions in course of erection, and fail to see the marks of progress at once swift and sure. At the west and south of us, long grievous accounts of commercial disaster come to us. Montreal keeps good heart and good faith, and goes quietly on with her business.

"How many who have deemed themselves antagonists, will smile hereafter, when they look back upon the world's wide harvest-field, and perceive, that, in unconscious brotherhood, they were helping to bind the self-same sheaf."—*Hawthorne*.

The affection of old age is one of the greatest consolations of humanity. I have often thought what a melancholy world this would be without children, and what an inhuman world without the aged.—*Coleridge*.

THE PLEASANT JOURNEY.

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever."—PSALM xxiii. 6.

How delightful it is on a fine summer morning to think that we have a pleasant journey before us, along with a kind friend to cheer the way, and then at night to come to our dear happy home. David was probably a young man when he wrote this beautiful psalm, and something like this he seems to have felt, looking forward to the rest of his way through life. And yet he knew that he must meet with many trials, and have the valley of the shadow of death to go through at last.

The young Christian now may feel the same. If he is determined, by the help of grace, to "follow the Lord fully," he may be sure that Jesus will be ever with him, as a friend, a helper, a comforter, a guide, supporting him under every sorrow, and giving him from time to time new peace, and strength, and joy, and carrying him safely through the Jordan of death to the good land of promise on the other side. Yes, if I belong to Jesus, all is well:

If thou, my Jesus, still art nigh,  
Cheerful I live, and joyful die.

Whether my journey be long or short, it will be a happy one. And then, oh the blessedness of heaven at the end!

Then let us, while we dwell below,  
Obey our Father's voice,  
To all his dispensations bow,  
And in his name rejoice.

How sweet to hear him say at last,  
"Ye blessed children come;  
The days of banishment are past,  
And heaven is now your home."

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 31, 1857.

BALTIMORE YEARLY MEETING.—Having been kindly furnished with a copy of the minutes of this meeting, we are enabled to state that it convened at Baltimore on *Second-day*, the 19th, and closed its sittings on the 22nd inst. Certificates were presented and acceptably read for the following ministers: Charles F. Coffin, Lemuel Gifford and Thomas Grover of New England, John L. Eddy of Ohio, and Thomas Frazier of Indiana Yearly Meeting.

Epistles were received from the Yearly Meetings of London, Dublin, New England, New York, Ohio, Indiana and North Carolina, and read "with desires that this intercourse may be maintained in that love and life, which will qualify us to strengthen and comfort one another." The

London General Epistle was read to comfort and edification, and 700 copies were directed to be printed for distribution.

The "Address to all who bear the name of Friends" and an Address to Parents, issued by London Yearly Meeting, were also read, and seven hundred copies of the latter and fifteen hundred of the former, were directed to be reprinted for general distribution.

*Third-day.*—The queries, with answers from the Quarterly Meetings, and the Half-Year's Meeting of Virginia, were read.

While engaged in this important and interesting subject the meeting was introduced into a living exercise for the advancement of Truth and the support of our Christian testimonies. The regular attendance of all our meetings was felt to be a testimony of great importance both to members and meetings. How can we expect to grow in grace if we suffer any worldly business to interfere with this solemn duty, and how discouraging it is to the rightly exercised mind to witness the number of those who are absenting themselves from our afternoon and week-day meetings. Would that there was more faithfulness in this respect, and that there might be a willingness to make a sacrifice, even at some cost. We believe that a blessing would rest upon it.

While we rejoice that love becoming our Christian profession prevails amongst us, we were cautioned still to keep closely on the watch, lest, as we have had mournfully to experience in time past, any thing should creep in to destroy that harmony.

The guarded education of our youth was felt to be a subject of very great importance, that their tender minds might be early imbued with the principles of Divine Truth. That we shall endeavor to train them in the fear and love of God, instructing them in the Holy Scriptures, directing them to the influence of the Holy Spirit in their own hearts, and by example and precept as well as by constraining love, training them up in plainness of speech, deportment and apparel, explaining to them as they advance to years of discretion the grounds upon which our testimonies are maintained. We believe that if parents are livingly concerned to seek after qualifications for these solemn duties, they would be mercifully granted to their own comfort and to their children's happiness.

Overseers and other concerned Friends were encouraged to cultivate that social and affectionate intercourse with our members generally which it is believed will often open the way for religious instruction, draw us nearer together as a people, and prevent many hurtful associations with the world.

Much concern was felt and expressed that we

should faithfully maintain our testimony against the use of intoxicating drinks, both as a society and as individuals, and when any give ground for fear in this respect, they should be promptly dealt with in the spirit of restoring love, as enjoined by our discipline.

A report from the Committee on Indian Concerns, was read as follows:

*To the Yearly Meeting:*

We are in receipt of the following report of the Committee on Indian Concerns of Indiana Yearly Meeting, by which we are pleased to find that the School has been resumed under favorable circumstances; and, while no active duties have devolved upon us the past year, we continue to feel a lively interest in the concern, and would encourage our dear Friends of Indiana in their arduous labors.

We propose that our usual subscription of \$100 be raised for this purpose, and forwarded to the Treasurer of the Committee.

"Soon after the close of our last Yearly Meeting the Committee engaged our Friend William H. Coffin, of Kansas, to visit the school, and make arrangements to prevent the premises being injured until suitable Friends could be found to take charge of the Establishment as Superintendents. John Denny and his wife, who were left in charge of the premises by our former Superintendent, were engaged to reside at the school and take charge of the stock, put in the winter wheat, and perform such other labor about the premises as was necessary to keep them in order during the winter.

"Early last Spring, our dear Friends, Simon D. Harvey and his wife, Mary H. Harvey, feeling a deep interest in the welfare of the Indians, consented to go out and take charge of the Establishment, as Superintendents. They left their home early in the Fourth month last, accompanied by Martha Townsend as Teacher, and our aged Friend, John Poole, who had kindly offered to accompany them and remain a few months:—his advice and labor while at the Establishment were very serviceable.

"The school was opened on the 20th of the 4th month, with ten scholars, and increased the next week to twenty-three, and from twenty to thirty children have been in attendance during the past Summer.

"In consequence of the Committee not being able to procure suitable assistance on the farm, and in the house, our Superintendents have been under the necessity of laboring very hard, and have had to endure many privations;—but in speaking of these, they say, that some of the bitter cups which they have partaken of have been sweetened by expressions of thankfulness and gratitude, frequently made by the poor Indians, that they were there to take the care and oversight of their children. In those labors

and privations our dear Friend, John Poole, largely participated.

"Our committee have very recently engaged our friends Caleb and Rebecca Harvey for two years to assist on the farm and in the house—this we have no doubt will afford great relief to our Superintendents, and we trust, will enable them to devote a small portion of their time to visiting, in the love of the Gospel, some of the Indians in their several localities, which service has seemed to rest with much weight upon their minds. And we may say, we have hopes, that ere another year shall have passed away, this establishment will be in a much more prosperous condition than it has heretofore been; for we are convinced that it is a good work, and our faith is strong that the Lord will bless our feeble efforts.

"In relation to the crop, we are informed by the Report that they have put up 350 dozen of wheat, not very good; they have 30 acres of oats, and 35 acres in corn, both of which were very promising; they have about 4 acres in garden vegetables, cultivated by our friend John Poole, which looked well."

*Fourth-day.*—Having been informed by Indiana Yearly Meeting of the proposed opening of a new Yearly Meeting within its present limits, in the 9th month next, to be called Western Yearly Meeting of Friends, our hearts have been drawn in affectionate and brotherly feeling to our dear Friends who are about entering upon this responsible position, and desiring to salute them as beloved brethren, and welcome them into the brotherhood of Yearly Meetings, we have appointed the following Committee to attend the opening of their Meeting with a copy of this Minute, viz.: Richard H. Thomas, John Scott, William A. Thomas, Bond Valentine, and John B. Crenshaw. Our Committee on Epistles was directed to prepare one to be presented to Western Yearly Meeting at its opening.

The Committee to visit the Subordinate Meetings during the past year, reported that in the 12th month, a part of their number visited the Quarterly Meeting of Dunning's Creek and the Monthly Meetings and most of the families belonging to it; and in the 1st month, four of the Committee attended Cedar Creek Monthly Meeting, at Richmond, Va., and visited most of its members. The Committee was continued to further service as way may open.

"Epistles to our brethren of other Yearly Meetings were produced by the Committee, read, and with some alterations approved. They were directed to be transcribed, signed and forwarded.

We have been comforted and strengthened from sitting to sitting, in having been favored to transact the business which has been before us in much love and unity, and desire that in re-

turning to our several homes and Meetings we may not be forgetful of the mercies which have been granted us, but endeavor with renewed faith and diligence to serve Him from whom all our blessings flow.

The Meeting concluded—to meet at the usual time next year, if the Lord permit.

FRANCIS T. KING, *Clerk.*

MARRIED, at Friends' Meeting House, at Haddonfield, N. J., on the 15th inst., J. NEWBOLD REEVE, of Greenwich, N. J., to ANNA N., daughter of the late Blakey Sharpless, of the former place.

DIED, at the residence of his father, Gerard Ladd, in Highland Co., Ohio, on the 28th of 9th mo., in the 25th year of his age, WILLIAM WALLACE LADD, a member of Fairfield Monthly Meeting of Friends.

Seldom has it fallen to the lot of survivors to record the demise of one more generally beloved and respected by a very large circle of relatives and friends, to whom he was endeared by his kindly disposition, inoffensive and unobtrusive manners, together with an unblemished moral character.

The deceased bore a protracted illness of typhoid fever with becoming composure, and finally passed calmly and peacefully away, as one falling into a sleep.

—, In Blackstone, Mass., the 1st inst., EUNICE, widow of the late Seth Kelly, and daughter of John Earl, of Newport, R. I., in the 84th year of her age, an esteemed member of Smithfield Monthly Meeting.

—, On the first inst., at his father's residence, Macedon, N. Y., after an illness of nearly a year, ABRAHAM PURDY, aged 24 years, son of Alexander and Esther A. Purdy, a member of Farmington Monthly Meeting. A short time before his death he expressed a willingness to go, and said he was going to his heavenly home. His relatives and friends have the consoling belief that his end was peace.

ELIZA P. GURNEY has returned from her continental journey. At Devonshire House Monthly Meeting, [London], in the 9th month, Robert and Christine Alsop returned the minutes which had been given them for religious service on the Continent of Europe, as companions to Eliza P. Gurney. Robert Alsop gave an interesting account of the religious engagements of the journey. In the first instance they had proceeded to the valleys of Piedmont, in which district they had held ten public meetings. Hence they proceeded to Turin and Nice, at which places, as well as at Cannes and Marseilles, they held public meetings. They next visited the meetings constituting the Two Months' Meeting of Congenies, and held public meetings at Nismes, and other places in the neighborhood. In the course of this part of the journey (we believe on the route to Nice) our Friends had an agreeable and satisfactory interview with the Empress Dowager of Russia. Meetings were held at St. Etienne, Ammonay and New Valence, also at Lyons and Paris, and they reached home about the middle of the First month. Early in the Sixth month they resumed their journey, proceeding to Brussels, Minden and Pymont,

where meetings were held, and the meetings of Friends in the latter places visited. Hence they proceeded to Berlin, where they held a public meeting, and afterwards to Potsdam, where a religious interview was had with the King, Queen, and Royal Family of Prussia. A public meeting was held at Dusseldorf, and, proceeding into Switzerland, others were held at Neufchatel and Geneva, after which they returned homewards. Many of the public meetings were large and all were generally satisfactory.—*London Friend*.

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#### ANNUAL MONITOR.

Several months since notice was given in the Friends' Review, that a committee of the Friends' Tract Association in New York proposed to publish an Annual Monitor, and requesting the co-operation of those who feel an interest in such a work. The year is now rapidly drawing to a close, and but little material has as yet been forwarded to the committee.

A mere record of those who have been removed from the scene of trial during the year, would be worth preserving; and when to this can be added some traits of character—some account of the varied labors, in the cause of humanity, as well as in the cause of the Redeemer—in which the parties may have been engaged, the value of such record would be materially enhanced.

The committee again request of those who feel disposed to aid the undertaking, to forward to either of the undersigned, by the middle of Eleventh month, such particulars as can readily be obtained respecting those who have deceased during the past year. *Eulogies* are not desired. Plain, truthful statements are all that we ask for.

WILLIAM WOOD, 389 Broadway, New York.  
HENRY DICKINSON, Cliff Street, New York.

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#### AUGUSTUS HERMANN FRANCKE.

[Continued from page 100.]

It is a remark not unfrequently illustrated in the experience of Christians, that those who live in entire devotion to the service of God, are often permitted, in the use of means apparently the most insignificant, to behold extensive and blessed results. This was pre-eminently the case with Francke in his labors, and especially in his efforts for the poor. He was not rich, yet he commenced and completed, by Divine assistance, an establishment as extensive as almost any other of its kind in Europe, with which his name will ever be associated, and by which his memory will no doubt reach to distant generations.—Faith seems in him to have been, indeed, a *living* principle, enabling him, with full assurance of success when in the path of duty, to undertake any enterprise which promised to do good. His life was a life of dependence upon

the Son of God; and the secret of his usefulness was, that he "committed his ways unto the Lord," and "leaned not to his own understanding." This truth will be fully exemplified in the history of the Orphan House, of which he was the founder.

It was then customary at Halle for the poor to call, at stated times, at the houses of their benefactors, to receive alms. In the suburb of Glaucha, they generally came once a week; and on these occasions Francke was in the habit of giving them food, &c. A company of beggars is, in general, a most disgusting sight, and the feelings of pity which they excite are commonly mingled with those of disapprobation and abhorrence. Such, however, were not the emotions of Francke, as, week after week, they assembled before his house in considerable numbers. He saw, indeed, many among them whose vices were the sole cause of their misery, and whose condition was truly wretched, being lost almost to the common feelings of humanity. But there was another class not less miserable, but less guilty, who interested his feelings much more, and these were the children and youth, who were growing up in the midst of the most pernicious influences, and becoming daily more depraved.

One day as they collected before his door, having long meditated some plan for doing them good without coming to any particular result, he went out and brought them all into his house, and caused them to be seated, the older people on one side, and the children on the other. He then began to question the children upon the Catechism, and to inquire into their knowledge of Divine truth, in a kind and engaging manner, permitting the parents and older persons to hear. After continuing this a quarter of an hour, he made a short prayer and dismissed them, after distributing to them their usual alms. He requested them to come in a similar way every week, that he might impart to them spiritual and temporal food at the same time. This was about the beginning of the year 1694, about the time that he entered upon the duties of his Professorship.

In examining the children on these occasions, he found among them the most deplorable ignorance. His first desire, of course, was to give them some proper ideas of the nature of religion, as the foundation of all moral improvement; and as this could not be well done but by teaching them to read, he determined to give them the means of instruction. He distributed to their parents a small sum of money weekly; sufficient, however, to enable them to send their children to school. He soon discovered that this plan was not about to secure his object; for many of them used the money for other purposes, and neglected their children; and of those who came to school, very few received any particular advantage.

Another class of poor, to wit, those whose

feelings would not suffer them to beg, but who were not the less in need of aid, interested his feelings. To relieve their necessities, and to support the charity he had already begun to the poor children, he obtained a box, and sent it around weekly, among the pious students and others, for contributions. The collection thus made was very small, and soon ceased altogether, on account of the poverty of those who had contributed. He then fastened up a box in his house, above which he made this inscription, "Whoso 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?" and below, this, "Every man as he hath purposed in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." This box was more successful than the former, for frequent donations were made to it by those who came into his house.

About three months afterwards, some person deposited in this box at one time, the sum of four dollars and sixteen groschen,\* for the poor. When Francke saw this sum, he was much delighted, and said, in joyful faith, "This is a considerable capital, worthy to be laid out in some important undertaking: I will commence a charity-school therewith." This resolution was no sooner adopted, than he began to put it in execution. He purchased books to the amount of two dollars, and engaged an indigent student, for a small sum, to teach the children he might collect, two hours daily. The children received the books gladly, and came willingly to school; but of the twenty-seven who received them, only four or five returned on the second day; their parents or they themselves having disposed of their books, and being on this account ashamed to come again. This misfortune at the outset did not, however, discourage Francke. He expended the remainder of his money in books, and took care that the children should not take them home with them.

He was as yet unable to hire a place for the school; but, ever ready to make sacrifices of personal comfort for the purpose of doing good, he appropriated a part of his own study to this object. In this room he placed another box with this inscription, "For the education and assistance of poor children;" and "He that hath pity on the poor, lendeth to the Lord; and that which he hath given, will He pay him again." About two months afterwards, in June, 1695, he was visited by some friends, who were gratified with his efforts, and contributed several dollars to the support of the school. He received, too, from time to time,

small donations by his box. Soon after this, some of the citizens who saw that the children under his care were well instructed, offered to send some of their children to the school, paying a small sum for each child; enough, however, to enable him to increase the salary of the teacher, and increase the number of hours employed in giving instruction. He had altogether about fifty or sixty scholars this summer; the poorer of whom, besides gratuitous instruction, received other alms, two or three times a week. His undertaking had now become so well known, that he received, occasionally, donations of money and clothing for the poor children. It was during this summer, that he laid the foundation of the "Royal School," as it was afterwards called. A widow lady of rank, made application to him for a teacher to take charge of her children, and those of her friends; and he, being unable to find one who had made the necessary attainments for such a station, proposed that these children should be sent to Halle, where he would take charge of them, and put them under the direction of competent teachers and guardians. This plan was agreed to; and in the course of a few months, some more pupils were sent in the same way, so that the school gradually grew in reputation and importance, having, in 1709, seventy scholars and twenty teachers.

This summer, too, he received a donation, which formed quite an era in the history of his charitable efforts. This was the sum of five hundred dollars, sent him by a pious individual, to be applied to the use of the poor, and especially the poor students, of whom there are always many at the German Universities. It may be supposed that it was with no little joy that he looked upon this sum, which gave to his efforts an importance which he had as yet scarcely attached to them himself. Besides this, he received, in the course of the autumn, one or two other donations, amounting to a hundred and twenty dollars; part of which was expressly for the charity-school. About this time his scholars had increased so much, they could not be taught in the room they had thus far occupied, and he rented another, in a neighboring house, and shortly after one more. He now divided the children of the citizens, from the charity scholars, and appointed a separate teacher for each department.

Francke could not but remark, that though the children were carefully taught, many of them lost all the advantages of their instruction from the evil influence of their companions out of school, who were generally depraved and ignorant. The idea occurred to him, that he should take some of these children entirely into his own hands, and bring them up under his own eye. This was the thought which gave origin to the Orphan House; for from this he was led on, step by step, until he was almost compelled to undertake the work of erecting that establish-

\* A German or Rix dollar, is about 70 cents American currency; and the Groschen, of which 24 make the dollar, are, of course, equal to nearly three cents each. Money was, at that time, in Prussia, much more valuable than at present, which will partly account for the amount accomplished by this small sum.

ment. He mentioned the plan of taking some of the orphan, and other poor children, under his own care, to some friends, one of whom dying shortly after, left him five hundred dollars, the interest of which was to be appropriated to their support. He looked upon this event as a mark of divine approbation of his plan; and began immediately to inquire for some little orphan, to whose support he might devote this sum. He received information of a family of four, left without parents, and entirely destitute. Instead of one of these, he took the whole four; but a pious person having relieved him of the burden of one of them, he found another in its stead. He placed them in pious families, where their morals and habits would be attended to, for which attention he paid a small sum, and caused them to be instructed in his charity school. He had taken this step in reliance upon God, and he now found that He often gives increase of faith and ability to them who trust in him. He had not the means of supporting even one of these children; and yet, says he, "as I had begun, without any other support than *trust in God*, to take charge of these orphans, I now felt encouraged to undertake even more than this." The following day he received two orphans, and shortly afterwards three more. He appointed a superintendent to take charge of them and their affairs, as he was already engaged in so many duties that he could not attend personally to them. The person chosen was George H. Neubauer, who had manifested considerable interest in children, by assisting Francke in catechising the children at Glaucha.

In the meantime, while he was incurring these additional expenses, God did not forsake him, nor suffer his faith to fail. "At this time," says he, "He who is the father of the fatherless, and who is able to do for us far more than we can ask or think, came to my assistance in a manner that my poor reason could never have anticipated. He moved the heart of the person who made me the first large donation which I received, to give me a thousand dollars, for my orphans and my school. Another person sent me three hundred dollars; another a hundred, and many gave me smaller sums." He was enabled now not only to support his children, and to assist many of the indigent students, but to purchase and enlarge the house where his schools had hitherto been taught. In taking this step, he seems to have acted under the conviction that he was laying the foundation of an institution which God would give him the means of supporting, and which would be lasting and important. Having now a house large enough for his schools, and for the accommodation of his orphan children, he brought them all together under the same roof, under the care of Neubauer their superintendent, assisted by such teachers as were necessary. The number of children thus supported soon amounted to eighteen.

The assistance which he had imparted to the indigent students, consisted hitherto of a small sum of money, weekly. He determined now to give them their meals, free of expense, at a public table in the Orphan House. He thought this plan likely to be more advantageous to the students themselves, and it gave him the opportunity of advising them, watching over their department, and correcting what he saw amiss. It also enabled him to learn their characters and attainments so well, as to be able to choose with safety his teachers from among them. These students were, many of them, intending to become teachers, and Francke afterwards formed them into a "teacher's seminary," or school for teachers, in which he trained up instructors for the numerous departments of the Orphan-house schools, and for similar situations throughout Germany.

Not long after this, finding himself again in want of room, for his constantly increasing pupils, he bought the house immediately adjoining his present one, and united the two together. He now divided his school again, into a male and female department, and these again into different classes, each of which had their separate hours of instruction, as well as different teachers. They were all taught gratuitously, except the children of the citizens, who had increased so much as to form a large school of themselves. Some of these last, who were intended to receive a liberal education, were formed into a separate class; and together with some of the orphan boys of superior understanding, were put under the care of distinct teachers, to receive instruction in the sciences and languages. This branch of the school soon increased beyond almost any other, amounting, in about ten years, to above two hundred and fifty scholars, sixty-four of whom were orphans. In 1730, the number belonging to this school was five hundred.

Still the number of his scholars, and of the students whom he gratuitously supplied at the Orphan-house table, increased, until at length his two houses were too small to accommodate them. He began now to think of obtaining a large building; and with a view of securing a good plan, in case he was compelled to erect one, he sent Neubauer to Holland, to visit the celebrated Orphan-houses of that country. In the mean time a large hotel, near one of the gates of the city, was offered for sale; and thinking the house a convenient one for his purpose, Francke bought it for 1950 dollars.\*

But even this building was soon too small for his purpose, the orphan children amounting to a hundred, and the students, who received their food at the public table, to seventy, with numer-

\* We mention the amount, that the reader may contrast the sums which Providence now enabled Francke to expend, with those at the commencement of his undertaking, when the purchase of twenty or thirty little books almost exhausted his resources.

ous teachers, overseers, and servants; and he was compelled to prepare for erecting a still larger building. The ground in the immediate vicinity of the hotel offered a convenient situation, and he purchased it shortly after, as a site for the new Orphan House. It might be supposed that Francke would not venture upon such an undertaking as that he now contemplated, without some amount of funds already provided. The following is his own language on this subject: "Since the work has been thus far carried on without any sum of money, or other means secured beforehand, but by that which the Lord has been pleased to send at the time; so, though at this time I had not the funds necessary for erecting even a very small house, much less such a one as I now thought of, yet God, in his goodness, gave me such a confidence in himself, that I came to the determination to commence the building without delay." Accordingly, Neubauer was recalled from Holland, a plan agreed upon, and the foundation of the new Orphan House laid, with religious exercises, on the 24th of July, 1698.

(To be concluded.)

#### THE MAGNETIC TELEGRAPH.

Concerning this wonderful discovery, Prof. Morse narrates a most interesting fact in a recent speech:—

"The bill for establishing a line, between Washington and Baltimore, in 1843," he says, "was before Congress, had passed the House, and was on the calendar of the Senate, but the evening of the last day had commenced, with more than one hundred bills to be considered before mine could be reached. Wearing with anxiety of suspense, I consulted with one of my senatorial friends; he thought the chance of reaching it so small, that he advised me to consider it as lost. In a state I must leave you to imagine, I returned to my lodgings to make my preparations for returning home the next day. My funds were reduced to a fraction of a dollar.

In the morning, as I was about to sit down to breakfast, the servant announced that a young lady desired to see me in the parlor. It was the daughter of my excellent friend and college classmate, the Commissioner of Patents. She called, she said, by her father's permission, and in the exuberance of her own joy, to announce the passage of the telegraph bill, at midnight, but the moment before the Senate's adjournment.

"This was the turning-point of the telegraph invention in America. As an appropriate acknowledgment for her sympathy and kindness—a sympathy which only a woman can feel and express—I promised that the first despatch by the first line of telegraph from Washington to Baltimore should be indited by her. To which she replied, 'I will hold you to your word.' In

about a year from that time the line was completed, and every thing being prepared, I apprised her of the fact. A note from her enclosed this despatch: 'What hath God wrought!' These were the first words that passed over the electric wires on the first completed line in America. None could have been chosen more in accordance with my own feelings. It baptized the American telegraph with the name of its author. It placed the crown of success and honor where it belonged."—*The Home Circle*.

#### FAITH—AN ANECDOTE.

A few weeks ago, a little boy sailed down the waters of the St. Lawrence. He was but six years old, and images of beauty floated for him on every distant cloud. And as the boat passed in and out among the many thousand islands of the river, he painted to his mother, in glowing colors, all that it would be possible to do, if, thrown adrift upon a spar, he should, by some strange chance, find himself alone upon the pebbly beach. Very charming he thought the fairy-like islands, with their tender screens of birch and maple, veiling just enough from feeble human sight the warm glory of the sun.

The day wore on; the islands were passed, and now the boat began to descend the rapids. A head wind lifted the breakers, the sky was darkened, but the child and mother felt the excitement of the scene. Like a living human creature the strong boat kept its way. It took a manly pride it seemed in mastering the obstacles to its course, and as it rose and fell with heavy swing, a sense of power, filled the hearts and souls of the passengers.

The boy stood still. Tighter and tighter he grasped his mother's hand, and with blue eyes darkened with earnest thought, looked upon the face of the water. Soon the rain began to fall heavily, the water was still more agitated, and the mother felt that when the keel of the boat grated against the rocks, visions of storm and wreck passed through the little one's mind.

She saw that he was frightened, and began to question whether it would not be best to carry him to the cabin, and by song and story beguile his excited mind. Just at this moment he gently pressed her hand, and looking down upon him, she saw the expression of serious thought give way, a sweet smile dawned on his lips as he said softly to himself, rather than to her, the following lines:

"Then the captain's little daughter  
Took her father by the hand,  
And said, "Is God not on the water,  
Just the same as on the land?"

The pleasant poet who wrote these simple lines, of which the above were the child's broken remembrance, is now in a foreign land. The drawing-rooms of the noble open readily to his genial

presence, and the tables of the literati, with their cheer and merriment his joyous tones excite; but no words of courtly compliment, though spoken with royal lips, will fall more sweetly upon his ear than would these words of that trusting child, could he have stood by his side and watched the dawn of faith in his soul as he spoke. O, little children! God teaches us in many ways that to make others happy is one of the truest objects of life. It is better to make others good, but it is the best of all to turn the heart of a little child in trusting love to his heavenly Father. If, like the absent poet, we are ever able to speak or write one word which shall do this, let us bless God for the high privilege.—*Montreal Juvenile Magazine.*

## SIGHT-SEEING IN ROME.

Dr. Nelson, who has just visited Rome, says among other things, "I saw an image of St. Peter, the toe of which had been kissed so much that a part of it was actually worn away. I saw also a flight of stairs, opening on one of the public streets, which was said to have been brought from the palace of Pontius Pilate, and said to have been trod by the feet of Jesus; and now on that account it is regarded as so holy that no one is permitted to pass over it, except on his knees; and the deluded people are taught, that passing over it brings a high religious reward. I saw several ladies, with their long dresses, toiling up the steps on their knees."

This is the stairway that Martin Luther began to climb, when he paid a visit to Rome. It was before he got into the clear light of Bible truth. It was while dragging his body in this uncouth style over these stone stairs, that a verse from the first chapter of Paul's epistle to the Romans came to him like a voice from heaven: "*The just shall live by faith.*" His eyes were opened, and he felt very much ashamed of trying to merit God's favor in this poor foolish way, instead of depending on God's dear Son, who came to take away our sins.

Let us pity those who are still climbing the staircase for salvation, and pray that they may soon have the blessed Bible, which teaches that Christ Jesus came into the world to save sinners, and that there is no other name given under heaven among men, whereby we can be saved.

*Child's Paper.*

## THE LITTLE CANDLE.

Cheerful the little work-girl sat,  
And swift her needle flew,  
While the dark shadows of the night  
Their gloom around her threw.  
A little light alone was hers,  
As there she sat and wrought,  
And well she knew how well to prize  
What her own toil had bought.  
"I must be quick," she musing said,  
"My little candle wanes;  
And swiftly must my task go on,  
While yet its light remains."

And then she plied with rapid skill,  
The little shining steel,  
And every ray of that small light  
Smiled on her patient zeal.

Ere the last glimmer died away,  
Her task was neatly done;  
Sweet was her rest—and joy to her  
Came with the morning sun.

Ah! is not life a little light  
That soon will cease to burn?  
And should not we from that dear girl  
A solemn lesson learn?

While yet that little candle shines,  
Be all our powers employ'd,  
And, while we strive to do our tasks,  
Life shall be best enjoy'd.

But let us ne'er in darkened hours  
Forget what Christ hath done;  
But patient, in sweet hope, await  
The glorious RISING SUN!

## CHILDHOOD.

BY D. BATES.

Childhood, sweet and sunny childhood,  
With its careless, thoughtless air,  
Like the verdant, tangled wildwood,  
Wants the training hand of care.

See it springing all around us—  
Glad to know and quick to learn;  
Asking questions that confound us;  
Teaching lessons in its turn.

Who loves not its joyous revel,  
Leaping lightly on the lawn,  
Up the knoll, along the level,  
Free and graceful as a fawn!

Let it revel; it is nature  
Giving to the little dears  
Strength of limb, and healthful feature,  
For the toil of coming years.

He who checks a child with terror,  
Stops its play, and stills its song,  
Not alone commits an error,  
But a great and moral wrong.

Give it play, and never fear it—  
Active life is no defect;  
Never, never break its spirit—  
Curb it only to direct.

Would you dam the flowing river,  
Thinking it would cease to flow?  
Onward it must go forever—  
Better teach it where to go.

Childhood is a fountain welling—  
Trace its channel in the sand,  
And its currents, spreading, swelling,  
Will revive the withered land.

Childhood is the vernal season;  
Trim and train the tender shoot;  
Love is to the coming reason  
As the blossom to the fruit.

Tender twigs are bent and folded—  
Art to nature beauty lends;  
Childhood easily is moulded;  
Manhood breaks, but seldom bends.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates are to the 14th ult.

The unfavorable advices from the United States had caused a great demand for money, and the Bank of England had raised its rate of discount to 7 per cent. The Bank of Ireland had advanced to the same rate, that of France to 6½ per cent., and similar movements were taking place in other continental cities. Trade generally had received a shock, and it was feared that heavy losses would be sustained among those connected with American commerce. Some failures had occurred in this class in Glasgow, London, and elsewhere.

GREAT BRITAIN.—An additional body of 5,000 men is held in readiness to embark for India, and the force expected to be in that country in a few months amounts, it is said to 85,000 men. The 10,000 added to the militia will make the whole force 25,000 men.

Notwithstanding the higher prices paid for labor, emigration from Ireland continues apparently unabated, and in some parts laborers can scarcely be obtained.

FRANCE.—Inundations in some of the south-eastern departments have destroyed the works erected last year to prevent such disasters. In the valley of the Ardeche, a branch of the Rhone, the water rose three feet higher than the previous flood, and the occupants of mills and dwellings near the river were forced to abandon them, and escape for their lives.

SPAIN.—The resignation of the Narvaez Ministry had been accepted by the Queen. At the last accounts, the efforts to form a new Cabinet had been unsuccessful.

Breadstuffs have fallen in the French markets to the price of the most plentiful years. The vintage is generally abundant, and of superior quality.

PORTUGAL.—Fever continued to prevail at Lisbon, but in a mitigated form. During fifteen days, the cases were about three hundred, and the deaths one hundred. The King had visited the fever hospital, to evince his conviction that it was not infectious.

GERMANY.—Subsequently to the meeting of the French and Russian Emperors at Stuttgart, the latter had an interview with the Emperor of Austria at Weimar, which was said to be very friendly, but nothing is certainly known of what transpired. One object of these meetings was supposed to be a reduction in the standing armies, in order to relieve the financial difficulties of the different governments.

RUSSIA.—The Emperor and Empress have made a formal entry into Warsaw, and their reception by the people is said to have been more friendly than any Russian monarch had ever met with in that city.

Negotiations have been opened for a treaty of commerce with Austria.

TURKEY.—The Porte has forwarded a circular on the subject of the Danubian Principalities, to its diplomatic agents in foreign countries, the substance of which is, that no attention can be paid by the Porte to any wish which may be expressed by the Divan *ad hoc* for the union of Moldavia and Wallachia. The financial condition of Turkey continues much embarrassed, and paper money has depreciated twenty per cent.

INDIA.—Accounts from Calcutta are to 9th month 9th. Gen. Havelock was still at Cawnpore, waiting for reinforcements, and Lucknow was still unrelieved. Advices from that place to the 2d, represented the garrison as sufficiently provided with food, and it was hoped they could hold out, if relieved by the middle of the month. Additional troops, to the number of 1,279, were at Allahabad on their way to Cawnpore. Nothing decisive had occurred at Delhi. The English troops there were receiving reinforcements. The

rebels in Oude were menacing Allahabad and Benares, and troops from Calcutta were marching to defend them. Two regiments from England had arrived at Calcutta, and others had passed Ceylon. Several new mutinies had occurred among native troops, but they were promptly suppressed.

CENTRAL AMERICA.—The provisional government of Nicaragua has issued a decree, summarily expelling from the country those Americans who had sided with Walker; but under its operation all Americans, however inoffensive, are said to be driven out. Nicaragua is recovering from the effects of the war. W. C. Jones, a secret agent of the U. S. government, has been expelled from Costa Rica by President Mora, under suspicion of being a spy in the interest of Walker.

MEXICO.—Gov. Vidaurri has contracted for the colonization of 500 Seminole Indians on the vacant lands of Nuevo Leon, with the object of having these Florida savages as a barrier to the roads of the Camanches.

DOMESTIC.—No official returns of the election in Kansas are yet furnished, but private accounts confirm the election of M. J. Parrott, the Free State candidate for Congress, and of a majority of the new legislature of the same party. A large fraudulent vote was polled along the Missouri border, and some of the U. S. soldiers stationed at Kickapoo voted, under the sanction, as is asserted, of Gov. Walker, though in violation both of the organic act and of the territorial enactments. Later dispatches state that several prominent citizens filed a protest on the 15th ult. against the fraudulent returns of Oxford precinct, in Johnson county; and after a personal investigation, Gov. Walker and Secretary Stanton published a proclamation, announcing their determination to reject the vote of that precinct, and give certificates of election to the Free State candidates. The pro-slavery men were greatly excited in consequence. A mass convention, held at Lecompton on the 19th, protested against the reassembling of the Constitutional Convention, which had adjourned to that day.

A confidential agent of the government, recently returned from Salt Lake, reports that the Mormons will refuse to allow the U. S. troops to enter the city, and that Brigham Young publicly declares that he will burn the prairie, so as to deprive the animals belonging to the expedition of their subsistence, and will even burn his own city rather than submit to the government. The expedition was met on the 22d of 9th month, two hundred and thirty miles east of Fort Lawrence. Grass was scarce, cattle were dying, and mules failing, while a heavy snow had fallen on part of the route. Gov. Cummings was ninety miles beyond Fort Kearney on the 8th ult. It is thought the expedition cannot get beyond Fort Laramie before winter.

The superintendent of the expedition to construct a wagon road from Fort Ridgely on the Minnesota river, to the South Pass of the Rocky Mountains, has returned to St. Paul, having surveyed and partially constructed the road as far as the Missouri river. The distance is two hundred and forty miles, and the route selected is nearly a straight line. He reports water plentiful along the road, though it is scarce on each side; that the grade is at no point higher than eighty feet to the mile, this occurring but once, and only two bridges are required, all the other streams being fordable. The road will not be extended beyond the Missouri this season.

Information has been received from South America of the intended shipment to this country, via the Isthmus of Panama, of one hundred and forty or one hundred and fifty llamas, which are extensively used in Peru as beasts of burden, and also for their wool. Being natives of mountainous regions, it is thought they will be found well adapted to our northern climate.

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EXTRACTS FROM STEPHEN GRELLET'S LETTERS.

FRANKFORT, 2d Month 18th, 1814.

I have been much discouraged till lately in writing to England, the difficulties were so great; yet I have sent several letters various ways, but I don't know if they have reached. I have not had a line from England since the Eighth month; none from America since that time; thus I am cut off from the comfort I enjoyed among you, in the bosom of my friends, encircled by the gathered church; here a poor lonely pilgrim, and not a companion; but the ways of the Lord are equal, *He* alone did help, does help, and will in his abundant mercy do so. The fields, in many parts I have visited, are white unto harvest, so that I have sometimes wished I might have the life of Methuselah, or that the sun might never go down, that I might do my share of that great work that is to be done in the nations.

There is a most precious seed in various parts; and in places where I have not actually visited I have seen it sparkling about. Oh! if our Society stand faithful, what a blessing would they become; many are ready to gather under the standard of Truth from all the varied ranks and denominations.

I have been with rich and poor, princesses, counts, &c., &c., Protestant ministers and Popish priests, all speaking but one language, not upholding any ways or forms, but Christ and his spirit. I have visited various of those Romish priests in Bavaria, of whom we have heard, whom I found spiritually-minded, and am nearly united to many of them. Some are married; and have so answered the clergy that have come to visit them on that occasion from the Scriptures and practices of the primitive church, that they have

let the subject drop; and they continue Popish priests, much beloved by the people, among whom they have great influence; many of the people desire the Scriptures, which they have it not yet in their power to hand them. Some of those priests told me they believed it their duty to remain in their places, for thereby they are enabled to maintain their testimonies, and to enable others to come to the same spiritual way, also for the sake of the people about them.

My sufferings in some parts of France and Italy were beyond description; and as I left those nations the armies entered them. My conflicts were for a while such as that my outward man was laid down for a few days. The Lord gave me, at different times whilst in France, to proclaim the day of retribution, but little did I think it was so nigh, though I felt at times pressed in my spirit to depart out of it. I most tenderly feel, however, for that people, where there is a precious seed. I had many large meetings in the south of France, and I escaped in a remarkable manner the prison-house, or being led about by the gens d'armes, but they, having come to take me, came to a meeting, at which they stayed as if chained down, and they afterwards told me they had never known such a thing, nor heard such doctrine, and carried themselves very civilly.

Though I am clad with the greatest poverty, and move from place to place under feeling of nothingness, yet I have in many ways to commemorate the help and favor vouchsafed to me. Going about amongst a people of a strange language, and alone, I have not yet been at a loss; whenever the Lord has had a work for me, I have found interpreters ready at hand, and mostly such as did it with feeling. It would be a great encouragement to divers pious women to be visited by some of their own sex; and I do hope that the feet of the Lord's messengers will be turned to these parts of the vineyard. It is a kind of service entirely different from what we are moving about in England. Before the gospel plough can do its office, the rubbish, thorns, briars, and old stumps must be removed out of the way. Thus in places where the way has been closed for meetings, yet in private conversation I have found the evidence that I was doing the Lord's work, and that the Lord was giving entrance and preparing the way.

I expect to reach Pymont towards the last of

this month, and my present prospects are to be back in England timely to reach Dublin Yearly Meeting—my mind feeling drawn once more to enter into feeling with that part of our Society before I resume in New York Mordecai's station, sitting at the king's gate. Yet I am very far from conveying an idea that I am in the king's house, nay, my steppings are in low places; but I feel forewarned, after my return, to look for a succession of baptisms and bitter cups, of which my remains of unsanctified nature stand in need, to bring about the sanctification of soul, body, and spirit: for the kingdom unspotted cannot be entered into but through great tribulation.

NUREMBERG, 4th Month 21st, 1814.

On the last of the year I visited the asylum for the blind at Zürich; they are all young people, kept in good order; they teach them, among other branches, mathematics; a girl can solve the most difficult problem. I visited at St. Gall some to whom I could give the right hand of fellowship. Had they the advantages we enjoy in our Society, some of them, women especially, would be shining lights, but they are such in their sphere. One of them, Ziblin, was my interpreter; it was a precious channel, much awfulness was upon her, and in prayer, of her own feeling she did not interpret, and I believe it was right. I left St. Gall on the 4th inst., expecting to have come direct to Augsburg. I was very agreeably surprised by meeting in the diligence, Geoff of Genoa, a relation of Mallet's, who had recommended me to him, but he was not then at home. Little did I know at first how providentially the Lord had sent him to render me particular services. On our arrival at Lindau, the first large town in Bavaria, the commissary of police refused to let me go on, because my passport had not been received at Berne by their minister, and he ordered me to return to Berne to have it done; but my friend Geoff gave two of his friends security for me, so that I might proceed to Kempton, where possibly a superior officer might give me necessary passports; it was, however, getting out of my way and losing my place in the diligence. My kind friend would not leave me in this situation, but came back with me to Kempton, where I was ordered back to Berne, a distance of above 200 miles; but, by Geoff's influence, some of his friends became security for my coming to Munich, the seat of government, giving me besides letters to his friends here, who went with me to the director-general of the police, who directly said he would remove the difficulty, and was sorry I had been put to any. Had it not been for my thus meeting in the coach that kind person, I should have been sent back all that distance; he came out of his way to oblige me about forty miles, and had a great deal of trouble, yet he seems like the obliged person.

I feel it necessary to use all the diligence I

can to get through, if possible, timely to cross into England for Dublin Yearly Meeting. The last time of my travelling in the night I was much discouraged, but I had, though alone, the most precious season I have had for a long time. Did I say I was alone? no, my gracious Master was with me, leading me anew to Bethel, assuring me that if I continued to offer my feeble efforts to serve him and desire to be his, He will be with me to the end, as He has been eminently thus far in my manifold temptations, redeeming my soul from death, my life from destruction, preserving my feet from falling, or when I have stumbled lifting me up again.

I met in the neighborhood of Bremen with a Popish priest who has been much persecuted, and is so now, but he seems resigned. He is one of those who publicly maintain the testimonies the Lord has given them to bear against Popish superstitions. I had some conversation with him and others like him; the subjects they wished to be informed of, were baptism and the Lord's Supper; the Lord opened my understanding as fully as I ever knew it, showing also what true gospel baptizing ministry is—they acknowledged to the truth of all. Languary, the priest's wife, rejoiced to have these things thus opened, as they coincided with what the Divine light had instructed her. I feel great solicitude that this work, which is but the dawning of the day of reformation, may clear up brighter and brighter. Many minds through these priests are awakened; they leave the shadow and unite with the substance, and give up, amidst many temptations, which causes their roots to spread wider and deeper. Roas, who resides in Austria, has some thousands in his parish, spiritually-minded persons; they are of the sentiment that it is better for them not to withdraw from the station where the Lord calls them to usefulness.—*B. Friend.*

#### THE TRUE SOURCE OF REFORM.

The great element of reform is not born of human wisdom; it does not draw its life from human organizations. I find it only in Christianity. "Thy kingdom come." There is a sublime and pregnant burden in this prayer. It is the aspiration of every soul that goes forth in the spirit of reform. For what is the significance of this prayer? It is a petition that all holy influences would penetrate and subdue and dwell in the heart of man, until he shall think, and speak, and do good, from the very necessity of his being. So would the institutions of error and wrong crumble and pass away. So would sin die out from the earth; and, the human soul living in harmony with the Divine Will, this earth would become like heaven. It is too late for the reformers to sneer at Christianity—it is foolishness for them to reject it. In it are enshrined our faith in human progress—our confidence in reform. It is indissolubly connected

with all that is hopeful, spiritual, capable, in man. That men have misunderstood it, and perverted it, is true. But it is also true that the noblest efforts for human melioration have come out of it—have been based upon it. Is it not so? Come, ye remembered ones, who sleep the sleep of the just—who took your conduct from the line of Christian philosophy—come from your tombs, and answer!

Come, Howard, from the gloom of the prison and the taint of the lazar-house, and show us what philanthropy can do, when imbued with the spirit of Jesus. Come, Eliot, from the thick forest, where the red man listens to the word of life; come, Penn, from thy sweet counsel and weaponless victory—and show us what Christian zeal and Christian love can accomplish with the rudest barbarians or the fiercest hearts. Come, Raikes, from thy labors with the ignorant and poor, and show us with what an eye this Faith regards the lowest and least of our race; and how diligently it labors, not for the body, not for the rank, but for the plastic soul that is to course the ages of immortality. And ye, who are a great number—ye, nameless ones—who have done good in your narrow spheres, content to forego renown on earth, and seeking your reward in the record on High—come and tell us how kindly a spirit, how lofty a purpose, or how strong a courage, the religion ye professed can breathe into the poor, the humble, and the weak. Go forth, then, Spirit of Christianity, to thy great work of Reform! 'The past bears witness to thee in the blood of thy martyrs, and the ashes of thy saints and heroes; the Present is hopeful because of thee; the Future shall acknowledge thy omnipotence.—*E. H. Chapin.*

#### AUGUSTUS HERMANN FRANCKE.

(Concluded from page 126.)

The narrative which Francke gives of his labors, and the many instances of divine interference in his behalf, is truly edifying, displaying in himself, a most surprising confidence in God; and a series of providential assistance which would scarcely be credited, were they not so abundantly confirmed by the testimony of witnesses.

"About the month of April, 1696, our funds were almost exhausted, and I knew not whither to look for the necessary supplies for the next week. This caused me the greater distress, as I was not at that time accustomed to such trials. But it pleased the Lord to send me assistance, and at the very time when it was needed. He inclined the heart of some person, who was, and is, yet unknown to me, to put into my hands, by means of another individual, the sum of one thousand dollars, for the support of the Orphan House. The Lord be praised for his goodness, and reward the giver a thousand fold, with spiritual blessings! At another time, when our stores were exhausted, the steward came to me, and

represented, that it would be necessary soon to procure a considerable amount of provisions. We laid our case before the Lord. Soon an opportunity offered of obtaining the necessary funds for our purpose, from a friend who needed but to know of our wants to offer his aid. But we were unwilling to be burdensome to him, as he had been already liberal in his donations, and we wished to leave ourselves in the hands of God, knowing that He was able, and he had shown himself willing to assist us. We therefore commended ourselves anew to him in prayer, and we had scarcely finished, when there was a knock at my door, and a well-known friend entered bringing me a letter and fifty dollars in gold, from a person in another place. This, together with twenty dollars, which were received soon after, completely supplied our wants, and we were taught that God will often hear prayer, almost before it is offered."

"In the month of October, 1698, I sent a ducat to a poor and afflicted woman, in another place. I received, soon after, a letter from her, saying, that it had come to hand at a time when she greatly needed it; and praying God to return to my poor children a 'heap of ducats' for it. Soon after, I received from a friend twenty-five ducats, from another two, and from two others forty-five. About this time, too, Prince Paul of Wurtemberg died, and left a large purse marked, 'for the Orphan House at Halle,' which I found to contain five hundred ducats in gold. When I saw all this money on the table before me, I could not but think of the prayer of the poor woman, and how literally it had been fulfilled. In February, 1699, I was again in very straitened circumstances, and must enumerate that among my times of trial. I was almost entirely without funds, although much was needed for the supply of the daily wants of the children, and other poor. In this state of difficulty, I comforted myself with the promise of the Lord Jesus, 'seek first the kingdom of God, and his righteousness, and all these things shall be added unto you,' and strove to bring myself to an unwavering confidence in God. When I had given out the last of my money, I prayed to the Lord to look upon my necessities. As I left my room to go into the College, to deliver my usual lecture, I found a student waiting for me below, who put into my hands the sum of seventy dollars, which had been sent me from a distance. Although our expenses were now so great, that this money did not last but two or three days, and I was unable to predict how I should be able to meet them for the future, yet by the good providence of the Lord our difficulties were constantly relieved."

Francke states, that in the midst of all these trials and embarrassments, so precisely was the supply suited to their wants, that in no instance had the children been forced to go without their meals; and no one, except his immediate assistants, was acquainted with their difficulties. This

is not a little surprising, when we remember that *hundreds* depended upon him; and not less so, the fact that his own tranquillity and peace of mind were constantly retained.

"Soon afterwards," he continues, "we were in the greatest want, and the steward came to me, asking for money to meet the expenses of the week. I knew not what to reply to him; for I was without funds, and had no expectation of any supply. But I trusted in the Lord, and determined to go to my closet, and spread my wants before him. As I was engaged, however, in dictating to an amanuensis, I sat down until this piece of work should be finished. When it was ended, I arose to go to my closet, and while on my way, a letter was put into my hands from a merchant, informing me that he had received a check for a thousand dollars, to be paid me for the Orphan House. How forcibly did I feel the meaning of that promise, (Isaiah lxx. 24,) 'Before they call I will answer, and while they are yet speaking, I will hear!' I had now no reason to ask for assistance, but went and praised the Lord for his goodness. I was thus led more and more to place my trust upon God, and give up all dependence upon man."

"At another time, in the same year, when I was in similar circumstances, I walked abroad and meditated upon the glory of nature, the heavens and the earth, and my faith was thereby much strengthened. I said within myself, 'How happy is that man, who, though he is poor, and can lean on nothing here below, can trust in the living God, who made these heavens and this earth, and thus be satisfied and joyful, even though in adversity!' Although I well knew that for this very day I had need of a considerable sum of money, yet my heart was even joyful, for I was strong in faith in God. When I came into the house, the superintendent of the building was there, and desired some money for the payment of the laborers. 'Has any money been received?' said he. I answered, 'No; but I have faith in God.' Scarcely had I uttered these words, when some one was announced at the door; and on going to him, I found he had brought me thirty dollars from some person, whom he would not name. I returned to the study, and asked the superintendent how much money he needed. He replied, 'Thirty dollars.' 'Here they are,' said I. We were both strengthened in our faith, by this happy supply, since we saw therein the hand of God, in giving us what was necessary at the very time when it was needed."

The instances of this kind which occurred were very numerous during the whole progress of the work, and they could be enumerated to almost any extent.

The contributors to it were of every station, and almost of every character. The king of Prussia took a lively interest in its success, presented it with a large quantity of building materials, one thousand dollars in money twice, and

allowed the institution many privileges. Besides him, officers, civil and military, preachers and teachers, citizens, servants, merchants, widows and orphans gave it their support. Many who were not able to give money, gave their labor. An apothecary supplied the Orphan House with medicines for a long time free of expense, and even a chimney-sweeper gave a written obligation to Francke to clean the chimneys gratuitously as long as he lived. We cannot wonder that his efforts proved successful, when the Lord opened the hearts of so many to assist him.

The blessing which Francke seems to have esteemed as highly, if not more so than any other, was, that he had been favored with assistants and laborers who looked upon the work with something of his own feelings. Without such men he would have been unable to carry on this enterprise. In speaking of them he says, that they were men of self-denial, faith and prayer, who did not expend their time and labor merely for the sake of reward, but considered themselves as serving the Lord, and doing good to man.

By such co-operation and under the superintending providence of that God, who provided this and every means employed, the Orphan House was finished. During Francke's life, it continued to increase in extent, and in the number of the children supported and instructed in it, so that in 1727, the year that he died, there were in all the schools *two thousand two hundred* pupils. One hundred and thirty-four orphans lived in the Orphan House, and about a hundred and sixty other children, together with two hundred and fifty indigent students, daily ate at the public tables of the establishment without charge.

The question will be asked by many, "Can such an example be held up as proper for our imitation? Would not the feeling with which one should undertake so extensive a work as the building of the Orphan House, without any funds in hand, or any human source from which to draw, be rather rashness and credulity than faith?"

We should answer,—not in the circumstances of Francke. It is to be carefully noted, that he did not commence this extensive plan at once. Years had elapsed since he had first entered upon his benevolent work, and during that time he had been gradually led forward by a gracious Providence, who supplied the means, and pointed out the path in which he should go, in a way surprising even to himself. These striking and continued expressions of the Divine approbation, each succeeding one more clear than that which preceded, seem to have fixed in the mind of Francke the conviction, that *the work was of God, and would not come to naught*. He was prepared, by this conviction, to take any step which was indicated as the will of that Providence, to whose guidance he committed all his ways; and when he had taken such a step, he *believed* that God would not desert a work which

he had so far evidently approved and blessed. That he acted properly in this case, may be fairly inferred from his success. That he was far from countenancing that rash and enthusiastic calculating upon the assistance of heaven, which some have done, and met thereby a sad overthrow, may be gathered from the advice which he frequently gave his pupils, "never, under the pretext of faith in God, to engage in undertakings, or place themselves in dangers, where there was no clearly marked call of providence: but with 'their loins girt about,' to wait the directions of their Master, both where and how they should labor."

In closing this necessarily limited account of the Orphan House, it may be interesting to the reader to state, that this institution is at this time flourishing, and still doing a great deal of good. It has, in the course of time, accumulated considerable property, by the proceeds of which, and of the mercantile departments, it supports itself without the assistance of individuals. Its schools are still large, and the orphan and widow both find a refuge within its hospitable walls. The founder is not forgotten in the midst of all its usefulness. His birth-day is yearly celebrated at the Orphan House; and on such occasions the excellences of his character are made the subject of eloquent addresses, and thus impressed upon the minds of each succeeding company of youth, who feel the benefits of his benevolence.

"The memory of the just is blessed." Better to have such an eulogy as is contained in the history of the Orphan House, than to be the conqueror of the world! Better to be embalmed, as Francke, in the grateful recollection of thousands, than to sleep under the proudest monument that has ever covered the remains of earthly greatness!

The extraordinary exertions, bodily and mental, which Francke had made in every place in which he lived and labored, began gradually to undermine his excellent constitution, before he had passed the meridian of life.

He died on the 8th of June, 1727, in the 65th year of his age.

The history of the character and labors of Francke is full of instruction; but it is so easy for those who read biography to discover and apply its lessons, that any minute detail of them will be unnecessary.

It is a too general impression, especially with the young, that piety cannot be attended by enjoyment, because it demands such sacrifices of personal feeling. Consideration would show them, however, that so far from being a correct opinion, the very reverse is true. The Christian derives pleasure from self-denial and sacrifices, because by enduring them he honors Him who is dearer to his soul than all things else. And, in addition to this, he has the satisfaction of knowing that they tend to make the world less dear—to deliver him from a slavish dependence upon external objects for consolation—and fit him for

higher and holier enjoyment. This is most clearly illustrated in the life of Francke. There appears never to have been a time after his conversion, though he was frequently in the midst of severe trials, when his peace and happiness were not both more pure and more complete than the highest that the world affords. This is the promise of the Saviour to his followers;—"verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present life, and in the world to come life everlasting." May the reader have the happiness to realize in himself the rich blessings of this promise, both here and hereafter!

#### A MODEL FOR MOTHERS.

A few weeks since, I was travelling with a gentleman, on an outside ear, through the County of Wexford. The day was delightful, and the geniality of the weather seemed to have expanded our hearts by its influence; for we soon became as friendly as though we had known each other for years. He was, I think, travelling for some house, and was a thorough Englishman, to judge by his appearance and conversation, though from what he said, thirty years' residence in the Emerald Isle had imbued him with an honest admiration of the Irish character. He was perhaps fifty years of age, was married, and the father of several children. He said he disliked travelling, and avoided it as much as possible. I asked him the reason, and here lay the secret. He possessed in his wife a great treasure—not only because she loved and respected her husband, but chiefly from the exemplary manner in which she brought up her young family. In the course of conversation he said, "My wife, as sure as each evening comes, brings all her little ones around her, and gives them Scripture lessons out of the Old and New Testaments. She shows them, from the Bible, what they ought to believe, what they should do, and what to avoid. They know more of religion and the Holy Scriptures than numbers of grown persons I meet with every day, and they look forward to the regular employment of the evening with the greatest delight. I feel that nothing improves me so much as to sit quietly by and listen to them. She gives them puzzling questions out of the Bible, and it is really astonishing what clever answers they give her. Whenever a good thing comes into my head, I say something myself; but indeed," said he, with charming simplicity, "in general I think it better to say nothing. I feel each evening a better man, and I think it does me as much good as going to hear a sermon from Mr. Gregg. The clergymen very often visit our family, and they say that my children are the best answerers at Sunday School. Ah! Sir, I feel it a great loss being away from my family, even for a few weeks."

Here is a picture of a Christian household. Here is "the husband sanctified by the wife." And will not God rain down abundant blessings on that little circle? Yes, assuredly, he will bless them, both in time and eternity; they will prosper in this life and, I believe, live in the next.

SUGGESTIONS TOWARDS AN ECONOMICAL DISTRIBUTION OF PUBLIC CHARITY.

With the kindest sympathy in the various means of extending relief to the poor, which already exist, (and especially towards the Union Benevolent Association,) we beg to suggest a few considerations bearing on the general subject of public charity.

1. Those who have most means to aid in supplying the wants of the destitute must be very generous. The number who will need and must have food, gratuitously, the coming winter, will be largely increased, and the number and ability of contributors to their supply are both greatly abridged. We speak now simply of food, in such quantities and of such quality as shall barely sustain life, leaving fuel, raiment, lodging, rent and medical attendance to be considered in another connexion.

2. Soup, made of meat and vegetables, distributed once a day—not less than a pint to adults, and half a pint to children—is the cheapest, most nutritious and most easily distributed food that has been provided, so far as we know. There is some difference of opinion, we are aware, as to the expediency of establishing any place of indiscriminate resort for food. But, just now, we must lay aside discussions of theories, and inquire for the best practical mode of keeping thousands of men, women and children from perishing with hunger. The first snow storm will turn out a legion of them. Adopting the experience of those familiar with the use of soup and the expense of supplying it, we would suggest the expediency of increasing the number of these soup houses, so far as to make them easily accessible to those sections of the city where suffering for want of food is most likely to be severe. Perhaps four or five, in addition to those already provided, would suffice.

3. It may be a question whether bread should not be distributed as well as soup. We think not. Whatever may be the price of flour, bread will be a much more expensive article than soup. A thousand persons could be comfortably sustained upon soup for the same money that would support five hundred with soup, and a loaf of bread. Besides, many persons who are well enough off to do without soup, will come to the soup houses for the sake of the bread. We think, therefore, that soup houses should restrict their supplies to soup, and that they should have a full understanding with each other as to the quality, quantity, time and mode of distribution, &c., so as to have uniformity, and avoid all causes of discontent in the recipients of the charity.

Should it be considered necessary to supply some means of subsistence in addition to soup, to be cooked at home, we are quite sure that corn meal will be entitled to the first consideration. Properly prepared, it is a very nutritious and palatable article of food, and by such arrangements as may readily be made for procuring the grain and getting it ground, there is reason to believe that bags containing eight pounds each can be distributed at suitable intervals to needy families, at a price not exceeding ten cents a bag, exclusive of the bag, which would be returned. Quantities of this healthy food might be deposited at the soup houses, and when needful, instruction might be given as to the modes of preparing it for use. We have been informed that in some past time, a large distribution of corn meal has been made to the poor, to be used in mush, and a small bottle of molasses accompanied each bag of meal—a cheaper and more palatable article of food could not be supplied in this form.

4. Besides furnishing subsistence to such individuals and families, it will be both a charity and a safeguard to facilitate the removal of others to parts of the country where food is abundant and labor scarce. It is well understood that the West is one vast storehouse, filled with the products of the earth. In the general prostration of credit and confidence, the usual activities in trade are paralyzed. The western farmer keeps his grain till he knows for what it is to be exchanged, and the eastern purchaser declines buying till he knows what may be his means of payment. Nothing but money or credit will move the western products to eastern consumers, and neither money nor credit is at hand. Hence it has seemed to many that while plenty and a demand for labor are in the ascendant at the West, and while want and the stagnation of business rule at the East, the more families and individuals we can induce to go West the better for them and for those they leave behind. In order to accomplish this desirable end, however, some agency is indispensable, that shall make suitable arrangements for such an exodus—and for their reception at the end of their journey. In this connection it may not be amiss to state, that the supply of grain and flour in store in our large cities is entirely insufficient for the demand which a short time will inevitably produce, and that it is absolutely essential for the well-being of our crowded cities, that the stock should be greatly enlarged before winter interrupts the ordinary means of transportation.

5. The theory on which the Union Benevolent Society is organized is eminently practical and adequate to its proposed end. Two causes have hindered its full success. One is the very limited amount of contributions—so limited that often-times visitors have been obliged to witness extreme destitution which it seemed inhuman in them not to relieve, but from which, for want of means, they were obliged to turn away with a

heavy heart. The other is the difficulty of procuring a sufficient number of competent and faithful visitors. The Society is not properly an almsgiving society. Its primary object is to elevate the poor, and put them in a way to sustain themselves. Much of their success, therefore, depends on a personal influence exerted in and over the family, in counselling, comforting and encouraging them, and supplying such immediate pressing wants as may temporarily burden them. If one or two suitable persons in each block or square would volunteer to execute this most delicate and responsible office for the Association, its usefulness would be greatly increased.

6. We would suggest the expediency of some concurrence or mutual understanding between the various organizations for the relief of the poor, so that the opportunities for abuse and imposition may be diminished, for an absolute prevention of them is probably impracticable. As it is now, some of the most meritorious poor are turned off with a pittance, while the least deserving obtain supplies from half a dozen sources, each acting in ignorance of the other. So skilful and systematic are the arts of deception that a sagacity little short of that of a detective police officer hardly serves to discover them. Without some concurrence of views in the distributing agents of public charity, these evils will be multiplied and aggravated during the ensuing season, far beyond any former experience.

7. We would suggest the avoidance of all measures which are fitted to exasperate popular feeling against any class of our fellow citizens or any of the lawful institutions of the country. Suffering as we now are under a common calamity, it becomes us to be very forbearing and considerate; and when we consider how little a kind act or word, or even a pleasant smile costs, and how deep a wound is inflicted in these sensitive times by a harsh expression or severe exaction, we may well be on our guard. A scrupulous promptness in paying all bills for labor and materials, a little abatement of rent or the extension of time, and a generous remuneration of all services faithfully rendered, would be of inestimable service in alleviating approaching hardships.

We have not even alluded to many considerations which will be pertinent to our subject, but these hints may suffice to keep the attention of our readers awake to the vital importance of wise and reasonable preparation for a winter of unusual suffering and severity among the poor. As we are ready to send this article to press, we hear of an example eminently suggestive, and capable of adaptation to many descriptions of business. Whatever can be done by individuals, thus relieving the pressure on public institutions, and bringing the poor and their friends into immediate personal relations, is of great utility. It is better than the relief of pauperism, being a preventive. A gentleman, who has been in the business of selling wool to the employers of hand-loom

weavers and knitters, deals now directly with the workmen. The stagnation of business, and the scarcity of money, have thrown hundreds out of employment who have heretofore been engaged by factors or agents, and received piece or weekly wages. In Germantown alone two thousand women have found employment in sewing the hose, for which that quarter of our city is celebrated. Their industry, with that of others, is for the present paralyzed. The wool dealer, of whom we are speaking, receives as payment for his raw material completed fabrics, the weaver retaining a portion of the wool, and manufacturing it for himself into articles which he can convert into food, by exchanging them at the stores. Thus the wool dealer sells his stock, not indeed at a profit, for the transaction is a charitable one, but while doing good, he avoids the risk which sale on credit would incur, if indeed he could sell now on any terms.

Another plan worthy of imitation in small towns, or wards of cities, wherever circumstances make it practicable, is to take the money which must be given at any rate for the support of the poor, and pay it in wages. In New York last winter, Wall street was thus cleaned of snow by subscription. In Germantown it is intended at once to mend the public roads and highways. In other rural districts a similar course may be adopted with advantage, and many of our streets and courts, when the snow falls, may be cleaned upon the same charitable plan, and thus the public convenience and private good be at once promoted.—*N. American.*

#### DOMESTIC HAPPINESS BALANCED AGAINST MILITARY GLORY.

“Nineteen long letters from Lord Ellenborough! He has made me Governor of Scinde, with additional pay; and he has ordered the captured guns to be cast into a triumphal column with our names. I wish he would let me go back to my wife and girls,—it would be more to me than pay, glory, and honors; eight months now away from them. This is glory! is it? Yes! Nine princes have surrendered their swords to me on the field of battle, and their kingdoms have been conquered by me and attached to my own country. Well, all the glory that can be desired is mine, and I care so little for it, that the moment I can, I shall be resigned to live quietly with my wife and girls; no honor or riches repay me for absence from them. Otherwise, this sort of life is life to me; is agreeable, as it may enable me to do good to these poor people. Oh! if I can do any good thing to serve them where so much blood has been shed in accursed war, I shall be happy. May I never see another shot fired! Horrid, horrid war! Yet how it wins upon and hardens one when in command! No young man can resist the temptation, I defy him; but thirty and sixty are dif-

ferent."—*The Life and Opinions of General Sir Charles James Napier.*

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FRIENDS' REVIEW.

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PHILADELPHIA, ELEVENTH MONTH 7, 1857.

EMANCIPATION.—We give space this week to short sketches, originally published in the *N. Y. Tribune*, of some speeches on the subject of Compensated Emancipation, made at the late Cleveland Convention; with a few introductory remarks by the Editor of the *London Friend*.

It has been with equal surprise and regret that we have seen several professed anti-slavery newspapers and abolitionists raising the most determined opposition, and even directing their ridicule against a plan of emancipation which thousands of true Christian friends of the slave regard as founded in clear principles of justice, and eminently adapted to accomplish the great object in view, with the greatest possible benefit to all concerned. Why should any "abolitionist" anticipate the slave-holders in objections to this plan? If Congress can be prevailed upon to pass such an act as is proposed, and the people of Delaware, Maryland, Kentucky and Missouri, become willing to accept its provisions, and enrol these States upon the list of those which have already abolished slavery, it is difficult to perceive in what respect the principles of justice, humanity or religion will be compromised or sacrificed.

It is remarkable that during the anti-slavery agitation of the last twenty-five years, no peaceable and practicable mode of emancipation has been proposed by those who, as professed abolitionists, have been zealously engaged in denouncing the iniquitous system, and censuring, indiscriminately, the slave-holders, whether the latter occupy their position through choice or by inheritance. The occasional manumission of slaves, and other circumstances, prove the existence of a class of slave-holders who would rejoice at the prospect of some plan being adopted by which they could make freemen of their slaves. "I know something," writes a southern friend who has suffered and sacrificed much, "I know something of the groanings of many *owners*, who are in bonds with their own slaves, and practice rigid self-denial daily, for the benefit and safety of their poor dependants, not knowing that they can emancipate."

If it be true, as some have urged, that the

slave-holders will never be induced to adopt emancipatory measures, though accompanied by compensation for the pecuniary loss which, in numerous cases, would inevitably result, what ground, we would ask, is there to expect the adoption of such measures *without* compensation? It seems to us that if the plan proposed be a *hopeless* one, *the whole case must be hopeless*, and anti-slavery societies should be immediately dissolved, and all agitation of the subject should at once cease.

It is further urged as an objection to this scheme of emancipation that the slave and not the slave-holder is entitled to compensation. True, indeed, it is, that he who has been deeply wronged, whose wages have been kept back by fraud, who is deprived of every right conferred upon man by his Creator, has a valid claim upon our justice and our beneficence. But the great question to be first solved is, how can the slave's condition be so changed, and how shall he be placed in such a position, that he can receive remuneration for past wrongs and provision for the future welfare and improvement of himself and his children? Let our first object, then, be to assist in making him a freeman, and let us do this in a manner that will secure the subsequent co-operation of the emancipator in all that Christian love and duty may require towards the emancipated.

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"YE HAVE THE POOR WITH YOU ALWAYS."—  
 "Whoso has this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

The attention of our readers is solicited to an article, taken from a daily paper of this city, in reference to the best means for relieving the suffering poor during the approaching winter. Although the suggestions it contains may be considered as mainly applicable in cities, yet they will probably be found useful in many parts of the country.

To the sincerely humble Christian who feels his own unworthiness, his dependence upon the bounty of his heavenly Father, and his accountability for all he possesses, there is, perhaps, no duty which brings greater peace and more unalloyed satisfaction than that of dispensing aid to the suffering. Knowing that "he that oppresseth the poor reproacheth his Maker," he also feels in his own experience, that "he that honoreth

Him hath mercy on the poor," and "he that hath mercy on the poor, happy is he."

Upon this subject, however, in times like the present, we trust that it is needful only to "stir up your pure minds by way of remembrance." It is related of a celebrated but eccentric character of the past century, that, when called upon to preach a "Charity Sermon," he merely recited the proverb of the wise king, "He that hath pity upon the poor lendeth unto the Lord," and added, "they that like the security will contribute their money."

MARRIED, at Friends' Meeting, Friendsville, Blount Co., Tenn., on the 7th ult., SAMUEL H. BEALS, of Green Co., Tenn., to SARAH, daughter of James C. Allen, of the former place.

On the 23d ult., at Friends' Meeting, Macedon, Wayne Co., N. Y. WM. P. MACOMBER, of Farmington, to ESTHER, youngest daughter of Win. and Mary W. Dean, of Macedon.

At Friends' Meeting, Rocky Run, Park Co., Ind., on the 17th of 9th month, URIAH HADLEY, of Montezuma, to MARY JANE DERHAM, a member of Bloomfield Monthly Meeting.

On the 28th inst., at Chester, Wayne Co., Indiana, DR. JESSE M. HARRIS, of White Water, to EMILY JANE HAMPTON, of the former place.

DIED, at her residence, in this city, on 7th day morning, the 24th ult., ANN BUCKLEY, a much valued member of the Western District Monthly Meeting.

Her character was marked by humility and self-distrust, and her circumspect and consistent walk, with her private and social worth, much endeared her to those whose privilege it was to know her intimately. She was concerned to uphold the doctrines and testimonies of our religious Society in their purity. After an illness of several months, during which she was anxiously solicitous to experience full redemption through a Saviour whom she loved, she was enabled to give her friends the consolatory assurance that her condition was "quiet and peaceful"—in which state, as we humbly trust, her redeemed spirit was permitted to enter into its eternal rest.

On the 22d of 19th mo. last. at the residence of her father, James C. Allen, in Friendsville, Blount Co., Tenn., CATHARINE ALLEN, in the 22d year of her age. Though we mourn her loss, we have the consoling belief that our loss is her eternal gain. She had a few times appeared in the ministry, and had been Clerk of the Monthly Meeting of Women Friends for the last year.

In Unity, Maine, at the residence of his son-in-law, Daniel Cook, on the 21st of 7th mo. last, JAMES HUSSEY, in the 79th year of his age, a member of Unity Monthly Meeting of Friends. This dear aged friend expressed, near his close, the clear sense he had of his unworthiness, and the firm hope and confidence he felt in the merits of a Saviour's love. In a resigned state of mind his end was peace. His relatives deeply feel their loss, but they sorrow not as those who have no hope.

A stated meeting of the Female Society of Philadelphia, for the relief and employment of the poor, will be held at the House of Industry, No. 112 North 7th street, on 7th day, the 7th of 11th month.

JULIANNA RANDOLPH, *Clerk.*

## FIRST QUARTO BIBLE IN AMERICA.

In 1779 Isaac Collins projected his great enterprise, the greatest one at that time, in the publishing business, in America; which formed a new era in, and enduringly identified his name with the history of American printing. This was the issue of 5000 copies of a Quarto Family Bible, the first edition of a Quarto Family Bible in the United States, and which for accuracy and superior typography, elicited the admiration of every one who examined it. To insure this accuracy, the proofs were read eleven times, that in spelling and punctuation no error should pass undetected. Such was the accuracy of this edition, that it early became the standard in typography with Bible Societies, and Biblical scholars generally. —*Blake's Biographical Dictionary, Article, Isaac Collins.*

From the London Friend.

## ANTI-SLAVERY CONVENTION AT CLEVELAND.

England gave twenty millions of pounds and expunged slavery from the list of British institutions. There were many cavillers at the thought of *purchased* emancipation; yet there can be no doubt that a sense of indescribable relief pervaded the nation when, at length, and at any cost, the atmosphere of British dominion was purged from the last foul taint of slavery.

If to some minds the act of giving compensation seemed, to some extent, to recognize the right of property in man, this feeling was more than counterbalanced, in general estimation, by the joyful fact that no human being could henceforth suffer the deep wrong of being valued as a chattel beneath the ægis of the British constitution; and we enjoyed the satisfaction of knowing that no British slaveowner could charge upon the humanity of his countrymen, that they were indifferent to even an apparent claim of legal equity.

Our example has hitherto failed to prompt in America the same resolution to terminate the deep crime of slavery, and for the last thirty years the American abolitionists have waged an apparently hopeless struggle with the colossal power of their peculiar institutions against which the brave spirits of the free North have toiled—we will not say in vain, but with little other apparent result than to develop the arrogant dominance of the South, to embitter to the last degree the relations of the two sections of the Republic, and to inflict upon America the chronic danger of imminent civil war.

An effort, however, has at length been made to emulate the example of England, and to render America what her name imports—the *United States*—united in the grandest national effort that has yet fired the heart of the people, viz., the immediate and total abolition of slavery;

and this by giving to the American slaveholder a fair compensation for that which he claims as a legal interest in the bondage of his fellow-men.

This scheme of compensated emancipation has been propounded in America by Elihu Burritt, who, having travelled for two years and lectured very extensively through the Free, and to some extent in the Slave States, developing his plan for compensated emancipation, found sufficient encouragement in the approval bestowed upon the scheme, to warrant him in calling a national convention of his countrymen, which was held in Cleveland, Ohio, on the 25th, 26th, and 27th of Eighth month. The meeting was largely and most respectably attended, and the subject was discussed with great interest and earnestness, the fullest opportunity being afforded for the expression of opinion whether for or against the measure. The proceedings appear to have been very happily free from that spirit of party and personal bitterness which has too often disfigured anti-slavery discussions in America.

The convention resulted in the adoption of resolutions, and in a constitution being proposed and adopted.

The following brief report of three principal speeches delivered during the convention is copied from the *New York Tribune*, the Editor of which, though not prepared fully to support the plan of compensated emancipation, yet speaks very favorably of the proceedings of the convention.

Elihu Burritt advocated the resolution in a long and able speech, of which I can give but a mere synopsis. For fifty years, said he, our most illustrious statesmen have recoiled from grappling with this question, and thousands who revere their memories, now deem it fanaticism to venture an attempt at emancipation. Should slaves increase at the present ratio, in 1950 they would number 38,000,000. The failure of West India emancipation had been adduced as an evidence of the incapacity of the black race for freedom, and the sentiment that it was dangerous to touch slavery where it now exists, was already creeping into professed Anti-Slavery journals in the Free States. But all these obstacles were but as mole-hills to the Andes compared to the deep sectional feeling between the North and South—more bitter and unfriendly than between any two nations. He believed that if these two great sections could be canvassed to-day, three-fourths of the people would be favorable to such a plan of emancipation as may be looked for from this Convention. We have come together in a cordial spirit of fraternal co-operation, and to construct a plan not only to do away with slavery, but to abolish the alienation and distrust which grow out of its existence—a plan which shall make the Union in reality one. The central principle of this plan was compensation to the slaveholder, and in behalf of it both sections were to work, and each State give its aid. The North

has in times past received great profit from the staples of the South, and as a Northern man, in view of the pro-slavery legislation of the country, he would prefer not to go into particulars as to our moral responsibilities in relation to the system. He would rather say to the South, let by-gones be by-gones; we have all of us lived in glass houses too long to be able now to throw stones at one another. Northern action cannot put an end to slavery, and the South cannot and will not do it without indemnification. Rufus King, in 1825, offered in Congress a resolution providing the public lands for such a compensation, and Daniel Webster had advocated the same proposition at a subsequent period. Shall we with miserly weights and measures deal out a small part of our great public domain to the South, and clutch the residue ourselves or squander it upon railroad grants? No—a thousand times, No! Rather let us, in the name of the great Jehovah and the Continental Congress, say to the South, take it all and extinguish this curse of Slavery, and let it be said by our children's children, that these broad acres upon which God hath put his stamp of freedom had purchased liberty for millions of human beings, and had extinguished sectional hatreds and jealousies. The public lands, at 75 cents per acre, would yield 1,200,000,000 dollars. Now, allowing a compensation of 250 dollars for each slave, this sum would suffice to free them all. It is true the *Charleston Courier* thinks this sum too small, and that 500 dollars per head is a more equitable rate. But there is a difference between selling into bondage and into freedom, for in the latter case the land of the slaveholder would greatly increase in value, while in the former it would be decreased. Thus then, putting, as he confidently believed it could be done, the compensation to be paid at 250 dollars per head, the 3,500,000 slaves would require 875,000,000 dollars, still leaving a surplus of 325,000,000 dollars arising from the public lands, to be used in the education or other improvements of the newly-made freemen. Under this plan, the great objection of the North to an extension of territory would be removed, and the day might come when Central America would be added to the Union. But there is still another source of aid in this work, viz., the surplus revenue arising from customs. A large surplus revenue was decreed by commercial men, and was certainly to be avoided. To lessen it, the tariff was reduced, but the consumption of imported articles largely increasing, the revenue was not diminished by the reduction. One year's surplus revenue would make Missouri a free State, and one month's would answer for Delaware, and so on; thus in due time, without increasing taxation one dollar, or imposing upon our citizens a burden that would be felt, and without the proceeds of the public lands, every State in our confederacy might become free. Emancipation thus produced would restore the

good feeling that ought ever to exist between the North and the South. It would expedite the day of the slaves' redemption for fifty or one hundred years, and they would enter upon freedom under auspices peculiarly favorable. That they would be retained by the South, to perform accustomed labor, if thus emancipated, he had no doubt. In the Northern States, the field of labor is filled, and any form of emancipation that should tend to throw 50,000 slaves into each of the Northern States would produce a domestic revolution, and the enactment of Black laws like those of Illinois. Though the funds for emancipation were thus to proceed primarily from the General Government, still no State should receive its portion except upon the solemn action of its Legislature. No attempt would be made to infringe State sovereignty, nor was any compulsion to be used towards the Slave States. Each State was to decide for itself when it would enter upon the work, and in what manner it would carry it forward, and thus all constitutional snags would be avoided, and State sovereignty respected.

Mr. Watkins, (colored man,) of the State of New York, introduced by Gerrit Smith, said the subject was one of the deepest importance. Revolution was the order of the day, and the watchword was Reform. Institutions and systems once regarded as the embodiment of human wisdom were now looked upon as the embodiment of folly. Reason, not custom, was now the sovereign power, and by this standard must all projects stand or fall. This doctrine of Compensated Emancipation demands the closest scrutiny, and, like every movement which has humanity for its basis, must be well defined and understood. In his opinion, it was highly objectionable and ought not to succeed. It recognizes distinctly the right of the slaveholder to property in man. If he has a right to sell, he has a right to hold, and if to hold, to keep as long as he may choose. The slave is a man, in feelings, thoughts, and aspirations, and if a man, he cannot be held as property. In his judgment, those at the head of this movement directly recognized the right of property in men. The South has not intimated any intention to accept compensation and release its bondmen. The call for this Convention should have come from slaveholders and not from abolitionists. This movement would draw aside the country from the true issue now before it, viz., Abolition of Slavery. In Missouri and Kentucky it would retard it. It would crush out the conscience of the North, now so thoroughly aroused against slavery as a heinous sin, a crime against God and humanity. It would stop the awakened slaveholder, and lead him to believe that slavery was after all right, and it would confirm the South in the general opinion that they had a right of property in man. He saw its effects already here in this Convention, where men who had for years battled with this giant crime, were now closing their eyes to its enormities.

Again, if we are to abandon the living issue now before the country and go into a system of compensation, the slave, and not the slaveholder, should be the object of our movement. For years the latter has lived from the sweat and toil of the former: the one is already rich, the other degraded and poor. Fathers and mothers, sons and daughters, have been the victims of every outrage; they have been herded together with sheep and beasts of burden; they have borne the galling yoke upon their necks; and now we are asked to compensate the men who have done all these things. The slave should be compensated; humanity and justice alike demand it. But this plan ignores the claim of the poor slave, and refuses to place him upon a level with man. For one, I put my foot upon such a transaction. At this day, we should not talk of national compensation, but national retribution. God's laws cannot be violated by man or nation with impunity. This Government has departed from justice and truth with full knowledge of the consequences; and unless repentance and good works speedily come, national retribution will inevitably follow.

The speech of Mr. Watkins was one of decided ability—the ablest I ever listened to from a colored man. His language and style would shame many an M. C.

Gerrit Smith, upon rising, was received with great applause. He is a noble specimen of a man, and no one can listen to him with indifference. His style is forcible and concise, his voice deep and impressive, and his delivery at times impassioned. He began by referring to the speeches made in the afternoon by his old fellow-laborers in the Anti-Slavery cause, in opposition to this movement; but upon a full and candid review of his course, he was fully satisfied that he was right and that they were wrong. Indeed, the opposition had tended to attach him more closely to the plan. We this day inaugurate a great movement—a movement full of hope to the slave, to the slaveholder, and to the whole country. We here declare that we of the North will share with the South in the temporary loss which abolition will cause. Slavery is national, not sectional. We of the North have made it national, and its sin lies as emphatically at our doors as at the doors of the South. The commerce of the North, its politicians and its churches, have bowed down and done this monstrous system reverence. Northern help admitted Texas, and Northern votes repealed the Missouri Compromise. But for Northern churches and colleges, there would be no pro-slavery spirit at the North, and comparatively little at the South. It was, therefore, no more than even-handed justice that the North should largely contribute toward a deliverance from this great evil.

But it is said we propose a bribe to the slaveholder to cease from his wrong. It seems to me not. So terrible is the system, so full of misery

to master and slave, and so perilous to the whole country, that he was willing to appeal to the principle of selfishness to bring it to an end. I have a neighbor who is a miserable drunkard. I urge him by every consideration of interest, duty and honor, to abandon his cups, but all to no avail. I then take lower ground, and offer him a cow if he will quit his disgusting habits. Is this a sin, or is it bribery? I cannot so regard it. I thus prove my sincerity and my deep interest in his welfare. If, then, we appeal to the slaveholder upon moral grounds to emancipate his slaves, and he refuses, is it sin or bribery for us to say, If you will do it, we will make good to you a part of the loss occasioned thereby? No. But it is urged that we recognise by such a proposition the right of property in man. But if I say to the rumseller, Throw away your casks of poison, and I will aid you in securing an honest living, do I endorse his right of property therein? Now I recognise no property in man, or in rum when exposed to sale for drink. We hold fast to our faith that no man can possess property in his fellow-man. It is as absurd to claim it in the case of man made in God's own image, as it would be to claim it in God himself. Now we do not intend to buy out the slaveholder, but only to compensate him *after* emancipation.

It is urged again, that the slaveholder would be richer after emancipation than before. This may be true of States, as States, but I think but few of the planters will be richer than now; besides, nearly all of them will be thrown into comparatively helpless situations and into untried circumstances. But it has been urged that such a sum as the South would accept, the North would not agree to pay. To accomplish so glorious a result, the North could well afford to pay a great sum. It has shared in the profits, and can well afford to part with a portion to terminate this horrible system, and put an end gracefully and without bloodshed to the question of slavery. But the sum we offer will be refused indignantly by the South, say some. Well, what then? Does that relieve us from the duty of making the offer? By it we discharge our consciences and acknowledge our willingness to bear our part of the burden of emancipation, as we now confess our portion of the guilt. The South has its responsibility, and we have ours. Let us discharge ours. But can the General Government constitutionally act in this matter? I admit the Constitution never contemplated such a scheme, because in that day it was believed on all hands that slavery would die out in one generation. I put it upon the ground of a great national necessity. Jefferson denied the power to purchase Louisiana, but a great necessity was stronger than the Constitution. By that purchase, slavery was extended, and if, in the face of the Constitution, the Republic was endangered as it has been and con-

tinues to be by that extension, why hesitate to preserve it by the same means? John Quincy Adams believed that Congress could abolish slavery under the war power, with or without the consent of the Constitution. Great and pressing emergencies must override existing laws. This is such a case. The exigencies and necessities of the nation demand imperatively that Congress, reflecting of course the popular will, shall act up to the crisis and relieve the nation from impending calamities. One speaker (Mr. Pryne) likens the South to a band of horse-thieves, and asks if we should buy them off from their career of crime. I reply, if the North has been in partnership with them, *yes*: In this case, the old maxim of "honor among thieves" is clearly applicable. Neither will our plan supersede moral efforts to rid the country of this curse, but they can be put forth far more hopefully than before. As for me, it is said this movement will neutralise all my past labors. I do not so see it. For years I have been laboring to persuade the North to do justice and love mercy in its connection with the South in this matter, and here we have the means for a peaceful and bloodless extinction of slavery. But, says an objector, let the proposition come from the South. Let it repent and take the first step. "When the sky falls, you will catch larks," but you will have a long time to wait. A ruffian is murdering a whole family one by one. If moral suasion will not induce him to desist, may I not offer him a reward to do so, and must I wait, ought I to wait until he repents and offers to stop himself? Long before the slaveholder will repent, hundreds of thousands will have borne the terrible yoke of bondage. I have quite as much regard for the millions of slaves as for a few thousand slaveholders. This movement will have great power if it is inaugurated and carried forward in love. Love is a great remedy for human wrongs within and without the province of statesmanship. Statesmanship has always been a failure where love and humanity have been wanting. A true statesman must have a loving heart, or he cannot succeed. Abolitionists must have a heart for the slaveholder as well as for the slave; and one reason they have no stronger hold upon the Southern conscience is, that this principle of love does not predominate in their actions. The South hates Republicanism as proceeding upon a principle of antagonism and selfishness. Let Republicanism espouse this movement, and it will evince a kind and fraternal spirit that the South will appreciate. We seek the co-operation of all parties in this movement. It is a noble work, worthy the help of all who regard the sufferings of the oppressed and the honor of the nation. Who will not aid in its glorious consummation?

A vindictive temper is not only uneasy to others, but to them that have it.—*Penn.*

## WESTERN TOWNS AND CITIES.

Marvellous as are the growth and prosperity of a thousand places in the "Great West," there are a few—possibly a few hundreds—where the reality does not quite sustain the imagination which has been exercised in relation to them. The Boston *Traveller* says :

A gentleman recently returned from the West relates that in setting out early in the morning from the place where he had passed the night, he consulted the map of the country, and finding that a very considerable town, called Vienna, occupied a point of his road, but some twelve or fifteen miles off, he concluded to journey as far as that place before breakfast. Another equally extensive town, bearing as sounding a name, was laid down at a convenient distance for his afternoon stage, and there he proposed halting for the night. He continued to travel at a good round pace until the sun had risen high in the heavens, and until he computed that he had accomplished more than twice or thrice the distance which he proposed to himself in the outset. Still he saw no town before him, even of the humblest kind, much less such a magnificent one as his map prepared him to look for. At length meeting a solitary wood-chopper emerging from the forest, he accosted him, and inquired how far it was to Vienna. "Vienna!" exclaimed the man, "why you passed it five and twenty miles back. Did you see a stick of timber and a blazed tree beside the road? that was Vienna!" The dismayed traveller then inquired how far it was to the other place, at which he designed passing the night. "Why, you are right on the place now," returned the man; "it begins just on the other side of you ravine, and runs down to a clump of girdled trees which you will see about a mile farther on the road." "And are there no houses built?" faltered out the traveller. "Oh, no! no houses whatsoever," returned the woodsman; "they hewed and hauled the logs for a blacksmith's shop, but before they raised it the town lots were all disposed of to the Eastern States; and everything has been left just as you now see it ever since."

## THE CITY OF CROCODILES.

Such is the meaning of the term Crocodilopolis, the well-known name of a town in Egypt, where Leviathan was worshipped in ancient times. Not far from it is a place formerly called Tentysis, once filled by a busy crowd of Egyptians with long curly hair and black eyebrows, whose chariot horses had feathery plumes on their heads, and who floated their armies over the Nile on skins filled with air or on bundles of light reeds. Many crocodiles still frequent the Nile, basking in the sun on the sand-banks, or prowling by the river's side under the shade of the oozy sedge.

The traveller never meets a crocodile until he

goes as far up the stream as Minyeh, four hundred miles from the mouth of the Nile; but nobody can tell why the animals keep to this boundary. After passing Minyeh, then, in our voyage up the Nile, we were walking in the cool of one evening along the ancient river, as it wound through a beautiful palm grove, when our attention was attracted by a black thing like a sponge, which seemed to float by on the muddy stream. It stopped and quivered, and a jet of white foam gushed from its sides. We soon discovered that it was the nose of a crocodile, a hard black mass, like a lump of coal. In Job xli. 2, this question is asked, when speaking of leviathan (that is, the crocodile): "Canst thou put an hook into his nose?" and a little further on there is allusion to the spurting out of foam from the nose as the animal snorts in seeking his prey: "By his needings a light doth shine," (ver. 18); and again: "Out of his nostrils goeth smoke, as out of a seething pot or caldron," (ver. 20).

The water of the river was so discolored on the occasion referred to, by the melted snow from the Mountains of the Moon in Abyssinia, that the rest of the animal's body was not to be seen; but as we gazed at the strange-looking nose, two grey, sharp-set eyes appeared behind it, staring at the sun through the muddy water. "His eyes are like the eyelids of the morning," (ver. 18). As we lowered ourselves by the reeds to the water, to shoot the dreadful brute with a pistol, the reeds gave way, and our tumble into the river made the crocodile instantly sink into the depths of the stream. The waves were whitened by the swift stroke of his tail, once more reminding us of another part of the accurate description in the same chapter of Job: "He maketh the deep to boil like a pot. He maketh a path to shine after him; one would think the deep to be hoary," (verses 31, 32.) We may be quite sure, that if God's Spirit directs the writing such minute accounts of his creatures on earth, and we see them to be true, the wonderful things he condescends to tell us about the glories of heaven will all be found to be equally correct.

The Egyptians call the crocodile timsah; and there is a wild lake in the desert, called Lake Timsah, where thousands of crocodiles are seen.

A little further up the river we one day saw a boy sitting by the bank and crying piteously, while his flock of goats stood still around him, with their horns showing like points against the sky on the bank overhead. He said that a crocodile, lurking by the place where his goats went to drink, had suddenly opened his fearful jaws and snapped up one of them. In a few days more, the same crocodile took another goat, and the boy ran at once to the nearest town, as he was told to do: (the name of this town is Siout, and it is reputed to be the place where our Saviour was taken by Joseph and Mary, when they fled into Egypt, by the direction of an angel, to save "the young child" from Herod's cruelty.) A

crowd of men, women and children soon turned out to attack the crocodile; but this, as we shall see, is a dangerous thing to do. "None is so fierce that dare stir him up" (ver. 10). Some of the men carried swords, spears and clubs. So had they done in the days of Job; for we read, "The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon," (ver. 26). The women and children brought ropes, stones, and all sorts of weapons of a lighter kind; and, when the people came near the river, they beheld the monster, one of the largest crocodiles that had been seen for many years, lying at full length on the upper bank in the sun. He seemed to be asleep, after his dinner on the goat, and part of the goat's skin still hung about his jaws, which bristled with a hundred glittering teeth. "Who can open the doors of his face? His teeth are terrible round about," (ver. 14). The shouting of the men awoke the sleeping leviathan; and, suddenly sweeping round, he knocked a boy into the water with his tail, while some of the men, in trying to get away, fell down the bank, between the crocodile and the Nile. "When he raiseth up himself, the mighty are afraid," (ver. 25). The animal was not slain until four persons had been killed. Ropes were then fastened to his huge carcass, and it was drawn back triumphantly to the town. Here it was suspended over the entrance of the principal gate, where we saw it.

It happened late on a moonlight evening that our boat was gliding slowly up the river with a favoring breeze; and to avoid the stream, the captain directed our course so near the bank that the end of the sail-yard often touched the shore. Suddenly we were aroused from sleep in the cabin by a loud crash, a shriek from the men, and a succession of plunges into the water. Rushing out to see what was the matter, we found that the spar had touched a crocodile sleeping on the bank; and in trying to jump into the water, he had fallen into the boat among the sailors, who instantly leaped one after the other into the river. However, the poor crocodile seemed as anxious to part company as any of us; and after scrambling about the boat a little, and lashing the oars and cordage on all sides with his tail, he slipped over the gunwale, and dived into his deep watery bed without doing us any harm. "Wilt thou play with him as with a bird, or wilt thou bind him for thy maidens?" (ver. 5.) Yes, the crocodile is a monster full of playfulness. "There go the ships: there is that leviathan, whom Thou hast made to play therein," (Psalm civ. 26).

A little black bird is often found hopping about near the crocodile's nose, and it is called the "crocodile bird," as it is alleged that there is a compact between the two animals; the bird with its sharp beak picks the teeth of the monster, and he, as a reward, lets the bird have part of his food. It is probable that the bird comes

near the crocodile to catch the numerous flies which buzz about the eyes and nose of every animal in Egypt; and we recollect seeing a white bird which seemed never absent from one or other of the great black buffaloes near Cairo. These animals, the bird and the buffalo, were a mutual protection, for one kept the other from insects, while the latter restrained the larger enemies from annoying his little friend, the pretty white bird. It is a happy thing when people of different powers can thus be useful to each other, like the bird and the buffalo; but it would not do to trust a crocodile in such near approaches by any bargain or supposed arrangement with him. "Will he make a covenant with thee?" (ver. 4.)

In Isaiah xxvii. 1, it is said: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." This probably signifies Satan, symbolized as a crocodile; for by the words "dragon that is in the sea" may be meant the animal in the Nile, since the words "el bahir," "the sea," are often used to mean "the Nile" at the present day, and it was always so.

Again, by the word leviathan, in Psalm lxxiv. 13, 14, it is probable that Pharaoh is meant as the king of the country where the crocodile abounded: "Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness."

The flesh of the crocodile is not unpalatable as food; but the flavor and smell are very peculiar, quite unlike anything else, and never to be mistaken when known. We once began to take the skin off a crocodile we had killed about twelve hours before, and it was very striking to observe the extraordinary closeness and strength of this outer covering. "His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered," (Job xli. 15, 16, 17). The tenacity of these scales makes it very difficult to pierce the crocodile with a knife, and javelins glance off without entering. "Darts are counted as stubble," (ver. 29); and we have repeatedly seen musket balls rebound from the back of the crocodile and fall flattened into the water, even when fired from a short distance. On such occasions, the animal seemed scarcely to feel the impact of the ball, and often turned slowly and lazily round before leaving the place. "The arrow cannot make him flee: sling stones are turned with him into stubble," (ver. 28). Behind the head, however, there is one soft part of the skin, and another behind the fore leg, where a rifle ball will penetrate. We happened to hit

three crocodiles in one or other of these vulnerable points. This was considered to be unusual "luck;" for although eighty boats ascended the Nile with travellers in that year, only five crocodiles were killed altogether. Each of the successful shots was made on a Monday; and as our boat and one other were, alas! the only two which were stopped on the Sunday, according to the Lord's command, there soon sprang up a sort of superstition among the Nile boatmen, that it was because "howaja" (the gentleman) kept his holy day, that the crocodiles were killed. Surely this shows how these poor untaught Mahomedans observe the conduct of professing Christians, even when they cannot understand their foreign tongue. It is very sad to think how many travellers from Christian countries leave, as it were, their religion at home, and carry to distant parts of the earth only the energy, the money, or the luxury of Englishmen, without that knowledge of God's truth which has, more than anything else, made our country great and prosperous.

It is difficult to learn enough of the Egyptian and Syrian tongue to speak at all to the boatmen in their own language the precious truths of the gospel of Christ. Day after day one is kept in close contact with these poor ignorant men, without being able to say one sentence of what might warn, cheer, or comfort them; but this should stimulate us to greater activity amongst those we can speak to; and the benefit of Christian example need never be lessened in any country.

On Christmas day, at Cairo, we met some friends arriving in the town from a long journey, and observing to them how pleasant it was that we could spend Christmas day together, they replied with astonishment: "Christmas day! why, is *this* Christmas day? we thought Christmas was over about a week ago." They had misspent their Sundays, and had thus lost all reckoning of time.

Sometimes we endeavored to tell the Arabs of the desert, all that could be communicated of Scripture anecdotes and truths through a dragoon or interpreter; but we found that these "wild men," accustomed to fairy tales and endless legends, regarded the words we spoke as only a new story to be listened to along with the rest. The mission sent by the Bishop of Jerusalem to those men has been far otherwise received, and we doubt not that many of the sons of Ishmael will be among the true seed of Abraham, and be made free by the knowledge of the Saviour.

(To be concluded.)

#### HOW HE GOT A PLACE—BOYS! READ THIS.

A colporteur in Montgomery county, Indiana, says: "I stopped one morning at a blacksmith shop. The forge was glowing brightly and the anvil ringing merrily. But as soon as I opened my bundle, and showed them the beauti-

ful new books, the men left their work and gathered round me. One was a young man of twenty-five. He told me that when he first left home to earn a living for himself, his mother gave him a Bible. He put it into his pocket and started. He went to shop after shop, but without success; all were full. Not discouraged, he determined to try yet once more; but here came the same cold answer, 'We have enough.' Tired out, and almost disheartened, he sat down upon a block in the shop; and having nothing else to do, pulled out his mother's Bible, and commenced reading. Soon the owner came along, and seeing him reading, asked, 'What book are you reading?' 'The Bible,' was the reply. 'You can go to work,' said the owner; 'I will furnish you employment.'"

Boys! never be ashamed to be seen with your Bible. "They that honor me, I will honor," saith the Lord.—*Christian Herald*.

#### EVENING HOURS.

The human heart has hidden treasures,

In secret kept, in silence sealed;

The thoughts, the hopes, the dreams, the pleasures,

Whose charms were broken, if revealed;

And days may pass in dull confusion,

And nights in noisy routs may fly,

While, lost in fame's or wealth's illusion,

The memory of the past may die.

But there are hours of lonely musing,

Such as in evening silence come,

When, soft as birds their pinions closing,

The heart's best feelings gather home,

Then in our souls there seems to languish

A tender grief that is not woe;

And thoughts that once wrung groans of anguish,

Now cause some mildest tears to flow.

And feelings once as strong as passions,

Float softly back—a faded dream;

Our own sharp griefs and wild sensations,

The taste of other's sufferings seem;

Oh! when the heart is freshly bleeding,

How it longs for that time to be,

When through the mists of years receding,

Its woes but live in reverie.

And it can dwell on moonlight glimmer,

On evening shades and loneliness,

And while the sky grows dim and dimmer,

Can heed no untold woe's distress—

Only a deeper impress given

By lonely hour and darkened room,

To solemn thoughts that soar to heaven,

Seeking a life and world to come.

*Charlotte Brontë.*

#### H Y M N.

When morning pours its golden rays

O'er hill and vale, o'er earth and sea,

My heart unbidden swells in praise,

Father of light and life to Thee.

When night from heaven steals darkly down,

And throws its head o'er lawn and lea,

My saddened spirit seeks thy throne,

And bows in worship still to Thee.

If tempests sweep the angry sky,

Or sunbeams smile on flower and tree,

If joys or sorrows dim the eye,

Father in Heaven I turn to Thee.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—We have Liverpool dates to the 21st ult. The bank of England had raised its rate of discount to 8 per cent., the Bank of France to 7 per cent., while at Hamburg the rate has advanced to 9 per cent.

**AUSTRIA.**—The Austrian government has offered to lay down a telegraph line from Ragusa to Alexandria in Egypt, and it is supposed the attempt will be made within the next six months. If successful, it will connect the latter city with London. The English are also making a movement to connect Alexandria with India.

**PRUSSIA.**—On the recommendation of the Academy of Sciences, the King has granted the sum of 6,000 dollars for the publication of a work on geological formations and new plants, discovered by Dr. Karsten during a residence of twelve years in Venezuela, New Granada and Ecuador. The work is to be published in the course of four years, in folio form. The health of the King was improving.

**RUSSIA.**—Three thousand carpenters are engaged in Finland in building ships of different dimensions for the government. Great activity is also manifested in the marine on the Caspian Sea, where, on account of the presence of the Turcomans on some of its shores, it is thought necessary that merchant vessels should be convoyed by naval steamers; and the rebuilding of the merchant fleet on the Sea of Azof is going on rapidly. The squadron intended for China has quitted Cronstadt.

German colonies have existed in Russia since the last century; but in addition to these, a fresh emigration is now taking place to the southern provinces from all parts of Germany.

The government has decided that in the public school at Irkutsk in Siberia, the English language shall hereafter be taught instead of the German, the increasing trade with America, by way of the Amoor river, rendering the former more necessary. The *Gazette de St. Petersburg*, in promulgating this decree, designates the English language as "the American tongue."

**SWEDEN.**—The cholera was still raging at the last accounts. It had extended as far north as Upsala, but was decreasing there. In Stockholm, of 307 sick, 138 had died.

**TURKEY.**—Omar Pasha has been appointed Governor of Bagdad, with a yearly salary of \$100,000. His special mission is to organize a line of steamers on the Tigris, and to protect commerce against the Arabs. The English have completed their preparations to erect telegraphs along the river, but the Bedouins are said to be ready for their destruction, thus manifesting their sympathy with the Indian revolters.

The disturbances among the Greek Christians in Syria, occasioned by the introduction of the Gregorian calendar, are not yet appeased.

**PORTUGAL.**—Lisbon dates are to the 8th ult. The yellow (or typhus) fever had spread to other parts of the city, and the number of cases had increased to about 150 a day, and the deaths to 35. Letters from Lisbon state that a financial crisis had manifested itself there. The populace were dissatisfied with the sanitary measures of the government, and an outbreak was anticipated. Robberies had already commenced.

**INDIA.**—The Dutch government is endeavoring to extend the culture of cotton in its Indian possessions.

On the night of the 10th of 8th month, a powder magazine at Judpore, belonging to the Rajah, was struck by lightning, causing an explosion which is stated to have destroyed 500 houses and killed upwards of 1000 persons.

**SOUTH AMERICA.**—A treaty of alliance, offensive and defensive, is said to have been concluded between

Paraguay and Buenos Ayres. The Western Railroad was opened, 8th month 29th, from Buenos Ayres to a point seven miles from that city. The impeachment of Rosas, the former President, has commenced, and four months have been allowed to the accused for delivering himself up to imprisonment.

**MEXICO.**—A new cabinet has been formed. Gen. Alvarez has routed the rebels in the south with great slaughter.

**DOMESTIC.**—From Kansas we learn that Judge Cato, of one of the U. S. Courts, issued a writ on the 20th ult., to the Governor and Secretary, commanding them to give the certificates of election, in the district composed of Johnson and Douglass counties, to the proslavery candidates, and to show cause why they had not done so. The writ was served by a deputy of the late Sheriff, but his principal's term of office having expired the previous day, the Governor declined receiving it from any but a legal officer, and declared his intention to disregard it. Fraudulent returns had been received from McGee county, giving 1000 Proslavery majority, but failing to designate the offices for which the several candidates were voted for. A protest was filed by several citizens of the district, stating that there are not 50 adult white male citizens of the United States residing within that county; it being an Indian reservation belonging to the Cherokees, specially reserved out of the Territory by the organic act, and with no white residents but traders and missionaries. It was not doubted that the returns would be rejected.

Serious riots having occurred in Baltimore at the general election a year since, and at the recent municipal election, and a portion of the citizens having expressed to the Governor of the State their apprehensions that similar scenes might be anticipated at the general election to take place on the 4th inst., that functionary issued a proclamation on the 29th ult., placing the city under martial law, and ordering two divisions of the military, consisting of about 7000 men, to report for service by the 1st inst., and to hold themselves in readiness to preserve the peace of the city, particularly on the day of the election. This step was taken in opposition to the wish of the Mayor, who denied the authority of the Governor in the premises, and protested against his interference with the functions of the municipal government. The proclamation produced great excitement. Most of the military companies refused to obey the Governor's orders, some of them temporarily disbanded, and others notified the Mayor of their readiness to obey his directions. After considerable negotiation by committees of citizens, the Governor at length withdrew his proclamation, declaring himself satisfied that the Mayor had made suitable arrangements for preserving the peace and securing to the citizens the unmolested exercise of the right of suffrage.

A company of emigrants from New England, under the auspices of a society for promoting colonies in Virginia, have commenced a settlement on the Ohio river, in Wayne county, near the boundary of Kentucky. The foundation of a town has been laid, to be called Ceredo. Some of the people of the vicinity oppose the enterprise, while others favor it, hoping for benefit to the community.

An earthquake, the most severe ever experienced in that region, was felt in the western part of the State of New York on the 23d ult. The duration of the shock was probably fifteen or twenty seconds. No serious damage was done, but some persons were much alarmed.

Attorney General Black has given an opinion that the Federal Government has ample power, and is bound by the highest treaty stipulations, to redress the wrongs of the Kansas tribe of Indians, sustained from unlawful intrusions upon their reserved lands.

# FRIENDS' REVIEW.

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*Extracts from the Minutes of Indiana Yearly Meeting of Friends, 1857.*

*Sixth day, 10th mo. 2d.*—The meeting proceeded to the consideration of the state of Society, by the reading of the Queries and the answers to them from the several Quarterly Meetings.

In the progress of this engagement, many dear brethren were engaged in lively exhortation, admonition, and doctrine, to stir up the minds of Friends to greater faithfulness in various Christian duties.

We were reminded how it was with the children of Israel when they were brought up out of Egypt, out of the house of bondage, while they cleaved unto the Lord and kept his commandments, he visited them and blessed them; but when they waxed fat and rebelled and forgot God, and went after idols, they were cast off. By this we should be instructed; for the Lord has in his goodness given us a good place in this fruitful and pleasant land, and poured out multiplied blessings upon us—our obligations therefore to humility, obedience and gratitude are very great; and if we perseveringly strive to be truly the servants of the Lord, and believers in his Son, our Lord Jesus Christ, we may have confidence of hope in being partakers of his salvation; but if we slight the gifts of God, spiritual and temporal, and give way to negligence and forgetfulness of God and his well beloved Son, who loved us and gave himself for us, permitting the things of this present world to become the main objects of our attention and pursuit, his mercy cannot be expected to continue forever; but as it was with Israel, so it may be with us, he will forsake us, and give us up to our own ways, the end whereof is destruction: we ought therefore to watch and pray, lest we enter into

temptation. How incumbent, then, it is to be truly devoted to the Lord, whom we ought to love with all our heart and mind.

And what is there left of the "Friend" if there is no love to God, and no Christian love to the brethren, in us? These two important duties are the burden of our first two Queries: and there are many living witnesses of the continued mercy of God in visiting them in their endeavors to serve him in an open and regular attendance upon divine worship, by shedding abroad his love to them, and giving them a heart of penitence, gratefulness and praise.

All were, therefore, affectionately exhorted to maintain love toward God and love toward men, according to our holy Saviour's commandment; and that pure and unfeigned love may more and more abound, and that it may cement us together in one brotherhood, a holy people unto the Lord.

Much sympathy with parents was felt and expressed in regard to the right training of children and youth, by precept and example, in the principles of the Christian religion; and their endeavors to preserve them from evil and lead them to Christ. Parents are the delegated shepherds in the Lord's hand, entrusted with the charge of their dear offspring in the wilderness of this world, in bringing them up under proper discipline and in the nurture and admonition of the Lord. How then shall these great duties be performed when the parents have not themselves submitted to the discipline of Christ? It is a subject of awful consideration—all were earnestly exhorted to come home to Christ, and in honesty and godly sincerity to come to God in prayer, both for the salvation of themselves and their beloved and cherished offspring, whom the Lord in his wisdom and kindness has given to them, and over whom he has made them overseers, holding them responsible to Him for the fulfilment of their interesting trust. We were reminded how the Lord blessed Abraham for his faithfulness; that the secrets of the Lord are with them that fear him and believe in his name; and that where the heart is given up to him, we have the encouraging assurance that he is not only *able*, but also *willing* to supply all our need, if we look unto him for it. Let it not be made appear by our example that the things of this world are the chief objects worthy of our pursuit; but rather let it appear that we seek first the kingdom of God,

and his righteousness, in the hope that all other things necessary to us will be added. "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 unto him."

Friends were admonished, and the youth in particular, to maintain our testimony as to plainness of speech and apparel. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." For as we have no greater joy than to know that our children walk in the truth, so we have no greater sorrow than to know that they depart from the ways of righteousness, and walk in the broad way.

While considering the answers to the fourth Query, the selling of grain into channels by which it will go into the manufacture of spirituous liquors, was brought to the serious attention of this meeting, with a caution in this respect. It was moreover some cause of alarm that the number of cases of the unnecessary use of intoxicating liquors appears to be on the increase. An earnest desire was entertained by the meeting, that Friends throughout our limits may be incited to much care in regard to the manufacture, sale and use of such liquors. Let us endeavor to be truly what we profess to be, a practical temperance people.

Many pertinent remarks were made on various other subjects embraced in the queries, having a tendency, as we believe, to encourage Friends to greater dedication in their various Christian duties.

#### REPORT OF THE CENTRAL BOOK AND TRACT COMMITTEE.

"The Central Book and Tract Committee make their annual report:

Our labors during the year have continued unabated. Our meetings have been held once each three months as usual, and much unity of feeling has prevailed in our proceedings. We proceed to give a brief statement of the reports that have come to us, and of our own proceedings. We have received reports from 36 Monthly Meetings' Committees (about 27 have not reported,) and in regard to *Books*, sixteen state that additions have been made to their Libraries, but generally small. We note that in those meetings where considerable additions have been made, the number of loans have been proportionally increased, showing the value of an annual examination as advised in our Discipline. We believe this branch of the subject in regard to books is too feebly acted upon by many Monthly Meetings, and that benefit would arise from a more lively attention thereto.

We have received an acceptable donation of 186 copies of Dymond's Essays from some Friends of Philadelphia, intended to be placed in Libraries, and in hands of individuals where they may obtain circulation and profitable perusal.

In regard to *Tracts*, the publication thereof has been attended to, and several new ones have been added to our list during the year. The five Tracts mentioned in our last report, from 34 to 38 inclusive, were issued soon afterward. Then the Memorial of Mary S. Watkins, and the "Plea in behalf of liberty of Conscience," as directed by last Yearly Meeting, were added; reprints of several of our earlier Tracts were also ordered; and since that, 3000 copies each, of No. 41, Memoir of Stephen Grellet, and No. 42 on the Mischiefs of Slander, and 1000 of No. 43 on Christian Baptism, have been issued from the press. A German Translation of our Tract on Christian Doctrines has been procured, and an edition of 3000 copies thereof has been issued: making the whole number of issues for the year, 55,000; to which, if we add 6575 Tracts purchased for distribution, we have a total of 61,575.

Portions of these have been sent into nearly, if not quite, every neighborhood of Friends in the limits of our Yearly Meeting, and have received an extensive distribution among them, and to citizens in towns and country, and travellers in various parts. A parcel has also been sent to Maine, Canada, Minnesota and Tennessee. We think we need not dwell on the favorable impression which may be hoped for, with the divine blessing, from the circulation and reading of so great a number of pious, though silent monitors on a great variety of subjects of interest and importance. The labor and care to us has been considerable; yet we can say that a sweetness and comfort have attended it; and Friends in many parts have yielded cheerful and efficient aid in carrying out the object of the concern.

The total distribution of Tracts as noted on the reports, amounts to 23,829; but we are confident that the subject has received attention in many of the Monthly Meetings, from which we have received no report, and that the whole number is much larger. The gratuitous distribution from the depository amounts to 14,884; which makes the entire distribution for the year, so far as reported and ascertained, 43,713."

The Friends appointed at our last Yearly Meeting to consider that portion of our Discipline by which the right of membership is lost by accomplishing marriage contrary to our order, make report as follows, which has been carefully read and considered, and is united with by the meeting, and adopted accordingly; to take effect from and after this date.

The Committee to whom was referred the consideration of a paragraph of our Discipline on Marriages, report:

That we have attended to the appointment, and after a free and friendly conference on the subject referred to us, have come to the judgment to propose to the Yearly Meeting that all the latter part of the first paragraph on page 54, after the word "order," in the thirteenth line from the top, be substituted by the following words, viz:

"They are to be disowned; unless, upon being visited by a committee, they express and manifest a desire to be retained in membership, and are in the practice of attending our religious meetings, and otherwise give evidence of attachment to our religious principles; in which case, if the meeting concur in judgment, they may be retained; but if not, then their right of membership is to cease, and a copy of the Minute in the case, properly signed by the clerk, is to be furnished to them."

*Seventh day morning, Tenth month 3d.*—This Yearly Meeting having come to the judgment, in the year 1855, after much consideration and care, to set up a new Yearly Meeting of Friends at Plainfield, Indiana, to be called Western Yearly Meeting; and the Yearly Meetings of London, Dublin, New England, New York, Baltimore, North Carolina, and Ohio having signified to us their unity and concurrence in this important proceeding, we now appoint the following Friends to attend the opening thereof, at the time fixed upon in the Ninth month next, in conjunction with a like committee of the women's meeting, and report their care therein to next Yearly Meeting. [Names omitted.]

We also appoint Matthew Stanley and Shildes Moore as temporary correspondents, to receive communications for the new Yearly Meeting. Address, *Plainfield, Hendricks County, Indiana.*

(To be continued.)

#### ABRAHAM, THE FRIEND OF GOD.

[Translated from the German for Friends' Review, from "God in History; or the Progress of the Belief in a Moral Order of the World." By CHEVALIER C. C. J. BUNSEN.]\*

The first of the four leading and immortal personalities\* in the history of the religious consciousness of the Hebrews, is the wise, pious, and righteous father of the Hebrew race, Abraham the friend of God. When we strip the narratives of Abram or Abraham of all that is simply impersonal and relating to the history of his race, and retain only the pure family history of Abraham, the spouse of Sarah, and great-grandfather of the Imperial Chancellor, Joseph, a great historical character stands before us. We can first sketch for ourselves an historical picture of his outward life. He appears as a mighty Prince of his tribe in Hebron, after he had wandered out of Mesopotamia and immigrated to Palestine, (which then had no consolidated national existence,) to seek a place for himself and his herds in the crowd of populations of Canaan. But more important is the knowledge of his inner life.

In him we have before us the lofty, noble spirit, which, after long inward struggles, first broke through the slavery and the curse of the bloody man-and-child-murdering service of Moloch, and broke them because he valued God's immediate

voice in the conscience and reason higher than all the traditions of his countrymen. It was by the power of this belief in the unerring inner voice of God in man, that he threw away the bloody custom, and introduced the saving symbol of circumcision.

The sacrificing of men and of the first born, which he in abhorrence threw away and forbade, was, it is true, originally also a symbol, but an immoral, irrational, godless one. Circumcision recognized the ground-idea of that human offering, that the natural should sink in the spiritual, the finite be submersed in the infinite; it may have been a compromise with the sacrifice; but it was turned in an ethical direction, as dedication of the children through the parents to God as His own. It was also a grateful vow of the parents to bring up the children in the law.

This faith, this courage, were counted, doubtless, by some among his tribesmen and neighbors, as godless philosophy, presumptuous "private opinion," yes, as punishable rebellion against Moloch and his priests. But Abraham had this belief and this courage, because he had recognized in his conscience and in his reason the true "Moloch," the true "King" and Lord of the spiritual world, who speaketh to man, his image, in the soul and conscience; the feeling of rational moral freedom was to him a consequence of his inward personal belief in God. This God and Him alone dared he to honor. He, the tried and the childless, held fast to this, that this belief would not perish with himself, but would be preserved in his race and for all nations. The same loyalty to his conviction had he shown already in his wandering. Even on his passage over the Euphrates it was revealed to him in his inmost heart, that this belief in the moral order of the world alone had a future, which was thus expressed, (Gen. xii. 3,) that in him should all nations be blessed, (or have knowledge of their blessing.) In this even his long years of childlessness did not perplex him; and this fixed belief consoled him, or as the narrative has it, (Gen. xv. 6,) it was counted to him for righteousness. But that first prophetic phrase, whose deepest sense Jesus of Nazareth first disclosed, has been, during two milleniums, fulfilled in a grander manner than it had been already fulfilled at the time when it was written down in the records which lie before us. Blessed is mankind in Abraham according to the tradition and the belief of the Jews and all Christian and Mohammedan nations, and according to the testimony of the world's history. The personal knowledge of God, and the aspect in which the world is viewed among Jews, Christians, and Mohammedans, go back alike to the great image of Abraham. His faith is the common historical ground of their religions, as opposed to idolatry. It is Abraham's conscientious belief in the moral order of the universe, and the consciousness of God developed out of it, which new-model the

\* Abraham, Moses, Elijah, and Jeremiah.

world. The nations which have appropriated it rule the world by divine and human right. This great spiritual fact we hold as essentially, purely historical, for it accords with all the features of the history of his life, and all that is historical finds in it its unity. This man's view of the world, freer and more spiritual than that of the Jewish law, found its conscious personal realization and completion first in Jesus of Nazareth, who said of Abraham to the Jews, "He saw my day and rejoiced in it." There is no higher representation of the belief in the progress of humanity than the consciousness of that man, who in hard inward struggles and in conflict with the idolatry of savage Semitism, wins the belief in the truth of the soul in conscience and reason, the belief in the living God, holds it fast, founds it for his people upon holy usage and law, and at the same time hoping, seeing, and seeing, hopes its consummation as the future possession of mankind. Abraham can do all this, because he finds the attestation of his faith, as in reason and conscience, so also in the destinies and experiences of his life, and because he acts in accordance with this faith. This is the significance in the history of the world of Abraham's faith and hope. The oak comes from the acorn, the morals from the character, and so we honor in Abraham a character great, intelligible to us, and honorable, and indeed the oldest in the world's history. With Abraham begins the new history, the history of moral characters and their influences.

On this authentic historicalness of his personal life we can also assume, that the narrative of the vision of Abraham after the sacrifice rests upon an ecstatic fact, to the understanding of which one easily attains, when he considers the outward rite as the custom of the former time, but the vision occasioned or furthered thereby as the important matter, the awakening of his consciousness of God.

To express all in one word: Abraham is the oldest moral personality in the world's history; the revelation given him is like-all true revelation, the inner history of the soul in itself, and believed in by Abraham on account of its moral reasonableness, on account of the sanctifying power of the act of faith, and in the history of the world, in consequence of the humanity of its idea and the continuance of its influences to our own day.

#### MARY WESLEY'S CHARITY.

"The Lord gives me," records Mary Wesley, "to abound in charity as to the outward act, but where is the difficulty of being so, when the Lord hath made my cup to run over? If ever my charity was great, it was when I had little, expecting a prison for myself, while I was helping others. Yet at that time I am not sure it was *cheerfully done*; a necessity seemed laid upon me. But now, though I give much, and am

much employed for the poor, yet I fear I do not save all I might for them, out of what is spent on my worthless self."

In a review of her character it is stated, that on making up the account of her apparel, it was found the whole year's expenditure amounted to nineteen shillings and six pence; this was every penny that had been laid out on her own person for the whole year. The expense was not always so small, but it is believed it never amounted to five pounds. In making up the poor's account, the amount was found to be £181 16s. 1d. Thus liberally had she dispensed abroad. But her desire of communicating comfort to the afflicted was very extensive: whenever she heard of a person in distress, if in her power to do it, she by some means contrived to send relief.

#### *Extracts from Barnes' Discourse on the Virtues and Public Services of William Penn.*

No other country has been settled in the same manner as ours. No other people can look back to such ancestors as we have had. Between the character of the colonies that went out from Phœnicia to people the maritime coasts of the Mediterranean, those which went out from Greece to people Ionia, and those which came to our shores, there is the most marked difference. Between the character which the ancestors of the Romans had when their Republic was founded; which the Germans had, as described by Tacitus; which the Britons had in the times of the Druids, and before the days of Alfred; which France had in the Gallie race, as portrayed by Cæsar; and which the Russians had before Peter the Great aimed to diffuse over the multitudinous hordes under his sceptre the traits of semi-civilization, and that of our own ancestors, there is the widest conceivable difference. And between the manner in which Mexico, Peru and Brazil, and that in which Massachusetts, Pennsylvania and Virginia were settled, there was a difference as great as there is now in the character of these nations and republics. We can never understand the causes of their difference, till we understand the characters and views of their founders.

With these objects in view, I propose to dwell on the early settlement of Pennsylvania. I shall first advert to some of the historical circumstances which gave rise to the denomination of Friends or Quakers, and to the settlement of this Commonwealth by them; and shall then enquire into the bearing of the principles held by Penn and his associates on the institutions of our country.

I need hardly pause to say, that in seeking occasion for gratitude in the character and services of the Founders of the Republic, it is not to be understood that every thing in their character or views is to be approved, or that all the principles which they held are to be regarded as correct. There were doubtless some things to

be lamented in the character of the "Pilgrims," and in the severe statutes which they enacted. Time would have mellowed some of their principles, and in other circumstances they would have been, in important respects, different from what they were. So, if I speak of the Friends to-day, in the language of commendation, as the Founders of this Commonwealth, and so, if, hereafter, I should have occasion to speak of the Roman Catholics in Maryland, and of the early settlers in Virginia, and of the Huguenots in the Carolinas, with the same desire to learn what valuable elements have gone into our institutions, it is not to be inferred that no defects or errors can be seen in the character or principles of either, or that they held the best kind of religion. Differing, as most of us do, in many important respects, from the views entertained by the Founders of Pennsylvania, Maryland, and Virginia, we need not be blind to their virtues, or withhold a tribute for what was truly noble and good.

The settlement of this Commonwealth, [Pennsylvania,] I need not inform you, was under the auspices of William Penn, a leading mind in the denomination of Friends. This denomination of people sprang out of the great Puritan "cauldron;" the effervescence and agitations of the times of the first and second Charles, and of the English "Commonwealth."

Some leading and important questions occur in regard to the occasion which gave occasion to the settlement of this Commonwealth. What gave rise to that denomination? What principles did they hold that could be regarded as an *advance* on those which were before held, and which were to contribute to the progress of society towards the point which it will ultimately reach? And what were the circumstances which led Penn and his associates to seek a place in the Western world where those principles might be developed?

It may be regarded as almost universally true, that every sect in philosophy and religion is raised up under Divine Providence, for the accomplishment of some important purpose. Some error or evil has been suffered long to exist, which it is of importance to remove; or it is desirable that some valuable principle in morals, philosophy, or religion, should be wrought out and established, and the sect is raised up to remove the evil, or to establish the new principle. That done, it often occurs that, having accomplished its work, the sect ceases to be needful in the progress of society; loses its vigor and vitality; and sinks away ultimately into the great mass, or is superseded by another still more in advance in the progress of society. Associations of men are thus like individuals. A period occurs in the progress of society when it is important that some great truth should be struck out, or some happy invention originated, that shall contribute to the permanent progress of the race. Some man, of

richly endowed genius, is raised up, who is to give birth to the single great principle that is to immortalize his name and his times, and then, his name entrusted to society, ever to be accompanied with the honor of being associated with that truth or invention, he, having done his portion of service to the world, sinks into the grave. So Copernicus suggested the system of astronomy which bears his name; so Galileo invented the telescope; so Columbus discovered a new world; so Laurentius of Harlaem invented the art of printing; so Fulton applied steam to navigation; so Whitney invented the cotton gin, and so the magnetic telegraph is given to the world, and marks a new step in the progress of the world. When this is done, the great truth or invention takes its place, marking the permanent advance of society; and, united with the others previously established, contributes to bear society forward to the high condition which it is yet to occupy. The fame of the individual or the association may be permanent; but the one shall be himself in the grave, and the other, dissolved, shall go into the history of extinct philosophical and religious sects or denominations.

Thus it happens, too, that some great *evil* shall have been suffered long in the world. Society had too little strength to allow of its sudden and violent disruption. It was bound to the living mass by so many cords and affiliations, that it was necessary to suffer it to remain long, until society should have a firmer growth, and could bear the process of removal. It was too much interwoven in the interests, the passions, and the affections of men; it had too much strength from its long growth; it enlisted too much public sympathy; it was connected too much with property; or too many of the great and the good were found indulging in it, to permit a violent rupture to be made, and all that could be done was to tolerate it. Polygamy was tolerated among the patriarchs, and slavery among the Hebrews, and war, with its evils, under all former dispensations, not because they were not evils, but because the world was not far enough advanced to permit their removal. The time would come, however, when society would have made progress enough, and would possess established principles enough to permit their removal, and then God would raise up some prophet, or association, or mighty man, to bring the evil to an end.

More of both these kinds of work was done about the period when the Society of Friends had its origin, than had ever been done before, and especially in regard to the *principles* which were to go into the permanent structure of civil society; and the Friends were raised up to perform their share in the work, and to strike out some principles which were to contribute to the permanent advancement of mankind. It was an age of agitation, and ferment, and discussion. The art of printing had been discovered. The Reformation—that great modern advance in the progress of

society—had been effected. Men had begun to breathe freely after the long incubus of the dark ages. It was a time when men began to inquire what constitutes liberty; what is the authority of conscience; what are the rights of kings; what are the rights of the lower classes of people. This was the age in which, whatever there is of liberty in the British constitution was originated; and in such times as those in which Pym, and Hampden, and Milton lived, it could not be but that society should make progress. They set themselves to the work of looking at the true nature of liberty, and the rights of conscience, and the just principles of government. They enquired what evils had remained attached to the state, which ought to be removed. They asked what new principles could be applied to promote the progress of mankind. They resolved to *detach* all these evils from the state; to put society on a new basis; to incorporate a class of new and mighty principles of liberty in the British constitution. It resulted from the nature of the case, that there should be commotion. The head of Charles fell; and the government was overturned; and the Protectorate was established; and the mighty arm of Cromwell ruled the political elements; and the working of the new principles at once made England more feared and honored abroad than she had ever been before. It is true, there was disorder, and true that the state of things in the Protectorate could not always continue. British society was not ripe for it. But there was progress made. Principles of liberty were originated, of which the world was never to lose its hold again, and which were henceforward to go into the permanent fixtures of society. From that point the world was not to go back. The great principles which came out of the agitation that began before the time of James, were to go permanently into the British constitution; were to be embedded in the Puritan mind; were to accompany them to Holland, to Plymouth, and to Jamestown; and were ultimately to spread all over this land, and over the world.

It was during the effervescence consequent on these discussions, that the Quakers had their origin. There were great questions which were agitated, and which were not settled, and which, in their turn, gave birth to others; and a portion of the agitated mass was concentrated under the auspices of George Fox, Robert Barclay, and William Penn, in the denomination of Friends. The equality of man; the evils of hereditary orders; the claims of conscience; the freedom of opinion; the toleration of religion; the nature of true liberty; the work of the Spirit; the evils of priestcraft, and of what James called "kingcraft," were great points which were as yet unsettled, and which gave rise to the peculiarities of this denomination. There were evils of war and slavery, too, still in the world, which were entirely in conflict with many of the principles which had been settled, and against which God

meant that, at some time, men should lift up their voice.

It was a most remarkable and happy circumstance, that the views of the Friends so soon found a convert, a representative, and an advocate in William Penn. Some such mind was needed to defend and illustrate these new principles, and to apply them on some broad field for the good of the race. England was not large enough, and was not ripe for the application of the principles that had grown out of these conflicts. Some broader territory was needed, where the whole of the Puritan principles that were to be permanent, could have expansion and play; and God had reserved this broad land through many generations of the world for this experiment. The application of the principles embraced by this portion of the great Anglo-Saxon family; the conducting of the experiment in this case, was entrusted by the Ruler of Nations to William Penn. It would have been difficult to have found, among all the Anglo-Saxons of his time, a man better endowed by nature for this work, or one who had been so well disciplined for the performance of a great undertaking like this. "He was born to a competent estate, with the advantages of an honorable descent, and the highest political connexions in England. The only son of Admiral Penn, who had added not a little to the naval glory of his country, he was carefully educated at the University of Oxford, and gave promise of an elevated and brilliant uanhood." His contemporaries describe him as possessing "a striking countenance, a fine person, a manly and refined demeanor, a playful wit, an open and ever-joyous disposition." "The son and grandson of naval officers, his thoughts had been, from boyhood, directed to the ocean; the conquest of Jamaica, by his father, had early familiarized his imagination with the New World; and, in Oxford, at the age of seventeen, he indulged in visions of happiness, of which America was the scene. Bred in the school of Independence, he had, while hardly twelve years old, learned to listen to the voice of God in the soul; and, at Oxford, where his excellent genius received the benefits of learning, the words of a Quaker preacher so touched his heart, that he was fined, and afterwards expelled for non-conformity. His father, bent on subduing his enthusiasm, beat him, and turned him into the street, to choose between poverty with a pure conscience, or fortune with obedience. But how could the hot anger of a petulant sailor continue against an only son? It was in the days of the glory of Descartes, that, to complete his education, William Penn received permission of his father to visit the Continent.

"From the excitements and the instruction of travel, for which the passion is sometimes stronger than love or ambition, the young exile turned aside to the cottage of Saumur, where, under the guidance of the gifted and benevolent Amyrault,

his mind was trained in the severities of Calvinism, as tempered by the spirit of universal love. In the next year, Penn, having crossed the Alps, was just entering on the magnificence of Piedmont, when the appointment of his father to the command of a British squadron, in the naval war with Holland, compelled his return to the care and the estates of his family. The discipline of society and travel had given him grace of manners, enhanced by the severe but unpretending purity of his morals; and in London the travelled student of Lincoln's Inn, if diligent in gaining a knowledge of English law, was yet esteemed a most modish fine gentleman. In France, the science of the Huguenots had nourished reflection; in London every sentiment of sympathy was excited by the horrors which he witnessed during the devastations of the plague. Having thus perfected his understanding by the learning of Oxford, the religion and the philosophy of the French Huguenots in France, and the study of the laws of England, in the bloom of youth, the career of wealth and preferment opened before him through the influence of his father and the ready favor of his sovereign."

At this period (1666) he fully embraced the principles which he held in religion during the remainder of his life. For these principles, he was turned, penniless, out of doors; and was consigned to a long and close imprisonment in the Tower, and again, after his return, was consigned to Newgate. Unable to find protection in England; deprived of what was esteemed as the rights of conscience; and suffering under the penal rigors of these who refused to comply with the established religion, Penn, like the Pilgrims before him, sought the enjoyment of religious rights and privileges, in this land, and "accepted a charter of Pennsylvania from Charles II, and invited the persecuted non-conformists, and such as were desirous of change, to accompany him hither, for the enjoyment of more benignant laws amid the solitudes of the trans-atlantic west."

(To be continued.)

#### THE CONTRAST.

In the whole scope of the biography of eminent personages, there is none perhaps, the review of which touches more painfully the Christian heart, than that of the German poet Goethe. That he should have lived so long, even beyond the usually allotted term of human life, and still have failed in the one grand object of existence—that he should have dived so deeply into the very depths of human lore, and passed by, unscanned, that only blessed volume that maketh wise unto salvation—have gathered for more than half a century, in his varied and wondrous attainments, the fairest laurels of worldly applause, yet sought not the praise that cometh from God only—have run the rounds of science and poetry, revelled in the speculations of his own mighty mind, and

enchained thousands in every land by the brilliant flashes of his giant intellect, and yet have groped on through life without the knowledge of God, and come down to its close, exclaiming in agony, at his last hour, as if already realizing the blackness of darkness beyond, "Open the shutters, and let in more light." Alas, for the vanity of human greatness at such an hour.

And how beautifully in contrast appears the language of the poor Indian, who, stretched on a pile of leaves in his forest hut, his poor old body racked with anguish, yet the withered countenance lit up with hope divine, as he exclaims, "Me no have plenty book-learning like white man, me no can read good book like him, but Jesus teach poor Indian—he come in night time when all dark, and then me have light and joy and happiness. And now me go soon to him; he come quickly take poor Indian home, and there be no more dark, no more night there." —*Am. Mes.*

#### PALESTINE.

Dr. Kirk, of Boston, has recently travelled extensively in Europe and Asia, and on returning to his people and addressing them, thus remarked concerning his visit to Palestine:

He had longed to correct by vision his false and imperfect conceptions of the great earthly scenes of redemption. "I longed," said he, "to get amid that natural scenery which surrounded the sacred poets and prophets, to see the skies and the hills, the flowers and the fields, the animal and human life, the customs and costumes of men who formed the outward garb for the Master's sublime instructions. And now I have been there. Now Lebanon and Hermon, Sion and Olivet, are mine, as they never were before. The Bible now speaks a language, even in its very catalogue of names, which has a new familiarity to my ear, and the power of a painting to my imagination. I cannot say that faith in the divine realities is any stronger; but the understanding and the imagination now keep more even pace with it. No stronger proof of the genuineness of sacred history is possible, than is found in the fact that after centuries of waste and war, of political and physical revolutions, after all that could be done to efface landmarks, and confound research, by the imposition of new names, Greek and Roman, after all the lying legends of a corrupt priesthood, there still remains the ineffaceable record on mountain, valley, river, town, and well, which corresponds to the sacred story. Old Arabic names are now superseding those of Greece and Rome, and recalling the familiar sounds of the early Canaanitish and the subsequent Hebrew vocabulary. The journey over the plains of Moreh, and the connected Bible route of Abraham, make to you his whole history as definite, as real, as human, as that of Daniel Boon, Father Sewall, or that of any pat-

riotic founder of one of our States. There is the Jordan that Israel so wonderfully crossed, and there are the foundations of Jericho, probably still remaining to testify their past conquest of Canaan. The life of Samuel, of David, of Elijah, how real; how natural and familiar to the mind when you walk over the same roads that they trod, and look on the same mountains, vales and streams which were so familiar to them. Now, as I read the Bible, I can invest every scene with a human interest."

## FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 14, 1857.

ENDORING.—It is not expected that the remarks of "The Monitor" this week will retrieve lost credit and fortune, or restore tranquillity of mind to those who are unhappily suffering, through a forgetfulness or disregard of Solomon's injunction: "Be not thou one of them that strike hands; or of them that are sureties for debts." But we may hope that some will be led to take a more serious view of the subject, and, in future, adopt his advice, as well as the wise counsel of our excellent Discipline, which, if duly regarded, would have saved many from the severe lessons of experience.

"We warn our members," says a rule of Discipline, "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 endorsements, to give it an appearance of value, without an intrinsic reality; a practice which, as it appears to be inconsistent with the truth we profess, we declare our disapprobation of, and entreat every member of our Society to avoid and discourage. 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."

North Carolina Yearly Meeting commenced at New Garden the 2d inst. The following ministers were in attendance with certificates from other Yearly Meetings, viz., Robert and Sarah Lindsey, from London Yearly Meeting; Lemuel Gifford and Thomas Grover, from New England; John L. Eddy, from Ohio, and Thomas Frazier and Dorcas Hunt, from Indiana.

Epistles were read from London and Dublin Yearly Meetings, and from all the Yearly Meetings on this continent, except Philadelphia.

On Third day the state of Society was entered into by reading the Queries and Answers.

Many deficiencies were made apparent, which occasioned a deep exercise, and much counsel and admonition were weightily and feelingly given. The Clerks were directed to embody the same in a minute to be sent down to the subordinate meetings.

The subject of changing the time of holding the Yearly Meeting was brought before it, and referred to a committee, which reported a united judgment that no change be made, which report was approved by the meeting.

A meeting for worship was held on 5th day, and largely attended.

Sixth day, Epistles were produced and read, and directed to be forwarded to those meetings from which Epistles had been received. Returning minutes were granted to ministers in attendance from other Yearly Meetings, and under a solemn covering the meeting closed.

Much unity pervaded the meeting during the several sittings.

Robert and Sarah Lindsey proceeded towards the settlements of Friends in Tennessee.

MARRIED, at Friend's Meeting, Concord, Delaware Co., Penna., on the 14th ult., JAMES ELFRETH, of Philadelphia, to ANN, daughter of John Benington, of West-town, Chester Co., Penna.

—, At Friends' Meeting House, China, Maine, on the 15th of 9th mo., 1857, JAMES P., son of Eli and Sibly Jones, to REBECCA M., daughter of Daniel and Mary Runnels.

DIED, on the 14th of 10th mo., 1857, in the 65th year of her age, RACHEL W., wife of Stephen Jones, an esteemed minister of China Monthly Meeting, Maine.

By listening to the manifestations of the Holy Spirit, and experiencing the cleansing and baptizing power thereof in her own heart, she became quite early in life peculiarly qualified as a comforter of those in distress. Many can bear testimony that she was indeed a mother in Israel, and a consoler of those in affliction, with whom they took sweet counsel. Her unfeigned meekness, fervent charity and sincere devotion, induced many to speak well of the truth on her account. Her private walk gave force to her public testimonies, having in all things the glory of her Divine Lord in view, as the great object of her earthly mission.

Her last public labors, accompanied by her dear husband, were performed within the limits of New York Yearly Meeting during the winter of 1855—6. Her health being feeble, she was brought into a great strait in view of the labor before her, but, trusting to the arm of infinite power, she was favored to perform the service and return with a cheerful spirit. From this time forth she believed that the time of her de-

parture was near at hand, and when taken sick she remarked, "This is my last sickness;" and to her dear husband she said, "The Lord has called, and I must go; I am ready; I feel resigned, entirely resigned." Her last sickness, of only ten days' continuance, though exceedingly distressing, was borne with calmness and Christian fortitude. To her numerous family and those who visited her, she imparted much tender counsel; and while all around were bathed in tears she was composed, saying, "Weep not for me, but weep for yourselves."

Thus, with the love of God upon her brow, and a holy sweetness upon her lips, she passed quietly away without a struggle, leaving a strong consolation that her purified spirit had joined the number of those that surround the throne of their glorified Redeemer in songs of triumphant praise.

For Friends' Review.

THE MONITOR—No. X.

### Endorsing.

"He is a good-natured fellow, and cannot say 'No,' and so he has endorsed for his friends, and they have ruined him." Who has not repeatedly received such intelligence as this? Many hundreds who have had young families to support, have had everything swept away by this same good-natured weakness. It is well to ascribe good motives to the actions of others, if in doing so we do not palliate a sin. The reformed drunkard, who rather than say *no* to his importunate comrades, destroys his own happiness and perils that of his family, by drinking poison; and the lad who, to avoid displeasing his playmates, accompanies them on a fruit-stealing expedition, have a greater fear of causing *present pain*, than of bringing upon themselves lasting ruin. *All sin* is committed under the same kind of influence—sacrificing future happiness to present enjoyment. That present enjoyment may be of various kinds, among which is the desire that "all men may speak well of us," a gratification often sought by the sacrifice of duty to God.

A dislike to give pain is not always true humanity. We must often cause *present pain* to prevent future suffering. A parent, rather than refuse the entreaties of a child for some delicious food containing poison, may allow him to eat and become sickened and destroyed by it. Or he may allow a child, through fear of pain by denial, to attend unprofitable parties and places of diversion, until morally and spiritually poisoned. This is a spurious kindness and genuine cruelty. Such a parent resembles Pilate, when he gave sentence against the Saviour rather than say *no* to the Jews. He is not unlike those sensitive people who "cannot bear to see suffering," and accordingly shut their eyes and run away instead of affording relief.

The man, therefore, who, rather than offend an acquaintance, endorses for him to an amount equal to or greater than his own property, that is, places his entire ability to pay his own debts or to support his family in the complete control of another, disregards the injunction of the

apostle to "provide for his own house," without which care he is "worse than an infidel." For there is little difference between neglecting to provide, and voluntarily wasting or periling the provision already made. It is no wonder then, that we should have been cautioned in another place "not to become sureties for debts; for if thou hast nothing to pay, why should he take away thy bed from under thee?" And again, "if thou be surety for thy friend—give not sleep to thine eyes nor slumber to thine eyelids; deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler."

The sufferings and miseries occasioned by that class of failures which result solely from endorsing, have been great, numerous, and widely spread; and if the whole practice could be at once terminated, or annihilated by law, the community as a whole would no doubt be much better off for it. "But how," exclaim many, "could business be carried on by those who have not capital of their own, without borrowing through the assistance of endorsements?" The answer is as easy as it is simple: Let no one engage in any business which requires heavy capital till he possesses it himself, or can obtain it on his own well established credit—he would find it on the whole more profitable, more in accordance with his duties as a useful citizen, and more conducive to peace of mind, to work only for a salary—or as a manufacturer, mechanic, or cultivator, with his own resources. Let him be in less "haste to be rich." The usages of society are wholly wrong in this respect; and upright-hearted men have been deluded by the general practice to risk more than they possessed, and have been ruined by it and wronged others. No living mortal has a right to borrow capital to an amount many times his own actual possessions, to enable him to accumulate wealth. A few ultimately succeed, but careful estimate shows this successful number to be not one in thirty. Far more result in disaster, ruin, and suffering. And it becomes a question worthy of the consideration of every one, how far he is doing his duty in discouraging or repressing the practice of risking the happiness of so many families in hazardous efforts for rapidly amassing wealth. T.

### THE UNITY AND BROTHERHOOD OF MAN.

I am, says Dr. Upham, in his letters from Europe, Egypt, and Palestine, one of those who are willing to testify, that man in his central nature is the same every where:—in his joys, his griefs, his hopes, his affections, he is one. He may differ in his location, his history, his modes of thought, the form of government under which he lives, his language, his multiplied associations. But his heart, which embodies the secret of universal alliance, is one. He has learned the folly of separation. He sighs for unity. This is the world's hope. And I will add,

that it is this that points to the world's great duty. And that duty is to recognize more and more the idea of central unity; and to believe in and to aim at that unity continually, under the name and form of universal brotherhood, as the great object, and the glorious result of Christian civilization.

The fact that I and my brother man are born in different countries, that we speak different languages, that we live under different governments,—although these things are undoubtedly of the nature of dividing elements and tendencies, —cannot have the effect essentially to separate us while the cords of the heart are united together. To this union—not so much of the intellect as of the affections—all things tend. War and all contention have become *obsolete ideas*. I do not say that they have become obsolete in *practice*. But I will venture to say, that in the estimation of reflecting and enlightened minds, and considered as the means of effectual protection and of real and permanent good, they are rapidly becoming obsolete as ideas or truths. The world, (and by the world I mean particularly the great masses of men who have at last awakened to wider and clearer perceptions,) is beginning to discover, that amid multiplied differences there is a common centre; that the differences among men are incidental and temporary, and that the central element is essential and eternal. The light of Christ in the soul has revealed it as a matter of speculative truth to them; and Christ's bleeding and mediating heart will make it good, as a matter of practical and positive realization. Through the clouds and smoke of the world's long contest the harmonial sky is dawning. I have been at Trafalgar, and have seen the ocean wave that was reddened by the dying blood of Nelson; I saw the lifeless dust of Wellington carried to its grave; I have stood at the tomb of Napoleon.—The day of warriors is over; and I hear once more from the heights of Bethlehem the voice too long disregarded, (the voice uttered in numbers because it is the harmony of the universe, and uttered by angels because it is the announcement of angelic life,) which proclaims good will to men and heavenly peace on earth.

#### INDIVIDUAL RESPONSIBILITY.

We are born alone. God brings us into the world solitary and alone, the creatures of his own omnipotent power. We must go out of the world alone. A few friends may go down with us to the dark valley of the shadow of death, and stand weeping around the stream as our feet enter its waters, but the soul passes forth to stand alone before its God, and answer alone for all the deeds which have been done in the body. And in all that human experience, which intervenes between birth and death, God deals with us as individuals, and only as such. All the blessings of his prov-

idence come to us as individuals. Our food, raiment, social happiness, our internal joys, our crushing sorrows, all are our own. The only principle upon which life can be maintained, upon which a providential government can be upheld, and upon which God can rule the universe, is that of dealing with each creature alone and by itself. And from the archangels that stand before the throne down to the very minutest of microscopic beings, each one is brought into immediate and solitary relations to its Creator, feeds upon his bounty, lives by his power, and dies by his hand. It is equally so in all the experience of man's spiritual being. The exercise and emotions of the heart in relation to eternity, salvation, and God, separate each individual necessarily from all other human beings. We may sit crowded as we are to-day, and hear the Word of God from one voice with our outward ear, but whensoever the Spirit shall be poured out fresh from on high, then commences the process of individual separation, and each soul, that feels the power of truth and the influence of the Spirit of God, sits alone. The heart convicted of sin knoweth its own bitterness, and rejoicing in the hope of pardon through the blood of Christ, no stranger intermeddeth with its joys. Alone with its Saviour, whether it weeps before him like Magdalen, or rejoices in transport of forgiveness, man has disappeared; God and Christ are unveiled, and the soul is in communion with the skies. This is the only principle of God's dealing with us in providence and grace, and therefore, when we say that the Bible is God's revelation to the individual mind, we are but saying that it takes its part and place in the whole system of God's dealings and government, both in the world of nature and grace.

To this let us add the consideration that our responsibility to God is as individuals. We can answer and be judged, be rewarded or punished, in no other way. "Every one must give account of *himself* to God." None can stand with us in that hour, or share our responsibility. None can relieve us of the evil consequences of mistake, or of the guilt of disobedience. We may have been led into error through the influence of others, but, whatever may have been their pretensions on the earth, they cannot screen us then. And therefore, as God will enter into judgment with us individually hereafter, for submission or disobedience to his will, so must He now reveal that will to us as individuals. In hearing as in doing, in learning as in retribution, we must stand alone.

It is related of Daniel Webster, that on one occasion when he was entertaining a party of his friends at the Astor House in this city, while on his way from Washington to Boston, he was observed to be unusually sad and thoughtful. Conversation flagged, and awe of his great spirit, and the solemnity of his countenance, cast a chilling influence over the minds of all, until at last one

of the company ventured to break the silence by inquiring of him: "Mr. Webster, what is the most important thought you ever had in your life?" Looking out of his great cavernous eyes, he replied, "Is there any body here who does not know me?" "No," was the response, "we are all your friends." "Well," said he, "the most important thought I ever had in my life was that of my individual accountability to God," and starting with that text, he preached to them for twenty minutes a sermon upon the subject of man's responsibility to his Maker, and then rose from the table, and withdrew to his rooms, and locked himself in, while the remainder of the company dispersed, glancing in mute wonder at each other, and exclaiming, "Did you ever hear such a thing in your life?" The most important thought of that great man is the most important thought of all men—our individual accountability to God—and because of the individual accountability, therefore an individual revelation.—*Tyng.*

#### THE BULGARIANS AND THE BIBLE.

Their country extends from Servia to the Black Sea on the east, and contains a population of about five millions. The Scriptures were first published in their language about fifteen years ago. The fact which I am about to mention is one which shows how the Scriptures, in all their simplicity, go before the foreign missionary, and prepare the way for him. Among that people, there has been as yet no Protestant mission established, and although efforts have been made for that purpose for twelve or fourteen years, they have thus far proved abortive. I learn with pleasure that one of the missionary societies of this city has designated a man for that interesting field of labor. Within fifteen years about fifteen thousand copies of the New Testament have gone into circulation among the Bulgarians. They are a serious, sober-minded race, and they differ widely from the Greeks in this respect. Often have I seen them go into bookstores, and inquire for the New Testament Gospel, as they called it, and the thought occurred to my mind, when they had secured their prize, that these men would surely be profited, and the seed sown would surely bring forth good fruit. The first edition of five thousand copies of the New Testament required ten years to get it into circulation. There were no missionaries there, and the Agent of the Bible Society authorized no one to circulate it there; but in the course of the ten years these five thousand copies were sold, and another edition of five thousand was published and sold in about three years, at the cost of about thirty-three cents a copy; and the third edition has already gone widely into circulation. A beginning has been made in the preparation and publication of the Old Testament, for circulation among them. The Book of Psalms has also been printed by the Society for distribution among that people. Ap-

prehending lest there should be opposition to any portion of the Old Testament, on account of its being translated from the Hebrew, and not from any other ancient version, the Society printed at first only two thousand copies as an experiment, which in three months' time were all sold, and they regretted that the edition had not been larger. The Society have now authorized an edition of five thousand copies of the Book of Psalms, Genesis, Proverbs, and Ecclesiastes, to be prepared for publication in the Bulgarian language.

Then, to go beyond the Danube, there were the Wallachians, who have been furnished with the New Testament by the British and Foreign Bible Society, and who refused from year to year to permit its introduction among them. I have only the fact to mention in regard to that people, which I do not remember to have seen any where noticed, that 1,800 copies of the New Testament were purchased by the Governor of that province, for use and circulation among their schools, just before the Agent of the Society left that region. Thus is the New Testament working its way among those regions, where the Protestant missionary has not yet borne his testimony.—*Dr. Riggs.*

#### SMOKING AND TIPPLING AMONG MINISTERS.

An English correspondent of the Philadelphia "Christian Observer" says: These practices just now are engrossing some attention among us. At the last Wesleyan Conference, which was held in Liverpool, the tobacco question came up, in the case of the young preachers. Several candidates for holy orders were constrained to plead guilty to the charge of smoking, and they were required by John Wesley's law to abandon the habit. President West also said, in the course of the discussion, that great difficulty had been found in securing accommodation for smoking preachers, from the aversion of respectable householders to the practice, and dread lest their sons should be contaminated by bad example. "No preacher," says the Discipline, "is to use tobacco for smoking, chewing, or snuff, unless it be prescribed by a physician; and all our people are desired not to provide pipes or tobacco for any of our preachers."

Some of our Temperance champions, whose vigilance lets no chance slip, have seized the occasion to remind the Wesleyan Conference that it is as much bound by rule to put down spirit-drinking as smoking. Yet it is notorious that ninety-nine out of every hundred of the itinerants regularly take the alcoholic stimulant, in the form of grog, wine, porter, or beer, without compunction and without shame; and total abstinence by them is regarded as a weakness, if not a shame. How sad, when drunkenness is so rampant in the land, and so many members of the Church are lost annually through the insidious ravages of "strong drink," that self-denial

should be proscribed and ridiculed even by the very authorities of the leading churches in Great Britain.

#### THE CITY OF CROCODILES.

(Concluded from page 143.)

To return to the crocodile, which we mentioned as being flayed after his death. The flesh was very white, hard and extremely tough, formed of parallel flakes, bound together like those of a salmon, but very much stronger. "The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved." (Job xli. 23.) When his stomach was opened, there was found in it about half a tumblerful of pebbles and stones, some of them as large as a boy's marble, and amongst these we noticed a small bullet, evidently belonging to an Arab gun; but how it got into the crocodile's stomach of course cannot be known. "Sharp stones are under him: he spreadeth sharp pointed things upon the mire," (verse 30.) Even when the animal had been disembowelled, and long after death, and when his skin was stripped off down to the tail, the muscular contractions of the limbs were so powerful that we had to put a little boy, called "Aced," to sit upon the tail to keep it steady on the deck. No sooner, however, had he pressed upon it, than the tail whisked to one side, and actually threw the boy overboard into the water. The strength of the crocodile's tail is perhaps alluded to (although another beast is believed to be intended) in Job xl. 17, where we read that "he moveth his tail like a cedar."

The other animal mentioned in the 40th chapter of Job, under the name of "behemoth," probably means the hippopotamus. This huge creature is not now found in the Nile until you ascend a long way into Nubia; and its habits are so different from those of the crocodile, and so shy is it of the approach of man, that it is difficult to catch one. "The shady trees cover him with their shadows; the willows of the brook compass him about; . . . his nose pierceth through snares." (Job xl. 22, 24.)

The first hippopotamus ever brought to this country is now in the Zoological Gardens at the Regent's Park, and we happened to see this animal before he was taken from Egypt. At that time he was about the size of a large pig; but his appetite, and especially his capacity for liquids, was enormous. In the steamer which brought this specimen home, his keepers gave him every day sixteen quarts of milk. How wonderfully exact, then, is the description of Job regarding this particular. "Behold," says the patriarch, "he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth," (verse 23). We happened also to notice a rude picture of the hippopotamus in one of the tombs on the Nile, which is supposed to be the only one of the kind extant, probably because

the animal inhabited only regions far up the river.

We have not much to say about the present site of Crocodilopolis; but there is a curious excavation near the ruins, and this cavern is found to have been used as a mausoleum for thousands of crocodiles, whose bodies, carefully preserved, are there interred, and may be seen at this day. The soil around this crocodile pit is sandy, and all above it is now a bleak, fiery desert. Yet here there were thousands of our fellow-creatures, in days long gone by, who were busy from morning to night, as if nobody had lived before them, and nobody was to live after them. While the bodies of these men and women have all disappeared, and become mere piles of dust, it is wonderful to see how carefully preserved have been the mummied carcasses of the crocodiles worshipped by this ancient race.

It is no easy matter to get down to the cemetery of the crocodiles. Probably there are several entrances to the pit; but that which we chose to descend by was about two feet wide at the mouth, and opened to the surface without anything to mark it on the plain. The entrance was nearly choked up with sand, and looked like the hole a rabbit makes for its burrow. As we cleared out the rubbish with our hands, the black Nubians, who had brought us to the place, stood around, muttering and raising their hands in astonishment at the strange proceedings of the "Inglees," who could take such trouble to go underground. But when we asked one of them to accompany us as a guide, they all shook their heads and laughed at the very idea. Perhaps there is a superstition among them; for the Egyptians of our own times still retain some of the feelings of their ancestors. They still carry their dead across the water to bury them, and look with awe upon the "timsah"—the monster worshipped here two thousand years ago.

Fastening a long rope about our waist, and well provided with wax-tapers and lucifer-matches, we slowly entered the hole, covering our face with a handkerchief, to keep out the dust, as we pushed in feet foremost, lying on our back. It was soon perfectly dark, and there was scarcely room for the body to pass, so narrow was the entrance. The dust was suffocating, and so was the heat; but we glided down the inclined passage until at the bottom our feet rested on a harder substance. This was the head of a crocodile, and lighting a taper, which scarcely burned in the dank air, we discovered an extraordinary scene, which shall be briefly described.

The crocodile-pit is of an oblong shape, perhaps two hundred feet in length, and forty broad, and of a depth not known. The whole had been filled from the bottom to the ceiling, with bodies of crocodiles, preserved by filling them with creosote and spices, and by wrapping large sheets of matting round each carcase separately. These monster mummies had been there piled, one over

another, until their bodies reached the roof; and it is calculated that the pits contain more than thirty thousand carcasses thus entombed.

As the bodies dried, they shrank a little, and thus a space was left between the top of the mass and the roof of the pit. It was into this space that we had come; but it was not high enough to allow us to walk, or even scarcely to creep. As we scrambled over the crocodiles, the whole contents of the pit shook and rose and fell with a springy motion. Often one of our feet, bursting through the covering of matting, went right into a body, which seemed to be full of black dust; and sometimes there were intervals between the carcasses so deep, that the light of our feeble taper could not show us the bottom. Many of the crocodiles were very small, being only a few feet long, while others were of enormous size, with their legs stretched out right and left, and their horny feet still as hard as if they had pressed the sand of the Nile only the day before.

Cats, dogs, cows, and birds innumerable, were buried in a similar manner by the ancient Egyptians, who worshipped all those animals and many more. Even a small beetle, called the "scarabæus," was divinely honored by these poor pagans. This insect is still found in Egypt, and deposits its eggs in a little ball of earth, which the beetle then rolls backwards with its hind feet to its nest. The Egyptians seem to have made this action of the insect a symbol of a god rolling the world into being. Models of this beetle are frequently found round the necks of Egyptian mummies, and some large effigies of it may be seen in the British Museum, one of them being of stone and about four feet long.

It is believed by the best authorities that the Egyptians at first used animals only as symbols of the attributes of God, and that they did not mean to worship a plurality of deities, but to show how many great qualities were in one. Thus, a hawk might indicate conscience, a bull strength, an owl wisdom, and a tree seed denote fruitfulness, and so on; but the common people soon lapsed, and after them the priests even more so, into downright idolatry. It was merciful, then, for God to give so clearly the second commandment to guard mankind on this point. We must be careful *how* we worship, as well as *whom* we worship; and we see in all ages that if man tries to make the spiritual existence of God plain to our *natural sight*, the evil tendency of our hearts soon drags us into absurdity and error. The Mahomedans are strictly forbidden by their Koran to make any image of anything whatever, whether it is to be worshipped or not. Perhaps this direction was given by Mahomet, to prevent his followers from going aside to worship the thousand pictures and statues surrounding them in Egypt. Still this man, by rejecting the revelation of Christ, made his religion utterly hollow. He tried to worship God "in spirit," but he neglected to worship him "in truth;"

and he put in place of the truth of God, an entangled mass of lies and fables, speaking no peace to the heart, and producing no cleansing of the thoughts or life. It is remarkable that a reverence for one of the ancient Egyptian gods, namely, the bull "Apis," seems to have been carried far to the East, and to have survived even to modern times; for it is related that when the English army occupied Egypt, a regiment of sepoy from India fell down on their faces before a sculptured figure of the sacred bull in an Egyptian temple. It is evident, therefore, that man is as idolatrous in his heart as he ever was. The human race has lived thousands of years, but *time* does not teach truth. Nations separate thousands of miles, but *distance* does not free them from error. The Romanists of our day adore images, for *civilization* does not purify worship. Nothing but God's Spirit can enable us to worship God as a spirit; and by his truth alone can we know how to worship him in truth. —*Leisure Hour.*

From the Ohio Farmer.

#### TWENTY RULES FOR FARMERS.

1. Order is heaven's first law. Let all things be done in order.
2. Have a place for every thing, and keep every thing in its allotted place, when not in use.
3. Whatever is worth doing at all, is worth doing well.
4. Keep the farm work always done up. Let it be done rather before, than after the usual season, and never suffer anything that should be done to be neglected till out of season. Hence be not scarce of help, but always keep a sufficient number of hands employed.
5. Let all crops be put in at the proper season and in the best order, and be thoroughly cultivated; as one good crop is more profitable than several poor ones.
6. Keep plenty of good tools and implements, and keep them in good order. Try to avoid borrowing.
7. Calculate well. Know the profit on each crop, and on each kind of stock, and turn the principal attention to those which prove the most profitable for a term of years.
8. By all means use none but good and clean seeds, and keep none but good breeds of animals.
9. Endeavor to plow a little deeper each time, that the quantity and quality of the soil may continue to increase and improve.
10. Keep a daily record of the work done. It will make an important basis to calculate from.
11. A farmer, to succeed well, should endeavor to work along with his hands.
12. Commence the day's work early in the morning and quit early in the evening.
13. Earn before spending.

14. Live economically, both for health and wealth.

15. All stock should be kept in good, strong growing order—neither poor nor fat—as the same amount of feed will produce more when eaten by animals in proper order than when fed to a larger number of poorer animals. Hence keep no more stock than can be well kept.

16. As a general rule, men and animals are kept in the most healthy state by eating the coarsest food which will keep them in proper condition. Hence let hay and fodder be the principal feed for those kinds of stock that eat such food, with just enough grain to keep them in proper condition.

17. Be punctual in all things. Be prompt at all times. Make no positive engagements, but make it a point to rigidly fulfil all expectations that are given, as much so as if they were positive engagements.

18. As a general rule, sell produce and stock when they are paying a good profit, without waiting for higher prices.

19. Never equivocate, or deceive, nor withhold defects when selling, but remember the law of love in all business transactions.

20. Be unselfish as well as selfish; look to the good of the neighborhood as well as that of the family. Hence cultivate those crops that are really useful to mankind. Raise no grain for brewing or distilling; no grapes for wine, and no tobacco; for it surely has a tendency to harden the heart and blunt the finer sensibilities of our nature, to devote our time and our lands to the cultivation of those crops which are not only useless, but tend to destroy human health and happiness.

H.

#### HERR DRIESBACH AND HIS LION.

The Galena (Ill.) Courier publishes a letter from a correspondent in Potosi, Wisconsin, who says:

“About three years since, the Herr took to himself a wife, and removed to this place, where he had purchased a beautiful farm, and where he has retired to cultivate the earth and make for himself a pleasant home.”

Since then the Lion Tamer has visited Du-buque; and the Editor of the *Express* of that city gives the following interesting recognition:

“Last evening, we, with two companions, walked up street with a very worthy farmer, from within one mile of Potosi, Wisconsin, who talked about his pigs, geese and ducks, and with what success he tilled his farm. As an instance of his successful tillage, he stated that he sold the product from fifty feet square of his farm, of which he kept an account, for forty-three dollars. Hence it may be seen that this farmer, Herr Driesbach, has some skill as well as pride in his farming. Our chief object in taking this walk was that the Herr desired us to witness a meet-

ing between himself and old pets of the menagerie, whom he had not seen for more than a year, which of course we were most anxious to witness, to see whether time, travel and change had obliterated from their recollections their old master. On entering the canvas, which was before the audience began to collect, Herr desired us to stand before the cage of the Bengal tiger, he remaining at the door the while. This tiger, for some old score, had just as old a grudge against him, and in days of yore managed to give a marked demonstration of the fact. This cage, was selected for the first test of recognition. While we were stationed immediately in front, Herr came sauntering along carelessly, habited in a farmer's costume, and as he neared the cage, the tiger's eyes began to glisten with great brilliancy, as they bore directly upon him, and at the same time, a low guttural growl began to rise in his throat, which burst out into a ferocious howl as he leaped at the bars to get at him when he passed by. This experiment was tried several times with the same result, and when at length Herr spoke to him, his rage knew no bounds; leaping at the bars, he dashed his paws out to tear him, and only ceased when his old master walked out of his sight.

The next place we were desired to remove to was the large cage containing a large lion, two leopards, and a lioness. We mention them thus as it is the order they stand in the cage, it being divided into apartments. As Herr approached this cage the lioness caught sight of him, and her eyes beamed with pleasure, while her tail wagged a glad recognition. On his coming up to her, she appeared frantic with joy, and when he spoke to her and presented his face to the cage, she kissed him, and placed her paw in his hand with all the air of an intense affection.

Indeed, while he was in her presence, she did not know how to control herself, but would lick his hands while he attempted to pat her, roll over, reach out her paws to him, and then press her nose between the bars as though she would like to have had a closer presence. While Herr was talking to the lioness, the old lion in the other end of the cage began to get jealous and grumbled, for he, too, had recognized his old friend. Herr said to him, “Billy getting jealous?” and then walked up to him, when the creature crowded against the bars to get closer to him if it were possible, and kissed his face and licked his hands with as great demonstrations of delight as the other. The leopards, too, in the same cage, knew their old master, and watched him as they lay with their noses close to the bars, with evident pleasure, and seemed highly pleased as he spoke to them. In all our days we do not recollect any exhibition that gave us so much satisfaction as did this meeting of old friends, and while we watched them in their congratulations, we could not make up our mind which was the most delighted, Driesbach, to know that he was

not forgotten by those affectionate creatures, or they that they were once more in his presence. While we were watching Herr and his old companions, the crowd began to gather in, and our companions and self departed highly gratified at the result."

#### THE EXTENT OF TELEGRAPH LINES.

A calculation has been made, by which it appears that, of overland and submarine telegraphs, there are completed and in progress of construction at the present time, the following lengths:—United States, 33,000 miles, overland; South America, 1500 miles, overland; Europe, 37,900 miles, overland; India, 5000 miles, overland. Submarine, Europe and America, 900 miles. Total, 78,350 miles. This aggregate will be increased 1700 miles by the completion of the Atlantic telegraph. Of the European and Indian telegraphs, not more than from six to seven thousand miles of the lines commenced are finished, and the next six months will probably see them all in operation.

Growth in grace will destroy the accusing spirit in man: there will be more usefulness and less noise: more tenderness of conscience and less scrupulosity: there will be more peace, more humility: when the full corn is in the ear, it bends down because it is full.—*Cecil*.

Gratitude is the homage the heart renders to God for his goodness; cheerfulness is the external manifestation of that homage.

#### CHILDISH WISDOM.

BY JAMES W. WARD.

'Twas the hour of prayer, and the farmer stood,  
With a thankful heart and a lowly mind,  
And prayed to the Author of every good,  
That the Father of all would be very kind,  
And bless his creatures with raiment and food;  
That the blessings each day might be renewed,  
That every man might find relief,  
And plenty for hunger, joy for grief,  
Be measured by the Merciful One,  
To all who suffered beneath the sun.

The prayer concluded, the godly man  
Went forth in peace to inspect his farm;  
And by his side delighted ran,  
Glowing with every healthful charm,  
His little son, a sprightly boy,  
Whose home was love, and whose life was joy;  
And the father said, "The harvest yields  
A plentiful crop, my son, this year;  
My barns are too small for my grain, I fear."

And they wandered on through row upon row  
Of plummy sheaves; and at length the child,  
With earnest look and a rosy glow  
On his shining cheek, looked up and smiled,  
And said, "My father, do you not pray  
For the poor and needy, day by day—  
That God the good would the hungry feed?"  
"I do my son." "Well, I think, as you plead"—  
His eye waxed bright, for his soul shone through it—  
"That God, if he had your wheat, would do it."

#### PERSEVERANCE IN WELL-DOING.

A swallow in the spring  
Came to our granary, and 'neath the eaves  
Essayed to make a nest, and there did bring  
Wet earth, and straw, and leaves.  
Day after day she toiled  
With patient heart; but ere her work was crowned,  
Some sad mishap the tiny fabric spoiled,  
And dashed it to the ground.  
She found the ruin wrought,  
But, not cast down, forth from the place she flew,  
And with her mate fresh earth and grasses brought,  
And built her nest anew.  
But scarcely had she placed  
The last soft feather on its ample floor,  
When wicked hand, or chance, again laid waste,  
And wrought the ruin o'er.  
But still her heart she kept,  
And toiled again; and last night, hearing calls,  
I looked, and lo! three little swallows slept  
Within the earth-made walls.  
What truth is here, O man!  
Hath hope been smitten in its early dawn?  
Have clouds o'ercast thy purpose, trust, or plan?  
Have faith and struggle on.

*Vanderkiste.*

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 24th ult. have been received.

ENGLAND.—The advance in the rate of discount made by the Bank of England, had checked the exportation of specie to New York, which had previously been going on actively. The Canada brought \$1,000,000. Only £8,200 were shipped by the City of Baltimore, instead of £20,000, as had been intended. The quantity of goods forwarded was also small. No additional important failures had taken place. Breadstuffs were declining in price.

A National Association for the promotion of Social Science, was organized and commenced its first session at Birmingham on the 12th ult., under the presidency of Lord Brougham. It is divided, like the British Scientific Association, into sections, for considering respectively the subjects of Jurisprudence and amendment of the law, Education, Public Health, Social Economy, and Punishment and Reformation of criminals; on each of which papers were produced at the meeting. The future meetings are to be held annually.

FRANCE.—The bullion in the Bank of France was stated, upon good authority, to have decreased 30,000,000 francs since the last monthly returns. Gold has been taken from the Bank for export to America, nearly \$150,000 having been sent in one vessel. The Governor of the Bank was said to be about to apply to the Emperor for a decree giving forced currency to bank notes, but it was doubted whether the request would be granted.

The London *Daily News* states that the French government has decided to rescind the prohibition against exporting grain and flour from France, but no such decree had been issued at our last dates. One effect of this measure would be to produce a still greater fall in the English corn market.

SPAIN.—The new cabinet was still unorganized; but Gen. Armero continued to occupy his post as its head.

AUSTRIA.—The financial pressure at Vienna, though temporarily lightened, was believed not to have attained its greatest severity. It was not improbable that the other Italian States would follow the example

Of Parma, in withdrawing from the Austrian Customs Union.

**SWITZERLAND.**—Thirty commercial houses at Zurich, principally engaged in the silk and ribbon trade, had failed.

**PRUSSIA.**—The King was improving in health so very slowly, that it was thought a regency would be necessary.

**TURKEY.**—A change of ministry had taken place, and Redschid Paeha had been appointed Grand Vizier. Financial difficulties are said to have been the cause of the overthrow of the old cabinet, but the appointment of the new one was considered as a triumph of the opponents of the Danubian Principalities. The Porte was said to consider the recent appearance of a Russian ship of war at Rustchuk as a violation of treaties, and to have demanded an explanation from the Russian Ambassador.

**THE PRINCIPALITIES.**—The Divans both of Moldavia and Wallachia had come to a resolution to recognize the rights of the Porte, and in favor of a union of the Principalities under a constitutional sovereign, to be chosen from one of the dynasties of the Western powers, a representative form of government and a neutrality of the States. A brother of the King of Portugal was spoken of as a probable candidate for the sovereignty. Turkey opposes the union, and is said to be supported in this policy by England and Austria.

**MADAGASCAR.**—The Queen has expelled all the French and English residents from her dominions. The reason assigned is that the Europeans entertained the project of dethroning her, and placing her son on the throne.

**SOUTH AMERICA.**—Attempts to bring about a pacific termination of the civil war in Peru have failed. Some skirmishes have taken place between the armies, without much advantage on either side. Various attempts to subvert the government have been made in Bolivia, but without success, the people generally adhering to the present authorities. The value of the exports from Chili for the first six months of the year, amounts to \$3,813,473. More than \$2,000,000 in gold and silver were exported in eight months. The wires of the Santiago and Talca telegraph are being laid.

**CENTRAL AMERICA.**—Costa Rica, it is said, has seized and blockaded the San Juan river, and prohibits Nicaraguan vessels from passing up or down. Five hundred Costa Rican troops have been sent to take possession of Castillo. A government decree has been issued, prohibiting the sale of wine or spirits by retail in hotels or stores. No smaller quantity than a sealed bottle can be sold at the stores licensed for the purpose by the government. The authorities of Nicaragua express a desire for the immigration of moral, industrious and peaceful artisans and agriculturists as permanent settlers.

**DOMESTIC.**—Accounts from California are to the 11th ult. Gov. Johnson had issued a proclamation stating that the requisite number of votes having been cast, the people are under obligation to pay the State debt. The Grand Jury had found true bills of indictment against two of the late officers of the Mint, for embezzlement, and against two others for perjury. The artesian well at Stockton had been bored to a depth of 923 feet. A considerable stream was rising to the surface, but the work was to be continued. The rains had commenced. The State Agricultural Exhibition opened at Stockton on the 29th of 9th month. It comprised not only agricultural products, but every department of home industry, and the collection was very good. The display at the Mechanics' Fair, previously held, was also highly creditable.

The Constitutional Convention of Oregon closed its sessions on the 18th of 9th month. The question of

slavery is to be submitted separately to a vote of the people, as well as the question of permitting free colored persons and Chinese to enter and reside in the State. The constitution limits the total yearly expenses of the government to \$17,000. The Governor is to hold office four years, and to be also Superintendent of Public Instruction, with a salary of \$1500 a year. The sessions of the Legislature are to be biennial, and limited to forty days; but the Governor may call extra sessions, not exceeding twenty days. The popular vote on the Constitution was to be taken on the 9th inst.

The Mormons residing in Carson Valley, on the borders of California and Utah, have been ordered by Brigham Young to leave that place. They accordingly set out on the 26th of 9th month, the company numbering 985 persons, with their live stock, wagons, and other property. Their destination is said to be Salmon river, in Oregon. Before their departure, their leaders required them to make satisfactory settlements of all debts owing to their neighbors. Their places are said to be already filling up with settlers both from California and the East.

The members of the Kansas Constitutional Convention have held a caucus in which the majority resolved to submit the Constitution to a popular vote, with two clauses to be separately voted upon, for and against slavery. The ultra pro-slavery members were so indignant at this, that they have threatened to withdraw and leave the Convention without a quorum. The official certificates issued to the members elect for the new Legislature, show that the House will have 24 Free State to 15 Democratic, and the Council 9 Free State to 4 Democratic members. The returns of McGee county were rejected. All the county and township officers chosen at the recent election have assumed their duties.

Both Houses of the Missouri Legislature have passed an act legalizing the suspension of specie payments by the banks.

The *N. Y. Journal of Commerce* states, on the authority of a private letter, that Sir Wm. G. Ouseley has been appointed a special Minister from Great Britain to this country, to settle the Central American controversy. This will not interfere with the functions of Lord Napier as resident Minister.

The financial difficulties are affecting the demand for labor at the West as well as the East. In the northern part of Wisconsin many of the saw mills have been suddenly closed, and great distress is already experienced, both money and provisions being scarce. In Stearns county, Minnesota, there is considerable suffering for want of food, the crops having been destroyed by grasshoppers.

The stagnation of business continues general, and very large numbers of persons are thrown out of employment in consequence. Efforts are being made in most places to alleviate the distress which must necessarily result, organizations for that object being formed in addition to those usually in operation. In Philadelphia and New York, large meetings of unemployed laborers have been held, to consider their condition, and endeavor to devise means of relief. In the latter city, some threatening demonstrations were made, which induced the Mayor, on the 10th inst., to call out additional police force, with some troops, and the Federal officers to take measures to protect the Sub-treasury from apprehended attack. No serious difficulty, however, occurred on that day. The City Council appropriated \$250,000 for some improvements, designed to give immediate employment to a number of men. It is asserted that many of the leaders and active participants in the riotous proceedings are not, apparently, either sufferers or men willing to work. Some of the New England manufactories are resuming business.

# FRIENDS' REVIEW.

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*Memorial of Whitewater Monthly Meeting of Friends, Indiana, concerning NATHAN C. HOAG, a Minister, who departed this life on the 26th of the Eleventh month, 1854, aged 69 years.*

It is pleasant to us to dwell upon the memory of this beloved Friend, he having been a member of our meeting for more than two years previously to his decease. The substance of the following Memorial up to the time of his removal and settlement here, has been furnished by some Friends in New England, and the rest is supplied by us.

He was the eldest son of Joseph and Huldah Hoag, and was born in Duchess County in the State of New York, on the 13th of the Tenth month, 1785. When he was between five and six years of age, his parents removed with their family into the newly settled part of Vermont, which was subsequently included within the limits of Ferrisburgh Monthly and Quarterly meetings.

Here, with few of the advantages of the present day, and amid the trials and hardships incident to such settlements, there were opened and impressed upon his mind many of those lessons which conspicuously marked his character in later life.

Many and various were the cares of home, that rested upon him and an elder sister during the frequent and extensive religious labors of their parents abroad; and the duties thus devolving upon him, (and which required more responsibility and labor than is often expected of one of his years,) were, it is believed, carefully and scrupulously discharged; believing as he did, that his dear parents were called into the service of their Lord and Saviour, he felt bound to do all that he could to promote the same cause. In

after years, when referring to this period, he remarked, that our duties are so interwoven with each other, that deeds of true filial love and obedience toward our earthly parents are often as duties toward our Father in Heaven. In a short memorandum kept by himself in reference to his early life, he says: "I am not able to date the precise time of the first perceptible influence of the Holy Spirit upon my mind, but it was when I was very young; and I was strongly influenced by a desire to live in the fear of the Lord, and in nothing to offend my Maker, attended with a clear sense of right and wrong." And he further remarks that he early saw what would be required of him in obedience to his Lord and Saviour, in his allotment in the Church, if he were faithful to the divine will concerning him, and that a blessing would attend his faithfulness therein; and with this view, he was ready to plead his great unworthiness, in the language of the prophet: "Lord, I cannot speak, I am a child."

To the watchful care of his devoted parents, he adds this testimony: "None but useful books were allowed in my father's family, and therefore I was not exposed to the corrupting influence of hurtful reading. It was from the frequent reading of the Holy Bible, and its daily use in our schools, that I acquired a love for the sacred Scriptures, and became acquainted with much of their invaluable contents;" and then adds, that the influence of these exercises had been a blessing to him through the efficacy of divine grace, which he desired might remain with him through life.

About the 14th year of his age, it pleased the Lord powerfully to renew the visitation of his love, to the tendering and contriting of his heart. That perfect redemption, which is only through the Lord Jesus Christ, was mercifully opened upon his mind; that through "repentance toward God, and faith in our Lord Jesus Christ," the remission of sins is witnessed through his blood, "by the washing of regeneration, and the renewing of the Holy Ghost." Here our dear friend, thus early in life, was brought low before the Lord, earnestly pleading mercy and forgiveness as at the feet of our adorable Saviour. Many were his days of distress and sorrow, as the sense of his transgressions rested upon him, while his soul longed for a hope in Christ. And we reverently believe, that under His forming hand, he

was mercifully favored to experience a *change of heart*; his sins being forgiven him, through the atoning blood of the Lamb, and his heart made to rejoice in hope. After this his desires were strong that others might be made partakers of the same blessed enjoyment.

He now believed that the word of his Lord and Master to him was, "go and tell others what the Lord has done for thee." And being made willing in the day of his power, a gift in the ministry of the Gospel of Christ was bestowed upon him; and in the exercise of his high calling, his lips were opened in the assemblies of the people, to the comfort of his friends, and much to the peace of his own mind.

In the year 1809, he was united in marriage with Abigail Robinson, who was not only an affectionate wife, but also a true helper in the fellowship of the Gospel, a laborer with him in word and doctrine. She survived him but a few months.

In 1814, in his twenty-ninth year, he was acknowledged a minister of the Gospel by the Monthly and Quarterly meetings of which he was a member.

Many and varied were the conflicts and baptisms that he passed through; and being thus prepared for the important service unto which he was called, it was the burden of his exercise to preach Jesus Christ in all his blessed and holy offices, so that it might be said, that with him the Lord Jesus Christ was all; the beginning of the new creation of God, and the end of our faith, the salvation of our souls. His ministry was sound and edifying; and when he was engaged in vocal prayer, his mind appeared to be clothed with a deep sense of the solemnity of such an engagement, and his supplications were attended with an evidence that he was favored with the attending help of the Spirit.

He was an affectionate husband, a kind father and a beloved and honored brother; and in all the relations of life he manifested a true Christian spirit, in tenderness and love.

He was the colored man's unfailing friend, doing what he could to break every yoke, and let the oppressed go free; and from conscientious motives he abstained for many years from the use of the products of slave labor.

In the year 1814, with the unity of his friends, he visited some of the meetings of Friends within the limits of New England Yearly Meeting; after which he went but little from home for several years. He was naturally of a diffident disposition, and appeared to labor under discouragements, in view of his outward circumstances; but being closely met with in 1818 by an accident in which his life was imminently in danger, (yet in the night following being somewhat relieved,) he remarked to an intimate friend, that as death seemed to stare him in the face, he felt concerned to covenant with his Maker, if his life was spared, he would be more faithful in his

religious duty. He was restored to comparatively comfortable health, and ever after appeared more ready to leave all and go forth in the service of his Divine Master; and with a certificate of the unity of his Friends, he was soon engaged in visiting the meetings in some parts of New York Yearly Meeting, of which he was a member. In 1821 he was again engaged in religious service in New England Yearly Meeting. And in 1831, and again in 1835, he visited the southern parts of New York Yearly Meeting; and the more western parts of the same in 1836, and 1840, and again in 1842. In 1844 he travelled in the exercise of his gift in Canada West; and in the year 1846 was engaged more extensively within the limits of Ohio and Indiana Yearly Meetings.

In 1837 he attended the Yearly Meetings of Philadelphia, Baltimore and North Carolina; and in 1850 he made a general visit to the meetings composing Indiana Yearly Meeting, which embraces a large territory. In all these visits, he had the unity of Friends, as expressed in their certificates granted him; and by the returning certificates from the meetings which he visited, it appeared that his religious services were very acceptable and satisfactory to the Church. In 1852, he, with the unity of Friends, removed with his family to reside within the limits of this Monthly Meeting, and in the Tenth month of that year, received a minute of unity with a concern to appoint meetings while engaged with a Committee of Indiana Yearly Meeting in visiting subordinate meetings.

In the Tenth month, 1853, he was again set at liberty for a visit in the limits of New Garden and Northern Quarterly Meetings, and to the meetings in the western part of the State, which he performed, we believe, to the comfort of Friends; then in the next year (1854,) he undertook an extensive visit through New York and New England, in which his wife accompanied him and took a part. His health during this visit failed; and he was detained in his travels by indisposition, but was enabled ultimately to accomplish it to the peace of his mind and the satisfaction of those whom he visited. After his return home he became more feeble, and toward the last of the Tenth month, 1854, his health so failed that he was confined pretty much at home, (he and his wife having gone to reside temporarily with their son-in-law and daughter, near Carthage, in Rush County, Indiana,) and on the 10th of Eleventh month a physician was called. From this illness he seemed sure that he would not recover, and gave directions respecting his funeral, and attended to such other matters as required his attention; after which he did not appear to feel any anxiety on any subject whatever, remarking at one time that "his work was done, and that he felt nothing but peace."

Suffering much from his complaint, he conversed but little; but the few sentences which fell from his lips, were all indicative of an entire

preparation for the great change which seemed evidently hastening.

He said one day to a dear friend that "it had been his chief desire from very early life to have his work done in the day-time, that nothing should be left for such a time as this; and that now he was enabled to feel that his work was finished, and that he had nothing to do." He further said, that he "did not consider the question, whether he should recover or not, worth an hour's anxiety."

On one occasion, while suffering great bodily pain, he said:

"How glorious a legacy was that which the Saviour left us when he said, 'Peace I leave with you; my peace I give unto you.' But although we may often read and admire the passage, we can never fully understand it until we come to be based upon it."

On the 22d, the symptoms grew worse; the vomiting, which had before distressed him, returned with increased violence, and continued at intervals until within a few hours of his decease. From this time he failed rapidly, but was preserved in the same calmness and peacefulness.

On the 24th, a Friend near him, believing that he might not survive through the night, asked him if he was ready to go. He answered, "quite ready." "Not a cloud in the way."

His mind appeared to be perfectly clear and unclouded to the end, which occurred on First-day afternoon, the 26th. Some hours before his close, one thinking there might be too much fresh air upon him, inquired if he felt cold. He replied: "No, all right; all sweet peace." A little afterward, on attempting to do something for him, he said: "Let me be, I am almost gone." "Thou wilt soon be released," said she. He answered cheerfully, "Yes." Shortly after the hue of death came over his face, and he quietly ceased to breathe. He was interred at Carthage on the 28th.

We believe it may be truly said that he died in the faith and hope of the gospel, in the promulgation of which he had labored so extensively, and that his end was truly peaceful in the Lord.

That precious Saviour in whom he had believed, and whom he loved, and whose name was dear to him, did not forsake him at the last, but was present by his spirit to comfort him and give him confidence in the dying hour. In this name he had given his heart to believe, and to him he looked as his holy sacrifice and Redeemer from sin, death, and the wrath to come. His faith was also firm in the freedom and fulness of the gospel of Christ, and in its message of salvation to a lost world, also in the gift of the Holy Spirit as the reprover of sin and the Leader and Sanctifier of his people.

He was a firm and consistent believer in the truthfulness and divine inspiration of the Holy Scriptures, and held in reverent acceptance the message, as therein recorded, in the simplicity of

faith, in all its parts. And these precious truths he had been engaged to maintain and advocate, according to ability afforded, through a long course of years, much to the edification of the Church. And now, his course on earth being finished, he has come to his end in peace through grace; and we have no doubt that a crown of righteousness which does not fade, and such as is prepared for all those who love the appearing of the Lord Jesus, is his exceeding great reward.

Signed by direction and on behalf of White-water Monthly Meeting of Friends, held Fourth month 22d, 1857.

CHARLES F. COFFIN, } Clerks.  
ALIDA CLARK, }

*Extracts from the Minutes of Indiana Yearly Meeting of Friends, 1857.*

(Concluded from page 147.)

The Friends appointed at the last Yearly Meeting to visit Salem Quarterly Meeting, Iowa, and all the Monthly Meetings belonging thereto, on the request of Red Cedar, Winnesheik and Bloomington Monthly Meetings, to hold a Quarterly Meeting, to be called RED CEDAR, made a report that they believed it would be right to grant the request. The report was united with by the Yearly Meeting and committees of men and women were appointed to attend the opening of the new Quarterly Meeting.

A Committee appointed to visit Pleasant Plain Quarterly Meeting, Iowa, and its Monthly Meetings, on the request for a new Quarterly Meeting by the Monthly Meetings of Western Plain and Westland, made a similar report, which was adopted, and committees were appointed to attend the opening in the Sixth month next.

Another Committee was appointed, in conjunction with a like Committee of Women's Meeting, to visit in the love of the truth the Quarterly Meetings of Salem and Pleasant Plain, for their help and encouragement, and also their subordinate meetings, as way may open for it.

From the report of the General Committee on Education it appears that the number of children belonging to the Yearly Meeting, between the ages of 5 and 15, is 5825; between 15 and 20, 2869; total 8694. Of these, 3752 have been taught in schools under the superintendence of Monthly Meetings' Committees; 3365 in schools not under such superintendence, and two children are reported as growing up without school education. There were 115 Friends' Schools and 197 Schools taught by Friends, but not under the superintendence of Monthly Meetings. One hundred and thirty-eight First day Scripture Schools have been held under the superintendence of Committees, and twenty-three meetings have been without such schools.

"Report of the Committee on the Concerns of the People of Color.

To the Yearly Meeting:

DEAR FRIENDS:—Reports have been received

from all the branches of this Committee, exhibiting a summary account of their labors during the past year, for the benefit of the People of Color within their respective limits, from which it appears that they have been engaged in visiting, advising and assisting them, as their necessities seemed to require.

They have had schools taught the past year, in most of the settlements within our limits where their number is sufficiently large to support a school, and in several instances, they have availed themselves of the privilege of attending Friends' schools.

The whole number of children reported as having attended school is about 700. Yet it is believed, from the indefinite form of some of the reports, that the above number might be enlarged.

Schools among them appear to have mostly been taught by persons of color, and to have been pretty well conducted. The progress of the children in learning is said to have been good. They have also had nine First-day schools among them, for scriptural instruction, in which they have manifested a becoming interest, both children and adults.

Friends have expended since our last report in assisting those in indigent circumstances, in paying for tuition, clothing, schools, books, etc., \$280 84. They have also gratuitously furnished them with a considerable number of Bibles, Testaments, Question Books on the Scriptures, etc., which are said to have been gratefully received. Two of the branches, in the State of Ohio, inform that there have been several schools taught among them, the tuition of which has been paid out of the public school fund, except \$34 71, which has been paid out of a legacy left by a benevolent Friend for the benefit of colored persons.

We may further add, that from the tone of the reports received from the branches, we are still encouraged to persevere in our efforts for their welfare.

Signed, on behalf of the Committee,

LUKE THOMAS, *Clerk.*"

*Tenth Month 4th, 1857.*

The Trustees of the *White's Indiana Manual Labor Institute* reported that since their last report they had placed under contract the clearing up and fencing of about one hundred and forty-three acres of land, the work of which is progressing. The value of the fund now in the hand of the Treasurer is \$16,803 33.

The Trustees of *White's Iowa Manual Labor Institute* have confined their operations since last year to completing the improvement and repairs referred to in their last report, with such additional repairs as were necessary, and now have the farm permanently rented for the present and ensuing year. The fund at interest is \$11,847.

The report of the Committee on Indian concerns being similar to that recently published in

the *Review*, with the extracts from the Minutes of Baltimore Yearly Meeting, is omitted. The Yearly Meeting agreed to raise \$1000 for the use of the Committee.

"A report and statement is received from Shildes Moore, as directed at last Yearly Meeting, concerning the funds raised to assist Friends in building a meeting house for the Western Yearly Meeting, which is entered below, and is satisfactory.

'To the Yearly Meeting now sitting:

DEAR FRIENDS:—The Committee appointed by Blue River, White Lick, Western, Union, and Concord Quarterly Meetings to superintend the erection, etc., of a house to accommodate Western Yearly Meeting, have purchased twelve acres of ground adjoining the town of Plainfield, and have contracted for the erection and completion of a brick house seventy feet wide and one hundred and twenty feet long, and twenty-four feet high between floor and ceiling. The seating is all to be upon one floor, and arranged in amphitheater form. The work has so far progressed to the satisfaction of the committee. The brick work is nearly finished, the carpentry in a state of forwardness, and it is contemplated to have the roof on and the building inclosed by the 1st of Twelfth month next, and the whole of the work completed by the 1st of Sixth month next year."

"A Memorial of Whitewater Monthly Meeting concerning Nathan C. Hoag, deceased, is received from our Meeting for Sufferings, and read, renewing in our minds the remembrance of this dear friend, and of our fellowship with him in the gospel. The Memorial is approved, and the meeting directs that it be printed uniform with our minutes, and attached at the close; and that 500 extra copies be printed for circulation in separate form."

"*Third-day morning, Tenth month 6th.*—The Friends to whom was referred the Report of the Boarding-School Committee and all matters connected therewith, now make report as below, which has been read, considered, and approved, and the propositions, therein contained, are adopted by the meeting. The subordinate meetings are desired to give early attention thereto, and forward the money to the Boarding-School Treasurer, Levi Jessup; and the Trustees will be expected to attend to making sale of the real estate with as much promptitude as the nature of the case will permit; and the Boarding-School Committee are instructed to give attention to that part of the Report which relates to their administration."

#### *Report.*

"The Committee appointed on the subject of the Boarding-School, have attended to the appointment. Having examined the report of the committee, read to the meeting, we find, that the school is, at this time, about \$17,000 in debt; we

also find, that there are assets, consisting of cattle, produce of farm, garden, wood, etc., amounting to \$3000; which we have not considered available toward diminishing the debts. To meet this \$17,000, and which we are united in judgment should be paid, we propose, 1. That the Quarterly Meetings severally raise and pay over the sum directed at last Yearly Meeting or the balance, if any, not forwarded the present year. 2. That the land on the north side of the road be sold by the Trustees, (reserving the dwelling and lot on which it stands,) toward the payment of the debt; and if this is found insufficient, then such other parts of the land to be sold as will subject the school to the least inconvenience, until the entire debt shall have been paid: and, 3. The school to be placed on a basis by the Boarding-School Committee, which shall enable it to support itself in future.

We have also considered the proposition advanced by the Committee of admitting children into the school, who are not members, but one or both of whose parents are; and after a free interchange of sentiment, we are willing to propose to the Yearly Meeting that it be acceded to: all of which we submit to the Meeting.

On behalf of the committee,

WILLIAM HAUGHTON,  
NAOMI COFFIN."

"The Friends appointed by our Meeting for Sufferings, to make arrangements for holding meetings for worship outside the Yearly Meeting-house, have sent in report as below, which is approved by this meeting.

'To the Yearly Meeting.

The Committee charged with making accommodations and giving attention to the holding of meetings for divine worship outside the meeting-house on First-day, in anticipation of the large number of persons who would probably be on the grounds on that day, have attended thereto, and can thankfully acknowledge that the meetings were held, and attended by a large number of our members and others to good satisfaction.

In view of the duty of the Yearly Meeting, in continuing to make preparations for holding such meetings in future, we would suggest that the Meeting for Sufferings be directed to make the necessary preparations therefor, until otherwise directed by the Yearly Meeting.

Signed, on behalf of the committee,

GEORGE EVANS,  
SARAH SMITH."

"The meeting now having finished its business, comes to a solemn close. We acknowledge that the Lord has again blessed us together. Our hearts have been melted together by the power of His love. We desire to bless His ever worthy and good name. Our business has been conducted, by His favor, in a good degree of harmony. And now we part, in the fellowship of brethren, to meet again, a part of us, at this

place, and a part at another, in the capacity of a Yearly Meeting, next year, if consistent with the Divine will.

ELIJAH COFFIN, *Clerk.*"

#### REVIVAL OF THE SLAVE TRADE.

The Manchester *Guardian* says:—We have on a former occasion expressed strong objections to the plan of the French government for what they call promoting emigration from the West Coast of Africa to the French West India Islands, but what we could consider in no other light than as a renewal of the slave trade, with all its injurious consequences to the people of Africa. The apprehensions which were very generally entertained on this score in England, appear likely to be fully realized, as will be shown by the following extract of a letter from Mr. Campbell, the British consul at Lagos, to a gentleman resident in Manchester:—

"LAGOS, Sept. 3, 1857.—His Imperial Majesty of France having taken to purchase slaves in this quarter, a whole host of unwashed, bearded-faced Spaniards, Portuguese, and Americans have followed his example; and if his Imperial Majesty persists in continuing to purchase slaves at Whydah, I fear we must say good bye to cotton from this part of Africa. Already the Abeokutans have gone to hunt for slaves. The Ibaddans, a more numerous and warlike people than the Abeokutans, are preparing to do the same in the Jaboo county, near to Lagos.

"To give you an idea of the influence created by nearly three years of peace and the pursuit of legitimate commerce on the minds of the mass of the population of Abeokuta, heretofore so ready to engage in war, I send you a copy of a letter containing the proclamation of the chiefs of Abeokuta, who found the greatest unwillingness on the part of the population to follow them in this war, now they have felt what it is to earn a livelihood by peaceful trade and the cultivation of cotton, getting the whole benefit themselves; whereas when they follow the chiefs to war, they run all the risks of the musket balls and poisoned arrows, and the chiefs take more than the lion's share of the slaves captured and plunder taken."

*Extracts from Barnes' Discourse on the Virtues and Public Services of William Penn.*

(Continued from page 151.)

It is not my purpose to go into any further historical details in regard to the settlement of Pennsylvania, nor to dwell on the character of the civil institutions which Penn proposed to establish here. These things belong more appropriately to other places and other times. We have seen some of the causes which produced the settlement of this Commonwealth, and some of the events which led its eminent Founder to seek an asylum on these western shores. The remarks made will also, I trust, do something to

enable you to appreciate the kind of influence which has gone into our institutions, and to understand what constituted the original elements, out of which what there is now peculiar in our country has grown.

I proceed, therefore, as was proposed, to notice the bearing of the principles held by the Founder of this Commonwealth, and those who acted with him, on the institutions of our country. Under this head, I propose to notice the principles which he held in common with others of that age, which have gone into our institutions; and then some peculiar principles in which he was in advance of that age, or which contributed to the progress of society towards the point of perfection which we may hope it will ultimately reach; principles which are destined to take their place among the settled social maxims of mankind.

I. Under the first of these heads I notice the following things:

(1.) The sacred right of conscience, and the value of religious liberty. I am very willing to admit that Penn had some views on this subject which were in advance of those who came first to this country. Sixty years of conflict and of discussion on these points had done something to modify the views which had been entertained in 1620, on the enquiries raised by the general spirit of Puritanism; and at the period when he arrived here, his views were more large and liberal in many respects than were those of the earlier colonists. But still, there were substantially the same views in all the branches of that great Puritan family. By the Puritans that refused conformity in the days of Elizabeth, as well as by those who broke with the reigning power in the times of James, and of the first and second Charles, the great doctrine began to be held and understood that God alone is Lord of the conscience; that man is to be free in the formation of his opinions, and in the exercise of worship according to what he judges to be demanded by the word of God. This opinion they all held in opposition to that which gave origin to the Inquisition; to that which led to the scenes at Smithfield; to all the Acts of Uniformity; to all the sentiments of the Sharps and the Lauds of these times. It was the common sentiment of the Presbyterian, the Independent, and the Quaker; of the Pilgrims in Holland, and on the rock of Plymouth; and of Penn, when he laid the foundation of this city and Commonwealth. No sentiment has gone deeper, or with more salutary influence, into the institutions of the Republic;—and to no other one do we owe so much in the enjoyment of the peculiar blessings for which we should express thanksgiving to-day. In the expressive language which our fathers loved so much, “we may sit under our own vine and fig tree, with none to molest us, or to make us afraid.” We have all grown up under the influence of this opinion, that every man is to be left free to worship God according to his belief of what is

right and true; that he is to be unmolested in this, provided he does not disturb the peace of the community; that he is to be allowed to investigate the subject of religion at pleasure, and to come to such results as he finds himself conducted, responsible only to God; that he is to be subject to no civil disabilities for his religious opinions; that for these opinions he is to be excluded from no office, and held up to no reproach by authority of law; and that he is to be required to submit to no external forms of religion as a qualification for any office whatever. To this great principle we owe it, under God, more than to any other one thing, that we are this day what we are.

(2.) A second principle which Penn held in common with the others of that age—or a point which had been reached, not by him alone, but by society in its onward progress, was the evil of formalism in religion; or the value of that religion only which does not depend on outward forms and ceremonies. \* \* \* There was a great principle involved in the discussions of that age—a principle that was worth discussion; and though one portion may have taken positions which society in its onward progress will not sustain, yet still the principle will be adhered to. It was one that society in its progress had come up to, and from which it could not go back; and though it was true that the conflict might still be waged, and there might be zealous efforts to subject the race to a religion of forms, yet the world had come to feel the demand of a religion of intelligence; a religion that changed the affections, not the outer dress; that bowed the will, and not the knee; and that consisted in internal purity, rather than in the whiteness of the lawn. This deep internal religion—the work of truth under the divine Spirit on the soul—affecting the conscience, the heart, the life, was what the world had come to see it needed: and though the earlier Puritans were reproached and ridiculed for it, as canting hypocrites, yet the Christian world had reached a period when this was demanded, and when all civil institutions were to take a new start from infusing this element into them.

These and some kindred principles which had been reached in common by those who founded the institutions this side the waters, became elementary principles; and, with some modifications, were inwrought into all the prevailing views of religion and liberty in the new world. The right of conscience; a free religion; a religion of the heart and not a religion of forms; dependence on the principles of a voluntary religion to work out great results; a hatred of oppression and wrong; a dread of formalism; a religion of the Spirit, instead of a religion of mechanism; these things characterized our fathers; and these principles, flowing in the Anglo-Saxon blood—the noblest blood on the earth—have made us what we are; and more than our skies, our climate, our rivers, our fertile

soil, have laid the foundation for the gratitude which, as a part of the great American people, we should feel this day.

II. But, I remarked that there were some views and principles held by Penn and his fellow-laborers, which were *in advance* of those which were commonly held in his age; which struck further onward into the progress of the world, and which are destined to become permanent and fixed maxims in society in its advances towards that degree of perfection which it is yet to reach. The time will not permit me to go so fully into a statement of them as justice to the subject might seem to demand, but some of the points may be briefly referred to.

(1.) Among the first of these principles, were the views held by Penn on the subject of *toleration* in religion. All the Puritan family entertained *principles* which would have led to this, but it must be admitted that they had not been fully wrought out and developed among the first colonists that settled this country, as they were in the mind of Penn. It is also to be admitted that the same principle found a home in the heart of Lord Baltimore, and entered into the views which prevailed in the settlement of Maryland—from what cause, and with what degree of consistency with the religion which was held by Lord Baltimore, we may perhaps consider if there is another opportunity to preach a thanksgiving sermon. In the North, these principles, though recognized in the paper drawn up on board the Mayflower, found their full development only in the time of Roger Williams, and the founding of Rhode Island. In our own State, they began with the beginning. The principle of the universal toleration of religious opinions was the corner-stone of the commonwealth. The word *toleration*, however, does not exactly express the full idea, since even *that* word implies that the magistrate has a right to some kind of jurisdiction in the case. The true expression is *equality*—*liberty*—for the magistrate has no more right to tolerate *me* than I have *him*—since I am as free as he is, and neither of us has any jurisdiction whatever in the premisses. The great and cardinal truth, for which we can never be too grateful to God, or cherish too profound a regard for the services of Penn, which was laid at the foundation of this commonwealth, was, *that every man has an inherent right to worship God according to the dictates of conscience*. This position he had defended in England; this he sought to make inviolable by positive law. He therefore at first declared it essential and fundamental; it was afterwards incorporated into the Great Law of 1682; and finally became a part of the perpetual laws and the constitution of the Province. He came, to use his own language, to establish “a free colony for all mankind.” “In an age which had seen a popular revolution shipwreck popular liberty among selfish factions; which had seen Hugh Peters and Henry Vane perish by the

hangman's cord and the axe; in an age when Sydney nourished the pride of patriotism rather than the sentiment of philanthropy: when Russell stood for the liberties of his order, and not for new enfranchisements; when Harrington, and Shaftesbury, and Locke, thought government should rest on property, Penn did not despair of humanity.” He resolved to set up a government which should cherish at once the idea of entire religious freedom, and of the ability of the people for self-government;—and came to make trial of his great experiment on the shores of the Delaware.

I need not say to you that this has been in our world a principle of slow growth. It was unknown in Greece—for Socrates died because it was not understood; it was unknown in Rome—for the State there claimed the power to recognize the gods which should be worshipped in the Pantheon; it was unknown even in Judea—for a national or State religion was established there; it was unknown in Europe in the middle ages—for all the horrors of the inquisition grew out of the fact that it was unknown; it is unknown in Turkey, and in China, and in Persia, and Arabia—for the State regards religion as under its auspices; it was unknown in England up to the days of the Puritans—for all the sufferings of the non-conformists, and all the persecutions in the time of Mary, were originated by the fact that this was unknown. The sentiment of entire freedom in religion; of perfect liberty to worship God according to our own views of right; of universal toleration, or rather of entire *equality* in this respect—for the word *tolerate* does not meet the idea; the belief that religion is to be kept separate from the State, and is safe when the State shall in no way attempt to regulate its movements—is the *last point* which society is to reach *in this direction*—THE ULTIMA THULE—in its progress. It is impossible to conceive that there is to be any thing *beyond* this which mankind are to desire in their progress toward perfectness—and when this shall be every where reached, the affairs of the world will be put on a new footing. Ten thousand evils will at once flee away, and universal praise ascend before God.

(2.) A second principle in which the founder of this Commonwealth, and the denomination with which he acted, was in advance of his age—perhaps many generations in advance—was in regard to the evils and wrongs of war, and to the value of the blessings of peace. I will not say that *all* their sentiments on this subject were absolutely correct, nor will I say that a strictly defensive war is never right. But even in regard to those wars, so called, of *defence*, it might be found that there has been but a small portion of them that might not have been avoided if there had been no preparation for war in time of peace, and no holding forth those preparations in insulting language to “bully” other nations; if there had

been no unjust provocations on their part; if there had been timely remonstrance and appeals to the reason, the conscience, and the sense of right of those who had injured them; if there had been a little longer patience under their provocations; if there had been more readiness on *their* part for patient negotiation; and if there had been a willingness to rely on the mediation of friendly powers. It is even a great question which is not *yet* wrought out, whether the war of our own Revolution—which we are accustomed to regard as the most honorable of all wars—*might* not have been avoided, and the nation this day as independent and prosperous as now, if not a blow had been struck in return when we had been so much wronged. But, however this may be, no one can doubt that the community which settled this Commonwealth was immeasurably in advance of *that* age, and even of *this* age, in the principles which were held on war; and as little can it be doubted that society will yet in its progress *come up* to those principles, and that they will enter into the permanent maxims of the nations of the earth. 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.

[To be concluded.]

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## FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 21, 1857.

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PHILADELPHIA YEARLY MEETING AND FRIENDS IN OHIO.—It is always with reluctance that we advert to circumstances and proceedings connected with separations from our Religious Society, or with the present anomalous and unsettled position of Philadelphia Yearly Meeting. Bearing in mind, however, that the condition of the Society, when this periodical commenced, was one of the causes which led to its establishment, and that the unity and harmony and general welfare of the body at large, which have ever been kept in view, require the exposure, painful and mortifying as it may be, of acts disorganizing and separating in their character, we have no alternative other than a neglect of duty. This we must endeavor to avoid.

It is well known that all the Yearly Meetings of the Society of Friends, except that of Phila-

delphia, have recognised, as Ohio Yearly Meeting, a body of Friends of which Jonathan Binns is Clerk, and have declined any correspondence or fellowship with another body, claiming to be Ohio Yearly Meeting, of which Benjamin Hoyle is Clerk. On the other hand, a large portion of the members of Philadelphia Yearly Meeting, acting in its name through the co-operation of the Clerk who had identified himself with the “Hoyle meeting,” by attending it in the character of a Minister, have acknowledged this body as Ohio Yearly Meeting, and refused correspondence with the body which is in unity and fellowship with all the other Yearly Meetings. Philadelphia Yearly Meeting has thus become alienated from them, and, excepting Dublin, they have all ceased to correspond with it by Epistles. It is manifest, too, that unless Philadelphia Yearly Meeting returns to its proper position in the Society, the interchange of certificates of membership and for religious service in the Ministry, must also be suspended.

But at the last Yearly Meeting in Philadelphia, when it was found that a correspondence with the body represented by Benjamin Hoyle would no longer be submitted to by those members who wished to retain their connection and membership in the Society of Friends, the point was so far yielded that no Epistle was sent to that body, and the subject of epistolary correspondence, generally, was referred to the consideration of the Representatives from the respective Quarterly Meetings; report to be made next year. It is true that they are prohibited, by the minute of reference, from *interfering with or unsettling any previous decision of the Yearly Meeting*—a prohibition apparently intended to prevent them from proposing the adoption of a measure which is necessary in order to restore the Yearly Meeting into harmony with the Society, viz., a disconnection from the meeting of which Benjamin Hoyle is Clerk. Still, the subject of correspondence is again open for the consideration and decision of the Yearly Meeting: hence the special importance of its members becoming thoroughly acquainted with the proceedings of the “Hoyle meeting,” and its branches; for so far as those proceedings indicate unity and fellowship with the “smaller bodies” of Newport, Poplar Ridge and Nottingham, they increase the impropriety of a further correspondence with that meeting on the part of Philadelphia Yearly Meeting.

During the discussion of the subject in this Yearly Meeting last spring, the question was asked with strong emphasis—What have our Friends in Ohio (meaning the members of the “Hoyle meeting,”) done since last year, that we must now cast them off and refuse to receive their Epistle? This question will be an appropriate one at the next Philadelphia Yearly Meeting; and with the view of aiding the members in giving an intelligent and decisive answer, we have already furnished a statement, which we believe to be substantially correct, of the action of the “Hoyle meeting” in reference to a Minister in attendance with a certificate issued under the authority of those who have separated from New York Yearly Meeting, and assemble annually at Poplar Ridge in that State. It has been shown that while the mere form of reading his certificate was not complied with, he was cordially received and recognised as a Minister in full unity and perfect membership; that a meeting was appointed for him, as such; and that he, in the same capacity, was encouraged to visit the subordinate meetings.

We may now further state that we have heard from a source which appears to be entirely reliable, that, in the progress of his visit, he was heartily welcomed at many meetings, and that in several Monthly Meetings his certificate was read, and in at least one, he was to be furnished with a returning minute.

The important bearing which the course thus pursued should have upon the future action of Philadelphia Yearly Meeting seems too evident to need additional remark. If any justification of the decision of the other Yearly Meetings in reference to the identity of Ohio Yearly Meeting were needed, it might clearly be found in the acts and condition of the separate body and its constituent meetings.

**NORTH CAROLINA YEARLY MEETING.**—A valued correspondent in North Carolina, writing under date of the 9th inst., gives the following welcome and encouraging information:—

“Our Yearly Meeting came to a satisfactory and solemn close on the 6th inst. We had seven Ministers in attendance beside our own. Robert and Sarah Lindsey and John L. Eddy are gone to Tennessee, expecting to return and visit our meetings in North Carolina.

Considering the situation of our members,

scattered over a space of 100 miles or more, from north to south, and 500 or 600 from east to west, I think our meeting was well attended; but the vacant places of a number of our most useful and promising members, who have emigrated West in the past few years, were plainly and painfully visible; yet it was indeed a sweet, refreshing season.”

#### HOME FOR DESTITUTE COLORED CHILDREN.

—We are reminded of this unpretending but useful institution by the reception of the Second Annual Report of the Managers. The small house first taken, on Girard Avenue west of 19th, is still occupied, sufficient funds to build on a lot contiguous to the House of Refuge not yet having been obtained. Since the first Report, 15 children have been placed in families; 4 returned to parents; 3 placed in the House of Refuge, while 14 remain in the Home.

“We feel,” say the Managers, “that in our endeavors to raise from degradation these much neglected children, we have not been without the aid of Him whose mercies are over all His works; and in the affectionate and grateful conduct of some of these little ones, we have not only found an abundant reward, but have been cheered and encouraged to persevere in our labors.

The improvement of most of the children in correct conduct, the reformation of several from evil propensities and uncouth habits, and their orderly and systematic attention to the duties required of them, have been gratifying, while at the same time their progress in learning has given assurance that they may be fitted to become useful and happy members of society, instead of idle and vicious, a trouble to themselves and an annually increasing expense to the community.”

The success attending the labors and efforts of the Managers to ameliorate the condition of destitute colored children has been unexpected and highly satisfactory, and it is earnestly to be hoped that in the present gloomy prospect for the poor, further aid may be extended to this charitable institution. It is not a benefit to children only. “Mothers, grandmothers, aunts and friendly guardians have availed themselves of the advantages offered for the better physical and moral training of their children, while at the same time the release thus obtained has enabled them to continue in families, or apply for places suited to their ability, and thus earn their regular wages, where before they were only able to obtain a precarious livelihood, which had

often to be eked out by the contributions of charity."

Donations in goods, produce, &c., will be gratefully received at the Home, and contributions of money may be sent to Susanna M. Parrish, Treasurer.

#### OBITUARY.

DIED,—On the 12th inst., JOSEPH G. HARLAN, Principal of Haverford College, aged 32 years.

It has been the lot of few men more uniformly to win the love and respect of those who knew him, than the subject of this notice. This was owing, in part, to the native gentleness and simplicity of his character; but it was far more the result of the habitual performance of duty under the influence of religious sensibility. His early advantages were not many. When very young, his desire for self-improvement was so strong that he voluntarily sought employment at manual labor in order to obtain the means of education. As a pupil, an assistant, and a teacher at Westtown boarding school, he was diligent in the acquisition of knowledge, careful in the application of it, and successful in imparting it. Young as he then was, he won the respect of his associates and pupils, not by encouraging or overlooking their faults, but by sympathy with them in their trials, and patient and loving efforts to recall them to the path of duty. Modest and unobtrusive, he was always an earnest man. As his sphere of usefulness enlarged, so, happily, did the sense of his responsibilities deepen. As a teacher, and subsequently as Principal, of Haverford College, he united accuracy in instruction, and firmness in government with a patience that nothing could tire. His gentleness assured the timid, as his quiet dignity abashed the negligent and rebuked the presumptuous. In the class room his eminent qualities as a teacher were conspicuous; but it was in the privacy of the chamber, and alone with individual students, that the traits which so admirably fitted him to influence the young were fully known. It was on such occasions that his loving spirit gave expression to heartfelt sympathy, tender exhortation, or earnest remonstrance. So consistent had been his own course, so obviously were love and duty the motives which prompted him, that few were so hardened as to remain unmoved, and by all he was increasingly beloved and honored. His students were so sure of his sympathy, and so trusted in his discretion, that they habitually resorted to him for advice and consolation as to a cherished father or elder brother.

But while our beloved friend thus grew in the esteem of others, his modest estimate of himself was obvious to all. He was always a laborious student, and the range of his scientific attainments was large; but as it widened, he increasingly realized how much was yet to be learned. His mind became more comprehensive, and he diligently sought

and carefully stored information upon a great variety of topics. How much this varied knowledge added to his usefulness in the class room and in the social circle, need scarcely be remarked; but it is fitting to record, that a sense of duty, not the mere desire for information, and far less the love of displaying it, influenced him in its pursuit. Highly as he estimated learning, he had been taught the incalculably higher value of that knowledge which is not attained by the efforts of the human intellect, but is freely dispensed to the humble and contrite believer, and in the light of this knowledge he had become truly modest and distrustful of himself.

Of his own religious experience he seldom spoke. But during a large portion of his short life he evinced that watchfulness, and that true love for others, which are the certain evidences of having yielded to religious convictions. Of latter years he had been frequently threatened with pulmonary disease. Exercise and occasional excursions seemed for a time to check this tendency; but for some months past there was unmistakable evidence that he was wasting under it. With his habitual calmness he watched the progress of his disorder, and was often deeply impressed with the sense of the probable result. At such times he would express his quiet assurance that all the dispensations of his Heavenly Father were rightly ordered. As his sickness increased, he seemed to yield in some measure to the delusive influence peculiar to his disease, and would at times indulge the hope of partial recovery. A few days before his death, conversing with a friend who justly felt the true kindness of removing these expectations, after alluding to the defects of his past life, and to his earnest striving after entire resignation, which he trusted he had in some measure attained to, he feelingly added, "I have left it all with my Saviour." He spoke of the fluctuations of the disease, and remarked, when prostrated after apparent improvement, how hard it was again to get into that state in which he could say, "Not my will but thine be done." His friend then gently apprized him of the opinion of his physician that his case was a hopeless one. He seemed somewhat surprised, but warmly expressed his sense of the true kindness which prompted the statement. After a pause, he alluded with emotion to his family, but was soon enabled to commit them wholly to his Heavenly Father, saying, "If it is My master's will that I should be taken, He will be a Father to my family;" adding, "therefore I can dismiss this subject almost without a second thought." For a time he was absorbed in reflection, and then said, "Did I feel entirely prepared to die, I would most willingly go, but there is much yet to be done. Yet I feel a hope that through grace I shall be redeemed by the blood of Him who died for us." From this time his decline was rapid. On the morning of his departure, his mind having throughout been pre-

served unclouded, he offered a feeling prayer for the Divine presence in the dark hour. Then spoke affectionately to his little family, giving them his parting advice. He had previously expressed his thankfulness that he had not put off the work of preparation to a dying day, and now while his friends stood weeping around him he calmly said, "Weep not for the dead, but for those who are not prepared to die."

To a friend who was with him just before he passed away, and when articulation was difficult, he said there was nothing in his way, all was peace, and not long after quietly breathed his last.

The example of a life so fruitful of good to others and so marked by calmness and peace at its early close, is of deep interest for all. But especially does it address itself to those who are engaged in teaching. Truly will they magnify their office who fill it in the spirit of our departed friend.

MARRIED, on the 4th inst., at Friends' Meeting House, North Blackstone, Mass., ELY B. HAYWARD, of Baltimore, Md., and SARAH W. KELLY, of the former place, daughter of Eli and Lydia R. Kelly.

At Friends' Meeting, Rocksylvania, Hardin County, Iowa, on the 29th of 10th mo., JOSEPH COFFIN, son of Albert M. and Hannah Coffin, of Pleasant Plain, to LYDIA AIRY, daughter of John and Kezia Airy, of Rocksylvania.

At Friends' Meeting House, Richland, Ind., on 4th day, the 11th inst., SAMUEL B. WELLS, of Westfield Monthly Meeting, to LIZZIE, daughter of Eli Johnson, of the former place.

At Friends' Meeting, China, Maine, on the 7th ult., AUGUSTINE JONES, of South China, to MERTHABLE P. CLAPPERCLAW, daughter of Joseph G. Clapperclaw, of the former place.

At Friends' Meeting, Rush Creek, Parke County, Ind., on the 5th inst., DAVID T. LINDLEY to SALLY, daughter of Achilles Dix, both of Rush Creek Monthly Meeting.

On the 22d of 10th mo., at Deep Creek Meeting of Friends, Yadkin Co., North Carolina, EDWIN G. COPELAND, of Northampton Co., to MARY J. HOBSON, daughter of Stephen Hobson, of the former place.

DIED, on the 27th of 8th month last, at the residence of his uncle, Joseph Stout, in Randolph County, N. C., in the 23d year of his age, BENONI J. PIGGOTT, son of Jeremiah and Hannah Piggott, of Alamance County, and members of Cane Creek Monthly Meeting.

At China, Maine, on the 6th inst., JOHN, aged 14, and GEORGE, aged 12 years, sons of James and Mary W. McLaughlin. They expired within fifteen minutes of each other. This sudden and very afflictive bereavement occurred while their father was absent on a religious visit in the western part of New England Yearly Meeting. The sad intelligence reached him by telegraph, and he was enabled to reach home in time for the funeral, which was large and solemn. "Surely all flesh is grass; the grass withereth, and the flower fadeth."

On the 8th of 10th month last, at the residence of his son, Wm Price, near Smithfield, Ohio, WARRICK PRICE, in the 89th year of his age, a member of Smithfield Monthly Meeting.

Through his confinement and illness he exhibited great patience and resignation, and remarked, a short

time before his decease, that the prospect of death was not unpleasant to him.

DIED, At Waterville, Maine, on the 30th of 10th mo., after great suffering for two weeks, EDWARD G. HOAG, about 37 years of age.

He was favorably known for some years as a faithful teacher in Friends' Yearly Meeting Boarding School at Providence, R. I., and many who formed an acquaintance with him there, will feel an interest in hearing of his peaceful close. He was early impressed with a belief that he should not recover from his disease, and as it progressed, he assured his friends of his confident hope and full assurance of a happy immortality through the love of a blessed Redeemer. On one occasion, when his wife asked him if he had been sleeping, he replied, "no, I have been holding sweet communion with my God. Oh, how sweet his presence is to me." As the time of his death approached, he gave tender and affectionate counsel to his wife for herself and infant child, and a few hours before his departure directed some messages of kind remembrance to his distant friends, and finally closed his mortal existence calmly, quietly, and with that peace which the world cannot give.

On the 16th of 10th month last, near Salem, Columbiana Co., Ohio, MARY STANLEY, widow of the late Jonathan Stanley, and a beloved Elder of Salem Monthly Meeting of Friends, in the 77th year of her age.

This dear friend was enabled in early life to embrace from conviction the principles of the religious Society of Friends, in which she had a birthright, and through life remained firmly attached to its doctrines and testimonies.

She was endeared to a large circle of friends by a life of unostentatious piety and usefulness, a character marked with candor and uprightness, a disposition amiable and forbearing, a manner and conversation free from guile, a judgment sound and discriminating, wont to be expressed with meekness and submission, yet without the fear of man, evincing that she mainly sought secretly to feel the Divine approval. She was faithful to administer needed reproof or encouragement, or to observe silence, as the way of duty was made known to her.

In the latter part of her life it was her lot to experience severe bodily and family afflictions. An injury, occasioned by a fall, confined her to the bed for a time, while her husband lay nearly helpless from paralysis. Her situation was thus rendered peculiarly trying, being obliged to resign to others the care and attentions she had been wont to extend to him; yet this affecting circumstance, together with extreme physical suffering, was borne with becoming patience. From this illness she so far recovered as to be able to walk by the aid of crutches, during most of the last five years of her life; and she was diligent, when not unusually feeble, in the attendance of meetings, until within two weeks of her decease.

As trials of various kinds were meted out to her, they seemed to deepen and strengthen her reliance on Him who was her support through life, and enabled her to look with calmness towards the final change. Her last illness was a painful one, yet borne with quiet resignation. On being inquired of, a few days previous to the solemn close, how she thought the disease would terminate, she replied, it was not given her to see; and after mentioning some circumstances which seemed to indicate that she would not recover, remarked, "I have no anxiety, my mind is peaceful; I have endeavored to look over, and I see nothing in my way."

Rarely promise; but, if lawful constantly perform.

"A double minded man is unstable in all his ways." James 1 : 8.

Those hearers are to blame, and do prejudice themselves, who are attentive only to such words and discourses as stir up the affections for the present, and find no relish in the doctrine of faith, and the unfolding of those mysteries that bear the whole weight of religion; being the ground both of all Christian obedience, and all exhortations and persuasions to it. Those temporary sudden stirrings of the affections, without a rightly informed mind, and some measure of due knowledge of God in Christ, do no good. It is the wind of a word of exhortation, that stirs them for the time against their lusts, but the first wind of temptation that comes carries them away; and thus the mind is but tossed to and fro, like a wave of the sea, with all kinds of winds, not being rooted and grounded in the faith of Christ, and so not rooted in the love of Christ, which are the conquering graces that subdue unto a Christian his lusts and the world. Love makes a man to be dead to himself and to the world, and to live to Christ who died for him. On the other part, they are no less, yea, more to blame, who are glad to have their minds instructed in the mysteries of the Christian faith, and out of a natural desire to know, are curious to hear such things as inform them; but when it comes to the urging of holiness and mortifying their lusts, these are hard sayings; they had rather there was some way to receive Christ and retain their lusts too, and to bring them to agreement. To hear of the mercies of God, and the dignities of his people in Christ, is very pleasing, but to have this follow upon it, "abstain from fleshly lusts," this is an importune troublesome discourse. But it must be so for all that: those who will share in that mercy and happiness must abstain from fleshly lusts.—*Leighton.*

For Friends' Review.

THE MONITOR—NO. XI.

*Posthumous Charities.*

A certain rich man, in one of the eastern States, boasted near the close of his life that he had never paid a dollar to lawyers. His estate is now, after his decease, in the hands of lawyers, who seem to have grown hungry by their long exclusion, and are consuming it rapidly by thousands. Could he not have made a better use of it for public or private charities in his life time? A wealthy citizen of New Orleans left some years since over a million for public benefit. Already the costs of litigation connected with the disposition of the property, and the charges for agency, have reduced it two or three hundred thousand dollars, with little prospect that much will be left when contention shall have ceased. These and many other like cases teach the lesson that *rich men who desire to benefit their race, should be their own executors while living.*

A large number of energetic business men have toiled and saved during a long life, and laid up large estates in the face of great privations, and the result has been contention among the heirs, and extravagance, till all was gone.

The prospect of large estates, in nearly every instance, exerts an injurious influence on children, by destroying their energy and self-reliance, teaching waste, and often leading to a contempt of the economy so worthy of imitation in their poorer neighbors. In other words, many parents are toiling and engrossing their whole thoughts with business, to the injury if not ruin of their children.

The best and most valuable legacy that parents can leave their children, so far as prosperity and usefulness in this world are concerned, is *the ability to take care of themselves.* This may be accomplished by giving them, in the first place, a *practical*, not merely theoretical, school education; and placing them as early as possible in a position to act for themselves, and to feel the necessity of their own exertions. Nothing can more effectually deaden this enterprising disposition than the consciousness that parents are "rich," and that plenty will be left for them to live on and squander.

Why then should parents labor so assiduously to hoard up evil for their offspring? They cannot be expected to do otherwise who worship no other God than Mammon; but for members of the Society of Friends, who profess simplicity, self-denial, and benevolence, whose aspirations are for a heavenly country, and whose aim should be to relieve suffering humanity and to make the world better as they pass through it, to reject all these things, and by their example to bury the minds of their children wholly in the earth, appears singularly inexcusable.

It is not wrong to be engaged in active business and to make money, but the truth is not sufficiently felt that wealth is not our own. How few, among those who possess a hundred thousand dollars, have ever expended half that amount under their own careful direction! Which would afford the most satisfaction on a dying bed, the reflection that "I have saved and pinched, and denied every call of charity and benevolence, that I might leave a hundred thousand to my extravagant and spoiled children;" or, "I have endeavored to be a faithful steward in promoting happiness among others; although I leave but fifty thousand to my children, what I have expended under my own direction I know has been usefully applied—what I leave, I must entrust to others."

William Allen, so well known for his life of eminent usefulness, although successful in amassing wealth, devoted nearly his whole estate to benevolent objects; yet how few are such examples in a society whose distinguishing principle is Christian love! But if more of those who are unwilling to loosen their grasp on wealth during

their life time, would devote portions of their property to usefulness after death, the benefit might often be great. Why should not the duty be felt generally, not only by the rich, but by those of medium means, to leave a large share of their estates for the relief of suffering humanity, and for the pressing wants of proper education? Permanent funds for these purposes, left by some of our members, have already proved a blessing to many, and may yet continue to do so for generations to come; while the larger amounts left by the common disposition, are often soon scattered and gone, and leave no beneficial trace behind.

T.

#### VULCANISED INDIA-RUBBER SHOES.

The manufacturing spirit of the present age seems to have formed an extraordinary alliance with chemistry. A plain man who tries to keep abreast of this branch of the national progress, must find amazing difficulty with the mere technology of the subject. For example, our genuine old Windsor soap is now changed into a substance called glycerine; wax-candles are utterly extinguished in the market by another substance called paraffine; and soda is fast being superseded by the crystals of hydrochlorate of lime. In fact, there is no limit to the singular catalogue of compounds which the manufacturer and the chemist between them have contrived to form out of the constituents of this unhappy world.

The ancient Romans, we are told, who aspired to the great dignities of the republic, kept a slave or two in their families, whose sole business it was to learn the name and know the person of every citizen, in order that their masters might salute their constituents with the proper degree of familiarity, and shake hands with them as particular acquaintances. Something of this kind, we think, might be done with advantage in modern society. Our great merchants and manufacturers might retain a person in their employment versed in the mysteries of chemistry applied to the arts, whose duties should consist in watching the patent-roll and the scientific journals, and who should be able to distinguish from the mass of unpronounceable names those inventions which are the most suitable to the public taste, and the most likely to turn out a profitable speculation.

These reflections have arisen from a visit we paid the other day to a new manufactory in the neighborhood of Edinburgh, the staple article of which is vulcanised India-rubber. A company of American capitalists, from the regions of New York, have actually invaded the classical metropolis of the north, and in less than a year have raised up a concern of great magnitude—the largest of its kind, indeed, in Europe—upon the strength of the growing demand for this vegetable substance, particularly when fabricated into waterproof goloshes. The thing strikes us as being so curious, and so important in a social point of view, that we have taken some trouble

to inquire into the whole subject; and we propose in this article to give our readers an account of the introduction of the India-rubber manufacture into Scotland, together with a short description of the process of making India-rubber shoes.

With regard to the material itself, we shall just state that it was first seen in Europe about the middle of last century; that it was soon afterwards discovered to be the gum, or, more properly, the coagulated juice of certain tropical trees, the chief of which is the celebrated *Siphonia elastica* of the Brazilian forests; that by the natives it was called caoutchouc; by the chemists, from its singular elasticity, gum-elastic; and by the common people, from its valuable property of cleaning paper, India-rubber. Its physical properties, indeed, as a whole, are perfectly unique. By far the most elastic substance in nature, it is insoluble in water, in alcohol, or in any of the mineral acids, but it dissolves readily in ether or naphtha; and, above all, it possesses the power of agglomerating, or, in plain language, of adhering again when cut, if the separate pieces are brought together. No other substance, we may add, is so valuable to the analytical chemist. We have the high authority of the Baron Justus von Liebig for stating, that to the increased facilities which the flexible tubes and sheets of India-rubber have given in the laboratory, we owe many of the brightest discoveries in organic chemistry.

Now, it happened about twenty-five years ago, that the method of producing thin sheets of India-rubber was applied to the invention of waterproof cloth garments; and large manufactories for this purpose were established both in England and in the United States. The celebrated Macintosh fabrics, so popular in the days of stage-coach travelling, belong to this era of the trade. But unfortunately, one or two awkward circumstances connected with the material, which had hitherto almost escaped notice, began to appear in the most unmistakable manner. India-rubber, it was found, like all other vegetable substances, had a tendency to unite with the oxygen of the atmosphere, and decompose; and while perfectly elastic at all ordinary temperatures, it had the fatal peculiarity of becoming soft with heat and hard with cold. It was related in South Carolina, that a stout gentleman, travelling one day under a hot sun with a waterproof coat on, became glued up into an outer integument, from which no skill could extricate him. Another unfortunate man in Michigan, who wore a full suit of the treacherous fabric, was seen to leave a hot room on a cold winter evening, his clothes to all appearance quite soft and pliable. Next morning, he was found among the snow on the high road frozen to death, with the fatal garments around him as stiff as buckram, and as hard as iron.

From these causes, among others we need not stay to mention, the original India-rubber manufacture gradually sunk in importance, and indeed

soon became extinct. But in a few years it was destined to rise from its ashes. An ingenious shipwright of Rhode Island, Charles Goodyear, who had a strong turn for invention, bethought him of using India-rubber sheets over a skeleton of timber planks for a life-boat. The idea was excellent; but the same physical quality just mentioned operated much against his success in a practical point of view. The India-rubber life-boats were all very well in the water; but they did not answer to be pulled up high and dry on shore, as in that case the sheets gradually melted into a volatile essential oil, and disappeared. This circumstance was very discouraging, and might have induced any one of a less enthusiastic turn of mind to abandon the India-rubber sheets altogether, and substitute tarred canvas, or something of that kind. But Goodyear, it would seem, was no common-place inventor. With astonishing perseverance, he set about acquiring the chemistry of the subject; and it is pleasing to relate that in this direction his efforts were at length crowned with success. He discovered that if India-rubber were combined at a high temperature with certain proportions of sulphur and the oxide of lead, its whole physical nature was changed, that it was now proof against the process of vegetable decay, and that it remained uniformly elastic under the most considerable variations of temperature. This singular compound he ushered into the world in due time under the high-sounding title of Vulcanised India-rubber.

The importance of this invention was very great, if we may judge by its results. Vulcanised India-rubber at once became the rage; all sorts of things were made from it—railway springs and buffers, machinery belts, elastic bands and air-cushions, waterproof garments of every description, all kinds of bandages, and a number of surgical instruments. These things all created a large demand for the material; but it was soon found that the article which consumed most and sold best was the waterproof goloshes; and in a few years after the invention was made public, there sprang up, and still continue to flourish, several large establishments in Connecticut, in Rhode Island, in New Jersey, and in Massachusetts, which manufacture about five million pair every year, and give employment to upwards of five thousand people.

The 'North British Rubber Company' is an offspring of this family. Since the manufacture had proved successful in America, it was thought, shrewdly enough, that it might pay in Europe also. Accordingly, a company having been formed on the limited liability principle, the present managers, H. L. Norris and S. T. Parmelee, who are also large proprietors, were instructed to cross the Atlantic, and fix on a location for the projected colony. To show their capacity for this important mission, we may relate, that the commercial man, Mr. Norris, had been, during

thirty years, engaged in the India-rubber trade; that he had resided fourteen years in South America, where he had experimented upon the juice of the great India-rubber trees in the boundless forests of the Amazon. The other was a practical man, skilled in chemistry and mechanics, acquainted with the law of patents, and accustomed to manage working-men. It is not often, we think, that the great elements of success in commercial enterprise are so fairly blended. We do not know for what reason, but they selected Scotland as the field of their industry, and they first thought of making Glasgow their headquarters. They were seen, like the two mysterious travellers in Washington Irving, exploring the smoky regions of the Gorbals and Port Dundas, talking vaguely of purchasing land, and of building property, of burgage tenures and feudal superiorities; but, either from the difficulty of procuring a suitable place, or from the prospect of delay, they left the seat of our manufactures and commerce, and finally cast anchor in the seat of our literature and philosophy. One circumstance, indeed, guided their choice: they discovered in Edinburgh one of the finest models of a manufactory which can be found in this or any other country, unoccupied, and ready to receive them.

In the south-western suburbs of the city, at a place called Fountain Bridge, near the deserted basin of the Edinburgh and Glasgow Canal, there stands a large and stately pile of buildings, which is known to the inhabitants by the name of "The Castle Silk-mills." Those buildings were erected some five-and-twenty years ago by a company of adventurers, who proposed to make Edinburgh a seat of the silk-manufacture. No expense was spared on their erection. The large quadrangle, the excellent masonry, the magnificent steam-engine, the symmetrical chimney, as well as the whole plan of the works, still attest the fine taste and boundless liberality of the projectors. Whether it arose from misdirected enterprise, or from want of capital, we do not know; but, at any rate, the speculation proved unsuccessful, and the silk-mills were abandoned. For the long period of twenty years, this splendid building remained as silent, and almost as deserted, as if it had been dug out at Pompeii. It was tried for a poor-house; it was tried for a carpet-manufactory; but it would not do; nothing could rouse the slumbering spirits of that silent mansion. At length, one morning, our two Americans appeared in the court-yard, examining the premises with an acute and practised eye. The result of their visit was soon made plain. The property was at once occupied, and in less than three months it was purchased by the North British Rubber Company; and the Castle-mills were applied to the manufacture of another kind of fabric, not, indeed, so fine or so costly as silk, but apparently of more popular use, and of far greater consumption.

It is proper to state that the managers were also guided in their choice of Edinburgh as a site for their manufacture, by the following considerations: In the first place, because they conceived it to possess a superabundant female population; secondly, because from the comparative absence of other manufactures, there was a probability of procuring cheap labor; lastly, because it possessed an easy access, by way of Leith, to the markets of the continent.

(To be concluded.)

#### NIGER EXPEDITION.

Advices from Africa state that the expedition fitted out in England for the purpose of exploring both branches of the Niger, by the steam propeller "Dayspring," in charge of Dr. Baikie R. N., left the Brass or Kowara River for the Niger on the 10th of July, all well. The expedition is composed of fifty Kroomen, twenty-five natives of the countries bordering on the Niger, and fourteen Europeans, including Dr. Baikie, Lieutenant Glover, Mr. May and Dr. Davis, of the Royal Navy, a naturalist and botanist, with Captain Grant and engineers. It is the intention of Mr. Laird to form trading posts on the banks of the river at the most eligible situations for the collection of cotton, shea, butter, and other productions of the interior, provided the climate offers no insuperable obstacles. As by his contract with the Admiralty he is bound to convey deck passengers of the African race who can read and write English, from Fernando Po to all parts below the Niger and Chadda, a new element of civilization will be introduced into the interior by the return of liberated Africans to their native country in considerable numbers.

Another expedition is now exploring the Congo river. It is commanded by Ladislaus Magyar, of the Portuguese army, accompanied by men of science. His orders are to make a full survey of that stream. It is interesting to observe how European powers, of all ranks, are now engaged in attempting to open connections with the interior of Africa. No doubt that these explorations will open the way for general missionary and commercial operations in the central regions of this long unknown continent.—*Philada. Col. Herald.*

Gentleness is a sort of mild atmosphere, and it enters into a child's soul like the sunbeam into a rose-bud—slowly but surely—expanding it into beauty and vigor.

#### ZEROTES.

Zerotes is a man of stone,  
He lives but for himself alone;  
No wife's endearments soothe his cares,  
Nor sweet small footsteps on the stairs;  
Nephew or niece, he hates the name,  
No place in hall or heart for them:  
For no one in the world cares he,  
And yet he fain beloved would be.

Grave views of life Zerotes takes,  
He shuns all holidays and wakes;  
A merry laugh provokes his frown,  
He sternly puts all nonsense down,  
When through the village runs the jest,  
He stands unmoved amidst the rest.

A kill-joy hated much is he,  
And yet he fain beloved would be.

Of noble, thoughtful, generous, bold,  
Zerotes lists not to be told;  
Tell him of those who do amiss,  
And suffer for 't, you give him bliss.  
Speak of the reckless and absurd,  
He echoes each detractive word.

No gentle commentator he,  
And yet he fain beloved would be.

Cold, timid, buttoned up, and grim,  
Few e'er have been obliged by him;  
Yet while he does so little good,  
He talks of men's ingratitude—  
Ungrateful, you may well believe,  
For favors that they ne'er receive—  
Yet though a misanthrope is he,  
Zerotes fain beloved would be.

Self-love, oh what a witch thou art,  
What tricks thou playest with the heart!  
To keep this wisest of mankind  
To one small piece of wisdom blind;  
In cheerless life, day after day,  
To make him waste himself away,  
Seeing not what a child can see,  
The unloving ne'er beloved can be!

*Poetic Trifles by T. E. Hickey.*

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Accounts from England are to the 4th inst. The European news is of little importance. The steamer Arabia from Liverpool, brought \$1,000,000, and the Ariel from Southampton \$400,000 in specie, consigned to this country. The newly appointed special minister to Central America arrived in the Arabia. It is understood that after transacting his business at Washington he is to proceed at once to Central America, to arrange matters with the governments there.

ENGLAND.—The Borough Bank of Liverpool had suspended, with liabilities estimated at about £1,500,000, mostly well secured. The Western Bank of Scotland was also in difficulties, but its affairs were likely to be satisfactorily adjusted. Several firms at Liverpool and Manchester had failed; but on the whole, the aspect of commercial affairs was said to be more favorable than might have been anticipated, and it was hoped no further material trouble would result from the American panic. The East India Company had obtained another loan of £1,000,000 upon their own bonds, half from the Bank of England, and half from a London Joint Stock Bank. Recruiting for India was still going on, and the standard of height for the army had been reduced.

An attempt to launch the steamship Great Eastern on the appointed day failed, and the second trial was postponed for a month. Several persons were injured, two of them seriously.

FRANCE.—Gen. Cavaignac, military dictator during the Provisional Government of 1848, died suddenly on the 29th ult., of disease of the heart.

SPAIN.—The new ministry had been organized, with Gen. Armero as President of Council.

PRUSSIA.—The Prince of Prussia had assumed the management of public affairs, by a royal mandate, though the King's health was still improving.

**AUSTRIA.**—More failures had occurred at Vienna, but the worst of the crisis was thought to be over.

**ITALY.**—The King of Sardinia had subscribed 10,000 francs to the fund for the relief of sufferers by the East India mutiny.

The telegraph between Bona and Cape Spartivento, connecting Europe and Africa, is completed.

**DENMARK.**—The Holstein dispute has been referred to a commission. Hanover has demanded that the provisions of the constitution of Holstein, in so far as they may be opposed to the Federal law, shall be declared not obligatory, if Denmark persist in supporting them. This demand has also been referred to the commission.

**INDIA.**—The British troops at Delhi made an assault on the 14th of 9th month, and effected a lodgement, and after an obstinate conflict of six days, in which their loss is stated at 600 men, they obtained possession of the whole city on the 20th. Great numbers of the rebels escaped, including the King of Delhi and his two sons. Gen. Wilson, the British commander, in his order for the assault, directed that no quarter should be given to the mutineers, but that the women and children should be spared. A French paper states that the British forces, on taking possession of the city, found it destitute of provisions, and that the insurgents had cut off their communications, so that the situation of the conquerors was critical. Gen. Outram had reinforced Gen. Havelock at Cawnpore, and the latter had set out for Lucknow, the garrison of which still held out. Considerable reinforcements had arrived at Calcutta. The news from the Bombay Presidency was generally favorable to the English, though a few instances of disaffection had occurred.

**CHINA.**—The blockade of Canton river was strictly maintained.

**AUSTRALIA.**—Advices from Sydney to 8th mo. 12th, have been received. The Parliament of New South Wales was in session. The Governor's address represented the financial condition of the colony as highly satisfactory. It was proposed to improve the efficiency of the railway department, to increase the facilities by common roads, to provide for the development of public lands, and render them available for public improvement; and also to make the navigation of the Murray river serviceable to the different colonies. Preliminary arrangements were announced for a monthly postal communication from London to Sydney and New Zealand via Panama.

**SOUTH AMERICA.**—The revolutionary movements in Bolivia have become more general. Dr. Linares has assumed the title of Provisional President, in opposition to Gen. Cordova, the constitutional President. The cities of La Paz, Oruro, Cochabamba and Chuquisaca have pronounced for the former.

**CENTRAL AMERICA.**—Great Britain has not recognized the jurisdiction of Costa Rica over the San Juan river and the Transit route, nor sanctioned any of the grants or contracts respecting it, made by that government.

**MEXICO.**—The Indian war in Yucatan continues. The Indians have even threatened the capital, Merida, the inhabitants of which have organized for their own defence. The Governor has expressed the determination to make the war one of extermination against the savages. The civil war in that State remains undecided, though the revolutionary forces appear to have been forced to retire to Campeachy, which is reported to have surrendered to the government troops.

The building, books, and other property of the University of Mexico, recently suppressed by the government, have been set apart for the formation of a national library. The clergy continue to show hostility to the government in various ways.

**DOMESTIC.**—The Kansas Constitutional Convention has adopted a report which provides that the slave article of the Constitution, alone, shall be submitted to a popular vote, the ballots used to have the words, "Constitution with the slave article," or "Constitution without the slave article;" thus compelling the voters, in either case, to vote for the Constitution. This slave article is merely a regulation prohibiting the emancipation of slaves without the consent of their masters, requiring them to be treated with humanity, &c. Its rejection, it is asserted, would make no practical difference, as slavery will be claimed to exist by virtue of the Federal Constitution. The convention also adopted a report providing that no change shall be made in the Constitution for a long term of years, nor without the assent of two-thirds of all the legal voters; and superseding the newly elected territorial Legislature by a provisional government, with Gen. Calhoun as Governor, investing him with authority to appoint the times and officers for holding a State election, counting the votes and convening the State Legislature.

The Vigilance Committee of San Francisco have revoked the penalties attached to their sentence of banishment, thus permitting the exiles to return without molestation. The California papers report the massacre of an overland emigrant train, consisting of one hundred persons, by the Indians on the plains. A few children were spared, and were sold to the Mormons.

Dispatches have been received by the Secretary of State, announcing that three supply trains, containing 78 wagons, belonging to the military expedition intended for Utah, had been taken by the Mormons on the 5th ult., near Green river, a branch of the Colorado, west of the Rocky Mountains. No resistance was made, and no one killed. The vanguard of the expedition was thirty miles in advance of the first train destroyed, while the main body was a considerable distance in the rear. The Mormons are reported to be burning the grass on the route. The troops accompanying the commander, Col. Johnson, encountered snow seven inches deep, 230 miles beyond Fort Laramie.

Walker, the leader of the former invasion of Nicaragua, was arrested in New Orleans on the 10th inst., on an affidavit made by Custom House officers relative to his preparations for a second attempt of the same kind. He gave bail in \$2,000 for his appearance in court, and on the afternoon of the 11th, he embarked on a Mobile boat, from which he was transferred to another steamer and sailed for Nicaragua, with about 400 men, and a quantity of arms and ammunition. Revenue cutters have been ordered to pursue him.

Three slaves whom their master was transporting from St. Louis to Parkersburg, Va., were recently taken from a steamboat lying at the wharf in Cincinnati, on a writ of *habeas corpus*, issued by Judge Burgoyne. The master took out another writ of the same kind before Judge Carter, claiming that the slaves were illegally restrained of their liberty, and that they owed him service in Virginia, whither he was taking them when they were wrested from him. The trial resulted in their being delivered to the claimant by Judge Carter.

Official dispatches received at Washington announce that Brigham Young has declared martial law in Utah, by virtue of his authority as Governor, which has not yet been superseded. He forbids the U. S. troops to enter the Territory without his permission. He has forwarded a copy of this proclamation to the commander of the advanced guard of the expedition, with a letter, warning his troops to leave the Territory, but saying that they may remain till spring if they desire, provided they give up their arms and ammunition.

# FRIENDS' REVIEW.

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*An Epistle from the national Half-year's Meeting, held in Dublin, by adjournments, from the 3d of the Fifth month, 1778, to the 7th of the same inclusive.*

To the Monthly and Quarterly Meetings, and other Meetings of Discipline of Friends in Ireland.

DEAR FRIENDS AND BRETHREN,—We have, in this our general assembly, been deeply affected and humbled under the sorrowful view and feeling of the declined state of many in our Society from the life and power of pure religion; and that humble, self-denying conversation which it leads into; and under this concern we have been afresh made feelingly sensible of the great loss and hurt that both individuals, and the Society in general, have sustained in letting out the mind and affections after great things in this life; many of the professors of Truth, as it is in Jesus, departing from under the discipline of his holy cross, have let up an high and aspiring mind, that affects ostentation and show, and seeks after many superfluities, to gratify the vain and ambitious cravings of the unmortified part in them; the noble simplicity of manners, habit, and deportment, which Truth led, and still leads into, hath been much departed from; the plainness of apparel which distinguished our religious profession is by too many despised, and the testimony which we have been called to bear against the unstable, foolish fashions of the world, has been trampled as under foot; the mind, not limited by the girdle of truth, hath coveted an evil covetousness, the wedge of gold and the Babylonish garment have been the objects of its inordinate desire. And one exempling another, and the lesser fondly copying after the greater, an evil emulation hath gotten in, not provoking one another to love and good works, but vying with each other in the grandeur of their houses,

the order and provision of their tables, the richness of their furniture, and the gaiety of their own dress, and that of their children, contrary to the self-denial, the humility and meekness prescribed by the gospel of Christ, in which they profess to believe, and the constant tenor of the salutary advices of the Society they profess themselves members of, from the beginning to this very day.

Every superfluous thing occasions a superfluity of expense; and superfluity of expense requires extensive, and frequently exorbitant and precarious engagements in trade, beyond the capital and abilities of the managers to support it. And when their own fails, many too frequently keep up dishonorable state on the property of other men, till insolvency fatally ensues to the ruin of themselves and families, the loss and damage of their creditors, the reproach of the truth, and the great trouble of Friends who are concerned to keep good order amongst us.

It is an undoubted truth, that the Society which doth not frequently recur to its first principles will go to decay; if, then, we look back to our beginning, we shall find that from the beginning it was not so. In a postscript to an early epistle from the province-meeting at Castledermot, we have this lively description of the effect which Truth had in that day. "Then (say they) great trade was a great burden, and great concerns a great trouble; all needless things, fine houses, rich furniture, gaudy apparel, were an eye-sore; our eye being single to the Lord, and the inshining of his light in our hearts, which gave us the sight of the knowledge of the glory of God; this so affected our minds, that it stained the glory of all earthly things, and they bore no mastery with us." The Divine principle of Light and Grace remains still the same, and would work the same effect in us, if we were obedient thereto; would even introduce gradually, by the operation of its Divine power, the new creation in Christ Jesus, whereby man, returning from the fall, would be placed in dominion over all the creatures.

We are, therefore, dear Friends, impressed with a zealous concern of mind, in this day of trial, when "the judgments of the Lord are in the earth, that the inhabitants thereof may learn righteousness," (Isaiah xxvi. 9). As this is a time of danger, uncertainty, and distrust, we most earnestly desire that Friends may let their

moderation in all things appear, that those who have launched out extensively in trade, with as little delay as possible set about contracting their engagements therein into a moderate compass, and instead of risking the reputation of Truth, the peace of their own minds, and the welfare of their immortal souls, in grasping at things beyond their reach, in order to provide for superfluous expense, reduce their wants and expenses within the limits and bounds of Truth, and then a little trade with frugality and industry will be found sufficient.

The love of money is a sore evil, "which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows," (1 Tim. vi. 10). Let the Truth itself, therefore, dear Friends, moderate and limit us in our pursuits: "A man's life consisteth not in the abundance of the things which he possesseth," (Luke xxii. 15). And the limitation and order prescribed by Him who is the Truth, the Way, and the Life, is this:—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," (Matt. vi. 33). Many, who have transgressed this holy boundary, and reversed this heavenly order, in giving the preference to the pursuit of earthly possessions, have in themselves, or their offspring, furnished a verifying proof of the declaration of the Almighty by his prophet, viz.:—"Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it: Why! saith the Lord of hosts, because of mine house that is waste, and ye run every man to his own house," (Hag. i. 9).

And let those, whom Divine Providence hath prospered and blessed with abundance of the good things of this life, ever bear in remembrance, that "the earth is the Lord's and the fulness thereof," (Psal. xxiv. 1); and that we are accountable stewards, each for his share of the manifold mercies we receive at His hand. Let them, then, as good stewards, use the same with a due regard to the pointings and limitations of Truth, not indulging themselves in anything wherein is excess; and thereby setting an evil example to others, whose abilities cannot well bear the expense, and yet from the depravity of human nature may be tempted to copy after them. For those of the foremost rank in Society, by the assistance of Divine grace, may do much good; or neglecting it, by the influence of their example, occasion much evil therein. We therefore earnestly desire, that those who are thus favored may seriously co-operate with our concern in setting a good example; and we hope it will have a happy influence on others, who may be discouraged from aiming at expense unbecoming their circumstances, when they behold those who have it in their power, decline it through their regard to Truth, and for preserving inviolate the testimony of a good conscience toward God. The experienced apostle very

pathetically, in his direction to Timothy, points out the particular duty of this class of Christians:—"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," (1 Tim. vi. 17, 18, 19).

Finally, brethren and sisters, as example must accompany precept, if we be sincere toward God, we desire especially that ministers, elders, overseers, and other active members in the Society, may seriously, in the first place, set about this necessary work of retrenching and reformation where needful: that their nearest connections, their children and families, in regard to the point of view in which their partners in life and parents are placed, may lay to heart the evil consequences of their deviating from the simplicity of Truth, and the pernicious influence of their evil example: that these, and the children the Lord hath given them, being as signs and good examples from the Lord of hosts, they may go forth strengthened by the cleansing of their own hands and those of their families, and so be enabled to say to the flock, "Follow us as we follow Christ." And that parents, heads of families, and all, be engaged to wash their hands in innocency, and be qualified to encompass the Lord's holy altar, that the "Offerings of Judah and Jerusalem may be pleasant to the Lord, as in days of old, and as in former years," (Mal. iii. 4).

In the extendings of that real affection, which desires your present and everlasting well-being, we salute you, and conclude,—Your friends and brethren.

Signed on behalf of our said meeting, by  
JOHN GOUGH, *Clerk.*

*"I have planted, Apollos watered, but God gave the increase." 1 Cor. 3: 6.*

The preacher of the word, be he never so powerful, can cast this seed only into the ear; his hand reaches no farther; and the hearer, by his attention, may convey it into his head; but it is the supreme Father and Teacher above, who carries it into the heart, the only soil wherein it proves lively and fruitful.

The word, as a heavenly dew, not falling beside, but dropped into the heart by the hand of God's own Spirit, makes it all become spiritual and heavenly, and turns it into one of those drops of dew that the children of God are compared to, Psalm cx. 3. "Thou hast the dew of thy youth." The word brought within the soul by the Spirit, lets it see its own necessity, and Christ's suffering convinceth it thoroughly, and causeth it to cast over itself upon him for

life; and this is the very begetting of it again to eternal life.

So that the efficacy of the word to prove successful seed doth not hang upon the different abilities of the preachers, their having more or less rhetoric or learning. It is true, eloquence hath a great advantage in civil and moral things to persuade, and to draw the hearers by the ears almost which way it will; but in this spiritual work, to revive a soul, to beget it anew, the influence of heaven is the main thing requisite. There is no way so common and plain (being warranted by God in the delivery of saving truth,) but the Spirit of God can revive the soul by it; and the most skilful and authoritative way, yea withal, being very spiritual, yet may effect nothing, because left alone to itself. One word of holy scripture, or of truth conformable to it, may be the principle of regeneration to him that hath heard multitudes of excellent sermons, and hath often read the whole Bible, and hath still continued unchanged. Thus may that word prove this immortal seed which though very often read and heard before, was but a dead letter. One word spoken by the Lord to the heart is all spirit, and doth that which whole streams of man's eloquence could never effect.—*Leighton.*

From the York Herald of the 17th of 10th mo.

#### THE LATE SAMUEL TUKE, OF YORK.

Our obituary of this day will recall a name, fraught with no common interest, to many of our citizens. Recollections worthy of being retraced will be aroused in some minds—a sympathetic feeling in many—a respectful recognition of departed worth, perhaps we may say, in all.

It is one of the most interesting features of the social framework of Britain, that while it recognizes the distinctions of feudal rank, and records the exit of each worthy head of a time-honored house, as in some sort the property of the nation, not the less through the various gradations of the scale does it appreciate the successful citizen, the independent yeoman, or even the lowly mechanic, if such an one, filling worthily his station, or rising to a higher sphere, has left to his successors incentives to the like honorable course—"footprints on the sands of time."

Of the burgher or citizen class was the immediate family of Samuel Tuke. The name of Tuke, early scattered in the counties of Nottingham and South Yorkshire, appears in the seventeenth century in the city of York, where the ancestor of the subject of this sketch, having embraced the principles of the Quakers, suffered imprisonment in consequence, in "Ouse Bridge Prison," in the year 1660.

Samuel Tuke was the eldest grandson of William Tuke, who died in 1822, at the patriarchal age of 90, and whose name is so well known as the founder of the Friends' Retreat, near York, in 1792, and as the originator in this country of

those principles in the treatment of insanity, which, in their progress, have so much contributed to the alleviation of human suffering.

William Tuke's eldest son, Henry Tuke, died at the comparatively early age of 58, not less honored and beloved than his father.

Samuel Tuke, the only son of Henry who lived to maturity, was born 31st of July, 1784. He early co-operated with his grandfather and father in their philanthropic labors. To the subject of insanity especially, as is well known, he devoted a large portion of his time, and in the course of his life was the author of several works which are well known on the continent and in America, as well as in this country. His *Description of the Retreat* was published in 1813, and led to very remarkable consequences—consequences which the author himself had never ventured to anticipate. Steadily did he pursue his labors in the great work of bettering the condition of the insane, not only by his writings but by the unremitting attention which he paid to the welfare of the Retreat, of which he was the treasurer for thirty years. Not inaptly has he been called "the friend of the insane."

In 1840, he edited the work of a German physician, Dr. Jacobi; in the introduction to which he fully expresses his views in regard to the provision for the insane, and their moral management, with many practical directions regarding the construction of asylums.

But to many of the readers of this memoir it is as the public man and the active citizen that Samuel Tuke will be chiefly remembered. To some, as the man of warm, deep, and abiding sympathies, in private life; to not a few by the earnestness, the deeply devotional spirit, the catholicity of feeling, yet lofty standard of Christian obligation, which marked his religious character.

He was never a party man. His mind was simply incapable of being so moulded. Every line of action which he adopted, however much it might provoke hostility in those who honestly took a different view, was simply the result of some great principle, firmly grasped and rigidly carried out. Thus, he early supported the concession of political privileges to the Roman Catholics, when a different view might have been expected from association and training. Yet his mind was essentially conservative, in the sense of a deep feeling of the *venerable*—intense in proportion to the moral worth associated with it. Equally strong was his love of social order—his idea of government as the embodiment of a governing moral force.

The period of his life comprised events of no ordinary political interest and importance—the contested election for the county of York in 1807; the abolition of the slave trade, and the struggle for the extinction of the system of slavery; the Reform Bill of 1832, and the carrying out of its spirit and principles, may be men-

tioned as subjects in which he felt and manifested a warm interest.

There was, we believe, only one occasion on which he appeared before the public in any sense as a political partisan. In the year 1833, on the election of the Hon. Thomas Dundas, to fill a vacancy in the representation of the city of York, having been himself solicited to stand, he gave the full weight of his influence in support of that gentleman. This was very much prompted by an ardent wish to carry out those principles to which we have already alluded, and which, in his mind, were inseparably connected with the idea of a true reform in the representation.

It was, however, in support of the claims of the British and Foreign Bible Society—in anti-slavery efforts—the cause of scriptural education of the poor—and various movements of a philanthropic or religious character, that his influence and his voice were most frequently exerted.

We might, were it needful, enumerate the various charitable institutions of the city as partakers of his pecuniary or active personal assistance. Judicious benefit societies for the working classes—sanatory reform—his active and unremitting exertions when guardian of the poor—will naturally be suggested to the minds of those who may have watched his public life, or shared his labors. In this last named capacity, his sympathy with suffering and intense aversion to anything bordering upon oppression, were obvious features of his character.

Samuel Tuke's mind was a rare combination, comprising a sound judgment, with no small measure of more shining qualities. To a vigorous and perceptive intellect, he united a vivid imagination, and a strong sense of the beautiful. He was, therefore, a man of taste—rigidly correct *taste*. His eloquence, though somewhat unequal, was of a striking and often lofty character. There was a masterly comprehension of an idea—forceful, clear, and well enunciated expression. On certain occasions, the clear summing up of conflicting arguments, and the delivery of a lucid judgment with calm precision, yet always with a certain warmth of feeling, elicited a display of mental power not easily forgotten.

The preceding slight outlines will be readily filled up by those who knew the man—not less readily when we allude to him as the kind neighbor, the unwearied benefactor to the poor, or the fellow citizen, sharing in

———"the talk

Man holds with week-day man in the hourly walk  
Of the mind's business."

We must not omit to say that Samuel Tuke was a *man of business*. He was long the head of a prosperous firm, succeeding to the concern founded by his grandfather, now about a century ago. The unflagging energy and varied talents of a mind at home in far higher pursuits, precluding him from being less than the presiding mind of the whole—these were best understood

by persons brought into intimate association with him in this character.

The sanctuary of the domestic hearth with such a mind was indeed a sanctuary; and only the large and happy family who revered him as a parent, can fully understand the associations which this allusion may call forth. After eighteen years of married life, he was called upon to endure the severest trial which human affection can undergo. But the man, or rather the Christian, though "cast down, was not destroyed;" and soon was he again active in the field of duty, with energies only deepened by the shade of sorrow. His active intellect hardly seemed to admit of repose. It had been well, indeed, if such a mind had more of the disposition to relax. Playfulness was not an element in his character, which was naturally stern, but not the less was there the flow of natural wit, and at times a chastened humor, more delightful still. His religious character may be touched upon—briefly, because of the sacredness of the subject—confidently, because it was the substratum of his moral being—at once the spring and the regulator of his energies. We would fain appeal to those, who, alas! are no more household names in our city—the names, well recognized in their day, of William Gray, John Graham, Anthony Thorp, Thomas Wemyss—as members of a vanished circle, (as we can confidently to not a few still living,) who would instantly appreciate the soundness and stability of his Christian character.

As a member of the religious Society of Friends, by conviction as well as by birth, he was, as in everything else, the active exemplar of the principles he adopted. He carried them out for himself, even in their remoter bearings; but, surely, we need not again say that Samuel Tuke belonged less to a sect, than to the universal Christian church. As a minister of the gospel in his own Society, he will long be remembered. It may be sufficient to say that here there was evidence of the same characteristic power. With a deep and reverend appreciation of the sacred truths he had to deliver, there was a clear and sound expression. In his ministry, as in his life, there was the evidence of talents consecrated to the service of Christ. In the reception of that Saviour as his Redeemer, lay the secret of his spiritual strength. A life of activity and of power, but how far removed from the self-activity of the worldling! Though by nature he was no common man, "by the grace of God he was what he was."

Samuel Tuke retired almost entirely from public life in the winter of 1848, in consequence of a slight paralytic seizure. This was followed by greatly enfeebled health, and subsequently by renewed attacks of paralysis, which, for the last few years of his life, confined him to his bed-chamber. A severe attack on the 12th instant, producing a state of entire unconsciousness, was the cause of his decease two days afterwards.

## BUNYAN'S TOMB.

In a quiet and secluded cemetery of the metropolis of England, lie the ashes of one of the best and noblest of men, who as an author has made himself famous by an allegory—charming and fascinating, both to youth and age—filled with striking illustrations of Christian character and experience, and showing the influence of reason and religion on the human mind. It seems somewhat natural to man to visit the sepulchres of those who have distinguished themselves in the pages of human history—or of one who has charmed us by the sweetness of his song, or by the magic of his pen, or by pure acts of self-denying and unusual philanthropy has endeared himself in the memories of his race.

Under the influence of this feeling—such a feeling as influenced the women at the sepulchre of the Redeemer, where they went “to see the place where the Lord lay,” and were shown the spot by the angel of the Lord—did we visit the city of the dead, and especially the tomb of a most distinguished, excellent and useful servant of our Divine Master—the grave of John Bunyan! surrounded by the dust of thousands of the noblest and best of men. In the plain, neglected and disused burial ground of Bunhill Fields, City Road, London, are deposited his mortal remains. Close by are also those of the sweet singers of Israel, Dr. Isaac Watts and Dr. Ryland. In the yard of the City Road Chapel opposite rest the remains of the excellent, and pious, and exemplary John Wesley.

It is interesting to visit such a place of memorial, and refresh our minds with the history of early Nonconformity in England; and we cannot but with pleasure and satisfaction remember those who entertained and advocated, at an early period, “Liberty of Conscience,” and man’s political rights, and who left, some of them, their fatherland and their homes, to secure to themselves, and others, this inestimable boon, and whose example and influence have greatly contributed to the prosperity and progress of this mighty Republic.

The tomb of Bunyan lies crumbling to dust. It has been neat, plain and unassuming. Its inscription, time has almost obliterated, and it can scarcely be read. Some kind and friendly hand has had re-cut on the side of the tomb the name of its illustrious tenant. Here lies one whose “little book” held us spell-bound when our imagination loved to roam in the regions of fancy, and still instructs us in our riper years—a man whose eloquence of speech commanded immense assemblies at unusual hours, and whose inimitable genius, and powerful and beautiful and pure Saxon writing has placed him in statue in the magnificent assembly house of the Parliament of England. What a change! Bunyan, the tinker, the schismatic, the dissenter, the imprisoned for conscience sake, occupying a place amongst statesmen and poets, historians and heroes!

*Extracts from Barnes' Discourse on the Virtues and Public Services of William Penn.*

(Concluded from page 168.)

There is no one subject on which men have been more wicked than in regard to war. There has been no one subject on which they have been, and are, more befooled. There is no one thing on which the sentiments of the world are more certainly destined to a change. There is no one thing on which so much reputation has been gained, in reference to which the estimate of the world is to be reversed. There is no one thing in which praises are so certainly to be changed to execrations. There is no one thing in which the opinions which history records are so certainly destined to be set aside. There is no one thing in which there is to be such a revolution in the whole nomenclature, as that which is to be applied to the names *glory*, and *fame*, and *military renown*. The man who dies, or has died, or shall hereafter die, with only a *military reputation*, is destined either to be ultimately forgotten, or to be remembered with dishonor. The reputation which has been founded on legislative wisdom; on discoveries in the sciences, and inventions in the arts; on having evolved some new principle of liberty; on making an elementary spelling book, or a new geography, or arithmetic; on devising some plan for alleviating the miseries of the prisoner, and setting at liberty those who are bound, is to grow brighter and brighter by increasing years, till the full splendor of these collected lights shall constitute the glory of the earth's Millennium. The man that invented the Greek fire, or that taught to temper better the Damascus blade, or that found out a more destructive spear, or that first concentrated poison in which to dip his arrow of death, or that discovered gunpowder, or that invented the rifle or the Paixhan gun, it will be well for him, that his name shall be forgotten in the advancing light of the world, or he will be remembered only with that immortal band of apostate angels, described by the great poet, to whom the most terrific portion of this invention is traced:

“On war and mutual slaughter bent.”

—“In a moment up they turned  
Wide the celestial soil, and saw beneath  
The originals of nature in their crude  
Conception; sulphurous and nitrous foam  
They found, they mingled, and, with subtle art,  
Concocted and adjusted, they reduced  
To blackest grain, and into store conveyed;”

the invention of

—“those deep-throated engines,  
Disgorging foul  
Their dev'lish glut, chained thunderbolts and hail  
Of iron globes.”

PAR. LOST, B. vi.

Who has ever told the evils, and the curses and the crimes of war? Who can describe the horrors of the carnage of battle? Who can portray the fiendish passions which reign there?

Who can tell the amount of the treasures wasted, and of the blood that has flowed, and of the tears that have been shed over the slain? Who can register the crimes which war has originated and sustained? If there is any thing in which earth, more than in any other, resembles *hell*, it is in its wars. And who, with the heart of a man—of a lover of human happiness—of a hater of carnage and crime—can look but with pity; who can repress his *contempt* in looking on all the trappings of war—the tinsel, the nodding plumes, even the animating music—designed to cover over the reality of the contemplated murder of fathers, and husbands, and sons?

And yet *we*, a Christian people; brothers of Christian nations; associates with Christian people abroad in purposes of philanthropy, talk coolly of going again to war; and are ready to send forth our sons to fight, and kill, and die, on the slightest pretext of quarrel with a Christian nation—a nation with whom are all our fathers' sepulchres. We talk of it as a matter of cool arithmetic; as affecting the price of flour, and pork, and cotton; as a question of close calculation between the North and the South; as likely to affect stocks and securities; and hardly dare to lisp a word of the enormous *wrong* in the face of Heaven in arming ourselves to imbrue our hands in the blood of brothers. This day, amidst our thanksgivings, our prayers should go up to Heaven for peace—universal peace—that *we* may do right, and that *others* may do right, and that the blood of carnage may never again stain our soil, or be shed on the deck of a man-of-war. There have been wars enough in this land. If it were desirable to show that, as a nation, *we have* prowess, and *can* fight well, it has been done. Let it be enough for this, that we can point the nations, if we are called on to do it, to Lake Erie, and to the Ocean; to Bunker Hill, and Trenton, and Yorktown. That is enough in *our* military glory. We are called into being, as a nation, for higher and nobler ends; and it is our vocation—and especially the vocation of the people of this Commonwealth of Penn—to show to the world the blessings of the principles of peace. When the world's history shall all be written, let not the first pages of our own story be blackened like those of Assyria and of Rome. Let there be so much light, and so much true glory evolved from the arts of peace, that the few dark spots which war has already made—for war always does it—may be covered over with the living splendor that shall have accumulated in a long career of true glory.

In illustration of these sentiments, and to show the power and efficacy of the principles of peace, I do not know that the world has furnished a better instance than occurred in the well-known event in the life of the Founder of this Commonwealth. Penn met a race of men here—the inhabitants of the forest—who had been regarded as bloody, and cruel, and unfaithful, and always

disposed to war. With portions of that race there had been long and fierce conflicts, and every colony had been made to feel the cruelties of the tomahawk and scalping knife. Penn was on principle opposed to war, and meant to live with all mankind on terms of peace. He came unarmed—with neither battle-axe, nor buckler, nor sword, nor shield, nor cannon. "We meet," said he to them, "on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely; nor brothers, for brothers differ. The friendship between me and you, I will not compare to a chain; for that the rains might rust, or the falling tree break. We are the same as if one man's body were divided into two parts; we are all one flesh and blood."

"The children of the forest were touched by the sacred doctrine," says the historian, "and renounced their guile and their revenge. 'We will live,' said they, 'in love with William Penn and his children, as long as the moon and the sun shall endure.'"

The treaty of peace and friendship made between him and them under the old elm on the banks of the Delaware, was one of the most remarkable transactions in history; one of the finest conceivable triumphs of the spirit of peace; one of the most signal rebukes of the spirit of war, and of the necessity for war. "It was not confirmed by an oath; it was not ratified by signatures and seals; no written record of the conference can be found; and its terms and conditions had no abiding monument but on the heart. There they were written like the law of God, and there they were never forgotten. The simple sons of the wilderness, returning to their wigwams, kept the history of the covenant by strings of wampum, and long afterwards, in their cabins, would count over the shells on a clean piece of bark, and recall to their own memory, and repeat to their children or the stranger, the words of William Penn. He had come without arms; he declared his purpose to abstain from violence; he had no message but peace; and not a drop of Quaker blood was ever shed by an Indian." Who can tell how much the same spirit would have done to disarm all hostile tribes; and who can fail to see here a sublimer victory than was ever achieved on a field of blood, and brighter and more enduring laurels than were ever gained in the carnage of battle?

(3.) There was one other point on which the denomination to which Penn belonged have been in advance of their contemporaries, to which society is slow in coming up, but which it will ultimately reach. It is in regard to human rights—to the evils and wrongs of slavery. They have been the first to urge, and to act on, the great principles on this subject in which, beyond all question, the world is yet to unite. It is

true that there were principles held by the whole Puritan family which were inconsistent with holding a fellow being in bondage when he had been guilty of no crime, and with supposing that there could be a right of property in man. It is true, also, that Penn himself, and his immediate associates, did not see the result to which their own principles would fairly conduct them on this subject, and that Penn himself "employed blacks without scruple, and he himself died a slaveholder."\* But the following things are *also* true in regard to the denomination of Friends.

First, that they held principles which were at war with the system; which must of necessity soon open their eyes on its evils; and which must in the end detach them for ever from it. Penn himself soon saw the evils of slavery, though he did not provide a full remedy for them. His first public act in regard to this subject, substituted, after fourteen years' service, the condition of adscriptis to the soil, for that of slaves. But in common with others at that time, he held principles which must either be abandoned, or slavery must be abolished. The rights of man; the rights of conscience; the right to the avails of labor; the hatred of oppression—sentiments with which the whole Puritan family were imbued, can never be reconciled with the system of slavery; and though Penn, and the Mathers, and President Stiles, and perhaps the elder Edwards, held slaves, yet they all held at the same time principles which were utterly at variance with the system; which have led to the extinction of slavery at the North, and which need only to be acted out to bring the system every where to an end.

Secondly, it is true that the Friends have been the first, as a body, to perceive the bearing of these principles, and to act on them. The history of emancipation among the Quakers, is an exceedingly interesting and instructive portion of the history of our country, and in the calm, and prudent, and persevering measures which they have adopted, is probably to be found the true way in which our country can be, and is to be, freed from this great evil. They have aimed at two things—and two only—both of them legitimate, both of them prudent and wise—*first* to remove slavery from their own body, and *then* to bear their solemn testimony, in regard to the evil, to the world. The first object was pursued year after year by patient and manly discussion, and by faithful and affectionate dealing with their brethren—not to *exclude* them but to *convince* them of the wrong—and the period at last arrived—a most triumphant period in the history of their body—when they could announce to the world that the evil of slavery was not attached to any portion of their denomi-

nation; when there was not a "Friend" who claimed a right of property in his fellow man. The other object they have as steadily pursued. They have borne, without ambiguity, and without hesitancy, and with nothing of a spirit of denunciation, their 'testimony' in regard to the evil of the system before the world. They offer no forced interference. They use no harsh words. They impugn no man's motives. They interfere with no rights protected by law. But they are a plain-spoken people. They use intelligent language. They do not attempt to blink the subject, or to cover up the evil. They make no apology for slavery; they never speak of it as right; they never speak of it as sanctioned by the Bible; they use no metaphysical distinctions on the question whether it is a moral or a political or a social wrong, or on the question whether it is in all cases a sin. They leave the impression that *they* regard it as a wrong in every sense of the word, and that they themselves deemed it *so great* a wrong that they were willing to make great sacrifices that their own denomination might be freed from it totally and forever; and they leave this solemn testimony to go forth to the world for what it is worth.

Now here, I am persuaded, is a wise model for all other denominations of Christian men, and the true idea of all successful efforts for the removal of this great evil from the land. Let all the evangelical denominations but follow the simple example of the Quakers in this country, and slavery would soon come to an end. There is not vital energy enough; there is not power of numbers and influence enough out of the church, to sustain it. Let every religious denomination in the land *detach itself* from all connection with slavery, without saying a word against others; let the time come when in all the mighty denominations of Christians, it can be announced that the evil has ceased *with them* FOR EVER; and let the voice from each denomination be lifted up in kind, but firm and solemn testimony against the system—with no "mealy" words; with no attempt at apology; with no wish to blink it; with no effort to throw the sacred shield of religion over so great an evil, and the work is done. There is no public sentiment in this land—there could be none created, that would resist the power of such a testimony; there is no power *out* of the church that could sustain slavery an hour if it were not sustained *in* it. Not a blow need be struck. Not an unkind word need be uttered. No man's motive need be impugned. No man's proper rights invaded. All that is needful is, for each Christian man, and for each Christian people, to stand up in the sacred majesty of such a solemn testimony: to free themselves from all connection with the evil, and utter a calm and deliberate voice to the world, and the work will be done.

We have much this day, and the subject requires me to say this in connection with our

\* The assertion of Bancroft that Wm. Penn "died a slaveholder," has been satisfactorily proved to be incorrect.—Ed. F. R.

residence in this Commonwealth, for which to render praise to God. Our benignant climate; our teeming soil; our agricultural and mineral wealth; our pleasant abode in this city of Penn—a city which he said, in its situation, was “not surpassed by one among all the many places he had seen in the world,” and he had seen the cities of Europe from Bremen to Turin—a city where the productions of all lands are laid at our feet; our public schools; our peace, and health, and opportunities for doing good; our holy religion—diffusing innumerable blessings over us pertaining to this life, and imparting the hope of the life to come—all these lay the foundation for gratitude and praise. “The lines have fallen to us in pleasant places, and we have a goodly heritage.” But among the mercies which this day appeal to our hearts, not the least cause for thanksgiving is found in the fact that this is a Commonwealth of freedom—that in this large, and rich, and beautiful domain, the soil is not cursed with the foot-tread of slavery; and that in all our borders, there is no one who can be deprived of the avails of his labor, or be held as property, or be sold as a slave. There is no one here who is now a slave. There is no one born, or to be born, who is ever to be. No one can be sold; no one can be willed away; no one can be separated from wife, and children, and home, but for crime, or by God when he summons man to another sphere of existence. O, that it were thus to-day in all our land; and that all over this nation there might be to-day such a jubilee of praise as may go up from the hearts of the people in the Commonwealth which owes so much to the political sagacity, the public beneficence, and the private virtues of William Penn.

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## FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 23, 1857.

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DISSOLUTION OF “INDIANA YEARLY MEETING OF ANTI-SLAVERY FRIENDS.”—Nearly fifteen years have elapsed since the secession from Indiana Yearly Meeting occurred, resulting in the holding of an annual meeting under the title of “Indiana Yearly Meeting of Anti-Slavery Friends,” and the establishment of many constituent meetings, with several hundred members, not a few of them ministers, and others who had been highly useful and prominent in the Society. At the first assembly, Epistles were addressed to the other Yearly Meetings with the view of receiving their countenance and encouragement, but the appeal was, of course, unsuccessful. It will be remembered, however, that London Yearly Meeting, in 1845, prepared an

Address “To those who have recently withdrawn from Indiana Yearly Meeting of Friends,” and sent a Committee with it to this country. It is not our purpose now to speak of the arduous labors of that Committee, but an extract from the Address will show the nature of their mission, and the Christian feeling which prompted the action of London Yearly Meeting:—

“Trusting that on the fundamental doctrines of the Gospel and on the spirituality of divine worship, there exists no essential difference between you and the body from which you have withdrawn, we have felt much concern and sorrow on hearing that you have discontinued assembling with them to present yourselves before the Lord. Accept, we beseech you, our earnest and affectionate entreaty, that you will relinquish your separate meetings for this purpose—will wholly discontinue them, and again assemble for the public worship of Almighty God with those with whom you have been accustomed thus to meet.

“In extending this invitation, we are not insensible to those humiliations by which the accepting of it may be accompanied. We feel tenderly for you in thinking of your present circumstances. But, whatever may be the sacrifices which attend such a course of conduct as that which we thus venture to recommend, we believe that were it taken in the reverent fear and love of God, with a single eye to his honor and to the service of our Lord and Redeemer, it would bring that peace to the soul which passeth understanding; that the blessing of the Most High would rest upon it, both as it respects you and your beloved offspring; and that in your latter days, a retrospect on this course would bring a comfort to the soul which would amply compensate for all that you may have to do, or to endure in connection therewith.”

It soon became apparent that many individuals were prepared to adopt the advice thus offered, and a letter received a few days since from a venerable member announces the formal dissolution of the “Yearly Meeting of Anti-Slavery Friends.” He briefly says—“Our Yearly Meeting disorganized itself this Fall, and laid all its meetings down; and gave what it had left, after all its debts were paid, to the Manual Labor School, the interest to be used in paying the school bills of poor children.”

This subject involves considerations of great

interest and deep instruction, and we will probably find occasion to recur to it in a future number. We earnestly hope that the measure, though too long delayed, will prove a blessing to those immediately concerned, and that many, like our respected correspondent, will seek and find shelter in the bosom of the Society from which they have so long been separated.

THE KANZAS INDIANS. LETTER FROM THOMAS H. STANLEY.—In the accounts, published a few months since, of the proceedings of the Yearly Meetings of New York and New England, it was stated that voluntary subscriptions were recommended among the members, to aid Thomas H. Stanley in his efforts to improve the condition of the Kansas tribe of Indians. He had felt a religious concern for several years, to remove with his family and reside among them, and had been liberated for this purpose by his Monthly Meeting; having, also, the approbation of the acting Committee of Indiana Yearly Meeting on Indian Affairs. In the *Review*, dated 20th of 6th month last, we gave some extracts from a Report of the Commissioner of Indian Affairs, showing the suffering condition of those Indians, and their patient submission to many wrongs.

Within a few days we have received a letter from our friend Thomas H. Stanley, dated at Kansas City, Mo., the 10th inst., in which he states that he and his family arrived at the south side of the Kansas Indians' Reservation on the 2d of last month. They had a tedious journey of about 400 miles from Salem, Iowa, performed with an ox team at the rate of about 15 miles per day. A part of the travelling was extremely rough, and near Kansas City their wagon was overturned, and one of the children was thought to be killed, but was mercifully restored to his thankful parents. At the same place, seven of their cattle were lost. "After spending several days in search of them," says T. H. S., "I concluded we had better go on to our journey's end, and prepare for winter, which we did. I have cut and put up in stack near 12 tons of prairie grass hay, and have built a temporary plank house, 12½ feet by 15, and one story high. I have now returned to Kansas City, to make further search for the lost cattle, but have not yet found them.

"I had some talk with several of the Kansas

Indians on the subject of my settling adjacent to their Reserve, to instruct them in farming, etc., and they appeared pleased with the prospect, and approved of my views. I am sorry to see their present situation. Settlers have located on most of their timber land, and are anxiously waiting for a treaty to be made with them, before making much more improvements. The Indians feel uneasy at seeing so many whites settling on their Reserve, and are fearful they will not be able to keep it. They do not wish to remove. It is thought the present is a favorable time to induce them to change their manner of living, and go to farming, if they could be assured that they would be allowed to remain on their lands, and enjoy their improvements.

"Last First day I was at Friends' School among the Shawnees. I found them all well, with an addition of two young women, and one young man to their number, to assist in carrying on the concerns of the school. They have from 20 to 30 scholars."

Such of our readers as are disposed to contribute towards the improvement of the Kansas Indians, can do so by sending money to William Crossman, Cincinnati, Ohio. The address of Thomas H. Stanley is Orleans P. O., Breckenridge County, Kansas Territory.

DECEASE OF SAMUEL TUKE.—The name and character of Samuel Tuke have long been familiar to many Friends in this country, who will read with interest the sketch of his life and the account of his death copied this week from a newspaper published in his native city. At a meeting for worship immediately succeeding the funeral, our beloved friend John Pease said, "they were assembled after seeing the dust of their friend and brother deposited in the grave, under a deep sense that the spirit had gone to God who gave it, and rejoicing in the hope of his salvation. Large was the circle in which the deceased moved, civilly, socially, and religiously; and large was the vacant place caused by his death. By birth and training, he was well fitted for the position he held; but while the powers of his mind seemed so well adapted for discharging the duties of that position with propriety and acceptance, it was the riches of Divine Grace which prepared and enabled him to accomplish his work. It was this which made the wide variance between persons similarly circumstanced

in life; for, on the one hand, many, alas, wasted their patrimony and became lost to society, whilst on the other hand, they saw the blessedness of that man who, with even fewer earthly advantages than his neighbor, was supported, although unseen, by a Divine hand, and guided to a position never sought and never expected. They should not dwell so much on that which they had lost, but should tread in his footsteps, even trying to approach nearer to Him who had redeemed them with his blood. And while many of them would wisely consider the traits in the character of their deceased friend—those features which shone so brightly—they would be prepared to acknowledge that by the grace of God he was what he was."

The Editor of *Friends' Review* gratefully numbers among his blessings, the privilege of having enjoyed, on several occasions, the kind hospitality and instructive conversation of the dear friend whose life and example were thus impressively portrayed.

CORRECTION.—On page 148 of our 10th number, *Mary Wesley* should be *Mary Fletcher*.

#### TWO STATESMEN EQUALLY ASTONISHED.

In his New Haven reply, President Buchanan thus expressed himself:

"Slavery existed at that period, and still exists, in Kansas, under the Constitution of the United States. This point has been at last finally settled by the highest tribunal known to our laws. How it could ever have been seriously doubted is a mystery."

Henry Clay, who, in his day, was thought to have some political knowledge and mental acumen, thus expressed an astonishment which he felt on the 22d of July, 1850:

"I am aware that there are gentlemen who maintain that, *in virtue of the Constitution*, the right to carry slaves south of that line (36° 30') already exists, and that, of course, those who maintain that opinion want no other security for the transportation of their slaves south of that line than the Constitution. If I had not heard that opinion avowed, I should have regarded it as one of the most extraordinary assumptions and the most indefensible position that was ever taken by man."

So it will be seen that these two eminent statesmen encountered each a great mystery in the examination of the same subject. Mr. Buchanan thought it a mystery how any one could have doubted that the Constitution carries slavery with it. Mr. Clay, on the other hand, regarded that doctrine as the most extraordinary assump-

tion he had ever heard, and the most indefensible position ever taken by man.—*Tribune*.

For Friends' Review.

#### AN APPEAL TO THE WEST.

Can nothing be done to arouse the people in the bounteous West, to forward a tithe from their overflowing granaries to our cities, for the relief of the suffering? Can it be, that with our late bountiful harvest, we shall be so dead, as to permit famine to claim its wretched victims in our very midst?

Travelling this summer to the Falls of St. Anthony, I was amazed at the prospect of a superabundant crop of wheat and corn, looking like seven years of plenty crowded into one, and wondered what could be done with *so much* bread.

I see with deep interest and sympathy your efforts in the cities—but soup is not *bread*—something must be done in the West, and must be done before transportation is hindered by ice and snow; and the transportation ought to be a free-will offering, and doubtless would be, if properly conducted by suitable agents, who should go forth relying on Him who hath promised that "The needy shall not always be forgotten: the expectation of the poor shall not perish forever."

"Thou, O God, hast prepared of Thy goodness for the poor." "I will satisfy her poor with bread."

Are there no laborers to go forth, to persuade our western brethren and sisters of every Christian denomination to remember that "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in sickness?" "The liberal deviseth liberal things, and by liberal things shall he stand." The fast that He hath chosen, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thy own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy rearward. If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, to satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye

visited me; I was in prison, and ye came unto me. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I have remembered, since I commenced writing on this subject, the time our people contributed of their abundance to the relief of Ireland during the famine. The following year we had in this country, and I think generally throughout the Union, the most bountiful crop I remember to have seen. It seemed an immediate reward, a direct blessing in return for the alms bestowed on that suffering nation.

Surely there is no need that even one poor child shall perish. Send out appeals to the great harvest-field of the West, and the generous hearts there will nobly respond. M.

From the Bible Society Record.

A LETTER FROM EGYPT.

*Cairo, February 8, 1856.*

MY DEAR FRIEND:—My first Sabbath upon the Nile I read the prophecies of the Bible in Isaiah, Jeremiah, and Ezekiel, pronounced more than two thousand years ago against Egypt, then in all her pride and power.

How literally are these prophecies fulfilled before the eyes of the traveller through this land! Her cities are destroyed, "waste and desolate," her temples overthrown, her idols cast down. Egypt is the "basest of kingdoms." She has been spoiled by "the hand of strangers," and there is no more "a prince of the land."

On arriving at Thebes I visited the great temple of Karnak, built in part by Thothmes III, the Pharaoh of the Exodus. There, upon the outer wall of the grand hall, we found a record of the invasion and conquest of Judea and Jerusalem, by Sheshouk, or Shishak, king of Egypt, as it is written in 1st Kings 14: 25, 26.

"And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made."

This king Shishak, whose name we read from his cartouch or imperial signet, is represented in his chariot leading captive Israelites in triumph to Thebes. Their beards and features stamp them unquestionably Jews, as distinctly as the Jewish face can now be recognised in Jerusalem, Constantinople, or New York. Their hands are bound with a rope, and their eyes upraised, as if imploring mercy from their conqueror.

The names of the conquered towns and districts taken in this expedition are also recorded in the hieroglyphics. Among these, Champollion has deciphered "the kingdom of Judah, and also the Scripture names of Megiddo, Hebron, Beth-shan, Taanac, all cities of Palestine, and also the valley of Hinnom, and the great place, or Jerusalem."

Here we indeed read the confirmation of Scripture history on the temples of Thebes, preserved almost three thousand years, to bear their silent testimony to the truth of the Bible.

I also found many verifications of the Scripture history represented upon the tombs of Egypt, cut in the solid rock. In the tomb of Roschere, the overseer of public buildings under Thothmes III, probably the Pharaoh of the Exodus, we saw the whole process of brickmaking depicted. Some are digging and mixing the clay, others shaping it in the mould, others are taking the bricks from the form, and placing them in rows, and others carrying them away to be dried. There also is the taskmaster with his rod in hand overlooking the slaves at their work. I also found another most interesting incidental confirmation.

"And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof."

Now on one of the tombs of Thebes, the mode of reaping grain is illustrated. It was cut a little below the ear, and the straw left standing in the field. Thus the Israelites were ordered to go into the fields, and gather straw for themselves, instead of having it brought to them by others as before, and yet were compelled to render the same number of brick through the day. Such was their additional burden of oppression. In fact we see almost the entire history of Joseph and the Israelites pictured upon the tombs and sculptured upon the monuments of ancient Egypt. The steward with his books, taking estimate of his master's goods. The storehouses that were built for the grain of Egypt. The making of bricks with chopped straw, which is still found in the ruins. The Israelites were pursued with horses and chariots. These were represented in every battle scene. Joseph was made overseer of Pharaoh's house. The monuments furnish many evidences of this custom. Pharaoh put a gold chain about his neck. The ceremony of decorating persons of rank with a necklace of gold is often seen. Jacob dies, and was embalmed by the Egyptians. To embalm the dead was customary in those days. And they mourned for him threescore and ten days. Funeral processions and mourning for the dead are frequently represented; indeed this habit continues in the land until the present day.

All abundantly prove that the author of the books of Moses had lived in Egypt, and was "learned in all the wisdom of the Egyptians."

During my visit at Thebes I had the pleasure of meeting with Sir Gardiner Wilkinson, the veteran authority in relation to Egyptian antiquities. I inquired what was his view with re-

gard to the confirmation of Scripture history from the monuments. He replied: "We find that every thing confirms the Bible. In fact, the taking of the Jews captive by Shishak, which you saw sculptured at Karnak, is our first determined point in chronology. Before that period all is uncertain. But this date is certain, since the Bible and the record upon the temple entirely agree, and we can therefore trace the subsequent kings in their proper order." He remarked also, "that in his opinion, the explorations and discoveries were still in their infancy." It was most gratifying to receive this unqualified testimony from one who has spent years in carefully studying the monuments and hieroglyphics, and comparing them with history and the Bible.

On our return voyage, I visited the ruins of ancient Memphis, the capitol of the Pharaohs at the time of the Exodus. Here were wrought the seven plagues, and all the wonders of the Lord in Egypt, by the hand of Moses. Only a fallen obelisk and a few broken statues remain to tell of its former grandeur. So also Heliopolis, the "On" of the Scriptures, has but a single obelisk still standing of all the massive temples and monuments that once adorned the princely city. Thus is the Scripture literally fulfilled. Egypt has become "waste and desolate, the basest of kingdoms."

Since my arrival from Upper Egypt, I have been occupied in giving information with regard to the Bible Cause, and becoming acquainted with the missionaries and their labors in this city. Cairo is said to contain a population of 240,000, as follows: Egyptian Moslems, 190,000; Copts, 10,000; Jews, 5,000; Greeks, 2,000; Armenians, 2,000; and 30,000 various Europeans. There are at present six missionaries stationed here. Mr. Leider of the English Church Missionary Society, and Mr. Reichard, of the London Jews' Society; J. Barnett and T. McCague, American missionaries of the Associate Reformed Presbyterian Church; and C. W. Martin, and Mr. Murad (native assistant) of the American Missionary Association, designated especially to the Copts. They are all more or less engaged in circulating the Scriptures.

Mr. Leider has been twenty-eight years in the field, and distributed eight or ten thousand Bibles and Testaments among the Copts. Mr. Barnett has been stationed at Cairo but one year, and during that time has sold Scriptures to the amount of \$50 in the different languages, Arabic, Italian, French, English, Armenian, Coptic, and Greek. He keeps a depot at his own house, and these Scriptures have all been sought from thence.

Mr. Martin and Mr. Murad have recently returned from a missionary tour up the Nile. They found a great desire to receive the Scriptures, and a willingness on the part of the people to purchase them at a moderate price. They sold about 100 copies of Bibles, Testaments, and Psalms, in Coptic and Arabic, and could readily

have disposed of twice that number if they had taken a full supply. The bishops and priests were entirely favorable to the circulation of the Scriptures among their people.

I have also visited the various schools of the city, for the purpose of introducing the Scriptures into them as far as possible. The Greeks have a large school numbering 100 pupils. They teach the New Testament and parts of the Bible every day. It is under the direction of a liberal and intelligent priest. I informed him of the modern Greek New Testament, recently published at Athens, and of its introduction into the government schools, and he immediately ordered fifty copies for his school.

I likewise called upon the Greek Patriarch, who received me with much politeness. I said to him that "I had come on the part of the American Bible Society to supply the Scriptures to those who wished them, in the East." He replied, "It is a very good work." I also told him that we had lately published a new edition of the Modern Greek Testament, in Athens, for the benefit of the Greeks. He inquired, "Is it sanctioned by the Patriarch of Constantinople or Athens? if it be not thus written, I cannot receive it." I replied, "It has been introduced into all the government schools, by official sanction of the director. He then said, "I would also wish some copies for my school." These I promised to furnish him, and he gave me his friendly benediction at parting. He is a venerable old man, with a flowing white beard, and has held his patriarchate a quarter of a century.

I was also much interested in a visit made to the Armenian Patriarch. He wished a supply of Scriptures for his school and people, and will himself pay for them. I remarked at parting, "If we never meet again in this world, I trust we shall meet in heaven." He presses me warmly with both hands, and says, "Your heart is my heart. God is gracious and abundant in mercy."

There are also two schools for Jews in the city, where the Bible is taught. One is in charge of Mr. Reichard, of the London Jews' Society; the other is under the direction of an Italian Jew, from Modena. He teaches the Bible in Hebrew, French, and Italian, and has given me an order for thirty copies of the New Testament in Hebrew, that his scholars may be enlightened with regard to its teachings.

There is also an excellent school for girls, under the direction of Mrs. Leider, numbering from eighty to one hundred and fifty, including Copts, Mussulmans, Greeks, and Syrians. She teaches them all the pure Bible and Gospel; and when they go to their harems, they take the Bible with them, and teach it also to their children. This is an agency of special importance, because of the ignorance and bigotry of the females, resulting from the seclusion in which they are kept in the East.

I next made a visit to the school of the Coptic

Patriarch. The establishment is located in a part of the patriarchal palace, is admirably organized, and numbers one hundred and fifty pupils. The Psalms and Gospel in Coptic and Arabic are taught and explained every day. There is also an English department, where portions of the Old and New Testaments are daily studied. I was much interested to hear a little Copt boy, ten years of age, when called upon, read fluently from our English Testament, in Matthew: "Repent ye: for the kingdom of heaven is at hand. Prepare the way of the Lord, make his paths straight." They use the pure Scriptures, without note or comment.

I afterwards called upon the Patriarch, and explained to him the object of my mission in behalf of the Bible Cause, and what I had already done for the Copts in upper Egypt. He thanked me very cordially, and replied, "We love the same Bible and Gospel. But," he adds, "I know not that the Copts will need many more of the Scriptures. We have been oppressed 600 years by the Romans, and 1,200 years by the Moslems, and now the present Pasha is impressing all our sons for soldiers in his army. When I walk out into the streets, the fathers and mothers pull my garments, and say 'You are our Patriarch, our father; you must save our children.' And I can do nothing for them. You in America can place your feet down, and say you are free, but we are under the heel of our oppressors." And the old man drew his cloak before his face, in token of deep grief. I replied, "We hope the time of deliverance of Christians from Moslem tyranny is drawing nigh. Even Mussulmans are now buying many copies of the Bible at Constantinople." He exclaims "Inshallah!" (God be praised). His countenance kindles with joy, and he asks, "Shall these eyes be privileged to see the day? would it were bookrah!" (tomorrow). He then ordered one hundred copies of the Scriptures for his school and people, and commended me to God at parting.

He is a man of superior mind and ability, and is doing much to elevate the condition of the Copts. They are the only intelligent and progressive race in Egypt. In the midst of all the errors and corruptions of their church, they have retained a great love for the Bible in its purity and simplicity; and in this, under the providence of God, is our hope.

Most sincerely your brother,

C. N. RIGHTER.

#### WEST INDIA EMANCIPATION.

At a recent meeting in London, to take measures to present an appropriate testimonial to Dr. Livingston, the African traveller, Mr. Montgomery Martin said he had recently visited the West Indies to ascertain if the emancipation of slaves had produced ruin there. He found there a free, happy, and prosperous population, and,

speaking commercially, the West Indies now yield more produce than they had ever done during the existence of Slavery. Since the abolition of Slavery in the West Indies, not a drop of blood was shed by a popular disturbance, nor a single crime by mobs was committed, nor was there any destruction of property throughout the whole of the West Indies. A letter received in New York, dated Spanish Town, Jamaica, March 16, 1857, says: "Let it suffice that, with the high price of sugar, the good season with which we have been so long favored, and other favorable circumstances, our prospects are brighter than they have been for many years.

"Many of the planters are extending their cultivation to the utmost, and are rapidly recovering from their late embarrassments; while numbers of laborers have purchased deserted estates, and are engaged in the cultivation of sugar, and are thus raising themselves into that middle class which Slavery annihilates, and without which no country can prosper. In every respect, there is a decided, palpable progress. The change from slavery to freedom, in this country, is as from darkness to light. The laborers are, for the most part orderly, industrious, and happy. Schools and places of religious worship are being extended over the land, and are generally well attended. In fine, everything augurs a steady advancement toward a permanent and general prosperity."—*London Morning Star*.

#### VULCANISED INDIA-RUBBER SHOES.

[Concluded from page 175.]

With these views well matured, they began operations in the month of May last year. Their staff consisted of only four people—two English girls, one Irish girl, and one Irishman, whom they had brought from the United States to teach our people the process. That process we shall now proceed to explain; and for this purpose, we must ask the reader to accompany us in a glance through the works. We begin at the north side of the quadrangle, a large and spacious side of the building, consisting of five floors, which is entirely devoted to the manufacture of India-rubber shoes.

The first thing we observe here worthy of notice, is the enormous piles of raw material scattered in various heaps over the basement floor. Some of it in flat cakes, some of it in the form of round bullets about the size of a man's head—hence, in the language of the trade, called negro-head, to which part of the native African it bears, we must say, an extraordinary resemblance. The commercial supply of this material, we were informed, is derived, in the order of its importance and intrinsic value, from the Brazils, from Central America, from the East Indies, and, lastly, from Africa. The South American rubber imported from Para, the great entrepot of our Brazilian commerce, is worth about 1s. 6d. per

pound; the East Indian, from Singapore, about 1s. per pound; while the African, which is very inferior in point of quality, is only worth about 3d. per pound. As to the consumption, it has been computed that, for a period of twenty years previous to 1856, there were exported from South America to England about twelve million pounds; and the exports from the same quarter to the United States during the same period amounted to twenty-two million pounds. The United States, therefore, appear to consume nearly twice as much of the material as we do in England—we may almost say in the whole of Europe.

The first process of the manufacture is to convert this raw India-rubber into sheets. For this purpose, it is first of all crushed through ponderous iron rollers, which soon make flat enough work of the negroheads. It is then cut into small pieces. These pieces are thrown into an iron vat of hot water, which has the effect of softening and cleansing them at the same time. The India-rubber is now subjected to a curious process of grinding through heated iron cylinders, which convert it into a soft plastic mass, well fitted to assimilate with the necessary ingredients which produce the chemical metamorphosis. After being triturated in this way for some time, it is finally rolled into a smooth sheet through a congeries of double rollers made of iron, very highly polished and very hot. This sheet, which comes forth in the most regular form imaginable, is passed on endless bands to the floor above, where it is cut into proper lengths and stored upon layers of calico. This vulcanised sheet India-rubber constitutes the material for the uppers of the shoes.

The next step is to fabricate the inside lining. This consists merely of cotton cloth of different degrees of texture, which is coated with the viscid preparation of India-rubber while passing through the hot rollers in the same manner as the sheets. This waterproof cloth is used, coated on one side only, for insoles and inside lining, but is coated on both sides for the purpose of packing or welting, or whatever the narrow stripes are called which cover the seams.

The third process is to stamp out the sole. For this purpose the material goes through a similar arrangement of rollers; but the surfaces, in this case, in place of being smooth and polished, have deep indentations cut into them, corresponding with the height of the heel, and the thickness of the sole—a species of circular die, in point of fact. These rollers are also reticulated on the outer surface, in order to produce the little facets we observe on the sole of the shoe; and, in addition to this, they are usually stamped with a matrix of the manufacturer's name.

Such is the preparation of the material for the shoe. We must now go up stairs and see those materials put together. In order to do this, we get into a lifting machine which traverses the whole height of the building, and pass in suc-

cession, first the room devoted to packing and warehouse business, and second, the room where the sheets are cut into the proper shapes. The soles, uppers, insoles, inside lining, all pass through the hands of certain artisans, who correspond to the cutter or clicquer of the orthodox shoe-trade. Our conductor told us, while ascending in the lift, that hitherto the manufacture had been conducted by men whose wages ranged from fifteen to twenty-five shillings per week; but, in all subsequent stages, they made large use of female labor, both from its superior cheapness and its superior taste. Just at this point we reached the fourth floor of the building; the signal was given—the lift stopped, and we were ushered into the making department.

Here we found ourselves surrounded by a multitude of very nice-looking girls, most of them tastefully dressed, and all of them particularly clean and tidy. The reader can suppose a room—equal in area to the largest class of ball-rooms—beautifully clean and well lighted, and in this room a double row of white deal tables, with four of our female shoemakers comfortably seated at each, and he has thus got the outline at least of our picture. We should like to devote some time to fill in the groups of figures and add a little coloring, but it would be out of place here. As to the wages of the girls, we may state that, after undergoing a nominal apprenticeship of three months, they are paid for what they can earn, which ranges from nine to twelve shillings per week.

One of those young ladies—who, by the way, came from the States—was now selected to shew us the whole process of making a shoe. So far as we could observe at the time, she pursued the following order.

1. She took up a last,
2. Which she wrapped round with a piece of inside lining.
3. She then stuck on the insole.
4. And overlaid all the seams with narrow stripes, to make them strong.
5. The quarter or heel-stepping was now added.
6. And then the bottoms were filled in.
7. The upper was now laid over this.
8. And, lastly, the sole was stuck on.

The shoe was now finished, and in almost as little time as it has taken us to write, the raw material transformed into the article of wearing apparel. We never saw or heard of anything like it. The explanation, however, is very simple: there is no sewing or stitching needed. The tools employed resemble book-binder's tools more than those of the shoemaker. Such is the adhesive nature of the substance, that whenever two surfaces are brought together, they unite as firmly as if they had never been separated. The only thing requisite after this is to give them a coat of varnish, and that is effected in a manner equally curious and expeditious. A platform is brought by the lifting machine up to the railway which intersects

the floor, and on this platform are stuck some 300 pair of the shoes, by means of spikes passing into the lasts. The whole thing is now rolled into the varnishing department, where each shoe is coated with a particular kind of resinous varnish; and then it is thrust into an oven, where it remains until its exterior is thoroughly dried.

To give an illustration of the magical celerity with which these India-rubber shoes are produced, we may state that the sheets are cut up one day, the shoes are made the next, and these are packed ready for the market on the next again. The North British Rubber Company turn out regularly in this manner about 4000 pair every day.

The consumption of this article is now very great. In England, Ireland, Scotland, and the continent, particularly in Germany, the demand is growing with unheard-of rapidity; and the reason, we think, is obvious. The thing is at once a necessary and a luxury. A lady may wear her goloshes on a wet day, at an evening-party, or a concert, without considering them vulgar and common because the dairyman's daughter over the way goes about the cow-shed, and marches across the yard with a pair of precisely the same things protecting her feet. There is no mistake as to their beneficial qualities. But, of course, there is a time for everything. It will not do to wear India-rubber goloshes, or waterproof clothing of any description, constantly under all circumstances. What is good for keeping out wet, is also good for keeping it in; or, in other words, by a constant use of this article of dress, we run the risk of checking the perspiratory organs, which is very hurtful. We may mention on this point, however, that the girls in the works who wear the shoes constantly, find no ill effects resulting from this cause.

There are a number of other curious things to be seen at the Castle Mills. For example, the machine for making lasts is a really wonderful piece of mechanism. The steam-engine itself, of one hundred horse-power, is well worth examination; and, indeed, the machinery through the works generally is of a very high order, most of it, we believe, of American origin. We cannot enter at present on the other branches of the manufactory—the machinery bands, tubes, springs, and such things; but we may remark, in conclusion, that the India-rubber manufacture seems to have become established in Scotland, and we wish it all success. We have no jealousy at all that it has been done by American capital and skill—quite the reverse. This circumstance, indeed, will suggest the important reflection, that, after all, the spirit of commerce is the true bond between civilised nations, the best agent for improving the condition of the people, and the only legitimate source of national wealth and prosperity.—*Chambers' Journal*.

Haste makes work, which caution prevents.

From the American Messenger.

"In the morning will I direct my prayer unto thee, and will look up.—PSA. 5: 3.

Before the portal of the east  
In golden glory breaks,  
Before the voice of slumbering man  
Its varied echo makes,

Before the lily of the field  
Unseals its cradled eye,  
Before the pinions of the lark  
Unfold in melody,

My heart awaking turns to Thee,  
In whom is all her trust,  
Who breathed this mystic power of thought  
Into a frame of dust.

Oh, at this sweetly sacred hour,  
From earth's intrusions free,  
Smile, Lord, upon the waiting soul  
And draw her near to thee.

L. H. SIGOURNEY.

Hartford, Sept. 20, 1857.

THREE SUGGESTIONS.—*First*. Go to no place where you cannot ask God to go with you. *Second*. Engage in no business which you cannot ask God to bless. *Third*. Indulge in no pleasure for which you cannot return thanks to God.

He that cannot forgive *others*, breaks the bridge over which himself must pass: for every man has need to be forgiven.—*Lord Herbert*.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool advices are to the 11th inst. The financial difficulties appear to be extending through Europe. The Bank of England has raised the rate of discount to 10 per cent. The City Bank of Glasgow, and the Western Bank of Scotland, in the same city, have suspended. The latter had 100 branches and £6,000,000 of deposits. Its failure is attributed to reckless discounting for insolvent traders. Several heavy mercantile failures have taken place. Deputations from Liverpool and Glasgow have unsuccessfully endeavored to induce the government to adopt measures of relief. The Manchester Commercial Association declined to participate in the movement. The Bank of France has raised its rate of discount to 8 per cent. for bills under 30 days, 9 per cent. for those under 60 days, and 10 per cent. for those under 90 days. Similar movements have taken place at Frankfort and Berlin, and a panic prevailed also at Hamburg, where all bills of exchange were unsaleable.

The *Moniteur* had announced that after the 3d inst., telegraphic dispatches might be sent directly from France to Africa by the submarine Mediterranean telegraph.

SPAIN.—The Spanish government had not signified its decision on the last communication from Mexico, which states that the offered mediation of France and England will be accepted on condition that the Mexican envoy, M. Lafragua, shall be previously received at Madrid in his official capacity. The envoy was at Paris awaiting the reply of the Spanish cabinet.

AUSTRIA.—A very considerable reduction is about to be made in the army. Many of the companies are to have only half the present number of men, and thirty generals will be placed on the retired list. This reduction it is believed will produce a saving of 50,000,000 florins yearly. The Customs department

is also to be reformed, and notice has been sent to the several foreign legations, that an inter-national commission may be assembled, to represent the interests of all parties concerned. The exorbitant duties now laid upon some articles will probably be reduced. The Credit Bank of Vienna, being in want of ready money, has demanded payment from those who have obtained advances on government and private stocks; a step likely to cause extensive embarrassment.

**PORTUGAL.**—The government is said to have offered 5000 Portuguese troops to the British government, and that the offer was declined by Lord Clarendon, on the ground that existing circumstances do not render it necessary to employ foreign levies. The latest dates from Lisbon report a considerable decrease in the number of deaths from the epidemic, and that the inhabitants were returning.

**PRUSSIA and DENMARK.**—It is reported that England, France and Prussia, have offered their joint mediation in the Holstein dispute; and that most of the German States have notified Prussia of their adherence to the measures proposed by that government.

**INDIA.**—The King of Delhi and his two sons had been captured by the English. The former was spared, but his sons were shot. The English loss in the assault on Delhi is now stated to have been 61 officers and 1,178 privates, killed and wounded, being one-third of the storming force. The garrison of Lucknow had been relieved, and a large part of the city afterwards taken by Gen. Havelock. The government has made arrangements with the Oriental Mail Steamship Company for the conveyance of a weekly mail to and from India.

**BURMAH.**—A Paris letter in the *N. Y. Journal of Commerce*, states that Gen d' Orgoni has gone to Rome to announce to the Pope, in the name of the Emperor of the Burmans, that the Roman Catholic missions in the Empire will be not merely tolerated but encouraged and aided. The Emperor has built at his own cost, spacious schools, and will provide funds for the support of the European professors who may be attached to the institutions. He is about to erect a hospital, to be attended by French "Sisters of Charity," and intends to build places of worship, should the number of converts among his subjects render it necessary.

**AFRICA.**—A new English expedition for the exploration of the Niger river has lately been fitted out, composed of fourteen Europeans, twenty-five natives of the countries on the Niger, and fifty Kroonien. It is intended to try the experiment of establishing trading posts on the banks of the river, for the collection of cotton and other native produce. The Portuguese also have an expedition on foot for exploring the Congo, with the purpose of making a complete survey of the river.

**MEXICO.**—In consequence of the critical state of public affairs, Congress has conferred extraordinary powers on the President, and suspended some of the most important guarantees of the Constitution. The press will again be subject to a check, and the people cannot assemble in public meetings, carry arms for self-defence, or freely express their opinions. The President is authorized to borrow money to the amount of \$5,000,000, and to make contracts for railways across the Isthmus of Tehuantepec, and from Vera Cruz to the Pacific, but is forbidden to sell or pledge any part of the national territory to any foreign government. The whole country is in a very disturbed state, and the Indians are committing great ravages in many parts. The Minister of Justice has issued a circular, declaring all ecclesiastical decisions in civil or criminal cases to be void.

**DOMESTIC.**—The people of Carson Valley and the neighboring districts, in the western part of Utah, have prepared a memorial to Congress, and elected a

delegate to lay it before that body, asking to be formed into a new Territory, for which the name of Columbus is proposed. A Committee has also been appointed to bring before the Legislature of California, a proposition for that State to cede to the new Territory her claim to all lands lying east of the Sierra Nevada, and thus make the summit of that mountain chain the boundary of California, instead of the 120th meridian of west longitude as now. The Washo Indians, a hostile and warlike tribe, have been committing depredations on the settlers, who have asked aid from the Superintendent of Indian Affairs in California.

The first Governor of the Choctaw Indians under a republican Constitution has recently been inaugurated. Other national officers were installed at the same time, and the Legislature was subsequently organized, and enacted a complete set of laws. All the officials bear English names, but it is not stated whether they are Choctaws or whites. The oath of office was administered both in English and Choctaw.

A treaty between our government and that of Nicaragua has been signed. The transit route is to be protected by U. S. troops, should Nicaragua be unable to do so, in consequence of foreign invasion or domestic insurrection, but the troops are to be withdrawn on the return of peace. The new Nicaraguan Minister, Yrissari, has been recognized by the President.

A case under the Dred Scott decision has arisen in Indiana. It is thus mentioned by the *Indianapolis Journal*:

"Some months ago, Dr. William A. Bowles, of Orange County, brought into this State seven slaves, to be kept here temporarily, and then taken back to Kentucky. After keeping them here for some time he did take them back. In the meantime proceedings were instituted in the Orange County Common Pleas Court against Bowles, charging him with bringing negroes into this State contrary to our Constitution and laws. Bowles defended on the ground that the negroes were slaves, and that he had a right under the Dred Scott decision, to bring them into Indiana. This defence was overruled by the court of Common Pleas; and he was fined forty dollars. From this judgment he appealed to the Supreme Court of Indiana."

F. P. Stanton, Secretary of the Territory of Kansas, has forwarded to the President his official resignation, to take effect on the 31st of next month.

Charles Sumner arrived at Boston on his return from Europe, on the 19th inst. His health is much improved, and he hopes to take his seat in Congress at the opening of the session.

An overland mail line between San Antonio, Texas, and San Diego, California, is now in regular operation. Five mails have been carried to San Diego, the first in 53 and the last in 26½ days. It is thought the time may be still further reduced. The act of Congress establishing an overland mail from St. Louis fixes the time at 25 days, but it is doubtful whether it can be accomplished in that time.

The steamboat Rainbow was burnt on the 21st inst., about ten miles above Napoleon, Arkansas. From fifty to seventy lives are reported to be lost, including all the officers of the boat. The boat, cargo, and all her books and papers are a total loss. The Rainbow was a fine boat, of 487 tons, and was built at New Albany, Ohio, in 1854.

The steamer Republic, arrived at Louisville on the 21st inst., reports that sixteen coal boats were sunk during the storm on the 18th inst., in the Ohio and Mississippi rivers, near Cairo, by which it is estimated that one hundred lives were lost. The boats contained 300,000 bushels of coal, valued at \$30,000, which is a total loss.

# FRIENDS' REVIEW.

A RELIGIOUS, LITERARY, AND MISCELLANEOUS JOURNAL.

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*A testimony of Hitchin Monthly Meeting, concerning PHOEBE ALLEN, deceased.*

In our testimony concerning this our late dear and much-valued friend, we desire, in accordance with her own wishes, to express ourselves in few words.

She was the daughter of William and Sarah Lucas, and was born at Hitchin, on the 4th of the Twelfth month, 1769.

When about two years of age, she was deprived by death of her affectionate mother; but in a few years her father married a second time; and often did she express her sense of obligation to her dear father and stepmother for their watchful care in restraining her natural liveliness of disposition and high flow of spirits. Early impressed, also, with religious truth, and submitting to its chastening influence, she exhibited through her long life a striking example of natural vivacity, regulated and restrained by the love and fear of God, and by an earnest desire to devote her talents to his service. Gifted with lively powers of conversation, she was ever watchful to avoid personal remarks, or anything that might wound the feelings or detract from the character of others. Her manners were affable and engaging, and her society was much sought by her neighbors and friends. To the young she was a most improving companion, and her overflowing affection greatly endeared her to them. Kind consideration for the poor, and unremitting efforts to contribute to their improvement and comfort, were likewise remarkable traits in her character.

She first spoke in the ministry in 1797, and was acknowledged as a minister in the year 1800, three years before her marriage with our dear friend Samuel Allen, then residing near Witham, in Essex. This event removed her for about five

years into that neighborhood; but previously to this she had, with a Minute from this Meeting, united with a friend in a religious visit to the families of Friends in Hertford Monthly Meeting. In the prospect of this engagement she made the following memorandum:—"A painful sense how poor I am, and weak in the faith, under the prospect of future exposure, saw something of the necessity of the experimental part keeping pace with outward appearance; and oh! may this sense abide with me, and preserve out of a superficial and forward spirit and its activity, which tend to wound the pure life. And oh! if the Good Husbandman is indeed separating for a portion of work in his vineyard, may the eye of the laborer be to him for direction, that so the work may be effectual and blessed. But it is a day of treading down and deep dismay."

At subsequent periods she was engaged in religious service in various places; but her ministerial labors, which were continued to near the close of her life, were chiefly confined to this neighborhood, in conjunction with her beloved husband, to whom she proved a most affectionate and sympathizing companion. To her children she was a tenderly solicitous and watchful parent.

Her long life of devotedness to the truth, her living faith in the inward manifestations of the Divine will, and her lively concern for the spiritual good of her friends, and for the moral and religious improvement of all around her, have left a sweet remembrance, inviting those to whom she was long known to follow her, as she endeavoured to follow Christ.

The following instructive memoranda were found amongst her papers, but without date:—"Unfaithfulness, disobedience and spiritual indolence will always gradually work a decay of the Divine power in the soul, with the precious anointing that accompanies it; and then uncomfortable, unpleasantness, uneasiness and indeed unhappiness, crowd in from all quarters, from within and from without,—a host of foes,—and our best friend and ally alienated from us. On the other hand, such is the nature of the Divine power, that the more the gift is exercised the brighter it shines, the stronger it grows. Let us, therefore, strive to go on quietly, softly and feelingly, in our own little line of life. The times are poor, and a famine at times seems to threaten in the land.

“ ‘Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure,’ (Philippians, ii. 13),—a Divine agency and man’s co-operation, in which the measure and manifestation of the Spirit, given to every man,—the gift of grace,—will not be received in vain. From this is the Divine awakening and teaching, without which he must remain ignorant of his own sinful and lost state, and indifferent and unbelieving as to the appointed means of restoration, at enmity with the doctrines of the cross and a crucified Saviour.

“ Silent worship and religious meditation, at regular and stated times, in order to be profitable to the mind, require a vigorous and unceasing control of the imagination, which can only be obtained by the most regular and severe mental discipline. This may be considered nothing more or less than exercising individually the Saviour’s injunction, ‘What I say unto you I say unto all, watch;’ and may no professor who desires to call him Master and Lord, shrink from such an essential duty because it points to a standard difficult to attain, and is out of the reach of merely human reason.”

When declining health and a painful affection of the eyes precluded her from the frequent use of her pen, or from much reading, in which she had always taken great delight, and when increasing infirmities rendered her unable to enjoy the society of her friends, she deeply felt and often touchingly alluded to the trial, but desired to bear it with Christian fortitude and resignation.

Her last illness was short, and allowed but little time for much expression, though her faculties were clear, and her mind remarkably preserved in peace. Her faith in her dear Saviour was unabated. At one time she remarked, “If ‘Thy will be done’ be the highest anthem which can be sung on earth or in heaven, my prayers may be in small compass.” Her prayer for patience was mercifully granted; most sweetly and quietly she breathed her last, and, we thankfully believe, was, through redeeming grace, numbered amongst those “who through faith and patience inherit the promises.”

She died on the 2nd of the Tenth month, 1856, and was interred in Friends’ burial-ground at Hitchin, on the 8th of the same; aged nearly 87 years; a minister 59 years.

#### THE GREATEST WONDER IN THE WORLD.

We are surrounded by wonders, and by things which we do not understand; but the greatest wonder in the world to me, is the man, who, with common intelligence, makes no preparation for another world.

The mysteries of nature, profound as they are, and even the higher mysteries of the union of soul and body, and of the being of God, although

they cannot be explained, yet still may be laid at God’s feet in humble faith, but I cannot account for that strangest of all things, a being with common sense, neglecting to prepare for another world. Why, what can the man be thinking of? Where are his senses? Does he not see his friends and acquaintances dying daily, and how does he know but that his turn may be next? What will become of him then? How any man can put his head upon his pillow and go to sleep, not knowing but that he may die before morning, without being prepared, is something that I cannot understand. It seems to me that I could neither eat, drink, nor sleep, until the matter was settled. The idea of a man’s living in this world, dependent upon God for his very breath, and yet never asking God to save his soul, is wonderful.—*Am. Presb.*

#### SAMUEL FOTHERGILL’S CHARACTER AND DEATH.

The annexed account of this eloquent minister of the gospel appeared in the Gentleman’s Magazine for 1773, under the signature of “*A Lover of Truth and Virtue.*”

“To commemorate the virtues of great and eminent men, who have been honorable in their day, is a tribute due to their memory. A tribute which sensible men pay from emotions of respectful gratitude; and from a hope that it may prove an incentive to the living to emulate their virtues.

Of this class the late Mr. Samuel Fothergill, of Warrington, an eminent preacher among the Quakers, may with great justice be ranked. I knew him well, and had the happiness of his occasional acquaintance; I call it the happiness, because I never enjoyed the company of any person from whom I received more real satisfaction; and however diversified with affliction the future part of my life may prove, I shall never remember those hours I have spent with him, but with peculiar pleasure. He was a happy compound of the gentleman and the Christian; the virtues and amiable qualities of each character being admirably blended in him. Graceful in his deportment, easy and affable in his manner, he commanded both respect and love: he possessed natural abilities far superior to the generality of mankind, and improved them to the utmost of his power. Well read both in books and men, his studies did not terminate in barren speculation; but the great truths of religion were deeply implanted in his heart, and beamed forth illustriously in a benevolent and truly Christian conduct.

As a member of civil society he was exceedingly useful, filling up the social and relative duties of life with great propriety. Blameless in his manners, kind, charitable, and ready on all occasions to devote his time and talents to promote the best of all causes, the good of mankind, he lived beloved, and his loss is deeply deplored

by all who had the happiness of knowing his worth.

As a preacher, he was far superior to most who fill up that station. Sound in the important doctrines of the Christian faith, he endeavored to promote them universally, with the greatest energy of language, and the most persuasive eloquence. In this capacity he was truly great; and his greatness received additional lustre from his humility. Although followed by numbers, and courted by persons of superior rank and station, and admired by those of all persuasions, the applause which his eminence justly acquired, did not exalt, but evidently tended to make him humble. He was a person of an enlarged mind, zealous without bigotry, and a steady promoter of universal charity.

In his sermons, it was evident to all his intelligent hearers, that he deeply felt the force of those solemn truths he delivered; and his manner of displaying them was so justly emphatical, that none but the insensible or obdurate could withstand their force, or remain unaffected by them.

He had travelled much, from the most disinterested motives, among his friends in Great Britain, Ireland, and the American Colonies, for the promotion of piety and Christian virtue, and for the advancement of that faith and religion in which he most surely believed, and was so eminent an example."

The following are some of the last expressions of this faithful servant, uttered by him a little before his happy entrance into the joy of his Lord; on the fifteenth of the Sixth month, 1772, the fifty-seventh year of his age, and the thirty-sixth of his ministry.

"Our health is no more at our command, than length of days:—Mine seems drawing fast towards a conclusion; but I am content with every allotment of Providence; for they are all in wisdom—unerring wisdom.

"There is one thing which, as an arm underneath, bears up and supports; and though the rolling, tempestuous billows surround, yet my head is kept above them, and my feet are firmly established.—O, seek it!—press after it—lay fast hold of it.

"Though painful my nights, and wearisome my days, yet I am preserved in patience and resignation. Death has no terrors, nor will the grave have any victory. My soul triumphs over death, hell and the grave.

"Husbands and wives, parents and children, health and riches, must all go—disappointment is another name for them.

"I should have been thankful had I been able to have got to the ensuing Yearly Meeting in London, which you are now going to attend, where I have been so often refreshed with my brethren; but it is otherwise allotted; I shall remember them, and some of them will remember me. The Lord knows best what is best for us; I am content and resigned to his will.

"I feel a foretaste of that joy that is to come; and who would wish to exchange such a state of mind?"

"I would be glad if an easy channel could be found to inform the Yearly Meeting that I have lived, as I shall close, with the most unshaken assurance, that we have not followed cunningly devised fables, but the pure, living, eternal substance.

"Let the aged be strong, let the middle aged be animated, and the youth encouraged; for the Lord is still with Zion; the Lord will bless Zion.

"If I be now removed out of his church militant, where I have endeavored in some measure to fill up my duty, I have an evidence that I shall gain an admittance into his glorious church triumphant, far above the heavens.

"My dear love is to all them that love the Lord Jesus."

#### THE PERFECT WORK OF PATIENCE.

Patient!—not indolent, not careless, not indifferent. Don't mistake the want of earnestness and interest in your work, for the growth of quiet trustfulness in God. Too many profess to be waiting *for* God, who do not wait *on* Him by importunate prayer and diligent endeavor. It is possible to lose the sense of our own responsibility in a supposed submission to God's will and way. The husbandman has "long patience" for the precious fruit, but he is not unconcerned about its appearance, nor satisfied although it should never come.

But while deeply solicitous for success, and unwearied in your efforts to secure it, you must "let patience have her perfect work," and not cast away your confidence which hath great recompense of reward.

How soon that "recompense of reward" may be yours, He only knows who will bestow it. But oftentimes it is much nearer to us than we, with our weak faith, are willing to believe. One Sabbath a sad-hearted teacher went to his class as usual. He was in a very desponding state of mind; just inclined to abandon his post in utter hopelessness of ever doing any good there, for no serious impressions seemed to be made on the minds and hearts of his children. They came week after week, and sat in their places with the same impassive appearance; going mechanically through their lessons, and seldom manifesting the slightest interest in response to his earnest appeals. And his experience was often in close sympathy with that of the disappointed prophet: "Then I said, I will not make mention of the Lord, nor speak any more in His name; but His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

So he spoke to them once again; and one of his remarks in conclusion was to this effect, that "many came just to the door of heaven who will

never enter in." That very evening several of those children came to him, without any knowledge of one another, to ask if there was hope for *them*? and he found that more than one had for some time past been under deep convictions of sin, and were seeking that peace which Jesus alone can give! His desert was beginning to smile!—*S. S. Journal.*

For Friends Review.

LETTER FROM THE SOUTH OF FRANCE.

Congenies, Dept. de Gard, France, 10th mo., 1857.

MY DEAR FRIEND,—Having long wished to pay a social visit to the few Friends who live in the South of France, I left home a few weeks since, accompanied by my wife and one of her sisters, to commence the journey. Landing at Rotterdam, we passed through the amphibious plains of Holland, partly by steamboat, partly by railway, to Antwerp and Brussels. After a short stay in those cities we proceeded onward to the Rhine, which river we navigated for two days amidst its loveliest scenery, and only left it to enjoy scenery equally grand and pleasing on the German side of the stream, extending from Heidelberg to Basle. At the latter town we visited the Missionary establishment, which has proved a means, under divine Providence, of sending out many earnest-minded laborers into the Christian field, some of whom I have personally known, and was gratified in meeting there, as a visitor like ourselves, a merchant from Petersburg, who had rendered services to our English Friends when at that capital, who was well acquainted with Daniel Wheeler, and who stood by the bedside of his dying wife, and closed her eyes in death. I asked one of the tutors of this large institution whether the young men paid for their board and instruction. They pay nothing, he said, they receive all freely. How then is the seminary supported? We draw on a bank of faith, he replied: God knows our wants, and supplies all our need; we are helped by friends in many nations; we would not exchange our foundation of continual dependence on divine bounty, for the richest endowment which the millionaires of Basle could afford to make for us. We were much pleased at the apparent piety and zeal thus manifested, and at what we saw of the young men who were pursuing their studies, and the school for the missionaries' children. If any of our American friends, in their visits to the continent of Europe, should stop at Basle, I would recommend them to call at this interesting establishment. From Basle we went to Lucerne, traversed its lake and surveyed its mountains, and then passed on to Geneva, Chamouni and Mont Blanc. We had the great satisfaction of seeing this giant of the Alps with his head uncovered: the clouds, after an interval of doubtful weather, had passed away, and his crown of ice and snow reflected the beams of a rising, setting and noon-day sun. Having now

seen two of the sublimest mountain heights of the world, Mont Blanc and the Peak of Teneriffe, I shall be quite content without seeing more. Switzerland has both beauty and grandeur, and some of its scenes will remain impressed on our minds whilst memory lasts.

In coming to this part of France, and among those who profess our religious principles, and to a small town where a Friends' meeting is held, we feel it like something of a home to us after our short travel. Congenies, though a village only in point of population, as it has but a thousand inhabitants, is built like a town, of stone houses clustered together, without gardens between them, and looks on the whole somewhat rude and dismal.

From an eminence near, called "la montagne aux moulins," we have an extensive prospect of a plain stretching from Beaucaire, seventeen miles east of the city of Nismes, to the mountains of Certe beyond Montpellier, thirty-six miles to the south, and as far as to the shores of the Mediterranean. The first impression of this view to the uninstructed eye of a stranger is that of a poor country without timber trees, craggy and rude, covered with dwarf bushes and having but little cultivation; continued surveys, however, with a little reflection, serve to remove the illusion, and to unfold a land rich in produce, and supporting a large population. The trees are dwarfish, but they bear an abundance of fruit, and even the rocks nourish them. Here the vine yielding largely of the grape, the fig tree loaded with delicious figs, the olive abundant in oil berries, the almond, the chestnut and the pomegranate, flourish delightfully, and cover hill and plain. The rocky surface of the ground yields aromatic herbs, and in treading upon them we are often regaled with their rich odor. It is a country, in fact, much resembling Judea in its productions, and I have no doubt much resembling it also in the grand outlines of nature: "honey is poured out of the rock, and oil out of the flinty rock;" and grapes may be found occasionally in large clusters, not like those of Eshcol, but still large and goodly. The climate is good, and field operations rapidly succeed each other: "the plowman overtakes the reaper, and the treader of grapes him that soweth seed." The mountains and the rocks, the fruitful earth, and the desert places, all remind us of the Holy Land; and the numerous towns and villages, such as are called cities in Scripture, built of stone, heavy in outward appearance, and with roofs, though not flat, yet nearly so, deepen the impression, and lead us to believe that we look on a land such as Abraham, Isaac and Jacob lived in, and where our Saviour journeyed and his Apostles preached. Numerous texts of Scripture receive here a practical illustration: the shepherd goes before his sheep; he calls them by their names and they follow him; the treader of the wine press stains his garments; the mulberry

trees carry us back to the days of King David; the beautiful fruit of the pomegranate shews us the adornment of the High Priest's robe,—“a bell and a pomegranate—a bell and a pomegranate, round about the robe to minister in.” Near the towns and villages are found desert places, such as those where our Lord often taught his disciples, and where the multitude were fed. There are here few isolated farm houses or cottager's dwellings; almost all the people, rich and poor, live in towns, and go out to cultivate the land and bring in the produce; the towns are small and near together, just as they were in Judea and Galilee; and the stranger might almost say to himself, here are Bethany, and Bethlehem, and Emmaus; or there is Nazareth and there Capernaum.

This is the country in which the Protestants of France are most numerous and where those among them who go by our name as Friends almost exclusively reside. These latter are few in number and simple in their dress, habits and manner of living; they nearly all of them cultivate the ground, gather in wine and oil and a little corn, or rear silk worms. Some of them by these occupations obtain money, and invest it as it comes to their hands in the purchase of some of the numerous small plots of ground into which the vine and olive districts of France have become subdivided. A small proprietor of fifty acres will have, perhaps, fifteen or twenty fields, some of them two or three miles apart from each other; all the produce, therefore, to be under the eye of the owner must of necessity be brought to the home-stall; that home-stall is his house, where a stable and sheds and dung yard are to be found, and where in their season the grapes are turned into wine, and the olive press yields its oil. It is a great pleasure to spend a few days or weeks amongst such a people when operations of this sort are going forward, and to eat of their delicious ripe grapes and figs as we do from morning to night. It is good also to attend their small religious meetings, for Friends being few in number and much scattered, their meetings are all of them small. We have now been at every place where a meeting is usually held, and have sat down in these places with the few who come together. The largest meeting is Congenies, at which place we met forty or fifty persons, many of them not members; at St. Gilles, twenty miles distant from it, we met about fifteen; at Fontanes, seven miles off, the same number; at St. Hyppolite, at the foot of the Cevennes mountains, thirty-three miles from the city of Nismes, ten or twelve; and at Nismes itself, including the girls' boarding school, not exceeding thirty; of whom only about ten were members of the Society.

The total number of registered members in France is, of adults, twenty-five men, fifty-six women, in all eighty-one; to which must be added those under age, twenty five, making a total of

one hundred and six persons. There are also a few descended from Friends, or connected with them, who sometimes attend their meetings for worship; and some who call themselves Friends, and who say that they would not on any account change their religion for another; but who, nevertheless, never attend any place of worship, and appear to have no religion whatever. The number of Friends has gone on gradually diminishing for many years past: a correspondence is kept up between their two months' meeting for discipline and our Meeting for Sufferings in England, and numerous visits have been paid them by deputations, and by ministers under religious concern, both from your country and ours. They have two acknowledged ministers in this neighborhood, and one in the department of Drome, who sometimes comes to visit them; and they have among them a few, at least, who love the truth, and who desire to serve their Lord. Candor, however, compels me to say, and I lament it, that religion seems to be at a low ebb in these parts among Protestants in general, and that our poor Society partakes largely of the depression. Some Protestant ministers encourage the belief that gospel principles are gaining ground; we trust it is so, and we sincerely hope that our Friends in France may share in any revival that may yet prevail. Our Christian testimonies are not upheld here as they should be, and they are too precious to be lost. There is evidently an open door for English Friends and their ministry among the Protestants here in the South. The pastors of congregations willingly lend us their meeting houses when solicited to do so; and it has been cheering to us to learn the satisfaction expressed by some of them at the late religious labors of a public kind of our dear friends Eli and Sibyl Jones, and E. P. Gurney, and the estimation in which the services of some other of our friends are held who once labored in these parts.

But the French are a volatile people, and but little disposed to embrace Quaker principles, however willing they may be to hear what a stranger has to say. If they do not love war, they admire military parade and pomp and show, and what is denominated martial glory, and are addicted to the frivolous pursuits of pleasure. France is rich in land, rich in the produce of its fields and rocks, rich in science and in some other departments of intellectual culture, but poor, very poor, it is to be feared, in genuine piety, and far removed from that righteousness which exalts a nation. The Bible colporteurs are doing a good work in the land, and this with other means in existence for the improvement of its people may in time bring about a reformation. But how distant that time seems to be! It is very disheartening to an enlightened Protestant to go through such a country, and to see and hear what passes around him: the moral world would seem to be a wilderness. Excuse these rambling re-

marks, prompted by the occasion. The visit to our friends has been pleasing and grateful to us, and we now turn our steps homewards by way of Thoulouse, Bordeaux and Paris. With love to you all, I remain

Thy affectionate friend,

JOHN CANDLER.

JUSTICE, CHARITY, HUMILITY.

The subject of differences among brethren has always been a delicate one. These differences have always been exaggerated. If we could but behold the number of those who are seeking to promote the same holy end—burning with love and zeal for the same blessed cause, and at the same time appreciate the blessedness of Christian unity and fellowship, we should be led to conclude that no sacrifice of personal feeling and no degree of spiritual wrestling would be too great; no trial of our faith and patience too humiliating, and no labors too arduous, which might be required for its preservation or restoration. We would then be engaged to look at individuals on the right, not on the wrong side. We would understand and appreciate one another. We would forget wrongs and injuries done to ourselves. Oh, if we would only do this, in humility, we must think less of ourselves, and more of the sentiments and feelings of others; we must avoid extreme statements, as to the desires, designs and practices of others, and thus keep our own hands free and clean. We must not charge our brethren with wilful misrepresentation, nor impugn the motives of those whose lives and conversation give at least equal evidence with our own, that they are endeavoring to obey the voice of the Spirit.

MOTHERS.

Let us state a case, or rather a couple of them in contrast. There is a minister of the gospel, well known in the temperance world—well known to us. He has often pleaded the cause both with tongue and pen, and his advocacy by both has been highly valued, and as greatly useful. In temperance labors abundant, he is no less zealous as a minister of Christ. His temperance is of long standing. When but a boy he joined the ranks of the old temperance movement, and continued steadfast to its principles till it merged in the more advanced and consistent one of abstinence. Amongst the first to join this later movement, he has adhered to it, till now it is honored by many who despised it, and he has honor on account of it from many who, at one time, were not slow to say he had disgraced himself by connexion with it. His life has been one of continued usefulness, and is so still. He is at work for God and man, finding therein the highest enjoyment; and nothing gives him greater pleasure than evidence that his labor has not been in vain in the Lord.

Nothing cheers him more or stimulates him more to it than the confidence that it shall not be in vain.

He has seen several of his youthful companions fall victims to intemperance; he has had to deplore the dishonor and deposition, on account of the same, of many brethren in the ministry around him in every denomination; and he blesses God that, in his early years, he was led to cast in his lot with those who neither touch, taste, nor handle that which blights so many in the spring time of life, and drags so many from spheres of usefulness to degradation and death. He has the conviction strong within him that, under God, he owes his safety from the fate of others to his connexion with our movement. He never hesitates to tell those he addresses that a regard to that safety, as well as a wish to benefit others, keeps him steadfast in his adherence to the cause. He has met with many temptations in his upward course; and, with a social disposition and powers of pleasing, he ran not a little risk of being led astray, had he in any degree accorded with the drinking customs of society. But his being an abstainer has been the means of keeping him from falling by what has been the ruin of many such as he; and, sensible of this, it gladdens his heart to help its advancement.

Now, Mothers, mark this, *He owes his temperance to his Mother.* It was her influence, affectionately and judiciously used, which led him, as a boy, to sign the temperance pledge. It was through her instruction he was able to do this intelligently. It was her example and counsel that so strengthened him in his adherence to it, and he is not slow to acknowledge his obligation to her, who rejoiced in his onward and upward progress toward that office to which, as another Hannah, she had dedicated her infant Samuel; and the memory of that mother is dear to him, for this amongst many things besides, that she led him so early to do that which he is conscious has been to him a valuable safeguard, and has helped him not a little in doing good in his way to the ministry and since his entering upon it.

In contrast with this there is a case occurs to us, of a young man, now gone. He was one of high promise, one of no common abilities, and one whose prospects were of the most favorable kind. His parents, who occupied a superior position in society, expected of him, and not without reason, that he would be an honor and a blessing to them; and long was it ere they would believe otherwise of him. They were compelled at last to acknowledge that he was a drinker, (if not a drunkard in the fullest sense of the word,) and on the way to ruin. From bad to worse he went, spending their means, paining their hearts, and pursuing a course of wickedness. At last they were glad to get him shipped off, as many a spendthrift has been, to one of our distant

colonies. They heard little of him afterwards till they were informed of his death. Often their minds went across the wide waters to his place of exile, and with sorrow thought they of their darling prodigal son. We know not that self-accusings made their thoughts more sad and bitter; but if not, it well might have been so. Drink was in common use in his father's house, and he often got, as the boy, the sip sweetened by his father with the sugar, and rendered more sweet by his mother's smile. It so happened, that frequently at that table sat the youthful abstainer mentioned above, and many a banter had he to stand for his temperance principles, a bantering in which that mother had never joined, if she had foreseen the fate of her much loved Benjamin. To that mother, as a widow, the information came of his death, and she had sorrowed much as one who had no hope, till tidings reached her that her long lost son had for two years previous to his death been a total abstainer from all that intoxicates. There was no disposition to think or speak lightly of the abstinence movement then. Through it she felt she had got the only hope she could entertain that Benjamin had been turned from the error of his ways, and perhaps brought to the Saviour, and that she might meet him in the better land. Need we ask you, mothers, which of these cases you should have liked to be yours, which of these courses you would prefer your sons should follow? We cannot promise you that any of them shall be ministers of the gospel, or shall occupy a sphere above the mass of those in your present rank. But this we can say, that the adoption of temperance principles and adherence to them will tend to keep them from conduct which would hinder their advancement in whatever position they occupy, and put them in a way of rising, by God's blessing, above the condition in which they now are. Temptations abound on every hand: they are subject to exposure to these, and in danger of falling before them, and there is no human safeguard equal to the practice of our principles and union with us in avowed adherence to them. Such has been the means of saving many a one. Parallels to what we have given, if not in actual social condition, yet in the leading circumstances, are not uncommon. There is no one but could point to instances in which abstinence has proved a safeguard, and cases in which the want of it has been deeply to be deplored.—*Bristol Temperance Herald*.

#### THE MAIDEN FISH-TAMER.

A few years ago I read in a newspaper that the fishes in a certain pond had been tamed, and brought back again, at least in some degree, into the original association with humanity. Being at leisure at a certain time, and having some curiosity to ascertain the truth of this statement, I embarked in a boat in Boston

harbor, and in the boat I went down to Hingham. It was near night. Next morning, and quite early in the morning, I went towards the pond, which was said to be the theatre of this interesting and unprecedented state of things. I recollect that I went through a long piece of woods, which was without habitations, and which, in its tranquillity and beauty, was favorable to benevolent dispositions and thoughts. The early sunbeams were playing with the dew-drops; and the birds were singing in the branches. After passing through the woods and coming in sight of the pond of water, I went to a farmer's house not far from it. I knocked, and a good-looking woman, with that intelligent and benevolent aspect which marks the women of America, came to the door. Making such apology as I was able for a visit so early, I remarked that I had come for the purpose of seeing the fishes in the neighboring pond, which were said to be tamed. Readily accepting my explanations, she pointed to a place on the brink of the water, and said that one of her children would soon come down there.

I had not stood there long before a little girl, apparently anxious not to detain me, came running down. She seated herself on a rock on the shore and looked into the mirror of the morning waters, which reflected back the delightful image of her innocent beauty. She called to the fishes; calling them sometimes by the names of their tribes and sometimes by particular names which she had given them. There was one, a large one, which she called Cato. But Cato was in no hurry to come. She said it was rather early for them. They had not yet left their places of slumber. But repeating still more loudly the invitation of her sweet voice, they began to make their appearance. The smaller ones came first, and then the larger ones of many varieties; and at last Cato, who was a sort of a king and counsellor in this finny congregation, came among them. Delighted with this renewed visit of their virgin queen, although they seemed to be conscious it was rather early in the morning, they thrust their heads above the water; and she fed them from her hand. And I fed them also.

Observing something peculiar at a little distance in the water, I was surprised to see two turtles making their way towards her. Her voice of affection had penetrated beneath their dark hard shells. And I noticed that they came with great effort and zeal, as if afraid of being too late at the festival of love. One of them, as soon as they reached the shore, scrambled out of the water, and climbed upon the little rock beside her. And she fed them both. I shall not easily forget this interesting scene;—this little episode of millennial humanity.

It will not be considered surprising, I hope, that I entered into conversation with this affectionate and charming girl. In the course of our

conversation, she told me she once had a brother, a little older than herself, who had aided her in taming the fishes. But he was now dead. This too touched my feelings. How sad it was, thought I to myself, for such a sister to part with such a brother. But she spoke of her brother in such a way, that his benevolent spirit seemed to be not far distant; but to fill the air and to be with us and around us where we stood.

Oh maiden of the woods and wave,  
With footsteps in the morning dew!  
From oozy bed and watery cave,  
The tenants of the lake who drew,  
Thy voice of love the mystery knew,  
Which makes old bards and prophets true.

They tell us of that better day,  
When love shall rule the world again;  
When crime and fraud shall pass away,  
And beast and bird shall dwell with men;  
When seas shall marry with the land,  
And fishes kiss a maiden's hand.

The iron age has done its best  
With trump and sword and warriors slain;  
But could not tame the eagle's nest,  
Nor lead the lion by the mane;  
With all its strength and all its woe,  
There was an art it did not know.

'Twas fitting that a maid like thee,  
In childhood's bright and happy hour,  
Should teach the world the mystery  
That innocence alone has power;  
That love the victory can gain,  
Which is not won by millions slain.

Oh man, if thou wouldst know the art  
The shatter'd world to reinstate,  
Like her put on a loving heart,  
And throw away thy guile and hate.  
A maid shall tell thee how 'tis done,  
A child shall show the victory won.

*Upham.*

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## FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 5, 1857.

**FRIENDS IN FRANCE.**—The letter with which we have been favored by our dear friend John Candler, and which is presented to the readers of the Review this week, gives a recent, but perhaps not a very hopeful account of those who profess with Friends in the South of France. Many visits have been paid them at various times by English and American Friends, and much interest has been felt for their welfare and the education of their children. The first visit was by Sarah Grubb, George Dillwyn, Mary Dudley and others, in 1788.

It appears that this small body of professors had existed long before under the name of *Inspirants*, having a simple religious organization and discipline. Wm. Savery relates that their first knowledge of Friends in England arose from

a public notice which appeared in the Paris newspapers, requesting the owners of a vessel and cargo, which were taken by the British in the war with America and France, to come forward and claim their respective proportions, as a Friend who was part owner of the ship which captured the French vessel could not hold their property; it being inconsistent with his conscientious scruples.

It seems that they have been placed in a position and are surrounded by influences unfavorable to a faithful support of some of our distinguishing views; yet as a number of worthy and useful members have been found among them, it is to be hoped there will be many more such, and that the kind attention and aid of English Friends will not be withheld from them.

**MEMORIALS.**—Having been kindly furnished by a Friend in England with a pamphlet containing the Memorials, read in the last Yearly Meeting of London, concerning deceased ministers, we copy one of them this week, intending that others shall follow it. Similar testimonials issued by New York Yearly Meeting have been received, and will be inserted, respecting several faithful servants of the Lord, whose labors were long a blessing to the church, and from whose lives and example deeply instructive lessons, as well as encouragement and comfort, may be derived.

**AID TO WOMEN.**—A society has been formed in this city, called the "Industrial Women's Association of Philadelphia," with the object of aiding those females who desire to go to the country or to the West to obtain employment. Large numbers of industrious women have been thrown out of employment, and it cannot but be anticipated that during the winter which has already commenced with unusual severity, many will be brought into distress. It is believed that the services of women are much wanted in families in various parts of the country, more particularly in the West where provisions are abundant and cheap.

The Executive Committee of the Association ask that Societies may be organized for the purpose, or that individuals will furnish them with the number of females for whom employment may be found in the capacity of house-servants, sewing-girls, nurses, or any other engagement;

and the price of wages per week, with the board included. They desire prompt action; letters to be addressed to J. M. Church, Secretary, No. 116 South Seventh street, Philadelphia.

MARRIED, at Friends' Meeting, Bloomfield, Parke County, Indiana, on the 21st of 10th mo., ABRAHAM HOLLADAY to AGATHA OUTLAND, both members of Bloomfield Monthly Meeting.

—, At Friends' Meeting, at Whitewater, Richmond, Indiana, on the 4th of 11th mo., BENJAMIN JOHNSON, JR. to ELIZABETH, daughter of Matthew and Ruth Barker, of the former place.

—, On the 11th ult. at Friends' Meeting, Hope-well, Vermillion County, Indiana, DAVID TRIMBLE to ELIZABETH H., daughter of Aquila and Lydia E. Branson, all of that place.

—, At Friends' Meeting, Chappaqua, Westchester Co., N. Y., on the 12th of 10th mo., KING RYDER, of Ulster County, to AMY T., daughter of Henry Hunter, of Mount Pleasant.

—, On the 23d of 9th mo. last, at Friends' Meeting, Fairfield, ZADOK MILLER, of Clermont Co., Ohio, a member of Newbury Monthly Meeting, to EMILY, daughter of John and Rebecca Hodson, of Highland County, Ohio.

—, At Friends' Meeting, Harden's Creek, 9th mo. 24th, 1857, WILLIAM CHERRY, of East Monroe, to E. ELLEN, daughter of James and Sarah Hadley, all members of Fairfield Monthly Meeting, Highland County, Ohio.

DIED, at her residence on Sandy Creek, Randolph County, N. C., on the 19th of the 4th month, 1857, RUTH HINSHAW, (widow of Ezra Hinshaw,) a member of Cane Creek Monthly Meeting of Friends, in the 98th year of her age.

—, On the 14th of 3d mo. last, at his residence, Vermillion County, Indiana, WILLIAM HENDERSON, in the 50th year of his age, an esteemed member of Vermillion Monthly Meeting.

—, On the 14th ult., at her residence near Martinsville, Clinton County, Ohio, MATILDA, wife of Pleasant Hockett, in the 20th year of her age, a member of Newberry Monthly Meeting. She bore her sufferings with much patience, and near her close expressed that she was willing to die if it was the Lord's will, and added, that her robes had been washed in the blood of the Lamb.

—, After a short illness, on the 11th of 10th mo. last, at the residence of his parents in New Martinsburg, Fayette County, Ohio, ISAAC PERDUE, aged 26 years, son of Gershom and Abigail Perdue, a member of Fairfield Monthly, and Walnut Creek Particular Meeting. Although his life from childhood had been apparently innocent, he was very sensible he had been lacking in his duty in serving his Creator, and said if he was raised up again he would be more faithful the remainder of his days in serving his Lord. He spoke with much interest of the love, mercy and power of the Saviour. He was favored with resignation to the divine will, and exhorted those who took leave of him, to do right and prepare for Heaven. Near the close he bid his parents, brothers and sisters respectively, an affectionate farewell, told them he was going to Heaven, and desired them to retire to stillness, and after a time of silence he said, "a plain coffin," and soon quietly passed away in much peace.

—, Suddenly on the 5th of the 11th mo. 1857, at his residence in Fayette County, Ohio, JOHN DOSTER, in the 53d year of his age, a member of Fairfield

Monthly and Walnut Creek Particular Meeting. His death was caused by the crush of his dwelling which was entirely destroyed by a tornado. The deceased had not long since been received into our Society by request. We have a comfortable hope that he who saw proper to remove him from time in an instant, was mercifully disposed to take him to a mansion prepared for the righteous.

DIED, at her residence in Ledyard, Cayuga County, New York, on the 16th ult., SUSANNA MARRIOTT, in the 89th year of her age, a much beloved and highly esteemed member of Scipio Monthly Meeting, and widely known to Friends in this country during many years, for her labors as a successful teacher, both at New York city, and afterwards in Cayuga County. Her mental faculties remained unimpaired and vigorous nearly to the last; and her purity of life and her unaffected and fervent piety leave no doubt with her friends that she has received the inheritance of the righteous.

—, On the 23d of 9th mo. last, at the residence of her sister Rachel C. Smith, after a lingering and painful illness, LYDIA BURROUGH, in the 65th year of her age; a member of Philadelphia Monthly Meeting for the Western District. The agonies of her disease were borne with a Christian fortitude, in the feeling that they could be counted as nought in comparison with the sufferings endured for her by her crucified Redeemer, and in the blessed assurance that they would end in the joy laid up for the believer through His atoning merits and intercession.

—, On the 26th of 9th month last, at her residence in Philadelphia, ANNA MORTON, in the 68th year of her age; a member of the Western District Monthly Meeting. In recording the decease of this dear Friend, we are reminded of her unobtrusive worth, blameless life, and remarkably guarded conversation. Her sincerity of character endeared her to those who were privileged to have intercourse with her, and her patience under suffering gave evidence that her strength and support were based upon the only sure foundation. She was strongly attached to the principles of the Society of which she was a member.

—, On the 11th of last month, at her residence in Germantown, ELIZABETH PEARSALL, in the 82d year of her age, widow of the late Robert Pearsall, and a member of the Western District Monthly Meeting.

Having been blessed with good health until within the last few years of her life, she diligently used the talents given her. She was a member of the Committee of Women Friends who superintended the "Shelter for colored orphan children," and had been a member of the Ladies' Committee of the House of Refuge in New York, where she formerly resided, and also of the one in this city for some years after its establishment. Regardless of her personal ease, she gave her time and services cheerfully to the sick as long as her strength permitted, and was exemplary in attending our religious meetings. Humility, which was a marked trait of her character, prevented much expression during a long and suffering illness, throughout which she was mercifully preserved in great patience, bearing calmly and with Christian resignation what her Heavenly Father saw meet to dispense to her.

*"What fruit had ye in those things whereof ye are now ashamed."*

Let the voluptuous person say it out upon his death bed what pleasure or profit doth then abide with him of all his former sinful delights. Let him tell if there remain any thing of them all, but

that which he would gladly not have to remain, the sting of an accusing conscience, which is as lasting as the delight of sin was short and vanishing. Let the covetous and ambitious declare freely, even those who have prospered most in their pursuit of riches and honor, what ease all their possessions or titles do then help them to; whether their pains are the less because their chests are full, or their houses stately, or a multitude of friends and servants waiting on them with hat and knee. And if all these things cannot ease their body, how much less can they quiet the mind. And therefore is it not true, that ill pains in these things, and the uneven ways into which they sometimes stepped aside to serve those ends, and generally that all the ways of sin wherein they have wearied themselves, were vain rollings and tossings up and down, not tending to a certain haven of peace and happiness? It is a lamentable thing to be deluded a whole life time with a false dream.—*Leighton.*

#### PAPER ON TEMPERANCE.

Read before the British Association.

We are glad to find that during the late meeting of the "British Association for the advancement of Science," held in Dublin, James Haughton, Esq., read an important paper before its statistical section, on "the necessity of prompt measures for the suppression of intemperance and drunkenness." Mr. Haughton commenced by observing—

"I do not profess to bring much that is new under your notice, but I hope to satisfy you that no further time should be lost in getting rid of the main cause of most of the crime and misery we have to contend against. Mr. G. R. Porter brought this question under the notice of the Association in 1850. I would respectfully ask, what has our body done in the interim to relieve our country from the sin and burden of intemperance? *Facts and figures are valueless unless we use them; our object is not to talk and separate, and do nothing farther to promote human happiness.* The intelligent men I have the pleasure to address should throw themselves heartily into this noble work, and strive to make the knowledge they acquire the rule of life. They should spread that knowledge of the poison alcohol which science teaches, and call on mankind to respect her teachings on this as on all other subjects. Education, and not prohibition of the liquor traffic, is said by many to be the proper means of repressing the evil. We need both instrumentalities."

The paper is replete with statistics and authorities, judiciously arranged and forcibly urged, which, we regret, our space forbids us further to quote.

"I conclude, gentlemen, (says Mr. Haughton,) by asking you, am I out of place, in an association such as I have the honor to address, surrounded by a body perhaps as enlightened as can

be found in the world—am I, I ask, out of place in entreating you all to cast yourselves energetically into the ranks with those who are laboring to place the happiness of mankind upon a surer foundation by the overthrow of those drinking customs which all acknowledge to be productive of evils incalculable? No body of men should more anxiously take this question into consideration than the members of the 'British Association for the Advancement of Science.' Science proves that alcohol is a poison; multitudes use it without being at all aware of its deleterious effects. A Maine liquor law, supported by public opinion, combined with moral suasion, would secure the desirable end all have in view."—*Bristol Temperance Herald.*

#### LETTER FROM THE PROTESTANTS OF FRANCE ON SLAVERY.

The undersigned have been requested by the Protestant Christians of France to lay before their brethren in the United States the following appeal. The original document is in our possession. A copy of the appeal was sent to every Protestant church in France. This, when signed by the officers of the Church, was returned to the Committee in Paris who had the matter in charge. When all the signatures had been obtained, the several copies of the address were bound in volumes, and these have been forwarded to the care of the subscribers. The signatures number five thousand four hundred and forty-three. They include the names of the Pastors, Elders and Deacons of all the 'Reformed' churches of France; the Pastors and Elders of all Evangelical churches constituted upon the Augsburg Confession; and the Pastors and other officers of all the Independent Churches, *i. e.*, those Congregational, Presbyterian, Methodist and Baptist churches that are independent of the State.

The undersigned have had no agency, not even by way of suggestion, in the preparation of this appeal, and are simply the selected agents of the Committee at Paris to bring it to the knowledge of American Christians. They respectfully request the editors of newspapers, both religious and secular, throughout the country, to aid in giving it the widest circulation.

ALBERT WOODRUFF, 44 Front St.

JOSEPH H. THOMPSON,

Pastor of the Broadway Tabernacle Church.  
NEW YORK, Sept. 26, 1857.

*The Protestant Christians of France to all their Brethren in the United States of America; Greeting and Peace through Jesus Christ:*

BRETHREN:—We come to you with a few words which we have so long held back that they weigh heavily upon our consciences. Yes, for a long time past—and we ought to have told you of it—we have followed you through the great and solemn crisis to which your noble country is

a prey; we make your griefs and prayers our own. Forgive a silence which, had it continued, would, in our view, have become a want of faithfulness.

A question glowing with interest meets us whenever we turn our thoughts toward the other side of the Atlantic—a question upon which recent events have concentrated the attention of all Europe—a question, in fact, so nearly allied to the honor of Protestantism, that we may no longer pass it unnoticed. SLAVERY, (is it necessary to name the word?)—this is the subject upon which we would now open our hearts to you.

Do we come before you as judges, as accusers? By no means. Our only aim is to make known to you our thoughts, our unanimous conviction, so as to encourage some, charitably to warn others, and openly to refute the calumnies brought against our common faith.

Do you know what language daily greets our ears? 'Protestantism,' they say, 'and SLAVERY agree wonderfully well. In the United States this odious institution numbers many Christians amongst its advocates; they preach and pray in its behalf, they labor to extend its territory. And this Slavery, for which they thus act, is the selling of families by retail; the breaking up of marriage; the yearly recruiting of the market with men, women, and children, picked one by one from the plantations of Virginia and Kentucky: it is, in short, a monstrous thing, not merely revolting to pious minds, but at variance with the first elements of humanity. Nevertheless, the Protestants of America accept this state of things; they deem it in accordance with the Gospel, and the Protestants of Europe undoubtedly think as they do, or they would have vented their feelings in one strong outcry of grief and disapprobation!'

Brethren, we must not give our enemies occasion for such language. As for us, we feel the necessity of proclaiming abroad, that there is not amongst us one single Christian who has been able to reconcile with the law of love and holiness, the right of possession in one man over another, the making merchandise of immortal beings, the barbarous breaking up of family ties, the suppression of marriage, the unavoidable increase of immoral relations.

We know that under the economy of the Old Testament—an economy which no longer exists—Slavery as well as Polygamy was tolerated; but tolerated with such restrictions that the law of Moses had almost suppressed it. We know that afterwards, at Rome and in Greece, the Apostles, brought face to face with slavery, (and this slavery was widely different from yours, since everything in the laws of those heathen nations favored emancipation,)—the Apostles, we say, faithful in this to their principle of never interfering with the civil law, did not and could not pronounce a decree of legal abolition, since such

a proclamation on their part would have rendered impossible the spiritual revolution for which they labored, by transforming it into a social revolution. But we also know, that at the same time they spread throughout the whole world fruitful principles, whose development must everywhere overthrow that deplorable institution known under the name of slavery.

Do not imagine that we fix our thoughts upon a few exceptional cases of cruelty, or that we deny the kindness and gentleness of many a slaveholder. We say that, independently of the cruelty of some and the kindness of very many masters, slavery, such as it inevitably is, such as your laws and official declarations define it to be, is a most terrible calamity.

Do not think either that we pretend to exalt ourselves above you. Our own evils are great, and we may not be proud. Who knows whether, if situated as slaveholders are, we would not yield to the same influences?

Your difficulties are very great; not to make allowance for these would be unjust. Nothing short of Christian faith can triumph over them. But faith will work miracles. Has it not, in spite of everything, already secured the abolition of English slavery? Victory with you will be much more difficult; it will also be much more illustrious. It lies in your power to render to the cause of the Gospel, to the cause of Protestantism, the most signal service they have received for ages.

Believe us, we feel for you, for your honor, for your country, a Christian jealousy. Your trials and your success will be our success. We need to see you great and honored. When we see the respect and admiration once commanded by the United States daily on the decrease; when we see their enemies lift up their heads, and joyfully point to the rock upon which, in their opinion, America will wreck their fortunes, we are seized with bitter grief. And what? Shall so much of true liberty, so many noble examples, so many generous purposes, so many Christian deeds, disappear behind one monstrous scandal—the plans for the triumph of American Slavery?

*Scandal* is the word! Our age, you may rest assured, will not bear with it. One can easily understand that States in which slavery already exists cannot rid themselves of it in a day;—but to spread the leprosy into other territories; systematically to plan the extension of the disease; to take the slavery in adjacent countries under one's protection; to affirm that the abolition of slavery in Cuba would be equivalent to a declaration of war,—this is what no human conscience can reconcile itself to; this is what should be stigmatized without mercy.

To persist in this line of conduct would be to rush into ruin, to give a legitimate subject for triumph to whoever envies and deplores the gigantic prosperity of the United States, to whoever seeks for a pretext that will enable him to repre-

sent the advances of their liberal and Protestant flag as a public misfortune.

You do not wish to give the enemies of the Gospel, the enemies of liberty, so sad a reason for rejoicing. You do not wish to grieve the Spirit of the Lord, nor abuse his forbearance.

God is aware of all the obstacles that lie in your path. He will not require of you more than you can do. Whatever He shall ask of you, He will give you strength to accomplish.

That the Christians of America should differ about the means, the time, and many other questions, nothing can be more warrantable. It is natural that those who are acquainted with all the difficulties of the case; who are involved in the questions themselves, their families, and their property; that those who are called upon to make sacrifices, and who also can best judge of the dangers, should be very cautious, and slow to decide. Upon this point alone do we entreat you to be unanimous—the desire to bring about the abolition of slavery, the inflexible resolution not to permit its extension.

It is to your Christian feelings that we appeal. We wish neither to provoke nor foment revolt. God forbid! This would be disregarding the spirit of the Gospel, that spirit which at the same time teaches the slaves obedience and the masters justice; that spirit which is gentleness and charity. God is witness that we love both masters and slaves. We desire the true welfare of both. We know that slavery is a terrible evil for both. When hearts shall be gained over, we will rest satisfied. Great evangelical revolutions proceed from within outward; they move first upon the conscience; they convert souls in order to transform societies.

And now, brethren, will it be in vain that we have opened our hearts to you? God knows. He knows also that it is from the very inmost recesses of our conscience that this universal cry goes forth which now reaches you.

Doubly united to you as Christians and as Frenchmen, can we err in sending you this utterance, whose sincerity you cannot suspect? Have we presumed too far in believing that this unanimous appeal from sister churches would not in vain be cast into the scales where the destiny of American Christianity is now being weighed?

May the spirit of the God of Truth and of Love be with you in this fearful crisis, and rest upon you, your churches, and your country!

YOUR AFFECTIONATE BROTHERS IN JESUS CHRIST.

June 1, 1857.

*(Here follow the signatures.)*

It is a dangerous perversion of the end of providence, to consume the time, power and wealth, he has given us above other men, to gratify our sordid passions, instead of playing the good stewards, to the honor of our great benefactor, and the good of our fellow creatures.—*Penn.*

#### LABOR—POVERTY—RELIEF.

The condition of the poorer classes in our large cities, is the subject of continual comment in the newspapers. Thousands of working people have been thrown out of employment; prices of provisions, owing to a depreciated currency, have not fallen much; winter is rapidly approaching; bread, fuel, and shelter must be had. What is to be done?

Unfortunately, in seasons of general distress, the thriftless, the idle, the vicious, are most clamorous for relief. They are poor, not from necessity, but from bad habits. They are not ashamed to beg, or to steal, and they prefer either to honest toil. They haunt the city, because in its numerous excitements they can gratify their depraved appetites. The calamity that has lately overtaken the country has emboldened them to issue from their dens of infamy, and to threaten society with robbery and anarchy. "Bread or Battle," is their motto. They have a right to bread, they say, and bread they will have. And the Mayor of New York, in true Jacobinical style, calls upon the Corporation to satisfy their demands, by undertaking expensive public improvements. He would have the city a kind of Government workshop, and all sorts of idlers and vagabonds taken into its pay. The honest and provident are to be taxed for extravagant and unnecessary works, and the thriftless and disorderly are to be taught to look to Government for subsistence, and to be used as convenient tools by demagogues for the accomplishment of selfish purposes.

We do not believe that the noisy meetings in our Eastern cities, pretending to be composed of working men, represent the real working classes, or those who have for a time lost employment. Their style of proceedings and spirit have a flavor of communism about them; they suggest a foreign origin. Their leaders seem more intent on propagating anarchical ideas, than obtaining solid relief for the destitute. The honest toilers will not be hood-winked and befooled by those who deserve nothing but the House of Correction, or the Jail.

But, that more than usual attention must be devoted to the wants of the poor and the unemployed, no one doubts. There need be no suffering among the deserving, if proper measures be taken. There is enough for all, and to spare. Clerks who have lost their places, should remember that there is ample field in the West for brains, thews, and muscles. Why waste substance, heart, and hope, looking out for something to do in the crowded city? Labor commands full reward in the West, and the necessaries of life are cheap. Let the able-bodied who can go, leave the cities, and there will be a better chance for the poor, who are obliged to remain.

While the employers are economizing, let them see whether they cannot afford more work to the poor, by retrenching in other ways. Let them

dispense with luxuries, but labor is the last item they should cut off.

Let associations be got up for the purpose of buying provisions directly from the farmer, avoiding the taxes of the middle men, and furnishing the poor with necessaries at low prices.—*N. Era.*

From The Athenæum.

#### A PILGRIMAGE TO OVERSTRAND.

September 24.

I have lately been a sojourner on the "marram" hills,—that is, the sand-hills bound together with "marram," or bent,—of the north-eastern corner of Norfolk, and beg to be allowed to direct attention to a little secluded spot in that district which has some peculiar claims to notice.

My head-quarters were in Cromer, a town which lives in a perpetual state of siege. The contentious waves of the Northern Sea come full dash against it. In summer they spend their force in play upon the hard sands; but winter sees another sight, and when hounded on by a north-wester, old Ocean seems as if about to inclose Cromer and all its belongings in a watery embrace. Battlements have been thrown up in the town's defence, and as yet they are effectual; but ere these measures of protection were taken, Shipden, a parish which stood in the old time between Cromer and the sea, had disappeared, and even now, east and west of Cromer, where the coast is unbattlemented, many a rood of good barley-growing land is yearly washed down "The Devil's Throat," the uncomplimentary but significant name of the Cromer roadstead. Off at sea, when the tide is low, you may behold, as you sail over them, the ruins of Shipden Church; and, if you are imaginative, may hear the waves sing anthems in its well-washed nave. Its tower, no longer ivy-mantled, is now covered with luxuriant sea-weed, which gracefully rises and falls, contracts and spreads itself out to the movement of the ebb and flow. The country around Cromer approaches more nearly to the picturesque than any other part of Norfolk. It abounds with charming spots, but that to which I desire to direct attention is the little church at Overstrand. Under the protection of the Lighthouse Hill, this simple little edifice rests secure from the encroaching sea, the thunder of which can there scarcely be heard. Ivy covers the broken walls, and hangs down from various parts of them in pendent tresses. Ruin as it is, it has an air solemn, but not desolate. A plain slab near the centre marks the resting-place of Sir Thomas Fowell Buxton. On the simple stone I found a vase of brilliant flowers, and was told that they are renewed almost daily by the affectionate tenderness of surviving friends. The brightness of their tints harmonizes with the warm-heartedness of the most energetic of modern philanthropists, not less than with the ardor of his

Christian hopes. But he does not rest alone. Within sight of this secluded spot stands North Repps Cottage,—a simple residence, sheltered by an adjacent eminence, and standing embowered among trees which overhang and almost inclose it. On the lawn you will perceive a multitude of birds and animals,—partridges, pheasants, rabbits, cats, dogs, chickens, and hares, all at liberty and sporting fearless and undisturbed; a piece of water near at hand is peopled with broods of various kinds of water-fowl. The gates are open, any one may pass through the grounds, but confident in the kindness which has long reigned throughout that domain, none of these favorites are in the least disturbed by the sight of strangers. Alas! these favorites are now the only tenants. North Repps Cottage was the abode of two ladies, of whom the world has heard but little: one a sister of Sir Thomas Fowell Buxton; the other, and the younger of the two, a Miss Gurney, a cousin of Elizabeth Fry and Lady Buxton. These ladies passed here lives of the purest and most active benevolence. They did not quit the world from any feeling of misanthropy, nor from any notion of the merit of mortification; they established themselves near to relatives, and energetically devoted wealth and time, in partnership, to promote the welfare of the people around them. Both now rest from their labors, but their works follow them. Go where you will throughout the district, you hear of them as having been active workers for good. Miss Buxton was the leader. She was thus sketched by Miss Gurney:—

In saddening memory's magic glass, that placid mien  
I see,  
The eye which, speaking love to God, spoke tender-  
ness to me;  
The mind within the house of clay, intense, acute,  
and clear,  
Which poured a tide profusely round of blessings far  
and near;  
The graceful form she wore on earth, so exquisitely  
frail,  
The welcome winning smile that played around those  
features pale;  
Thus fancy paints her as she was, that more than  
sister dear:  
The cold reality returns, and all is lone and drear.

Amongst the poorer classes, it is curious to observe how the striking beauty of her person has almost outlived the memory of her specific good deeds. They will talk willingly of the more recent doings of her surviving friend, but when speaking of Miss Buxton, they are sure to remind you, with evident admiration, of the grace which was one of her striking characteristics. "She might have gone to heaven unchanged," was the assurance to me of a laboring man.

Miss Gurney occupied a niche in the gossip of the newspapers on the occurrence of her death about three months ago. Her facility in the acquirement of languages was commemorated, and her translation of the Saxon Chronicle adduced as evidence of the literary use to which

she applied her learning; but on the spot you hear only of the philanthropic uses of her peculiar faculty,—how she gave herself up to the study of languages in order that she might correspond on subjects of benevolence with natives of distant countries, and with every one in his mother-tongue; and how, when foreign ships were wrecked in the dangerous Foulness, Miss Gurney was on the cliff's edge during the pitiless pelting of the storm, energetically superintending a Manby's apparatus, which she kept prepared for use, and ready to comfort those who were rescued from an ocean grave, not only with the means applicable to their physical condition, but, generally speaking, even in kind words uttered in the language of their native lands. For the neighboring fishermen and their families these ladies established schools and classes, which they personally superintended. The chair in which they successively sat in the little gallery of Overstrand Church, by the side of these school-children, stands there a relic as venerable as the chair of St. Peter,—but, alas! unoccupied by any successor. Day by day, men and women, boys and girls, were allured to North Repps Cottage, and brought within the sphere of its practical and unaffected benevolence. The young girls fell naturally under notice, but the general voice seems to intimate that the village-boys were even still more peculiarly the objects of Miss Gurney's regard. Morning, noon and night, whenever the other occupations of the villagers permitted, and on Sunday, at stated times all day long, there was sure to be something going on at the cottage. At breakfast-time the girls assembled and were fed as well as taught; later in the day came the boys; later still the men and women. And no one was sent empty away. There was a word of kindness or encouragement for every one, and, if it was needed, there was active help. "You see," remarked a fisherman who had often benefited by Miss Gurney's kindness, "Miss Gurney had seen a deal of the world, and knew what could be done and what could not; and if a poor man wanted anything, she would either show him why it could not be had, or if she thought it right, she would never rest until he had it." And all this, be it remembered, was accomplished under the pressure of an amount of bodily helplessness which would have precluded a weaker and less energetic mind from even attempting any exertion.

When I looked into the ruined chancel of Overstrand, where these ladies lie in the same vault with the emancipator of our slaves, I thought, "Truly this is holy ground." The morals which such lives teach are high and solemn, and it is almost a sin to allow the facts from which they are to be deduced to pass into oblivion.

I love service, but not state: one is useful, the other superfluous.

#### A STORY WITH A MORAL.

Once upon a time, during a famine, a rich man invited twenty of the poorer children in the town to his house, and said to them:

"In this basket is a loaf for each one of you; take it, and come back every day at this hour, till God sends us better times."

The children pounced upon the basket, wrangled and fought for the bread, and each wished to get the largest loaf; and at last went away without thanking him.

Francesca alone, a poor, but neatly-dressed girl, stood modestly apart, took the smallest loaf which was left in the basket, gratefully kissed the gentleman's hand, and went home in a quiet and becoming manner.

On the following day the children were equally ill-behaved, and Francesca, this time, received a loaf which was scarcely half the size of the others. But when she came home, and when her sick mother cut the loaf, there fell out of it quite a number of bright silver pieces.

The mother was alarmed, and said, "Take back the money, this instant, for it has, no doubt, got into the bread by some mistake."

Francesca carried it back, but the benevolent gentleman declined to receive it.

"No, no," said he, "it was no mistake. I had the money baked in the smallest loaf, simply as a reward for you, my good child. Always continue thus contented, peaceable and unassuming. The person who prefers to remain contented with the smallest loaf, rather than quarrel for the larger one, will find blessings in this course of action still more valuable than the money which was baked in your loaf."

#### ELI THAYER'S COLONY IN VIRGINIA.

The *Cincinnati Gazette* has a letter from Ceredo, the new town in Virginia, the building of which has just been commenced by the Yankee Colony under Eli Thayer. The writer says:

"As I approached, a busy scene presented itself on the opposite shore. Workmen and teams were engaged in digging down the highest bank, and opening a highway from the river to the town that is to be. The grade will be carried far back, so as to be of the easiest and gentlest slope to be found perhaps anywhere on the Ohio. After reaching the top of the bank, some of the advantages of the location were apparent at a glance. One of the widest bottoms on the whole river stretches away for miles above and below. The soil is sandy, eminently favorable to dry cellars and basements. There is a sufficient slope everywhere to carry off all surface water. An excellent quality of building stone is close at hand and in great abundance. This is also the natural and most feasible terminus, we understand, of the great Central Virginia Railway, now being constructed from Norfolk to the Ohio river, and which is already completed as far as Covington, between the Blue Ridge and Alleghanies.

"The season was so far advanced when operations were commenced, that there can be little show of buildings this winter. However, quite a number of cellars are already dug, and foundation walls laid up. Forty thousand dollars worth of steam engines, now lying at Parkersburg, will be floated down this week, and set in operation as soon as suitable shelter can be provided; and when Spring opens, the work will go vigorously onward.

"The town of Ceredo is in Wayne County, which was formerly a part of Cabell. A few persons in Cabell having interest about Guyandotte felt jealous of the new town, and got up a meeting a few weeks since to denounce the Yankee invaders."

In reply to this meeting there was a gathering at Ceredo on the 13th inst., when Eli Thayer, at considerable length, defended his projects from the various attacks made against them.

#### THE "PURGATORIAN SOCIETY."

Can it be believed that there exists in the city of New York, in the year of our Lord 1857, and under the approbation of "the archbishop of New York," a Society, the object of which is "to provide a fund, that when one of its members dies, they can have several masses offered for the repose of his soul?" It seems incredible to Protestants at this late day, and yet the existence and objects of such a Society are certified by a printed card lying before us.

In this we are told that, "for the convenience of persons desirous of joining this association, a register will be kept at several churches in this city wherein the names of members are to be enrolled," and that "a member contributing fifty cents a year shall be entitled to the following benefits; namely, two masses each month shall be offered for the grace of a happy death of all the members; and on the death of a member, the first *eight masses* that are said for the Society shall be offered for the repose of the soul of the late deceased. *By forming this intention, all of the members are equally provided for at death, though thousands of miles distant.*" And then follow three prayers. Each of them would occupy about one line in this column, of which it is promised, "as often as you repeat them you gain three hundred days indulgence," that is from the pains of purgatory!! which the document informs us is a "fiery furnace."

Is it not a sad reflection to Bible-loving Christians, that there are thousands among us, with the Bible open before them containing not one word of such a place as Purgatory, who contribute annually of their means to escape its imaginary fires, instead of applying directly to the blood of Christ for that cleansing which alone will fit them for heaven? How earnestly should Christians labor and pray for the universal diffusion of "the truth as it is in Jesus."—*Am. Messenger.*

*Reflections from the flash of a meteor.*—PSALM xc. 12.

BY GEORGE M. HORTON, (A SLAVE.)

So teach me to regard my days—

How small a point my life appears;  
One gleam to death the whole betrays,  
A momentary flash of years.

One moment smiles, the scene is past—  
Life's gaudy bloom at once we shed,  
And sink beneath affliction's blast,  
Or drop as soon among the dead.

Short is the chain wound up at morn,  
Which oft runs down and stops at noon;  
Thus in a moment man is born,  
And lo! the creature dies as soon.

Life's little torch, how soon forgot,  
Dim burning on its dreary shore;  
Just like that star which downward shot,—  
It glimmers and is seen no more.

Teach me to draw this transient breath,  
With conscious awe my end to prove,  
Early to make my peace with death,  
As thus in haste from time we move.

Oh Heaven! through this murky vale,  
Direct me, with a burning pen;  
Thus shall I on a tuneful gale,  
Fleet out my threescore years and ten.

From the Chester County Times.

#### HYMN OF FORBEARING.

Oh, living were a bitter thing,

A riddle without reasons,  
If each sat lonely, gathering  
Within his own heart's narrow ring,  
The hopes and fears encumbering  
The flight of earthly seasons.

Thank God that in life's little day,  
Between our dawn and setting,  
We have kind deeds to stow away,  
Sad hearts for which our own may pray,  
And strength when we are wronged to stay,  
Forgiving and forgetting.

Thank God for other feet that be  
By ours in life's wayfaring;  
For blessed Christian charity,  
Believing good she cannot see,  
Suffering her friends' infirmity,  
Enduring and forbearing.

We all are travellers who throng  
A thorny road together;  
And if some pilgrim not so strong  
As I, but footsore, does me wrong,  
I make excuse—the road is long,  
And stormy is the weather.

What comfort will it yield the day  
Whose light shall find us dying,  
To know that once we had our way  
Against a child of weaker clay,  
And bought our triumph in the fray  
With purchase of his sighing?

Oh, who, when life to many souls  
So little hath to cheer it,  
Will cover up his kindly coals  
In ashes, hoard the slender doles  
Which to the shipwrecked on Earth's shoals  
Might still so much endear it?

That man is most like God who bears,  
Like him, long with the sinning;  
The music of loag-suffering prayers  
Brings angels from the upper airs,  
As when, 'mid agonizing cares,  
Our ransom was beginning.

*Ludlow.*

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Dates from Liverpool and London to the 11th ult. have been received. A great financial panic occurred in England on the 12th. Some of the banks refused to discount on any terms. The withdrawal of upwards of \$5,000,000 in gold from the Bank of England, to aid some of the Scotch banks, which were subjected to a heavy run, increased the alarm, and the demand for discounts became very pressing. A number of failures were announced. In the midst of the panic, the Treasury issued an order suspending some provisions in the charter of the Bank of England, and authorizing the issue of small notes. This order was received with much satisfaction in commercial circles, and caused an immediate cessation of the panic. Parliament is expected to meet earlier than usual, when the government promises to propose a bill of indemnity for any excess of notes issued by the Bank above the amount prescribed by its charter. The Wolverhampton and Staffordshire bank has stopped payment. A panic had occurred in the English breadstuffs market at the last advices, and prices were declining. The money market was firmer.

The Bank of France had announced its determination to extend its issues, and was discounting liberally. The rate of discount at Hamburg had receded to 9½.

**FRANCE.**—There is less commercial distress than in most other European countries, but the failure in the foreign demand for French manufactures excites apprehensions of coming suffering among the workmen from want of employment. Happily, an abundant harvest has reduced the prices of bread and potatoes to one half those of last winter. The exportation of grain, and distillation from it, both of which had been interdicted on account of scarcity, have been again authorized.

**BELGIUM.**—A ministerial crisis has occurred, growing out of differences between the liberal and the Roman Catholic party, and has ended in the return to power of the former, supported by the influence of all the large towns.

**RUSSIA.**—A reduction of five-eighths in all the corps of the army is to be made. A militia system similar to that of Prussia is likely to be adopted.

New governmental districts have been inaugurated in Siberia. Two steamers, built in America, are navigating the Amoor river with success. The Japanese appear disposed to open a regular trade with that river. The districts south of it have recently been surveyed by a traveller named Permikon, who states that the inhabitants are anxious to throw off their allegiance to China, and come under the dominion of Russia.

**ITALY.**—Two Swiss officers who had fought a duel in Rome, have both been condemned to five years hard labor and a large fine. The seconds did not escape much better. The laws of the Papal States place the duel on the same footing as premeditated murder.

**SIAM.**—The two kings of Siam have sent an embassy to the Queen of England. The envoys are accompanied by young men who are to be educated in England.

**SOUTH AMERICA.**—The revolution in Peru shows no indication of an approaching termination. The revolutionary party in Bolivia appears to be gaining strength, and Gen. Cordova is said to be likely to be overpowered. Chili is tranquil politically, but its commercial situation is unfavorable, and in some of the agricultural districts, distress prevails because of the high prices of the necessaries of life; on which account breadstuffs have been provided by the government to be sold to the poor at moderate prices. The prospects for the growing crops are favorable.

**AUSTRALIA.**—Destructive floods have visited the

Murray and Hunter river districts. Whole townships have been inundated, cattle swept away or starved, much property destroyed, and many lives lost. The ship Dunbar, from London for Sydney, with 120 persons on board, went ashore on the coast, and all except one man perished. An expedition sent to explore the interior of South Australia, (the south-western part of the island,) reports the discovery of a large fresh water lake and a great tract of fertile land, in a region hitherto supposed to be sterile.

**CENTRAL AMERICA.**—The decree issued by Costa Rica against the landing of filibusters, has been approved by the State of Salvador. Nicaragua has declared war against Costa Rica, on account of the pretensions of the latter to control the Transit Route.

**DOMESTIC.**—Accounts from California are to the 5th ult. The banking firm of Sather and Church had suspended payment, but with assets exceeding their liabilities. The news of the loss of the Central America caused a general gloom in San Francisco. Public meetings were held, at which resolutions were passed denouncing the mail steamship companies for providing defective vessels, and making suggestions for the future safety of the passenger carriage between New York and San Francisco.

The reports of Indian outrages in Honey Lake and Carson Valleys appear to have been false. The Washo chief is said to have come thither to negotiate for peace with the settlers, stipulating that white men violating the rights of the Indians should be punished, and agreeing to give up to the whites any of his tribe who should commit depredations upon them. No person was authorized by the inhabitants to enter into a treaty on their behalf, but one individual, much respected by his neighbors, agreed to the terms of the chief, and engaged to furnish his tribe with flour, &c.; and good order prevailed in consequence.

Gov. Walker, of Kansas, has arrived at Washington, and has had several interviews with the President. Their views on the subject of the proper course to be taken relative to the action of the Constitutional Convention are said to be completely opposite; the President being disposed to sustain that action, while Gov. Walker regards the refusal of the Convention to submit the Constitution to a popular vote as a violation of the Federal Constitution, of the Kansas-Nebraska act, and of the right of self government. He states that only 43 out of 60 members of the convention signed the Constitution, that an overwhelming majority of the people of the Territory are opposed to it, and that the State government could not probably be put in operation under it except by Federal power. The Free State Executive Committee of the territory issued a call for a delegate convention to be held on the 2d inst., to consider the question; but the call was subsequently revoked, on a promise it is said, from Secretary Stanton, as Governor *pro tem.*, to call an extra session of the Legislature.

A violent storm, accompanied by snow, prevailed over Lakes Michigan and Erie and the adjacent region, on the 18th and 19th ult. A part of the track of the Buffalo and Niagara Falls railroad was washed away by the waves from the lake. The Great Western railroad, C. W., was obstructed by drifts so as to stop freight trains. A number of vessels were lost on the lakes. The Erie canal was closed by ice at several points, and by the 25th, navigation was completely suspended; but a subsequent change to milder weather opened it again. Snow fell as far south as Goldsboro', N. C., and at Augusta, Ga., ice half an inch thick was formed on the morning of the 20th. The Mississippi river closed at St. Paul on the 13th.

The reported loss of sixteen coal boats near the mouth of the Ohio has been contradicted. Several boats were sunk near Memphis, but no lives appear to have been lost.

# FRIENDS' REVIEW.

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*A memorial of Purchase Monthly Meeting, concerning RICHARD MOTT, deceased.*

Our beloved friend Richard Mott having, after a long life devoted to the service of his Heavenly Father, been removed from us by death, we deem it a duty to preserve a brief memorial of him, setting forth his labors of love, and showing the efficacy of that grace, through the influence of which he was gradually prepared to fill an elevated position in the church, and strengthened to labor extensively for the promotion of the cause of truth and righteousness among men.

He was the son of James and Mary Mott, and was born the tenth of First month, 1767. His parents then resided in the City of New York, but in a few years after removed to Mamaroneck, West Chester County, State of New York, within the limits of Purchase Monthly Meeting of Friends. Of this Meeting he continued to be a member to the close of his life.

In childhood he was deprived of a mother's care, by her death; and the training of the children, (four in number, of whom he was the eldest,) devolved entirely on the father, who was highly esteemed as a worthy and consistent member of our religious Society.

From statements made by our deceased friend, it appears that the religious training of these children constituted the principal concern of their father; and well were his pious and untiring efforts rewarded. Often has this son been heard to speak in the most tender and grateful terms, of the unremitting care of his father over him during this critical period of his life.

He has been frequently heard to say, when urging upon young people the importance of yielding a ready and cheerful submission to the counsel of their parents, that he had no recollection of having, in a single instance, withstood the

affectionately expressed desire of his father, and that it continued to be a cause of inexpressible comfort to him.

He was accustomed at an early age to the diligent attendance of religious meetings, which it appears from his statements were at that time very small, and uniformly held in silence, unless they had the company of some minister from a distant meeting. He has often been heard to speak of the reverent manner in which those in the front of the meeting sat, and the marks of devotion observable in their countenances—the trickling tear revealing the secret emotions of their hearts—and that not unfrequently, at those seasons, a solemnizing influence would spread over the meeting, and furnish evidence of the efficacy of silent worship.

The Monthly Meeting was held at a considerable distance from his father's residence. Convenient vehicles for travelling were not common, and in attending these meetings, the practice was for him to ride upon the same horse with his father. In this simple manner they might be seen regularly attending the Monthly Meeting: and while the father was thus manifesting his concern, an early interest in the disciplinary affairs of the Society was awakened in the soul. Another circumstance that he loved to dilate upon, was, that his father's house was a place of resort for Friends who were travelling in the ministry. He was greatly interested in the company of these, and their instructive conversation tended to strengthen and confirm the religious tendency of his feelings. By these means impressions were made upon his mind that were never obliterated. He loved to speak of them—they were the interesting theme of some of his latest conversations—and there is reason to believe that they exerted a powerful influence in the formation of his character.

As he approached manhood the gracious visitations of Divine love, operating upon a heart thus prepared, were gradually gaining an ascendancy, though not without many mental conflicts. These he has described as being at times almost insupportable; but there was a powerful Arm that secretly sustained him. By this dispensation, he was, without anticipating it himself, being prepared for the work of the ministry, unto which he was soon after called. Respecting these conflicts, and his entrance upon that im-

portant engagement, the following expressions of his own, uttered during a severe illness in the latter part of his life, will be interesting.

"I often reflect upon my early life, before I knew that it would be required of me to speak in the ministry; and think of the very great trouble of mind that accompanied me at that time, both in meetings and out of meetings, on account of my sins. And afterwards under the prospect of being called to the ministry, how I hesitated, and struggled, and bore the exercise; but I never thought I resisted too long. And after I had taken that step, how slow my progress was! After a while I saw another danger that attended me. I saw I was in danger of being urged on too fast by the flattering encouragement of others. I saw the necessity of turning a deaf ear to everything of that nature. And I now believe that but for this care my ruin would have been inevitable."

In the year 1787 he was united in marriage to Abigail, daughter of Uriah and Mary Field. This union he was wont to speak of as having been an indescribable blessing to him. She proved a tender and most affectionate wife and judicious counsellor, in all the varied exigencies of life fully sustaining the character of "an help meet for him."

It is believed to have been about the same period that he first appeared in the ministry. If his progress was slow, as he intimates it was, yet proceeding watchfully, he was led safely forward; and in the year 1794 he was acknowledged as a minister.

In the year 1797, with the concurrence of the Monthly Meeting, he engaged in a religious visit to some parts of his own Yearly Meeting. This appears to have been the commencement of his labors abroad as a minister of the gospel. The following lines, penned by him near the close of this engagement, will show the frame of mind attending him on that occasion, and probably may be regarded as an index of his exercises in other similar engagements:

"I have had to review our present journey—my leaving my home, and the endeared companion of my life—going forth in my Master's cause without purse or scrip. I have known what it is to suffer the most famishing want, and also, in some degree, to experience an abounding. Well would it be for me could I add, that I have learned in every allotment, as well adverse as prosperous, to be content therewith. But such is my proneness to forbidden things, and such my great liability to depart from the watch tower, that it is necessary for me to be baptized again and again into suffering and death, on my own account. And joined to this, the sufferings that are, by the travellers and laborers in the gospel, to be experienced, in sympathy with the seed which is oppressed, the trials are at times almost insupportable; and had it not been for the superintending care, and abundant goodness of the

universal Parent in preserving and bearing up where should I have been!—Wherefore, Oh! my soul, bow thou in reverential awe and dread before the Divine Majesty. Thou knowest he is thy all in all. Thou knowest he has strung thy bow in the day of battle, that he has been thy shield and helmet; and that he will, as thou continuest under his guidance and direction, be thy salvation. Mayest thou be pleased, most Holy Father, to support and protect. Thou knowest that I love thee, that I desire to serve thee, and that I have left all to follow thee. Mayest thou be with and support the endeared companion of my life in her lonely moments. Cause that the guardian Angel of thy presence may encamp round about her, and about all those who love thee. Strengthen and support the mourners in Zion, and the heavy-hearted in Jerusalem, that so, oh dearest Father, they may press forward in thy holy warfare, and come up to thy help against the mighty; for thou art eternally and gloriously worthy, saith my soul."

In the following year our beloved friend was similarly engaged in other parts of his own Yearly Meeting; and in this, and all his subsequent engagements in the ministry, he appears, from the records, to have had the unity of the meetings of which he was a member.

In the year 1799, feeling his prospect of religious duty expand, he entered upon a gospel visit within the limits of New England Yearly Meeting; and in 1801 he was similarly engaged within the limits of Philadelphia and Baltimore Yearly Meetings.

His visits to the above named Yearly Meetings, and to various places within their limits, were often repeated in subsequent years. In the course of these visits he frequently appointed meetings with those not connected with our religious Society—a service for which he was eminently qualified. These labors of love, together with frequent religious services within his own Yearly Meeting, appear to have occupied a very large portion of his time up to the year 1823, thus giving proof of his willingness to spend and be spent in the service of his Divine Master. He left no written memorandums of these journeys, but we learn from the records that his labors in the ministry were acceptable and edifying.

From the year 1823 to 1830, it does not appear that he was engaged from home in the work of the ministry; yet this was not a season of relaxation to him. He felt a deep interest in the welfare of the Society with which he was connected, and in which as a minister he had labored faithfully and fervently; and whatever threatened to impair its stability, whether in relation to its doctrine, or the harmony and unity essential to its prosperity, was the cause of great concern to him. The period now under notice was particularly marked in these respects; and it was his lot to pass through very trying exercises in the course thereof and to witness feelings of estrange-

ment springing up where Christian fellowship had existed, and finally ending in a schism that was productive of many and sore trials.

It was a comfort to him in the latter years of his life, to perceive that these feelings were subsiding, and to meet with individuals to whom he had formerly been warmly attached, but with whom intercourse had been suspended, and to receive from many of them assurances of their continued kind remembrance.

To our beloved friend and his affectionate companion in life, bereavements in their family were permitted to an unusual extent. They had four children: two of these were removed by death in their childhood. An only daughter, whose amiable and promising qualities had greatly endeared her to her parents, at the interesting age of early womanhood, was suddenly taken from them by severe disease. The remaining son attained to the meridian of life, esteemed by all who knew him. In the year 1826 his health gave way, and he was summoned to an early grave.

Thus were they bereft of all their children. These repeated strokes of affliction were keenly felt; but they were enabled to bear them with Christian meekness and resignation, adopting the submissive language, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In their bereaved condition, it was a source of comfort to them, as they sometimes expressed, to believe that they had a family in heaven.

The son above alluded to, left a wife and infant son. After the lapse of many years, this daughter-in-law and her son settled in Burlington, New Jersey, and their home furnished the bereaved parents with a comfortable and agreeable retreat in their declining years.

In the year 1830, Richard Mott felt drawn again to attend the Yearly Meetings of Philadelphia and Baltimore, and to visit some places within the limits of the former Meeting. In 1834 he attended the Yearly Meeting of New England, and had other religious services within its limits. He continued to attend these Yearly Meetings frequently, and to labor in different parts of them, as the prospect of duty opened to his view, attending likewise to religious services within the compass of his own; thus faithfully occupying his time and talents in earnest endeavors to promote the cause of Truth and righteousness.

In the early part of the year 1847 he was attacked with disease of an inflammatory character, by which his strength was greatly prostrated; and the issue for a time appeared doubtful. During this period of suffering, he was preserved in a resigned and tranquil frame of mind, and his heart being often enlarged with love for others, and with desires for the welfare of the Church, he gave utterance to many interesting expressions. On one occasion, allusion was made to the peaceful quiet with which he was favored, and it being attributed to a well spent life, he

very solemnly replied, "It is not by works of righteousness which we have done, but according to his mercy he saveth us, by the washing of regeneration, and renewing of the Holy Ghost."

At another time he said, "The change from a state of health to one of prostration like this, produces a feeling that cannot be fully conceived but by experience. It has often been the subject of my reflection, and I have endeavored to anticipate the views and impressions that would be likely to attend such a state, and to live prepared for it; and I find the comfort now of having done so. There appears to be a great difference in the feelings and experience of different persons in the prospect of the near approach of death. Some speak of their enjoyments and hopes in almost rapturous strains—while others have appeared to have very little to say in this way. I have never expected it would be my lot to say much to others concerning myself at such a time, whenever that may arrive. I have no prospect at present when it may be. I leave that. I have endeavored to discharge my duty in this respect, as I have passed along through life; and though it may have been feebly done, the work of the day has, I think, been done with tolerable faithfulness. I express these things as they rise before me, without reference to my present situation. I do not suppose I am considered dangerously sick."

From this illness he gradually recovered, but did not regain his previous state of health; yet in 1848 he attended the Yearly Meeting of Philadelphia, and also that of New England. In 1850 he again attended the latter meeting. This proved the close of his public labors beyond his own meeting. He was then in the eighty-fourth year of his age; thus to this advanced stage of life, manifesting his continued devotedness to the service of his Divine Master, which he had espoused in early life, and in which his energies of body and mind had been freely expended. During the long period of time, and the extended labors that have past in review, we believe his ministerial services were very generally satisfactory and edifying to those among whom his lot was cast.

(To be concluded.)

For Friends Review.

OUR FOREFATHERS.

My mind has been led back to the days of our forefathers in the Truth, to those ancient worthies who were reviled and persecuted, who were shut up in prisons, whose names were cast out as evil for the Son of Man's sake.

It would appear to some, perhaps, that while they were confined within the gloomy walls of prisons their usefulness was marred, that their gospel labors ceased; but on the contrary, in how many instances do we find that their bonds tended to the furtherance of the gospel, and I have believed that their sufferings were permitted by In-

finite Wisdom for their own good, for the good of the world, and of the precious cause which they had espoused. Indeed, we find that those valiants, those defenders of the faith once delivered to the saints, when thus confined, were not idle in the Lord's vineyard, but spake and wrote as they were moved by the Holy Ghost, declaring the Word of Life to those that were hungering and thirsting after a knowledge of the Truth, even to the astonishment and admiration of their persecutors. They were enabled to give forth and leave to the world many valuable legacies, as Penn's "No Cross no Crown," and numerous other writings, containing much valuable counsel and instruction. In taking a retrospective view of that day and the present among us, I am led to query, how is it with us who live in a day of ease and outward prosperity? We may indeed exclaim, that others have labored and we have entered into their labors. Where is the zeal, the love, the devotion, and dedication that so eminently characterized our fathers and mothers in Israel? Are we willing to suffer as they suffered for His sake? Let it be remembered, that in order to reign with Him we must be willing to suffer with and for Him.

"He that would have a crown to wear,  
Must also have a cross to bear."

O! that we might be awakened from a lethargy which seems to prevail so alarmingly throughout the length and breadth of the land; which causes the faithful to mourn in solitary places, that so few are willing to come up to the standard of truth and holiness, and bear the precious testimonies committed unto our forefathers to bear.

O! that each and every one that makes a high and holy profession might solemnly enquire of the Lord, as one formerly, "Lord what wilt thou have me to do?" Especially do I appeal to the dear youth of our beloved Society, now, in the morning of your days, "whilst the evil days come not, nor the years draw nigh wherein you shall say, I have no pleasure in them," to dedicate yourselves unto the cause of Christ; employ your talents, given you for a wise and holy purpose, even to glorify your God, and then in the evening of life you will have cause to say, "good is the Lord, and greatly to be praised; thy ways, O God, are indeed ways of pleasantness, and all thy paths, paths of peace." P. A. W.

— "YOUR KING HEARS YOU."

"Did I ever tell you," said a lady to her daughter, desirous of reproving some of her fellow passengers in the railway carriage, who were making use of very profane language, taking the name of God in vain,— "Did I ever tell you the story of a certain king who once overheard two of his followers speaking in a way greatly to displease him? He very gently drew back the curtains of his tent, and uttered this quiet reproof, 'Remove a little farther, gentlemen, for

*your king hears you.*" "My child," continued the mother, "may not some people yet need such a reproof?" "It would be of no use," replied the child, "for let us remove as far as we can, *our heavenly king always hears us.*"

How long it lasted, I cannot tell, but one thing I know, the fellow travellers of this lady ceased their profane language during the rest of the journey. Now, dear boys and girls, from this little story I think we might manage to gather two very useful lessons. For instance, if I mistake not, it teaches what power there is in a few words "fitly spoken," and what good we may sometimes do by making use of such words. Still, while I would have you think of that lesson, it is not the subject I wish to speak of now. The story teaches another, and that other I want to talk to you about for a very few minutes.

"It would be of no use," was the reply of the little girl to her mother's question, "for let us remove as far as we can, *our heavenly king always hears us.*" I wonder how many boys and girls here now feel this—God "our heavenly king always hears us." You are taught in the hymns you sing, you are told in the Bible you read, how that "there is not a word on your tongue," however softly spoken, "but thou, O Lord, knowest it altogether." Yet though you know all this, how many I ask, *how many* of you *feel* it? I say *feel* it, for if you all really felt it. I think some of you at least would be much more careful of the words you make use of, words which I know from what I read in my Bible, must be displeasing to God, the heavenly king who always hears us.—*S. S. Journal.*

— HENRY DUNCAN.

Henry Duncan was the son of George Duncan, minister of the parish of Lachrutton, Scotland. Having studied for the ministry, he accepted a living in the parish of Ruthwell. Although not a tempting position, it presented what he considered of chief account—the best opportunity for a life of clerical usefulness. His standard of such a life, at this period, must be taken into account, and it is thus announced by his biographer: "If the eternal welfare of his flock occupied any considerable share in his thoughts, I fear it must be confessed that the hope of advancing these interests rested chiefly on the influence he might possess in cultivating their kind and benevolent affections, in promoting a social and friendly spirit among their families, harmonizing their differences, rousing their patriotism, and becoming their example in all that is amiable, worthy and honorable. Such seems to have been his beau ideal of a country minister's life; and if he could live to promote these purposes, he does not seem to have questioned that he should amply fulfil all the purposes of a Christian ministry."

Thus far Henry Duncan had gone on, beloved

by his people, to whom he was a fair example of all that is dignified and amiable in the natural man, as well as zealous in the discharge of all those general duties with which his office was connected. Something more, however, was still necessary to bring him into vital contact with the spiritual life of his sacred calling, and show how much, as yet, was wanting in his endeavors to promote the eternal welfare of those committed to his charge. His example and his efforts, excellent though they were, had still fallen short of the mark. But, in 1804 the time had come when those spiritual perceptions were to be vouchsafed to him, under which he would continue his ministerial career with new ardor and redoubled efficacy. This new light, too, under which such a happy change was to be accomplished, was neither to arise from the study of the works of the great masters of theology, nor yet from the reasonings or example of his learned co-presbyters; but from a despised people, as yet almost new in Scotland, and whose names were seldom mentioned, except for purposes of ridicule and merriment. One man and two women, of the Society called "Friends," had arrived at Annan, and announced their intention of holding a meeting, in the evening, for worship. Induced by curiosity, Henry Duncan, who was in the town, attended the meeting, and was struck by the warmth and simplicity with which these strange preachers enunciated those Christian doctrines that had long been familiar to his mind, but to which the new style whereby they were now embodied, imparted the charm and power of novelty. An interview with the Quakers followed, and the impression was deepened; the minister gradually began to perceive that he had something still to learn before he could become an efficient Christian teacher. The lesson abode with him, until, through a course of years, its fruits were ripened and matured; and ever after, he was wont to revert, with pleasure, to this visit of the "Friends," and the benefits he had derived from them.—*Chambers' Biographical Dic. of Eminent Scotsmen.*

For Friends' Review.

1 KINGS XVIII., 1-39.

Her varying seasons earth three times had told,  
And half round her orbit again had she rolled,  
Yet still the aerial fountains were sealed,  
Brooks cheered not the valleys, nor night dew the field;  
And fearful forebodings pervaded each soul  
That death was assuming his final control.  
But Israel's God, who so often had been  
Their mighty deliverer when suffering for sin,  
Beholding their trouble, remembered, once more,  
His covenant made with their fathers of yore.  
And though their afflictions seemed not to avail,  
For the people still bowed to the image of Baal,  
Yet in pity he witnessed their sorrow and pain,  
And graciously granted the promise of rain.  
He said, (and Elijah obeyed the command,)  
"Go thou to Samaria, where thou shalt stand  
In the presence of Ahab, for now shall the dearth

Be stayed, and I'll cause it to rain on the earth."  
Whate'er position a man occupy,  
In the scale of humanity, lowly or high,  
Of royal extraction, or ignoble birth,  
If poor, or possessing the treasures of earth,  
Possessed of an intellect clear and refined,  
Or medium, barely, the powers of his mind,  
If he, being rightly commissioned, proclaim  
The word of the Lord, in the fear of his name,  
All earthborn distinctions must vanish away,  
Like stars from the sky in the blaze of the day.  
His words emanating from that only source  
That can give them a true, irresistible force,  
Are arrows that iron nor brass can withstand,  
Hurled by an almighty, invisible hand.  
And such was Elijah, who, Ahab had heard,  
Was approaching, and though he recoiled from his  
word,

Yet in anger he banished his natural fear,  
And hurried away to encounter the Seer;  
With the charge of afflicting the people, assailed  
The prophet; but all his audacity quailed  
When he witnessed the ardor that glowed in his eye,  
And felt the rebuke of his truthful reply.  
"I have not troubled Israel," Elijah rejoined,  
"But thou and thy impious house have combined  
To forsake the commandments of Israel's God,  
And fast in the footsteps of Balaam have trod.  
Go gather the people to Carmel," he said,  
"The prophets of Baal by Jezebel fed,  
Together with those of the groves shalt thou bring."  
Which order was promptly obeyed by the king.  
The prophets, the people at Carmel, convened,  
With deference due, to Elijah demeaned,  
Whose appeal on behalf of the Deity stole  
A silent conviction to every soul.  
In anguish of spirit he loudly complained,  
That of all the Lord's prophets, he only remained.  
But of the adorers who bow at the shrine  
Of Baal, four hundred and fifty divine.  
"Now choose you a bullock; you first shall select,  
It is for an offering; an altar erect;  
Put the flesh on the altar, but kindle not there  
A fire, except by the fervor of prayer.  
And I too will offer to Israel's God,  
(For neglecting of whom you are feeling his rod.)  
A bullock, when I have erected again  
His altar that long here in ruins has lain,  
And to him, who shall answer by fire, we'll award  
The glory and honor of being the Lord."  
The people assented. An altar was reared,  
The bullock was slain, and the prophets revered,  
And loudly petitioned, again and again,  
From morning till noon, but petitioned in vain!  
That he might their folly more fully divulge,  
Elijah in mockery deigned to indulge.  
He urged them with greater vehemence to cry:—  
"Peradventure your God is conversing on high,  
Away on a journey, or locked in the arms  
Of slumber, and wholly entranced by her charms."  
The prophets leaped up on their altar and cried,  
And mangled their flesh, till their garments were dyed.  
And yet they petitioned and suffered in vain;  
Baal heard not their cries nor regarded their pain,  
For still unconsumed did the sacrifice lay  
On the altar when daylight was waning away.  
"T was then, when the sun sinking down in the west,  
Shed back upon Carmel a luminous crest,  
And twilight her drapery silently spread  
O'er the valleys that welcomed the coolness it shed,  
When scenery, silence and all things combined  
To kindle devotional fire in the mind,  
And the hour was approaching in which 't was de-  
creed  
That in Israel a lamb for an offering should bleed,  
Elijah invited the people around,

While he with a reverence awful, profound,  
 Erected the altar at Carmel again;  
 And chose him a bullock, which, when it was slain  
 And laid on the altar, he deluged the whole  
 With water, and, deep from his agonized soul,  
 A fervent petition ascended on high:  
 "O, God of our fathers, be pleased to supply  
 To these an assurance that thou art the Lord,  
 And that what I have done is of thine own accord."  
 Then quick as the lightning, and bright as its glow  
 When it breaks from a cloud on an object below,  
 Descended a fire that the twilight illumed,  
 And the sacrifice, wood, and the altar consumed;  
 Burned the stones and the dust, while it darted  
 around

And licked up the water that lay on the ground.  
 Though often Jehovah had graciously deigned  
 To grant an assurance that he alone reigned  
 In nature, and that his imperial will  
 The laws of the universe only fulfil,  
 Yet they had forgotten his wonders of old;  
 Forgotten that God, the omnipotent, rolled  
 The turbulent waters away from the path  
 Of their fathers, when fleeing from Pharaoh's wrath;  
 Forgotten that he in the wilderness fed  
 His people with flesh and with heavenly bread;  
 And when in the desert they fainted with thirst,  
 Commanded, and water from adamant burst;  
 That he on Sinai in thunderings loud,  
 From his awful pavilion, an ebony cloud,  
 Gave forth his commands from the fountain of right  
 To Moses, who quaked at the terrible sight.  
 Nor remembered they that an invisible hand  
 Led their fathers triumphantly into that land,  
 Where in desperate conflict, again and again,  
 Their lives were preserved and their enemies slain;  
 For at this supernatural proof of his power,  
 The prophets of Baal like criminals cower,  
 And the people exclaim with united accord,  
 "The God of our fathers, our God, is the Lord!"

Plattekill, N. Y.

S. H.

ADDRESS OF THE INDIANA BIBLE ASSOCIATION  
 OF FRIENDS.

To Friends of Indiana Yearly Meeting and in the western  
 country generally:

DEAR FRIENDS,—On being solicited to unite  
 yourselves in labor with us, or contribute your  
 means to aid us, or others, in the good cause of  
 endeavoring to promote the more general supply  
 of our fellow-men of all classes and nations with  
 the Holy Scriptures, and the more diligent and  
 earnest perusal of them, you will expect that we  
 will offer you some reasons for our procedure.

In the first place, then, we are deeply im-  
 pressed with the *inestimable value of the Sacred*  
*Writings*. We receive them as given by Divine  
 Inspiration; holy men having written them as  
 they were moved by the Holy Ghost; and, there-  
 fore, they are of Divine Authority, to be received,  
 believed, and their precepts obeyed, as profitable  
 for doctrine, for reproof, for correction, and in-  
 struction in righteousness. The book alone,  
 however, will be of little avail toward the benefit  
 of the world, unless the Holy Spirit be granted  
 for the assistance of the sincere reader, in bring-  
 ing home and applying those sacred truths to  
 his own heart and particular condition. But we  
 are graciously promised that he that seeketh shall  
 find; and that our Heavenly Father will give the

Holy Spirit to them that ask Him. The Lord  
 has been pleased to make use of instrumental  
 means from early ages, to bring our fallen race  
 to a knowledge of Himself; and, accordingly  
 His will concerning us has been communicated  
*by writing*, as well as *by words*, in His command-  
 ments, admonitions, warnings, and promises,  
 which have from time to time been given through  
 His servants. Of old He gave to Moses the  
 tables of the commandments, written by Him-  
 self, containing a summary of doctrine and duty  
 so excellent, and so far above the combined wis-  
 dom of men unassisted by the Holy Spirit, as to  
 give most satisfactory evidence of its Divine Au-  
 thority. The messages of the prophets, also, were  
 delivered and perpetuated by being *written*. And  
 the glad tidings of salvation through our Lord  
 Jesus Christ are given to us by the holy evan-  
 gelists in the same way. And to these may be  
 added those precious epistles of doctrine, instruc-  
 tion, and edification, given forth by the apostles  
 of our Lord through the help of his Spirit. And  
 we rejoice in the confidence of believing that the  
 sacred truths revealed in the Holy Scripture have  
 been blessed to the conversion and salvation of  
 multitudes in all ages, who have believed—the  
 promise of the Holy Spirit being fulfilled. Where  
 is the devout Christian, in all the world, who is  
 able to read the Holy Scriptures, and is in the  
 practice of doing so, who does not esteem them  
 as a precious gift of God?

Beside all this, the morality taught in the  
 Bible gives evidence of its Divine Authority, by  
 being infinitely superior to anything else of the  
 kind ever known among men. We shall look in  
 vain among all the most enlightened heathen  
 nations of all ages for precepts like these: "Thou  
 shalt have no other god before Jehovah. Thou  
 shalt worship one God, and him only, who is the  
 Lord. Thou shalt not commit adultery. Thou  
 shalt not covet. Speak ye every man truth to  
 his neighbor. Let the wicked forsake his way,  
 and the unrighteous man his thoughts. Wash  
 ye, make you clean. Cease to do evil; learn to  
 do well. The heart is deceitful above all things  
 and desperately wicked. Men love darkness  
 rather than light. Ye will not come to the light,  
 lest your deeds be reproved. God sent his Son  
 into the world that the world through him might  
 be saved. Repent and be converted. He that  
 believeth in him shall not perish, but have eternal  
 life, and shall not come into condemnation. He  
 that believeth not shall not see life. Have faith  
 in God. Love your enemies. Bless them that  
 persecute you. Do unto others as ye would have  
 others do unto you," etc., etc. No nation of  
 men that has not adopted the religion of the  
 Bible, embraces and brings into practical action  
 such precepts as these; on the contrary, the op-  
 posite of every one of them is much more in ac-  
 cordance with their practice.

It is not surprising then, although an inter-  
 esting fact, that, wherever the Holy Scriptures

have been circulated and received, a marked impression has been made upon the whole community; a different code of morals has found its way into practice; the heart has been softened; the laws have been made better; education has increased; humanity has been improved; the women have been relieved from degradation, and their condition has been greatly elevated—in short, enlightened civilization has followed on, and the general welfare has been unspeakably increased. Multitudes of examples might be brought forward, if time admitted and our purposes required, to prove this. On the contrary, "the historical fact cannot be denied, that vital piety has nowhere, and in no age, continued to mark the character of a people by whom these invaluable records have been neglected."

Now, let us look at the world and see how it is. A large proportion of our fellow-men are yet in heathen darkness. Idolatry and all manner of corruption, wickedness and degradation prevail. Millions of our fellow-men, our brethren by creation and in humanity, heirs like us for eternity, are at *this time* sunk in this misery and degradation, and *we may see it*, if we will open our eyes to geography and history. The cry of their sin and corruption ascends before the Lord. Shall our brethren remain in heathen darkness for lack of knowledge when we can help? or shall we by our apathy, or selfishness, or indolence, stand back until God sends others more worthy to do the work and receive the reward? Then how shall we appear in the day of account? These are great and solemn questions for us individually. But our thoughts need not dwell on the heathen nations only—there are *thousands* of our own citizens in these United States, and *hundreds* in every State, and *more or less* in every community, who have not the Holy Scriptures, and who neither hear them, nor read them carefully, nor regard their precepts. Of this there is evidence amounting to positive proof.

Now, let us look at ourselves, as to our means of being useful to others. God, in his goodness and mercy, has exceedingly prospered and blessed the inhabitants of this country. We should be culpably ungrateful if we did not acknowledge this with thankful hearts. Look at the rich lands in this vast and fruitful valley! Look at the extensive fields of waving grain, and the beautiful meadows, all prepared to store the barns to overflowing! Look at the luxuriant cornfields, and at the herds of cattle and of swine, yielding a large surplus over and above all our need! and to these may be added many other rich products which gladden our hearts with plenty. Let us think also of the comforts we are permitted to enjoy with our happy homes, our wives and children; our schools; our free exercise of worship, and under the protection of an enlightened civil government. In all these blessings, we as a people largely participate according to our num-

ber. Our duty is plain. Having all these favors, we shall be exceedingly remiss—we shall be exceedingly ungrateful, we shall fall far short of our indispensable duty, we shall not stand clear in the day of righteous judgment, when the secrets of all hearts shall be known, if we neglect or refuse to do good to our fellow-men when it is so plainly in our power.

The favored Israelities were required to yield one-tenth of the fruits of their land as a duty to God—but we have no tithes to pay. But behold a field of labor is open before us, ample for all, and is already white unto harvest. Ought we not, therefore, to enter upon the labor ourselves, and pray that more laborers be sent forth into the harvest?

Impressed with these considerations, we have formed ourselves into an Association by the name of the *Indiana Bible Association of Friends*, the object and design of which are set forth in our Constitution hereto annexed. For the present we shall publish no Scriptures, inasmuch as we can purchase them in great variety at prices below what it would cost us to publish them. Also, for the present, our Association will be independent as to formal connection with any other. There is nothing, however, in our Constitution to prevent us from becoming auxiliary to another, if at any future time it shall seem clearly best to do so, in order to accomplish more effectually the purpose of our Association. We shall be glad to have as many auxiliaries in the western country as Friends may be disposed to organize. But we have no prospect, in case our Association should hereafter itself become auxiliary, of ever surrendering our own regulations and government. That will not, we believe, be necessary.

The interest of Women Friends in our concern is affectionately solicited. The Bible has done more, with the aid of the Holy Spirit from which it came, and the religion which it is an instrumental means of teaching, for the help and relief of your sex, than every other thing whatsoever. No persons are better fitted—very few so well—as devoted women, to search out the destitute, and, under the influence of the Christian spirit and the soft manners which become the sex, to supply them; at which time an appropriate season is afforded to offer a word of exhortation and encouragement. The conversion of many precious souls has owed its beginning to impressions received from reading the heart-reaching truths of Holy Scripture, and you will feel it to be an honor and a joy to you, if Divine Providence shall see fit so to bless such a work in your hands. Let us labor in faith and hope, waiting for the recompense of reward.

*Constitution of the Indiana Bible Association of Friends.*

#### ARTICLE I.

The object of this Association is, and shall continue to be, to aid and encourage the circulation of the HOLY SCRIPTURES among all classes of people, in our

own and other countries, and to promote, as far as we can, the diligent perusal of them, in order to an unprejudiced and practical knowledge of their contents, and to a hearty belief in their Divine Inspiration and Authority. The English version to be circulated is to be that commonly in use, known as King James' version, without note or comment.

## ARTICLE II.

The Officers shall be a Secretary, who shall preside and conduct the meetings after the manner of Friends; a Treasurer, and an Executive Committee of twelve, of which the Secretary and Treasurer shall be *ex officio* members.

## ARTICLE III.

Any person who pays into the Treasury, One Dollar, may be a member for a year, or Twenty Dollars during the year, a member for life. Members of the Parent Association shall be members of the Auxiliary in their district.

## ARTICLE IV.

The formation of one Auxiliary Association in the limits of each Quarterly Meeting shall be encouraged.

## ARTICLE V.

The management of the Association shall be mainly intrusted to the Executive Committee, whose duty it shall be to meet at least quarterly on adjournment or call of the Secretary; to keep a good supply of Scriptures on hand; to appoint agents and distributors; to collect and forward funds to pay for Scriptures; and to promote, in every way, the object of the Association. Associations auxiliary to this will be expected to take the same course.

## ARTICLE VI.

There shall be an Annual Meeting of the Association on Sixth-day evening of the week of the Yearly Meeting at Whitewater, when the Executive Committee shall lay before the Association a Report in detail of the proceedings of the year; the appointment of officers for the ensuing year shall be made; and all other matters incident to the concern attended to. Meetings of the Association may also be held at other times, by adjournment, or on call of the Executive Committee, whenever it shall be considered necessary. Auxiliary Associations are to make a clear report of their proceedings for the year to the Annual Meeting.

## ARTICLE VII.

This Association, and its Auxiliaries and Executive Committees and Agents, shall unite their endeavors to those employed by other Bible Societies, in promoting a general and personal supply of the Holy Scriptures, in this country, so far as their circumstances and their means will permit, and so far as they can do so consistently with the principles of Friends; and the Treasurer of the Auxiliaries shall remit annually or oftener to the Parent Association, all the funds that can be prudently spared from the supply of their own field, to aid in the supply of other parts of the United States, or foreign countries, accordingly as they may direct, or as the Executive Committee of the Parent Association, if not directed, shall think best.

## ARTICLE VIII.

To Auxiliaries and members, and for gratuitous distribution, the prices of Bibles and Testaments are to be about the cost of production, to which is to be added the expense of transportation.

## ARTICLE IX.

No alteration shall be made in this Constitution, except by authority of an Annual Meeting.

"That is not the best sermon which makes the hearers go away talking to one another, and

praising the speaker, but which makes them go away thoughtful and serious, and hastening to be alone."—*Bishop Burnet.*

## FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 12, 1857.

## INDIANA BIBLE ASSOCIATION OF FRIENDS.—

The circulation of the HOLY SCRIPTURES amongst all classes and in all countries has engaged the earnest attention of a large number of Protestant Christians during the last fifty years. In order to accomplish this great work more thoroughly, the British and Foreign Bible Society was established in 1804. It has grown in dimensions and usefulness, and in 1855 its receipts from all sources were £136,000, equal to \$652,800, and the issues of the Scriptures for that year amounted to more than half a million each of Bibles and New Testaments; having also, since its organization, published the Scriptures in more than 150 different languages. In 1816 the American Bible Society was organized at New York; and since that time has constantly increased in public favor and usefulness, its operations extending over the whole of the United States, and many parts of foreign countries. Its issues last year were 770,000 volumes of Bibles and Testaments, and its total receipts were 441,805 dollars. By the persevering efforts of these noble Societies, and their auxiliaries, and of others independent of them, thousands, and perhaps millions, of our fellow men have been supplied with the Holy Scriptures; and thus that instruction which is able to make wise unto salvation through faith in Christ, has been brought near to them, and has been mercifully blessed, in a great number of instances, as a means to lead to Christ, and to the conversion of the soul. Greatly as these efforts have been extended, and immense as the number of Bibles distributed has been, one fact, which has become evident from actual inquiry, is very remarkable, and that is, the destitution that still remains, even in our own country. And when we turn our eyes to foreign countries, Asia and Africa, for instance, we may know that there are multitudes who are destitute of this invaluable book, which was "written for our learning, that we through patience and comfort of the Scriptures might have HOPE."

This excellent and heart-comforting work of supplying the Scriptures to the destitute is one

in which all sincere Christians can unite. The proposition is exceedingly simple—too simple to allow of much variety of opinion—to supply the *Holy Scriptures*, without note or comment, to the destitute in this and other countries; and this is the principal article in the constitutions of Bible Societies. The members of each Religious Society may, if they choose, have their own Associations, acting independently or as auxiliaries, and conduct them as they prefer; their efforts being directed to the one single object.

The Society of Friends, although not entirely idle in this good work, has done far less, it is apprehended, than would become them, considering their Christian profession, their belief in and deep love of the sacred volume, and the abounding kindness of a good Providence in pouring out his blessings so abundantly upon them.

It will be perceived by a movement which has recently been made in the limits of Indiana Yearly Meeting, that many Friends in the western country are turning their attention more effectually to this interesting subject; and while we believe that the divine blessing will accompany their labors, we may hope that the concern will grow and increase, tempered by truly Christian zeal, until it finds a fellow-feeling in every neighborhood, and more or less in the heart of every individual.

The "Indiana Bible Association of Friends" was organized during the week of the late Yearly Meeting at Richmond, and about two hundred names were subscribed to the Constitution as members. Having been furnished with a copy of that document, and also of an Address issued by the Association to Friends in the West, we present them, in connection, to our readers, and ask for them a careful consideration.

The following officers were appointed for the ensuing year: *Secretary*, Charles F. Coffin; *Treasurer*, Elijah Coffin; *Executive Committee*, Joseph Cox, Ephraim Morgan, Charles H. Moore, Benjamin Fulghum, George Evans, Levi Jessup, Francis W. Thomas, Enos G. Pray, Daniel Hill, Joseph Dickinson, John Hadley, Jr., and Joseph Moore.

MARRIED, at Friends' Meeting, Harden's Creek, Highland County, Ohio, on the 22d of 10th month last, JOSEPH ALLEN, of Bloomfield Monthly Meeting, Parke County, Indiana, to MAHALA B. STALKER, of the former place.

At Friends' Meeting, Highland, Morgan County, Indiana, on the 25th ult., JOHN H. JOHNSON

to MARY EMILY STANTON, both members of West Union Monthly Meeting.

[We are informed by a Friend, of China, Maine, that the notice sent to us, and published in our 11th No., of a marriage at that place, was not correct. Publishers of periodicals are of course liable to such impositions, as persons who are so destitute of moral principle as to commit an act of this kind, will not hesitate to forge the signatures of respectable individuals.]

DIED, on the 19th ult., LOIS T., wife of Abram Wanzer, of Morris, Otsego County, N. Y., in the 34th year of her age.

In Laurens, Otsego County, N. Y.; the 23d ult., EDWARD CORNELL, in the 93d year of his age.

On the 25th ult., CALLATHA, wife of Allen Holcomb, of Morris, Otsego County, N. Y.

The above-mentioned three friends were members of Butternuts particular Meeting.

On the 22d ult., DANIEL, eldest son of John and Katharine Diggs, in the 21st year of his age; a member of Poplar Run Monthly Meeting, Randolph County, Indiana. He was an exemplary and amiable young man, and much esteemed by all who knew him.

On the 22d ult., near Hart's Village, Dutchess County, N. Y., LYDIA A., wife of Isaac Swift, aged 30 years. She was an esteemed member of Nine Partners Monthly Meeting.

The decease of this dear friend has left a void in her family very deeply felt, yet they are comforted with the knowledge that she died in the arms of her Redeemer, whom she dearly loved in life, as her daily walk testified. Many can bear testimony of her sympathy with the poor and afflicted. On the morning previous to her departure, after bidding those around her an affectionate farewell, she said "do not weep for me, for all is well." After which she fell into a deep sleep, in which her spirit took its flight.

On the 20th ult., in East Farnham, Canada East, HANNAH R., wife of Seneca Stevens, and daughter of Nathan and Sarah Meader, of Lincoln, Vt., in the fifty-eighth year of her age; a member of Farnham Monthly Meeting.

This dear friend bore her last sickness with Christian calmness and resignation. At one time saying, "I believe I have seen a place prepared for me, where all will be peace and parting will be no more." And when near her end she bade her friends farewell, and requested them to give her love to all that enquired after her; then folding her hands, said "come, Lord Jesus, thy servant is ready;" these were the last words she was heard to say, and she quietly passed away without a struggle.

On the 27th of 8th month last, near Raysville, Henry County, Ind., BENAJAH PARKER, Sen., in the 75th year of his age.

For many years he was confined principally to the house, with chronic rheumatism, often being wholly unable to leave his room, suffering at times intense and agonizing pain. But during all his affliction, he was preserved in much Christian patience, never murmuring at his lot, but apparently cheerful and contented, making an agreeable companion for his family and friends. The greater part of the week previous to his death, his sufferings were so great as to render him unconscious of what was passing around, yet we have a consoling hope that through Divine mercy his end was peace.

On the 8th of the 5th month, 1857, in the twentieth year of her age, JANE COGGESHALL, daughter of Edward and Sophia Coggeshall, of Dover Monthly Meeting, Wayne County, Indiana.

During her last sickness, which she bore with much patience, she often expressed that her hopes of salvation were alone placed upon a Saviour, saying that

she believed it was only through the grace of a Redeemer that she would be saved.

She was frequently engaged in supplication, and she gratefully acknowledged the religious care which her mother had extended over her while she was young; although her mother had been deceased for several years, yet her counsel still remained fresh in her memory.

A friend calling to see her, she expressed that all looked bright and peaceful before her.

DIED, Suddenly on the 25th ult., of paralysis of the heart, in Hopkinton. R. I. DEBORAH COLLINS, relict of the late Peter Collins of the same place, aged 66. She was an esteemed and devoted member of South Kingston Monthly Meeting of Friends, and frequently when able to be out, felt constrained to proclaim to others the unsearchable riches of Christ, to the comfort of her friends. Though suddenly called from works to rewards, her friends have the consoling belief that her lamp was trimmed and her light burning, and she prepared to enter a mansion of rest and peace, forever to be with the Lord. And their loss is doubtless her eternal gain.

#### THE KEYS.

A bunch of keys, which he saw on a table, in the house of a wealthy lady, led *Gotthold* to make the following reflections: As no one key can open all locks, so no one man possesses all talents. God distributes His gifts according to His holy will, this to one, and that to another; and none is sufficient for all emergencies, and independent of the help of others. Each, however, ought to endeavor to serve his neighbor according to the measure of the gift he has received. In this manner, the God of love has knit us all to one another by a bond of peace. I hope, Madam, *Gotthold* continued, that these keys are your own absolute property, and that there is not one in all the bunch which is at the disposal of—Satan. Remember that, according to the words of the apostle, if any one have this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, and refuses to open his coffers, then, unquestionably, the devil is the owner of the keys.

The best keys, however, are those which open heaven. In the year 1555, one of the blessed martyrs, shortly before his decease, spake these words: "Let us cheerfully tread the path before us, assured that death can never so prevail as to become to us an infamy and dishonor, but is rather an entrance into glory. Let us resolutely embrace and welcome it, seeing that it comes not armed with an *arrow* to wound us unto death eternal, but rather with a *key* to open the kingdom of heaven, and admit us to the vision of Jesus Christ, our only and everlasting life." I also know of a boy, only ten years of age, who once, at the suggestion, as I have no doubt, of the Holy Spirit, comforted his widowed mother in her sorrow and dejection, by observing that God was a rich gentleman, and had immense stores, that His pantries were full, and His supplies inexhaustible, but that the key to them was fervent prayer, and if we would but diligently

use it, we should want for nothing. This, in fact, was just what the Saviour meant, when He said: *Whatsoever ye shall ask the Father in my name, He will give it you.* And thus it is that prayer is one of the keys of heaven, and death the other. The latter, however, may easily be converted into the key of hell, and will certainly be so, if in this life we shamefully neglect to use the former, which, by Divine grace, is always at our command, and if we keep our temporal wealth too carefully locked up from our neighbor when he is in want.—*Gotthold's Emblems.*

#### THE HUMAN ORGANIZATION.

The living body of man unites in itself the contrasted and apparently incompatible qualities, of great stability and great mobility. It is so stable that it can last for threescore years and ten; for a hundred or more; maintaining its sharply defined individuality all the time. It is so mobile that it does not consist of entirely the same particles during any two successive moments. The dead matter of the outer world, it is ever changing into its own living substance, and its living substance it is ever changing into dead matter, which, as alien to itself, it returns to the outer world. Like the heavenly bodies, it undergoes a series of secular variations, which carry it with continually altering conditions through the several phases of embryonic, infant, adolescent, adult and senile life. Like certain of the heavenly bodies, also, it describes a diurnal revolution, knowing the alternations of sleep and waking, hunger and satiety, activity and rest. The reproduction of its kind involves a peculiar series of very complex changes, especially in the maternal organism. Mechanical injuries disabling or destroying organs and tissues require the manifestation of corresponding reparative processes. Disease, equally defacing and destructive, demands a countervailing *vis medicatrix* to neutralize its violence; or rather, disease is a battle between the organismal elements which are quick at finding a *casus belli* and are very rarely at perfect peace with each other. Everlasting change and yet fixity. Unceasing struggle and yet no schism. Civil war and yet no anarchy. These unlike conditions are realized and harmonized, every moment, in our fearfully and wonderfully made bodies.

If we reduce those apparent incompatibles to their simplest expression, we shall perhaps find it in this. Physically, the human organism is an aggregation of solids and liquids which are continually changing into each other; the solid melting into the liquid, the liquid congealing into the solid; whilst both stand so related to the air which is the breath of life, that they are continually vaporizing into gases, and gases are continually liquefying and solidifying into them.

Blood is liquefied muscle, sinew, nerve, brain, and bone. Bone, brain, nerve, sinew, and muscle are solidified blood; and at every moment flesh

is becoming blood, and blood flesh. The current in our veins is at once a river of the water of life, feeding and sustaining all that grows along its shores, and a river of the water of Lethe quenching in oblivion everything that it touches. Like the Nile or the other great rivers of the world, it is at the same time wearing down hills, and building up continents; but with this difference, that whereas the Nile is only destructive among the mountains of Abyssinia, and only constructive in the plains of Egypt, the blood at every point in its course is simultaneously adding and abstracting. Those wondrous crimson barks or wood-cells which navigate the arteries are keen traders, and follow the rule of the African rivers, where sales are effected only by barter; but they add to this rule, one peculiar to themselves, which neither civilized nor savage men care to follow, namely, that they give away new goods in exchange for old. Here the traffickers on the Red river deposit fresh brain-particles, to replace those which the immaterial spirit has sacrificed to the expression of its thoughts: for Jeremy Taylor taught a great physical truth when he declared long ago, that "while we think a thought we die." The eloquent preacher saw death near us at every moment, and nearer at each than at the moment before; but death is *in* us at every moment, and it is not merely *whilst*, but *because* we think a thought we die. Alas! that we cannot be content with such innocent self-slaughter, which the river of life in our veins forgives into resurrection in every case as fast as it ripples along. It cannot help us, if we overthink ourselves and die before our time, but during life its mariners deal in all vital wares. As fast as the blacksmith wastes his muscles by each blow, they barter against the spent cordage of his arm, new flesh-particles to make it strong as before; they restore to its integrity the exhausted auditory nerve of the musician, give the painter a new retina, and the singer a new tongue. Wherever, in a word, the million lamps of life, which keep up its flame at every point of the body, have burned to the socket, they are replaced by freshly trimmed ones; nor is it here as with the barter of Aladdin's Lamp. The new lamp is in this case the magic one; the Genii has departed from the old.

Chemically, again, the human organism is the continual subject of swift changes of its composition in opposite directions. One half of the blood, which is in the arteries, is always in one chemical condition; the other half, which is in the veins, is in another condition: and the whole blood is at all times rapidly transferred through these alterations. The arterial blood is charged with oxygen; the venous with carbonic acid. These gases are partly the causes, partly the effects, partly the indices of chemical differences between the two bloods, which affect probably more or less all their respective ingredients. At one half revolution of the circulation, they are changed

in one way at the capillaries of the lungs, whilst oxygen is absorbed: at the other half revolution they are changed in another way at the capillaries of the system, whilst oxygen is lost and carbonic acid takes its place.

There is thus continual addition of matter to the body, and continual withdrawal of matter from it; but apart from this, and within the ring-fence of its own organism, a process of combustion, and one the very reverse, are going on together. Our bodies are at all times like the fire which was shown to the hero of Pilgrim's Progress in the Interpreter's House, which had water poured on it, on one side of the wall against which it blazed, and oil on the other. Here one tissue is burning like fuel, and there another is becoming the depository of combustible matter. We have, as it were, millions of microscopic wind-furnaces, converting into carbonic acid, water-vapor, and other products of combustion, all the combustible elements of the body, and millions of blast-furnaces reducing the starch and sugar of the food, and the sulphates and phosphates of the body, into inflammable oils and other fuels, which are finally transferred to the wind-furnaces and burned there. Burning, and what we must call in contradistinction, *unburning*, thus proceed together; the flame of life, like a blow-pipe flame, exhibiting an oxidizing and a reducing action, at points not far distant from each other.

There are thus as concerns the organism, continual addition and continual abstraction; continual physical alternation of liquefaction and solidification; continual chemical alternation of combustion and reduction. The blood-vessels are at once the water-pipes of the city of Mansoul, bringing fresh springs into it, and the drain-tunnels carrying all that is waste and useless away. The heart is the one conjuror's bottle, pouring forth, aye, and at the same time, liquids the most unlike, to satisfy thirsts as strange; saliva to wet the lips, tears to relieve the eye, milk to swell the mother's breast, and oil to make supple the wrestler's limbs. The whole organism is, as the older writers loved to call it, a *Microcosm*, or world in little, where in one land they are rejoicing, and in another weeping; where on this shore they are singing *Te Deum*, and on that shore *Miserere*; where at the same moment it is "a time to love, and a time to hate; a time of war, and a time of peace."

Such is the human body, ever changing, ever abiding. A temple, always complete, and yet always under repair. A mansion, which quite contents its possessor, and yet has its plan and its materials altered each moment. A machine which never stops working, and yet is taken to pieces in the one twinkling of an eye, and put together in another. A cloth of gold, to which the needle is ever adding on one side of a line, and from which the scissors are ever cutting away on the other.—*Edinburgh Essays.*

## BAYARD TAYLOR IN NORTHERN EUROPE.

*The Midnight Sun.*

Correspondence of The N. Y. Tribune.

STEAMER GYLLER, Arctic Ocean, {  
July 27, 1857. }

My last letter closed abruptly with our arrival in the Alten Fiord.

There is nothing of interest between Alten and Hammerfest, except the old sea-margins on the cliffs, and a small glacier on the island of Seiland. The coast is dismally bleak and barren. Whales were very abundant; we sometimes saw a dozen spouting at one time. They were of the hump-backed species, and of only moderate size, yet the fishery would doubtless pay very well, if the natives had enterprise enough to undertake it. I believe, however, there is no whale fishery on the whole Norwegian coast. The desolate hills of Qvalø, surmounted by the pointed peak of the Tjuve Fjeld, or "Thief Mountain"—so called, because it steals so much of the Winter sunshine—announced our approach to Hammerfest, and toward 9 o'clock in the evening we were at anchor in the little harbor. The summer trade had just opened, and forty Russian vessels, which had arrived from the White Sea during the previous week or two, lay crowded before the large fish warehouses, built along the water. They were all three-masted schooners, the main and mizen masts set close together, and with very heavy, square hulls. Strong Muscovite faces, adorned with magnificent beards, stared at us from the decks, and a jabber of Russian, Finnish, Lapp and Norwegian came from the rough boats, crowding about our gangways. The north wind, blowing to us off the land, was filled with the perfume of dried codfish, train-oil and burning whale—"scraps," with which, as we soon found, the whole place is thoroughly saturated.

Most of the travellers who push so far north as Hammerfest content themselves with one experience of the midnight sun, and return with the same steamer to Drontheim. A few extend their journey to the North Cape, and once a year, on an average, perhaps, some one is adventurous enough to strike across Lapland to Tornea. The steamers, nevertheless, pass the North Cape, and during the summer make weekly trips to the Varanger Fiord, the extreme eastern limit of the Norwegian territory. We were divided in opinion, whether to devote our week of sunshine to the North Cape, or to make the entire trip and see something of the northern coast of Europe, but finally decided that the latter, on the whole, as being unfamiliar ground, would be most interesting. The screw-steamer Gyller (one of Odin's horses) was lying in the harbor when we arrived, and was to leave in the course of the next night; so we lost no time in securing places, as she had but a small cabin and no state-rooms. Nevertheless, we have found her very comfortable, and in every respect far superior to the

English vessels which ply between Hull and Christiania.

When I came on deck yesterday morning, we were in the narrow strait between the island of Magerøe, the northern extremity of which forms the North Cape, and the mainland. On either side, the shores of bare, bleak rocks, spotted with patches of moss and stunted grass, rose precipitously from the water, the snow filling up their ravines from the summit to the sea. Not a tree, nor a shrub, nor a sign of human habitation, was visible: there was no fisher's sail on the lonely waters, and only the cries of some sea-gulls, wheeling about the cliffs, broke the silence. As the strait opened to the eastward, a boat appeared, beating into Kjelvik, on the south-eastern corner of the island, but the place itself was concealed from us by an intervening cape. This is the spot which Von Buch visited, in the summer of 1807, just fifty years ago, and his description would be equally correct at the present day. Here, where the scurvy carries off half the inhabitants, where pastors coming from Southern Norway die within a year, where no trees grow, no vegetables come to maturity, and gales from every quarter of the Icy Sea beat the last faint life out of Nature, men will still persist in living, in apparent defiance of all natural laws. Yet they have at least an excuse for it, in the provision which Providence has made for their food and fuel. The sea and fiords are alive with fish, which are not only a means of existence, but of profit to them; while the wonderful Gulf Stream, which crosses five thousand miles of the Atlantic to die upon this Ultima Thule in a last struggle with the Polar Sea, casts up the spoils of tropical forests to feed their fires. Think of Arctic fishers burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and the Orinoco!

In the spring months, there are, on an average, eight hundred vessels on the Northern Coast, between the North Cape and Vadsø, with a fishing population of five thousand men on board, whose average gains, even at the scanty prices they receive, amount to \$30 apiece, making a total yield of \$150,000. It is only within a very few years that the Norwegian Government has paid any attention to this far corner of the peninsula. At present, considering the slender population, the means of communication are well kept up during eight months in the year, and the result is an increase, (perceptible to an old resident, no doubt,) in the activity and prosperity of the country.

On issuing from the strait, we turned southward into the great Porsanger Fiord, which stretches nearly a hundred miles into the heart of Lapland, dividing Western from Eastern Finmark. Its shores are high, monotonous hills, half covered with snow, and barren of vegetation, except patches of grass and moss. If once wooded, like the hills of the Alten Fiord, the

trees have long since disappeared, and now nothing can be more bleak and desolate. The wind blew violently from the east, gradually lifting a veil of grey clouds from the cold, pale sky, and our slow little steamer, with jib and foretopsail set, made somewhat better progress. Toward evening, (if there is such a time in the Arctic summer,) we reached Kistrand, the principal settlement on the fiord. It has eight or nine houses, scattered along a gentle slope a mile in length, and a little red church, but neither gardens, fields, nor potato patches. A strip of grazing ground before the principal house was yellow with dandelions, the slope behind showed patches of brownish-green grass, and above this melancholy attempt at summer stretched the cold, grey, snow-streaked ridge of the hill. Two boats, manned by sea-Lapps, with square, blue caps, and long, ragged locks of yellow hair fluttering in the wind, brought out the only passenger and the mails, and we put about for the mouth of the fiord.

Running along under the eastern shore, we exchanged the dreadful monotony through which we had been sailing for more rugged and picturesque scenery. Before us rose a wall of dark cliff, from five to six hundred feet in height, gaping here and there with sharp clefts or gashes, as if it had cracked in cooling, after the primeval fires. The summit of these cliffs was the average level of the country, and this peculiarity, we find, applies to all the northern shore of Finmark, distinguishing the forms of the capes and islands from those about Alten and Hammerfest, which, again, are quite different from those of the Lofodens. "On returning from Spitzbergen," said a Hammerfest merchant to me, "I do not need to look at chart or compass, when I get sight of the coast; I know, from the formation of the cliffs, exactly where I am." There is some general resemblance to the chalk bluffs of England, especially about Beachy Head, but the rock here appears to be mica-slate, disposed in thin, vertical strata, with many violent transverse breaks.

As we approached the end of the promontory which divides the Porsanger from the Laxe Fiord, the rocks became more abrupt and violently shattered. Huge masses, fallen from the summit, lined the base of the precipice, which was hollowed into cavernous arches, the home of myriads of sea-gulls. The rock of Sværholt-klub, off the point, resembled a massive fortress in ruins. Its walls of smooth masonry rested on three enormous vaults, the piers of which were buttressed with slanting piles of rocky fragments. The ramparts, crenelated in some places, had mouldered away in others, and one fancied he saw in the rents and scars of the giant pile the marks of the shot and shell which had wrought its ruin. Thousands of white gulls, gone to their nightly roost, rested on every ledge and cornice of the rock; but preparations were already made to

disturb their slumbers. The steamer's cannon was directed toward the largest vault, and discharged. The fortress shook with the crashing reverberation; "then rose a shriek, as of a city sacked"—a wild, piercing, maddening, myriad-tongued cry, which still rings in my ears. With the cry, came a rushing sound, as of a tempest among the woods; a white cloud burst out of the hollow arch-way, like the smoke of an answering shot, and, in the space of a second, the air was filled with birds, thicker than Autumn leaves, and rang with one universal, clanging shriek. A second shot, followed by a second outcry and an answering discharge from the other caverns, almost darkened the sky. The whirring, rustling and screaming, as the birds circled overhead, or dropped like thick scurries of snow-flakes on the water, was truly awful. There could not have been less than fifty thousand in the air at one time, while as many more clung to the face of the rock, or screamed from the depth of the vaults. Such an indignation meeting I never attended before; but, like many others I have heard of, the time for action was past before they had decided what to do.

It was now 11 o'clock, and Sværholt glowed in fiery bronze lustre as we rounded it, the eddies of returning birds gleaming golden in the nocturnal sun, like drifts of beech leaves in the October air. Far to the north, the sun lay in a bed of saffron light over the clear horizon of the Arctic Ocean. A few bars of dazzling orange cloud floated above him, and still higher in the sky, where the saffron melted through delicate rose-color into blue, hung light wreaths of vapor, touched with pearly, opaline flushes of pink and golden gray. The sea was like a web of pale slate-color, shot through and through with threads of orange and saffron, from the dance of a myriad shifting and twinkling ripples. The air was filled and permeated with the soft, mysterious glow, and even the very azure of the southern sky seemed to shine through a net of golden gauze. The headlands of this deeply-indented coast—the capes of the Laxe and Porsanger Fiords, and of Mageröe—lay around us, in different degrees of distance, but all with foreheads touched with supernatural glory. Far to the north-east was Nordkyn, the most northern point of the mainland of Europe, gleaming rosily and faint in the full beams of the sun, and just as our watches denoted midnight, the North Cape appeared to the westward—a long line of purple bluff, presenting a vertical front of 900 feet in height to the Polar Sea. Midway between these two magnificent headlands stood the Midnight Sun, shining on us with subdued fires, and with the gorgeous coloring of an hour for which we have no name, since it is neither sunset nor sunrise, but the blended loveliness of both—but shining at the same moment, in the heat and splendor of noonday, on the Pacific Isles.

This was the Midnight Sun as I had dreamed it—as I had hoped to see it.

Within fifteen minutes after midnight, there was a perceptible increase of altitude, and in less than half an hour the whole hue of the sky had changed, the yellow brightening into orange, and the saffron melting into the pale vermilion of dawn. Yet it was neither the colors, nor the same character of light as we had had, half an hour *before* midnight. The difference was so slight as scarcely to be described, but it was the difference between evening and morning. The faintest transfusion of one prevailing tint into another had changed the whole expression of heaven and earth, and so imperceptibly that a new day was already present to our consciousness. Our view of the wild cliffs of Sværholt, less than two hours before, belonged to yesterday, though we had stood on deck, in full sunshine, during all the intervening time. Had the sensation of a night slipped through our brains, in the momentary winking of the eyes? Or was the old routine of consciousness so firmly stereotyped in our natures, that the view of a morning was sufficient proof to them of the pre-existence of a night? Let those explain the phenomenon who can—but I found my physical senses utterly at war with those mental perceptions wherewith they should harmonize. The eye saw but one unending day; the mind notched the twenty-four hours on its calendar, as before.

Before 1 o'clock, we reached the entrance of the Kjöllefiord, which in the pre-diluvial times must have been a tremendous mountain gorge, like that of Gondo, on the Italian side of the Simplon. Its mouth is about half a mile in breadth, and its depth is not more than a mile and a half. It is completely walled in with sheer precipices of bare rock, from three to five hundred feet in height, except at the very head, where they subside into a stony heap, upon which some infatuated mortals have built two or three cabins. As we neared the southern headland, the face of which was touched with the purest orange light, while its yawning fissures lay in deep-blue gloom, a tall ruin, with shattered turrets and crumbling spires, detached itself from the mass, and stood alone at the foot of the precipice. This is the *Fimkirka*, or "Church of the Lapps," well known to all the northern coasters. At first, it resembles a tall church with a massive square spire, but the two parts separate again, and you have a crag-perched castle of the Middle Ages, with its watch-tower—the very counterpart of scores in Germany,—and a quaint Gothic chapel on the point beyond. The vertical strata of the rock, worn into sharp points at the top and gradually broadening to the base, with numberless notched ornaments and channels fluted by the rain, make the resemblance marvellous, when seen under the proper effect of light and shade. The lustre in which we saw it had the effect of enchantment. There was a play of color upon

it, such as one sees in illuminated Moorish halls, and I am almost afraid to say how much I was enraptured by a scene which has not its equal on the whole Norwegian coast, yet of which none of us had ever heard before.

We landed a single passenger—a Government Surveyor, apparently—on the heap of rocks beyond, and ran out under the northern headland, which, again, charmed us with a glory peculiarly its own. Here the colors were a part of the substance of the rock, and the sun but heightened and harmonized their tones. The huge projecting masses of pale yellow had a mellow gleam, like golden chalk; behind them were cliffs, violet in shadow; broad strata of soft red, tipped on the edges with vermilion; thinner layers, which shot up vertically to the height of four or five hundred feet, and striped the splendid seawall with hues of bronze, orange, brown and dark red, and great rents and breaks, interrupting these marvellous frescoes with their dashes of uncertain gloom. I have seen many wonderful aspects of Nature, in many lands, but rock-painting such as this I never beheld. A part of its effect may have been owing to atmospheric conditions which must be rare, even in the North; but, without such embellishment, I think the sight of this coast will nobly repay any one for continuing his voyage beyond Hammerfest.

We lingered on deck, as point after point revealed some change in the dazzling diorama, uncertain which was finest, and whether something still grander might not be in store. But at last Nordkyn drew nigh, and at 3 o'clock the light became that of day, white and colorless. The north-east wind blew keenly across the Arctic Ocean, and we were both satisfied and fatigued enough to go to bed. It was the most northern point of our voyage—about  $71^{\circ} 20'$ ,—which is further north than I ever was before, or ever wish to be again. B. T.

#### A CRUSADE AGAINST TOBACCO.

A friend has furnished us with several pamphlets, in which powerful arguments are employed against the use of tobacco. The writer contends that the habit is at war with religion; that it is deleterious to health, and that it is productive of many deplorable consequences. Among the facts and arguments employed are the following:—

Science says Tobacco is a poison, a rank poison, as really a poison as ratsbane, Prussic acid, or any other deadly thing, which takes the name.

The Journal of Health says Tobacco is an absolute poison; a small quantity of which has been known to extinguish life very suddenly.

Rees's Cyclopaedia says a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

A college of physicians has said that not less

than twenty thousand in our land annually die by the use of this poison.

A German periodical says, that of twenty deaths of men between the ages of eighteen and twenty-five, one-half originate in the waste of the constitution by *smoking*. The same periodical says, Tobacco burns out the blood, the teeth, the eyes, the brains.

Dr. Shaw names some eighty diseases, and says they may be attributed to Tobacco.

Governor Sullivan says, "My brother, General Sullivan, used snuff, and his snuff lodged him permanently in the grave."

The French poet, San-euil, was killed by a little snuff being thrown into his wine-glass, at the Prince of Conde's table.

Bocarme, of Belgium, was murdered in two minutes and a half, by a little nicotine, or alkali of Tobacco.

Dr. Twitchell believed that sudden deaths and Tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.—*Penna. Inquirer*.

#### COLORED PEOPLE OF WASHINGTON.

About one-fifth of the population of Washington are people of color, of whom again about one fifth, I believe are slaves. Apparently, the colored population is in a very comfortable condition. They are well clothed, well treated and well employed. I have never before seen so active, industrious, intelligent looking and civilized looking a colored population. Besides domestic service, which they share largely with the Irish and Germans, they are employed as porters, teamsters, coachmen, and in all sorts of miscellaneous labor. They have several flourishing churches and schools, and seem to be, in short, quite as well off as the common laboring class in any of our Northern cities.

On paper, that is to say on the statute-book of the city, the colored people are subject to absurd and disgraceful regulations, copied apparently from the police codes of Vienna, Paris, or some other despotic capital. For example, no free person of color can have a dance, a ball or assembly at his or her house, without first having obtained a permit from the Mayor (as in Paris from the Chief of Police), in which shall be mentioned the place, time of meeting, number of guests, and hour of breaking up the party. No free black is allowed to go at large through the City of Washington at a later hour than 10 o'clock at night without a pass, except the drivers of vehicles. Offenders against this statute may be arrested and confined in prison until the following morning, and then be fined \$10, at the discretion of a Justice of the Peace. There are also regulations, similar to those in force in the despotic monarchies of Europe, by which free people of color becoming residents

of the city are obliged to register themselves and give bonds for good behaviour. Practically these statutes appear to be nearly obsolete, and they are certainly not generally enforced. To some extent they have had a good effect upon the morals of the colored population, by restricting their opportunities for dissipation.—They might, without much harm to the community, be extended to and put in force against a portion of the white population; for Washington is just now badly infested by gangs of rowdies, whose nightly outrages the police does not seem strong enough to restrain.—*Cor. Trib.*

#### THE GLORY TO BE REVEALED.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Wouldst thou inherit life with Christ on high?  
Then count the cost, and know  
That here on earth below  
Thou needs must suffer with thy Lord, and die.  
We reach that gain to which all else is loss,  
But through the cross.

O think what sorrows Christ himself has known!  
The scorn and anguish sore,  
The bitter death He bore,  
Ere He ascended to His heavenly throne;  
And deemst thou, thou canst with right complain,  
Whate'er thy pain?

Not e'en the sharpest sorrows we can feel,  
Nor keenest pangs, we dare  
With that great bliss compare,  
When God His glory shall in us reveal,  
That shall endure when our brief woes are o'er  
For evermore!

—SIMON DACH, 1640.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool advices are to the 25th ult. The demand for discounts at the Bank of England continued unabated. One large firm in the American trade obtained an advance of £1,000,000. No further increase had been made in the rate of discount, and it was hoped that the large arrivals of gold from Australia would make such a step unnecessary. The Bank had prepared about £2,000,000 of additional notes, under the authority granted by the government, but less than half a million had been actually taken out by the public. In the manufacturing districts trade was almost at a stand. Still confidence was gradually returning. A large and influential meeting at Glasgow had resolved to accept the notes of the suspended Scotch banks as currency, and to aid them to resume. Private letters from Paris represent the feeling there as more cheerful, and in some of the other continental cities there were indications of partial revival. In the Liverpool market, both cotton and breadstuffs showed a declining tendency.

ENGLAND.—Some riots had occurred among the unemployed operatives at Nottingham, but quiet had been restored. Temporary relief had been afforded to many families, and the able bodied were employed in constructing a new road, instead of being compelled to go into the workhouse.

An attempt was made on the 19th to move the Great Eastern to the water's edge, but it failed, the chains breaking without starting the ship.

About fifty miles of the submerged portion of the Atlantic telegraph cable nearest the shore had been recovered, but the wire breaking at that point, the remainder is probably lost. The recovered portion is uninjured, and has been stored at Keyham with that deposited from the Niagara and Agamemnon, for a second attempt next summer. About 1600 miles more of cable are preparing.

A meeting of the holders of shares and bonds of the New York and Erie railroad was held on the 18th, at which resolutions were adopted expressing confidence in the intrinsic value and ultimate solvency of the work, and a committee was appointed to procure subscriptions of additional capital to prevent the foreclosure of mortgages on the property.

FRANCE.—The permission to export grain had caused a slight rise in its price.

ITALY.—A submarine telegraph has been successfully laid from Cagliari to Malta, a distance of about 300 miles.

Upwards of 400 persons implicated in a conspiracy at Naples, are said to have been arrested in one night.

PORTUGAL.—The fever at Lisbon continued, and had spread beyond the city. On the 7th, 223 new cases occurred in 24 hours.

GERMANY.—The powder mills at Mayence, on the Rhine, recently exploded, destroying a portion of the city, killing 30 persons, and wounding nearly 500.

AUSTRIA.—The financial accounts from the manufacturing districts were very unfavorable; many failures had occurred, and the panic was the greatest ever known in Vienna.

RUSSIA.—A great fire at St. Petersburg on the 5th ult. caused the loss of many lives. No particulars have been received.

SWEDEN.—The government has granted 1250 dollars for meteorological observations in the kingdom, to be made under the direction of the Academy of Sciences.

EAST INDIES.—Two eruptions of the volcano Amoe, in one of the Sanquir Islands, near Borneo, are stated to have occurred on the 2d and 17th of 3d month last. The emission of lava, stones and ashes, was so great as to obscure the sun, and produce total darkness. A violent hurricane and lightning accompanied the eruptions. A whole village was destroyed, with a large amount of growing rice, and nearly 3,000 persons were killed.

DOMESTIC.—Meetings have been held at Lawrence and Leavenworth, Kansas, to consider the action of the Constitutional Convention, at both of which resolutions were adopted denouncing the proposed Constitution as a fraud, and a violation of the expressed wishes of the people of Kansas, pledging themselves to resist all attempts to thrust it upon them, and repudiating the election proposed to be held on the 21st inst. It was also suggested, that if the Territorial Executive did not immediately call a special session of the Territorial Legislature, Gov. Robinson should call a special session of the State Legislature as early as possible. A vigilance committee is forming throughout the Territory. It is believed that the President designs leaving the whole matter to the action of Congress. The Senate will also be called upon to confirm or reject Gov. Walker, his appointment having been made by the President in the interval of the sessions of Congress.

It is reported that Brigham Young has publicly and formally declared Utah to be a separate and independent Territory, owing no allegiance to any government or laws but its own, and has called upon the people to support him in this position. Recent advices indicate the danger of great suffering on the part of the U. S. expedition on the way to that Territory, during the

present winter. Letters to the *St. Louis Republican* dated the 3d ult., state that a skirmish had taken place between the Mormons and the advanced guard of the U. S. troops, in which several of the former were taken prisoners. The officers were determined to push on to Salt Lake City, if possible, while the Mormons were equally resolute in opposing their entrance. The troops were said to be very desponding, on account of apprehended privations.

The Territory of New Mexico is at present destitute of any government, the Governor, Secretary, and Chief Justice having all resigned and left the Territory before the arrival of any successors. The Governor of Nebraska has also acted in the same manner, leaving his post vacant.

J. C. Underwood, a citizen and landholder of Virginia, who was expelled from the State by mob violence, last year, for attending the Republican National Convention as a delegate, has been tried, in his absence, by the court of Clark County, and fined \$300, for having declared that the master has not the right of property in his slave. In addition to the New England colony at Ceredo, a Pennsylvania company has commenced a settlement in Bath County.

Two colored men from Geneva, N. Y., having been inveigled into the southern part of Ohio, have been taken thence to Kentucky and sold into slavery. One is in jail in that State, and the other has been sold again, probably to go farther South. The Governor of New York has commissioned an agent to proceed to Kentucky and endeavor to rescue them, as well as to bring the kidnappers to justice.

Both Houses of Congress met on the 7th inst. A letter from the Vice President was read in the Senate, stating that he would not be able to reach Washington at the commencement of the session; whereupon, B. Fitzpatrick, of Alabama, was elected President, *pro tem.*, of that body. In the House of Representatives, J. L. Orr, of S. C., was nominated as the Democratic, and G. A. Grow, of Pa., as the Republican candidate, and the former was elected on the first ballot by a vote of 128 to 84, with 13 scattering votes. The other usual officers were also elected.

The President's Message was sent to both Houses on the 8th, accompanied by the reports from the various Departments. The Message treats first of the financial difficulties of the country, which it attributes to an extravagant and vicious system of paper currency and bank credits, but intimates that the remedy lies only in State legislation, since Congress has not the power to regulate the paper currency. It suggests an uniform bankrupt law, applicable to all banks, making suspension of specie payments a forfeiture of charter. Our relations with foreign governments are generally in a favorable condition. In regard to Kansas, the President recognizes the Leecompton Constitutional Convention, as well as the legislative bodies which preceded it, as the legal exponents of the public sentiment of the Territory; and argues that if they do not represent the views of the majority, it is because the latter refused to vote. He understands the organic act of the Territory to require that the question of slavery should be submitted to the people; though he admits that even on this point, the proposed Constitution does not carry out the doctrine of popular sovereignty. He declares that the rebellion in Utah must be put down, and recommends the incorporation of the Territory of Arizona.

The Message and documents were ordered to be printed. In the Senate a debate on the Kansas question followed, in which Douglass, of Ill., and others, opposed the views of the President, while others defended them. The House was occupied with a debate on the subject of a public printer.

# FRIENDS' REVIEW.

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*A memorial of Purchase Monthly Meeting, concerning RICHARD MOTT, deceased.*

[Concluded from page 211.]

In the summer of 1847 he and his wife went to spend some time with their daughter-in-law, at Burlington, not designing it as a permanent change of residence. Her health was much impaired at the time, and continuing to fail, she was unable to return home, and closed her life there in the year 1851. Thus, after a continuance of sixty-four years, was a union dissolved, that had proved a solace and a stay to him through the various changes and trials of his life. He felt the bereavement keenly; but bowing with Christian submission to the afflictive dispensation, he found relief in placing his hope and confidence in that All-powerful Arm that had sustained him hitherto. A few short extracts from his letters, expressive of his feelings on this trying occasion, are here inserted. Writing to a relative he says, "Ah! how we feel our sore bereavement! but, in her own sweet and almost heavenly language, 'let us seek for a state of resignation in which we may be able to say, 'The will of the Lord be done.'" On another occasion, referring to his loss, and speaking of the deep and inexpressible feeling of bereavement which seemed to press upon him like an overflowing stream, he remarked, "I don't mean that my heart repines, or that I would wish things in relation to my bereavement were different. My heart is fixed in the goodness and mercy of our Heavenly Father. All that he does is best for us. But the heart, the heart is sometimes so soft, so subdued under the pressure of affliction, that it is almost ready to break by its own weight! when at the same time it blesses the rod that has inflicted the wound."

In this state of resignation to the Divine Will

he was strengthened to cast off the weight of affliction that had pressed upon him, and gradually to regain, in a considerable degree, his wonted cheerfulness.

Feeling that in his bereaved condition, with his own health impaired, he needed the kind attention and sympathy of his children, he continued to reside with them in Burlington. Though remote from the Meeting of which he was a member, he still attended the Monthly and Quarterly Meetings, as steadily as his health would admit.

He was constant in his attendance of the Yearly Meeting, taking great interest in the management of the concerns of the Society. And in the deliberations and decisions of that body, his talents and the soundness of his judgment fitted him for extensive usefulness. He was first appointed Clerk to the Yearly Meeting in 1798; and from that time, with the exception of a few years, he continued to serve the Meeting, either as Clerk or Assistant Clerk, performing the duties to the satisfaction of Friends, until the eighty-fifth year of his age, when he was released at his own request.

He was early appointed a member of the Meeting for Sufferings; and this appointment he held until the close of his life, embracing a period of more than sixty years; and here also his talents, and his devotedness to the duties confided to that Meeting, rendered him a useful and highly valued member.

Through the increase of bodily infirmities in his latter years, the attendance of these meetings was not accomplished without difficulty—and the Meeting for Sufferings, in inclement seasons, was frequently omitted. The prospect of being prevented from mingling with his friends in their annual assemblies, as he had so long been accustomed to do, was trying to him; but he endeavored to stand resigned to the will of his Heavenly Father, and as the time for holding these Meetings arrived, the physical disabilities were so far removed as to admit of his attendance to the last year of his life.

Soon after the Yearly Meeting in 1856, he left the city with the view of spending some time, if his health would admit of it, in visiting his relations and friends within the compass of Purchase Monthly Meeting and parts adjacent. During the time thus spent, though often under

the pressure of bodily infirmities, his placid countenance and enjoyment of everything around him, seemed to bespeak a mind at peace. He attended the Monthly and other meetings as they came in course, and his ministry on these occasions was particularly marked with a tenderness and fervency, that rendered it very comforting and edifying. At one time while pleading with the youth to dedicate the morning of their life to the service of their Creator, he adverted to his own early life, with feelings much affected, and said that, notwithstanding his many missteps, he had been mercifully favored to hold fast the covenants then made; and that the promise that, to those who seek first the kingdom of God and his righteousness, all things necessary shall be added, had been abundantly verified in his own experience. In the last meeting he attended, he dwelt particularly upon the text, "I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

On Third day, the fifteenth of Seventh month, after having spent about five weeks in making highly acceptable visits to his numerous friends, he arrived at the house of his relatives, Stephen C. and Jane Griffen, quite ill. The day following, his disease having increased, a physician was called in, who thought the symptoms were of a serious nature, and indicative of approaching paralysis. There was a constant tendency to sleep, and consciousness was, in a considerable degree, suspended. Towards evening these symptoms abated.

Fifth-day morning the tendency to sleep continued; yet he would rouse from it, and express himself sensibly. In the afternoon he seemed pleased with the visit of a friend who called to see him, and embraced the opportunity to send messages of love to several friends at a distance; and expressed his disappointment in not being able to visit them, and attend the approaching Quarterly Meeting. On parting with this friend he sweetly said, "I am persuaded that neither heights nor depths, principalities nor powers, nor any other thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

For several succeeding days there was no apparent material change in the disease; but he suffered much from oppression of the chest, and from a nervous restlessness, which he said was more distressing than pain; yet he endured his sufferings with great patience and composure, seldom speaking of them except in reply to inquiries made.

About this time he remarked that he did not say much, but endeavored to place his hope and trust in the everlasting Arm, and that thus far he believed he had been enabled, in a considera-

ble degree, to do so. A few days later, perceiving that his strength was wasting, he said he had given up the thought of ever leaving that place—that it had been a trial to him to be sick and confined there, but on thinking of it he was content.

Fifth-day the 24th, he was visited by two relatives to whom he was fondly attached. He had expected them sooner, and on seeing them he said, "Why have the chariot wheels tarried so long,"—and then added, "You see the strong man laid low. I do not see the end. I have no anxiety, and only desire that the will of my Heavenly Father may be done. The stupor I am in is trying to me, but stupid as I am, I am with you in your afflictions," (alluding to severe disease in their family.) On its being observed that sleeping might prove a rest to him, he replied, "It is a sluggish rest,—not the rest that my soul longs for,—not the fervency of spirit that I desire,"—repeating the promise of our Saviour, "and ye shall find rest to your souls." He said that there was great uncertainty of their meeting again, once more remarking that his only wish was, that the will of his Heavenly Father might be done. Alluding to the kindness of his friends, he said that every want had been supplied.

Sixth-day the 25th, in the morning, he appeared brighter and better than usual. Though he had relinquished the prospect of being able to return to his children at Burlington, yet the desire to do so would occasionally revive; and his physician now speaking encouragingly of his soon being able to return, it had a cheering effect: but after a short time of reflection he said, he believed he was very little better, if any. The next morning a change for the worse was obvious, and he continued to decline.

First-day the 27th, towards evening, perceiving that his nephew had been writing to his children, he desired to hear the letter read, and requested to have inserted—that he felt great sympathy with them on account of the sickness in the family, and their consequent separation from him in his severe illness: and he dictated a message of love to them, expressing his strong desire for their welfare.

The day following his strength steadily declined, but amid the suffering and sinking of nature, his distress was endured with patience, and his countenance retained its usual serenity. In the evening it became evident that the closing scene was drawing near. About five in the morning, the twenty-ninth of Seventh month, he quietly expired, in the ninetieth year of his age. His remains were removed to Burlington, and interred beside those of his wife.

Our beloved friend, whose dedication and labors and trials through the different stages of a long life, we have faintly traced, was richly endowed with intellectual gifts, and, devoting them to the service of his Creator, he became an

eminent minister of the Gospel, and stood as a pillar in the Church.

He was of a cheerful disposition, and was fond of social intercourse. Possessing a well cultivated mind, his conversation was enlivening and instructive, and his social visits would frequently prove seasons of rare intellectual enjoyment. Hence his company was regarded as a privilege, and was particularly prized by young people, towards whom he was very open and affable. Often near the close of such seasons, serious impressions would overspread his mind, and religious communications would follow, adapted to the state of those to whom they were addressed; and springing as they did from the fresh flowing of gospel love, could scarcely fail to leave its impress upon the heart.

From an apprehension that the abundance of light literature of the present day was calculated to draw the attention from more profitable reading, he was often engaged to recommend the perusal of the writings of Friends, both historical and doctrinal, and for the purpose of encouragement would allude to the usage of former times, when a large portion of the reading in Friends' families was supplied by the approved writings of its own members.

He highly esteemed the Holy Scriptures, as being given by Divine inspiration, and designed for our instruction in righteousness; and was often concerned to recommend to Friends the diligent and daily perusal of them, with their families collected—a practice which he steadily observed in his own.

On such occasions it was interesting to see his wife, whose hearing was greatly impaired, seated by his side, and intently tracing the lines with her eyes as the reading progressed.

The constant encroachment on the rights of the aborigines of this land, and the slavery and sufferings of millions of the African race, excited his sympathy and compassion; and he was ever ready, in the true spirit of philanthropy, to unite with Friends in earnest endeavors to remove these great national evils. Believing that the use of the produce of slave-labor was the principal support of the system of slavery, he was frequently concerned to urge this consideration upon the attention of others, and to press upon them the inquiry, whether, in thus using these articles, they could be fully clear of contributing to the support of the system itself.

Richard Mott was attached to the doctrines of our religious Society; and, convinced that they are the doctrines of primitive Christianity, he was, through life, their firm and zealous advocate; yet his zeal was tempered with charity towards those who differed from him in opinion. He was earnestly concerned for the support and faithful administration of our discipline, a work for which he was eminently qualified; and the wide departure, in numerous instances, from the testimonies which distinguish us as a people, was

cause of deep regret and sorrow to him. Hence he frequently urged upon Friends his views in this respect, and particularly when addressing the younger portion of Society.

In the exercise of the ministry he was careful not to move without a clear evidence of duty, and he maintained a watchful concern not to extend his communications beyond proper limits, or to interfere with the labors of others who were travelling in the same service.

His ministerial labors were lively and frequent, and were attended with a clearness and force that rendered them instructive and edifying. He was, in the language of the Apostle, "a workman that needeth not to be ashamed, rightly dividing the word of truth." He withheld not the awakening or warning voice from those among whom he labored, when he believed himself called thereto: at other times the language of encouragement or consolation flowed from his lips, greatly to the comfort of his hearers. Frequently his feelings would be drawn forth in affectionate concern towards those in early life, as the class upon whom his hopes of a succession of faithful laborers in the militant church principally rested; and when, with a heart enlarged with love, he was earnestly pleading with them, the glistening eye or trickling tear have furnished evidence that corresponding emotions had been produced in the bosoms of his hearers. May these impressions never be forgotten.

His labor is now finished. Having served his generation faithfully, his life was peacefully closed "in a full age, like as a shock of corn cometh in his season." He has gone, as we reverently believe, to unite with those who "have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—REV. vii. 14-17.

#### ANGRY ALMS.

Gotthold was one day occupied with important business, and deeply absorbed in thought, when his daughter unexpectedly entered the room, bringing a paper stating the case of a poor widow, with the causes of her penury, and soliciting an alms in her behalf. Losing his temper, he spoke harshly to the girl, and, in an ill-humour, flung to her the sum she asked. He soon, however, recollected himself, and cried out: Wretched man that I am! how fair the show which my Christianity often presents, to myself at least, and how boldly I venture to say, "Lord Jesus, Thou

knowest all things, Thou knowest that I love Thee;" and yet, now that my Saviour has come and craved a mite for this poor widow, as a practical evidence of my affection, I take offence at Him for disturbing my poor thoughts, though for so short a time, and so good a cause. Go, now, and plume thyself on thy faith and piety! My God! Thou invitest me to come to Thee whenever my pleasure leads, or my necessities compel me; and, come when I may, never is my coming unseasonable, or inopportune. Thou hast the whole world to govern, and yet I trouble Thee not though I break in at morning, noon, or night, and claim an alms from Thy mercy. How conceited I must be to reckon my concerns and cogitations of greater moment than the prayers and sighs of my suffering fellow-Christian! I now see that rashness is sin, and have good cause henceforth to give a more gracious reception to the Lord Jesus in His members, lest in my hour of need He turn His back upon me. God loveth a cheerful giver. (2 Cor. ix. 7.) A benefaction to the poor should be like oil which, when poured from one vessel into another, flows in silence, and with a soft and gentle fall. *An alms reluctantly bestowed is like a rose spoiled and discoloured with the fumes of sulphur*; like sanded flour, or over-salted meat. He who exercises charity with a reluctant heart and angry words, resembles the cow which yields her milk, but overturns the pail with her foot.—*Gotthold's Emb.*

#### PROVERBS.

There is a phrase, which was much more in vogue some forty or fifty years ago than it is now, but of which one hears occasionally still, namely, "The wisdom of our ancestors." We have always had great doubts whether that phrase was not an unwarrantable assumption on behalf of our ancestors, of a much greater amount of wisdom than they really possessed. Lord Bacon has sagaciously said, "The eld of the world is the youth of time;" and again, "They that reverence too much old time, are but a scorn to the new." There are, no doubt, very many foolish people living now-a-days, and often enough folly gets into the chair of wisdom, and speaks like an oracle. Still we do not think there was ever a time in which there was so much wisdom in the world as there is just now. And it would be a sad thing if it were not so; for we have all the advantage of the struggles and toils and failings of the past; and stored up, too, in the works of men that have gone, there are treasures of precious thoughts, which can never become old as long as the world shall last.

And that suggests a qualification to what we have said about "the wisdom of our ancestors." There were amongst them, in all classes of society, keen-witted men; some of them famous still, and some of them men whose names were never heard of beyond the town or village in which they lived; some of them masters of the pen, and

others only masters of speech. Men like these have originated those brief sayings which we call proverbs—pithy sentences, embodying often a world of truth and wit, though sometimes, it must be added, a world of falsehood. In some cases, what afterwards became a new and striking thought, was the coinage of the man's own brain, but which was felt to be so good and so tersely expressed, that it secured universal adoption at once. In other cases, and perhaps more frequently, the originator of the proverb only hit upon some compact form of expressing a principle which was generally admitted; and so, as Lord John Russell has felicitously said, there was "the wisdom of many, the wit of one." There are amongst them many rich utterances of racy, practical wisdom, well worth pondering. Let us try to gather up some of the lessons which are contained in the people's proverbs.

There is a spirit of strong and sturdy self-reliance embodied in some of them, such, for instance, as these: "God helps those who help themselves;" "Better do it than wish it done;" "Every man is the architect of his own fortune." It is a right and noble thing for a young man, as he looks forth on a striving, struggling world, to say, "By God's help I will make myself something better than I am," and then to set himself vigorously to work, hand and brain, as "the architect of his own fortunes." All very well if somebody has laid a foundation for him; but that will be of little service, unless he set himself vigorously to work, and build upon it. If he fail to do that, many a one will rear up the fabric of better fortunes by his side, who had to do everything for himself, foundation and all. It is no uncommon thing for us to see a capital business, which a hard-working father had left his son, melting all away, because the young man, finding so much ready to his hands, set up for a gentleman at once; whilst one of the lads who had swept out the shop and dusted the counter, and for whom nothing was made ready, has won for himself respect and competence. No help will be of much service to the man who will not "help himself."

One development of genuine self-reliance is vigorous *industry*. "Put your own shoulder to the wheel," has been a proverb ever since Æsop wrote that fable in which a carter, whose cart had stuck in the mud, is represented as crying to Jupiter for help, and in which Jupiter is represented as calling out indignantly, "Put thine own shoulder to the wheel." Our fathers, somehow or other, connected industry and early rising so closely, that they would hardly believe a man could be industrious who did not get up soon in the morning. So they said, "He that would thrive, must rise at five; he that has thriven, may lie till seven;" "An hour in the morning is worth two in the afternoon;"

"Early to bed and early to rise,  
Makes a man healthy, wealthy and wise."

Things have altered a little since people breakfasted at six, dined at ten, supped at six, and were tolled to bed by the curfew at eight. We do not necessarily set a man down as lazy who does not get over that first trouble of the day, leaving a comfortable bed, till seven o'clock, and who does not nerve himself for the last till eleven o'clock. People may be "healthy, wealthy and wise" notwithstanding; and there may be just as little sluggishness about them as in the case of those who keep the good old-fashioned hours. The great thing is, that a man work vigorously and earnestly, giving no more time to slumber than is necessary to recruit exhausted nature. Still, there can be little question that early hours are on every account the best—best whether for the body, the mind, or the estate; and that in this respect it is at least questionable whether modern society has improved on the "wisdom of our ancestors."

Some of the most striking proverbs about industry put the thing by way of contrast: "Idleness is the greatest prodigality;" "Idleness is the root of all evil;" "Idleness is the sepulchre of a living man." "What disease was it your brother died of?" was a question once asked of a man of rank. "He died," was the reply, "of having nothing to do." "Enough," was the response, "to kill any of us." There are other proverbs which put it even more strongly: "An idle brain is the devil's workshop." It is instructive to observe how the same ideas are expressed by different nations in similar phraseology. There are some Tuscan proverbs which are very much akin to the above: "A lazy man is the devil's bolster;" "He who labors is tempted by one devil; he who is lazy, by a thousand." May we not trace some of the best of these, both about industry and idleness, not just to the common sense of mankind, but to that repertory of practical and inspired wisdom, the Book of Proverbs? Here are a few of them: "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich;" "The thoughts of the diligent tend only to plenteousness; but of every one that is hasty, only to want." What a beautiful picture that is of the excellent woman in the last chapter! and what a contrast is that of the vineyard of the slothful!—a picture which one could almost wish the pencil of a Hogarth had thrown on his canvass: "I went by the vineyard of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man." (Prov. xxiv. 30-34.)

(To be continued.)

For Friends' Review.

#### THE COMFORT OF RELIGION IN AFFLICTION.

In the year 1813, Thomas Powell Buxton, then in the 27th year of his age, was visited by an illness, which brought him to the brink of the grave. The disease came suddenly on him, and a feeling of prayer came with it that the illness might bring him nearer to his God. When its appearance was very alarming to those about him, he says, "I spent nearly an hour in fervent prayer. I had been for some years perplexed with doubts. The object of my prayer was, that this perplexity might be removed; and the next day when I set about examining my mind, I found that it was entirely removed, and that it was replaced by a degree of certain conviction totally different from any I had before experienced. It would be difficult to express the satisfaction and joy which I derived from this alteration. 'Now know I that my Redeemer liveth,' was the sentiment uppermost in my mind, and in the merits of that Redeemer I felt a confidence that made me look on the prospect of death with indifference. No one action of my life presented itself with any sort of consolation. I know that by myself I stood justly condemned; but I felt released from the penalties of sin by the blood of our sacrifice. In Him was all my trust. My dear wife gave me great pleasure by repeating this text, 'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' Once or twice only I felt some doubt whether I did not deceive myself; arguing in this manner: 'How is it that I, who have passed so unguarded a life, and who have to lament so many sins, and especially so much carelessness in religion—how is it, that I feel at once satisfied and secure in the acceptance of my Saviour?' But I was soon led to better thoughts. Canst thou pretend to limit the mercies of the Most High? 'His thoughts are not as our thoughts, nor his ways as our ways.' He giveth to the laborer of an hour as much as to him who has borne the heat of the day. These were my many reflections, and they made me easy."

When the medical gentleman who attended him observed that he must be in low spirits—"very far from it," he replied: "I feel a joyfulness at heart, which would enable me to go through any pain." "From faith in Christ?" he was asked, "Yes, from faith in Christ," was his reply; and mentioning the clear view he now had of Christ being his Redeemer, he said, "It is an inexpressible favor beyond my deserts—what have I done all my life long? Nothing, nothing, that did God service, and for me to have such mercy shown! My hope," he added, "is to be received as one of Christ's flock, to enter Heaven as a little child." One of his friends, alluding to his illness as a chastisement, he says, "I never felt it such; I looked upon it, when I was at the

worst, as a gift and a blessing, and the choicest of my possessions. When I was too weak to move or speak, my mind and heart were at full work on these meditations; and my only lamentation was, that I could not feel sufficiently glad or grateful for the mercy, as unbounded as unmerited, which I experienced. The mercy was to know the sins of my past life, that the best actions of it were but dust and ashes, and good for nothing; that, by the righteous doom of the law, I stood convicted and condemned; but that full and sufficient satisfaction had already been made by Him who came to save sinners; and such was the ease and confidence with which this conviction inspired me, that death was not attended with terror."

In another place we find this remark, "In casting up the incidental blessings of the year, I found none to compare with my illness; it gave such a life, such a reality and nearness to my prospects of futurity; it told me in language so conclusive and intelligible, that here is not my abiding city. It expounded so powerfully the scriptural doctrine of atonement, by showing what the award of my fate must be, if it depended on my own merits, and what that love is which offers to avert condemnation by the merits of another: in short, my sickness has been a source of happiness in every way."

Fifteen years afterwards, he thus refers to the impression made upon his mind during this illness: "It was then that some clouds in my mind were dispersed; and from that day to this, whatever reason I may have had to distrust my own salvation, I have never been harassed by a doubt respecting our revealed religion."

For Friends' Review.

#### DIRECT MONUMENTAL CONFIRMATION OF SCRIPTURE HISTORY.

In a work on "*Egypt and its Monuments*," by F. L. Hawks, the author gives an interesting account of the manner in which some of the inscriptions on the monuments in Egypt have contributed to the confirmation of Scripture History. But, to make the account more intelligible, it will be needful to take a glimpse of the means that have been used to decypher the hieroglyphical inscriptions that form the data of the confirmation. An ordinary visitor to the British Museum, in London, would be very likely to pass by, without much attention, a sombre looking fragment of a slab of basalt in the Egyptian saloon, unless his attention had been called to it on account of its important relation to ancient history. It is the "*Rosetta Stone*," and takes its name from the place in which it was found. During the occupation of Egypt by the French, in 1799, a French officer, in digging at *Rosetta* for the foundation of a military post, found the stone in question, marked with various characters;

it finally found its way into the British Museum where it now is.

Upon closer inspection, it was seen that the stone had three inscriptions: The upper one was in hieroglyphics, the lower one in Greek letters, while that between was in a different character, found afterwards, to be called demotic or euhoriel. These inscriptions record the services which Ptolemy the Fifth had rendered his country, and were engraved by order of the High Priests, when they were assembled at Memphis for the purpose of investing him with the royal prerogative. It forms the key to the decyphering of the hieroglyphical and demotic characters of Egypt. The Greek inscription being in a language better known than the others, was translated first, and then became the key to the rest.

In the twelfth chapter of the second book of *Chronicles*, we have the history of the invasion of Shishak, the King of Egypt. We find him marching against Jerusalem, with chariots and horsemen, and people without number—the Lubims, the Sukkims, and the Ethiopians. This was at the time when dissensions among the Hebrews had caused a division of the tribes into two parts, which were respectively governed by Jeroboam and Rehoboam. The humiliation and penitence of Rehoboam under the warnings of Shemaiah, the Prophet, averted from him the calamity of an entire loss of his kingdom; but while the Lord declared that he should not be utterly destroyed, he, nevertheless, added that the people should be the servants of Shishak, (that is, should be made his prisoners.) Shishak came and took away the treasures of the house of the Lord, and the king's treasures—"he took all," and, in short, reduced the kingdom to the condition of a conquered province.

It so happened that when some learned antiquarians from France and Italy visited Egypt, in 1828, Champollion, one of the number, detected the cartouche of this Pharaoh, and read it—"Beloved of Amon, SHESHOUK." Subsequently, on Champollion's passage up the Nile, he landed among the ruins of Karnac; and on entering one of the halls, he found a picture representing a triumph, in which he pointed out in the third line of a row of sixty-three prisoners, (each indicating a city, nation, or tribe,) presented to Amun-ra, a hieroglyphic, surmounted by the bust of a bearded man, having on the symbols of captivity, and translated it—"Judah melek Kah:" "King of the country of Judah."

The picture had been executed by order of Shishak, or Sheshouk, so that here was found the sculptural record of the invasion and conquest recorded in the "*Chronicles*." On the same picture were shields, containing in hieroglyphics the names, Beth-horon, Megiddo, Mahanaim, (the names of places found in the Old Testament,) and some others which Shishak passed through on his invasion of Judea.

Pharaoh Necho and Pharaoh Hophra, both mentioned in Scripture, are proved to be real personages, as their cartouches are found on the monuments. The same may be said of Tirhakah, king of Ethiopia, mentioned in 2d Kings, 19 ch. 9 v.

In conclusion, although the genuineness and authenticity of the Old Testament do not depend upon the testimony of Egyptian monuments, yet there is some satisfaction in reflecting upon these incidental proofs of the correctness of Scripture History, especially when we view them in juxtaposition with the difficulties which the translators encountered in making intelligible to modern readers what was "written aforetime" (and in other languages,) "for our learning, that we through patience and comfort of the Scriptures might have hope." H. M.

#### THE LEMMON SLAVECASE.

THE DECISION OF JUDGE PAINE SUSTAINED—SLAVES NOT TO BE HELD IN NEW YORK STATE IN TRANSITU.

*Jonathan Lemmon, plaintiff in error, vs. The People, ex rel. Louis Napoleon Bonaparte, defendant in error.*—This celebrated case, it will be remembered, was first tried before Judge Paine, of the Superior Court, who discharged certain slaves belonging to Mr. Lemmon, on the ground that they could not be held in this State. Mr. Lemmon claimed that he was holding them *in transitu*, from Virginia to Texas, and by the comity of States he could do so. The Judge, however, decided otherwise, and Mr. Lemmon appealed. An elaborate argument was had, and, on Monday morning, Dec. 7, the Court rendered the following

#### OPINION.

*By the Court.*—The act of the Legislature of this State, passed in 1817, and re-enacted in parts in 1830, (1 R. S. 656,) declaring that "no person, held as a slave, shall be imported, introduced, or brought into this State, on any pretence whatsoever, except in the cases herein specified," and that "every such person shall be free," applies to this case. The slaves in this case were brought from Virginia into this State, and remained here some short time; and, although they were only brought here with a view to carry them from this State to Texas, they were (after the exceptions in that article were repealed by a subsequent act) within the prohibitions of that act, and are free if those acts be constitutional. The addition made to the act, in the Revised Statutes of 1830, seems to have been intended to place this beyond doubt (see sec. 659). "Every person born in this State, whether white or colored, shall be FREE [the capitals are in the Statute,] and every person brought into this State as a slave, except as authorized by this title, shall be FREE." One of the exceptions mentioned in that title allows a person, not an inhabitant of this State, travelling to or from, or

passing through this State, to bring his slave here and take him away again, "provided that, if the slave continued here more than nine months," he should be free. Those exceptions are repealed by the act of 1841.

Comity does not require any State to extend any greater privileges to the citizens of another State than it grants to its own. As this State does not allow its own citizens to bring a slave here, even *in transitu*, and to hold him as a slave for any portion of time, it cannot be expected to allow the citizens of another State to do so.

Subdivision I. of section 2 of article 4 of the Constitution of the United States, makes this measure of comity a right, but with the limitation above stated; it gives to the citizens of a sister State only the same privileges and immunities in our State which the laws give to our own citizens. It declares that "the citizens of each State shall be entitled to all privileges and immunities of the citizens in the several States."

Subdivision 3 of that section, is confined to the case of a person, held to service or labor, escaping from one State into another; it does not extend to the case of a person voluntarily brought by his master into another State, for any period of time; it cannot, by any rule of construction, be extended to such a case. It is "no person, held to service or labor, in one State, under the laws thereof, *escaping* into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor," &c.

The clause of the Constitution giving to Congress power "to regulate commerce with foreign nations, and among the several States, and with the Indian tribes," confers no power on Congress to declare the *status* which any person shall sustain while in any State of the Union. This power belonged originally to each State, by virtue of its sovereignty and independent character, and has never been surrendered. It has not been conferred on Congress, or forbidden to the States, unless in some provisions in favor of personal rights; and is, therefore, retained by each State and may be exercised, as well in relation to persons *in transitu* as in relation to those remaining in the State.

The power to regulate commerce may be exercised over persons as passengers only when on the ocean, and until they come under State jurisdiction. It ceases when the voyage ends, and then the State laws control.

This power to regulate commerce, it has been expressly declared by the Supreme Court of the United States, did not prevent the State of Mississippi from prohibiting the importation of slaves into that State, for the purpose of sale. The same Court has held that goods, when imported, can (notwithstanding any State law) be sold by the importer of the original packages. It follows that the power to regulate commerce con-

fers on the United States some check on the State legislation, as to goods or merchandise, after it is brought into the State, but none as to persons after they arrive within such State.

If this could be regarded, in the case of the slaveholding States, a police regulation, it may also be so regarded as to the free States; they consider (as the legislation of this State, for many years, has shown) that the holding of slaves, in this State, for any purpose, is injurious to our condition, and to the public peace, as it is opposed to the sentiment of the people of this State.

The judgment or order below should be affirmed with costs.

Judge Mitchell remarked, that all the judges concurred in this decision except Judge Roosevelt, who would shortly write out his reasons for dissenting.—*N. York Evening Post.*

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## FRIENDS' REVIEW.

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PHILADELPHIA, TWELFTH MONTH 19, 1857.

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### ABRIDGEMENT OF THE FREEDOM OF SPEECH.—

A friend has furnished us with a copy of the indictment and proceedings in the court of Prince William County, Virginia, against John Underwood, affording an instance of the tyranny which the system of slavery exercises upon the whites as well as the blacks. The indictment charges that "the said John Underwood, on the 15th day of January, 1857, in the said County and within the jurisdiction of the said Court, unlawfully did maintain, by speaking, that the owners of slaves in the Commonwealth have not the right of property in said slaves; by declaring and saying to others that he was an abolitionist; that a negro slave was as good as he is, and as much entitled to his freedom; that if he was a slave, and killing his master would free him, he would do it; and other declarations and sayings of like nature and import, against the peace and dignity of the Commonwealth of Virginia."

The case came to trial on the 26th ult., occupying the entire day. A verdict of guilty was found against the defendant, and he was fined \$312 50. Motions for a new trial, on the ground that the evidence did not justify such a verdict, and for an arrest of judgment, upon the ground that the statute on which the prosecution was founded is a void and unconstitutional Act, were overruled by the Court. Bills of exceptions were then tendered to the Court and signed.

From the first, it appears that the charge against John Underwood arose from two conver-

sations, at a certain store, between him and several other white men—no colored person being present on either occasion. The defendant said he would sooner have voted for Fremont as President than for a Democrat. One of the company saying, he reckoned not, defendant answered that he would; on which the other said: "You must be an abolitionist;" and J. Underwood replied, "I am." The defendant, during the conversation, said, "he considered the negro just as good as he, and ought to have the same privileges." On another occasion, in the same store, he said that "Slavery was an evil to the country and to the State, and it would put people more on an equality if the slaves were free; and that if he was a slave, and killing his master would free him, he would do it."

The bill of exceptions further sets forth that the defendant, aged about 30 years, is a native of Ocoquan, Prince William County, had always resided in the town, was an industrious, quiet, good citizen, a wheelwright by trade; had been twice elected a Justice of the Peace, and was a Justice at the time of the conversations aforesaid; that he had presided with four other Justices on the trial of five slaves for the murder of their master, had decided that they were guilty and condemned them to death.

It thus appears, that notwithstanding freedom of speech is professedly secured by the Constitution of Virginia, as well as by that of the United States, a citizen is liable to prosecution and fine for expressing his sentiments on the subject of slavery, in private conversation among his peers! Truly, we need not envy the oppressor, nor choose any of his ways.

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### EDWARD PEASE, THE PIONEER OF RAILWAYS.

—We copy, on another page, a short article from the *North American* in reference to the presentation of an Address, from his fellow-citizens of Darlington, to the venerable and justly honored Edward Pease, father of our friend John Pease, whose religious visit to this country is remembered with much interest and affection.

In a sketch of the life of the late Geo. Stephenson, published not long since, the fact of his having presented a valuable gold watch to Edward Pease, was mentioned as a mark of his gratitude for kind aid at the commencement of his remarkable career. The writer of this paragraph had the pleasure, twenty-three years ago, of seeing this

present in the hands of its recipient, and of hearing, in his own house and from his own lips, the interesting history of the first triumph over the formidable difficulties connected with the early construction of railroads in England.

**MOLASSES AND SUGAR FROM THE CHINESE SUGAR CANE.**—From our own correspondence and from numerous statements in the *Country Gentleman*, the *American Agriculturist*, the *Indiana Farmer* and other papers, we think it may be safely inferred that in the North, even where the Sugar Maple tree does not abound, there is no necessity for depending on the labor of slaves for a supply of molasses. The Chinese Sugar Cane grows so luxuriantly and yields such an abundance of juice, that a few square rods of land will yield a sufficient quantity of syrup for a large family. The process of making is simple and not expensive.

We have seen several samples of the syrup which were superior to New Orleans and West India molasses, and almost equal, both in lightness of color and in taste, to the best syrup of the sugar refiners. Of this character were specimens kindly sent to us by our friends, Robert B. Haines, of this city, and Asa Matlack, of Moorestown, New Jersey. The latter obtained three gallons of thick, light colored syrup from 375 stalks of the cane, passed once through wooden rollers.

Sugar has been made in a few instances, and it is hoped a certain process may yet be discovered. About one-sixth of the syrup remaining, after a portion had been used, of that received from Robert B. Haines, has granulated into sugar of a light color. The *Germantown Telegraph* states that Lovering, the sugar refiner of this city, has made sugar from canes grown on his own land; and the Editor of the *Chester County Times* says he has received a sample of excellent sugar, made by Hannah M. Darlington, of East Bradford, from the juice of the Sorgho. But if only molasses can be successfully made by the northern farmer, he may have the gratifying reflection that while partaking of a wholesome article of diet, he is enjoying the fruit of his own industry and labor, instead of contributing to the support of slavery and the slave-trade, by using the molasses of Louisiana and Cuba.

Our friends, Priscilla Green and Mary Nicholson, have returned from their journey in

the Western States, and were in New York last week.

**NOTICES OF MARRIAGES AND DEATHS.**—An obituary has been received in an envelope, post-marked "Dublin, Ind.," but unaccompanied by the name of any person to vouch for its correctness. We take this occasion to remind our correspondents that no notice of a marriage, or death, will be published in the *Review*, unless authenticated by the signature of an Agent or a Subscriber.

**RELIGIOUS VISIT TO THE WEST INDIES.**—A correspondent in Baltimore writes that "Richard and Susannah B. Pedrick, of Richmond, Indiana, sailed on 5th day, the 10th inst., from Baltimore for Jamaica, in the brig R. A. Fisher. She was liberated for religious services in the West Indies, and her husband as companion. They attended our Monthly Meeting on Fifth day."

**DIED**, on the 12th of 6th mo. last, of consumption, SARAH ANN, wife of Thomas Morgan, in the 33d year of her age, a member of Plainfield Monthly Meeting, Hendricks County, Ind. For about seven months she bore her illness with much patience and resignation, affording a comfortable evidence to her friends and relatives that her end was peace.

—, In Milton, Wayne County, Indiana, on the 19th ult., in the fiftieth year of her age, SUSAN STANLEY, widow of William Stanley, and daughter of Thomas and Anne Moore.

She was an esteemed member of Milford Monthly Meeting; one who endeavored to live void of offence towards God and man, and was a bright example of patience in suffering. She was much beloved by her relations and friends, and although they deeply feel her loss, they mourn not as those without hope, believing that she was prepared, through the redemption that is in Christ, for the solemn change.

—, On the 28th ult., at the residence of his father, after a short but severe illness, CYRUS RICH, youngest son of Isaac and Deborah Rich, in the 21st year of his age; a member of Honey Creek Monthly Meeting, Howard County, Indiana.

—, At Norwich, Oxford County, Canada West, on the 20th of 9th month last, FREDERICK STOVER, a beloved friend and elder of Norwich Monthly Meeting of Friends, in the 88th year of his age.

This dear friend was enabled, in early life, to embrace, from conviction, the principles of the religious Society of Friends, of which he became a member by request, and through life remained firmly attached to its doctrines and testimonies. He was endeared to a large circle of friends and connections, by a life of piety and usefulness, a character marked with candor and uprightness, a judgment sound and discriminating, and without the fear of man, evincing that he mainly sought secretly to feel the Divine approval; he was faithful to administer needed reproof or encouragement, as the way of duty was made known to him. In the latter part of his life, it was his lot to experience severe physical suffering, which was borne with Christian patience. He was diligent (when not un-

usually feeble) in the attendance of meetings, until within two weeks of his decease. A few days previous to the solemn close, he said, on viewing his past life, considering human frailty, he did not know that he could better it.

DIED, in Hector, Schuyler County, N. Y., on the 7th inst., WILLIAM CARMAN, an esteemed elder of Hector Monthly Meeting of Friends, aged 75 years.

The decease of this dear friend was very sudden. On the morning of his death he arose in apparently usual health, but feeling a severe pressure of breath, he expressed a belief that his departure was drawing near; he was calm and collected, again lying down on his bed, he feelingly exclaimed, "Lord Jesus receive my spirit," and in a few moments ceased to breathe.

Unexpected and solemn as the call was to his family and friends, they have the consoling belief that having evinced his attachment to the dear Redeemer's cause, by many acts of obedience through a long and consistent life, his last fervent appeal was heard and answered.

How emphatic is the warning to us all—"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

—, in Berlin, Knox County, O., on the 14th ult., JERU LEWIS, a member and elder of Alum Creek Monthly Meeting, in the 56th year of his age.

As he had lived, so he died: a devoted Christian, a kind neighbor, a tender and sympathizing companion, and an affectionate father and friend. Thus bringing honor to the profession he made.

In calm resignation to the Divine will, he bore his lingering illness without a murmur or complaint. Some weeks previous to his death, he observed to a friend that the prospect had been clouded for a season, but that it now opened with great clearness, not a shadow remaining, all was peace and assurance—a glorious immortality awaiting him beyond the grave.

Near his close, being asked if his faith and confidence remained unshaken, he replied in the affirmative, saying in faint accents that he was too weak to say more, and requested the family called. In a few minutes his spirit passed away without a struggle.

—, On the 11th of 9th mo. last, at the residence of Paul Upton, Stanford, Duchess Co., N. Y., MARIA J., wife of David Naramore, of Westmoreland, Oneida Co., N. Y., aged nearly 24 years. She was engaged as companion to our beloved friend Mary A. Peckham, then on a religious visit to Friends of Stanford and Nine Partners Quarterly Meetings.

She was early sensible of the tendering visitations of heavenly love, and submitting to the sanctifying power of Divine grace, she became qualified for usefulness in the church; recommending the doctrine of God her Saviour by a humble and circumspect life and conversation.

About the 18th year of her age she received a gift in the ministry, and during the remainder of her life was often engaged therein, to the comfort and edification of her friends. After passing through much conflict of spirit, she gave up to engage in the aforementioned visit, the greater part of which she was enabled to perform to the peace of her own mind and the satisfaction of those among whom her lot was cast.

She was affected with a pain in her head for several days before reaching the residence of our friend, P. Upton, and soon after the disease assumed a more serious form, which at intervals deprived her of reason. When favored with consciousness, she dropped many expressions showing the exercised and gathered state of her mind: often interceding for patience to bear or suffer her Heavenly Father's will, and love was the clothing of her spirit.

On one occasion, she broke forth in this language. "Oh, my adorable Redeemer, how good Thou art! how much Thou hast done for my soul; how I love

Thee; prepare me to celebrate Thy great name to all eternity." At another time, with a countenance beaming with joy, she said, "O Lord, how good Thou art! my heart is enraptured with Thy love, my soul is in ecstasy." Again, "Dear Saviour, I long to flee away and be at rest in thy arms of love;" "My Father, oh, my Heavenly Father, be pleased to take me to Thyself."

She lingered for more than two weeks, when she passed quietly away, leaving to her sorrowing friends the consoling belief, that her purified spirit was prepared to enter the mansions of eternal glory.

#### THE HOWARD HOME.

UNDER THE CARE OF AN ASSOCIATION OF WOMEN FRIENDS OF PHILADELPHIA.

Being informed that a report is in circulation that the "Howard Home for Discharged Female Prisoners," situated at No. 1616 Poplar street, has been closed and the inmates dismissed for want of funds, the managers feel it incumbent upon them to inform their friends and the public that, although the funds in their treasury are very low, yet trusting to the object of this truly benevolent institution, and to the liberality of their Christian friends, they still hope with the strictest economy to sustain it, and thus afford a shelter to those *homeless and friendless* discharged female prisoners, who manifest a strong desire to reform, and regain a respectable standing in society. After a probation of a few months, and being taught sewing and other domestic duties, situations are found for them among farmers in the country, far away from their former vicious associations; and the receipts of accounts from those who have thus left the city, have been most gratifying to the managers. For women of a *more abandoned* character, the doors of the Rosine and Magdalen Asylums are open. We appeal to those who are blessed in basket and in store, to remember that "He that giveth to the poor shall not lack. He lendeth to the Lord, who will abundantly repay."

Any donations or subscriptions will be gratefully received by any of the Managers:

Rebecca Collins, corner of Oak and Filbert Sts.  
Martha Morris, 807 Spruce.

Rebecca T. Haines, 832 Pine.

Mary R. Stroud, No. 18, Olive, below 15th.

Hannah A. Miller, corner 9th and Spruce.

Sarah E. Wistar, 1229 Filbert St.

Jane R. Petit, N. E. corner 16th and Arch.

Martha G. Richardson, Arch St.

Sarah A. Saunders, 910 Clinton.

Ruth Williams, 531 N. Sixth St.

Mary H. Bonsall, 1025 Cherry St.

Mary T. Jones, Filbert St.

Ruth Baker, 1333 Vine St.

Mary Ann Evans, Cor. of Rittenhouse Square and Plymouth.

Rachel Parry, 1721 Arch St.

Elizabeth Hunt, Fourth St.

Anna Collins, corner Oak and Filbert Sts.

Regina S. Kimber, 1230 Arch St.

Deborah Simmons, Filbert St.

## A RAILWAY PIONEER.

We were shown yesterday a printed copy of the report of some very interesting proceedings which occurred at Darlington, England, on the 23d of October last, on the occasion of presenting an address, on behalf of the people of that town, to Edward Pease, an aged resident there, who appears to have been the pioneer of railways in Great Britain. Mr. Pease, who is in his 91st year, as far back as 1818 saw "the necessity of unbroken communication by railway, and predicted the extension of that system." He acted upon his grand idea at the time, too, for the address says that he projected, and by his unwearied earnestness of purpose under difficulties almost overwhelming, carried to success the first railroad, from the collieries in the west of England, through Darlington, to Stockton-upon-Tees. He, in fact, bears the appellation of "Father of Railways." His active colleagues in the enterprise were Thomas Meynell and Jonathan Backhouse, and their law adviser was Francis Mewburn, the first Solicitor, who, in the year 1819, carried a railway bill through Parliament.

The first engineer of this pioneer railroad was the famous George Stephenson. Mr. Pease's selection in this instance was indeed, as he said in his response to the Darlington address, a marvellously happy one. Stephenson was exactly the man for the enterprise, and his vigorous intellect and perseverance achieved for the undertaking a success it might not have met with at other hands. This reminiscence is interesting at the present day, when the system begun by Edward Pease and his coadjutors has spread over the civilized world, and especially to the United States, of which it has become the pride. The difficulties which encompassed such a work in the year 1818, were very greatly beyond those now encountered, formidable as the latter are well known to be, and the name of Pease therefore deserves to be cherished among those of the benefactors of the age.—*North American.*

Report of the Tribune's Special Commissioner.

## THE EXILED NEGROES IN CANADA.

*The Colony at Buxton.*

One of the most interesting places visited in the course of our inquiries was the colony at Buxton. About nine years ago, William King, an Irish Presbyterian clergyman, residing at the time in Louisiana, and owning several slaves, servants of his family, and having through his wife become possessed of a number more, brought them, fifteen in all, to Canada, and there emancipated them. Not content with this, and desirous to try, on a sufficient scale, the question whether the emancipated negro would, as an agriculturist, be found self-supporting, and burning to improve the moral and social condition of the negro, Mr. King became the head and moving agent of an association, which obtained, on

favorable terms, a large grant of lands, belonging originally to the clergy reserves. The land, forming a tract six miles long by three miles wide, was surveyed, cut through by avenues intersecting each other at right angles, and divided into plots of fifty acres each, each plot fronting upon one of the avenues. The expenses of surveying, added to the original price of the land, made its cost amount to \$2 per acre. The ground was level, heavily timbered with oak, hickory, beech, elm, maple and basswood, and the virgin soil was a deep, rich, black loam. To this place the negroes were invited to try the grand experiment; each applicant was to receive a farm, not as a gratuity, but paying for it the full cost price in ten annual instalments, with interest added. He bound himself at the same time, within a given period, to put up a house upon his land conforming to a prescribed model; he was to furnish his own farming tools and implements, and to support himself and family. Only when these conditions were complied with, and the lands paid for, was he to receive his deed. A school-house, teachers and tuition were furnished gratuitously; a Sabbath school was established; and a rude log church, in which Mr. King himself officiated, was erected, and was open to all who might choose to attend public worship in it. Such is an outline of the plan of the settlement of the Elgin Association at Buxton, and at the end of seven years from the date of its origin that settlement numbers two hundred families and about eight hundred souls!

Buxton is about thirteen miles south-west from Chatham, and is about three miles distant from the shore of Lake Erie.

The house of Mr. King is a long log-house, with a high, steep roof and dormer windows, and a porch extending the whole length of the building; interiorly, it is divided by transverse partitions into a number of rooms which serve as office, sitting-room, dining-room, &c. Everything was perfectly plain, but neat and substantial. Not far from the house are the little mission church, already mentioned, the school-house and post-office of the settlement, all built of unhewn logs, while at some little distance are a steam saw-mill, a brickyard, a pearl-ash factory, with blacksmith, carpenter and shoe shop, and the country store for the settlement.

We found Mr. King at home and disengaged. From him we learned that there were now at the settlement 200 families, each occupying their own house, and numbering in all about 800 souls. Of the land, 1,025 acres were cleared and under fence, beside 200 acres on which the trees had been felled and were ready for burning, and which would be under cultivation the ensuing spring. Of the land already fenced, 354 acres were planted with corn, which already, at the time of my visit, was safe from the frost, and promised a more than average crop; 200 acres had been planted with wheat, 70 with oats, 80

with potatoes, and 120 with other crops, such as beans, peas, turnips and grass. There are owned by the settlers 200 cows, 80 oxen, 300 hogs, and 52 horses; there are likewise a few sheep, but they have not done well, and the experience of the community has not been favorable to sheep raising.

There are now two schools at Buxton, a male and female, the latter established within the past year for the purpose of teaching the girls plain sewing, as well as those that might wish it, the higher branches of female education. The number enrolled in both schools was, during the past year, 140, and the average attendance 58. Hitherto these schools have been gratuitous, but, in conformity with the original idea of making the whole establishment self-supporting, a small payment will henceforth be required. A Sabbath school, kept open on every Sabbath during the year, is attended by 112 pupils, and the average attendance is 52.

The negroes, for the greater part, belong to the Baptist and Methodist persuasions; and while Mr. K.'s personal influence has brought a full attendance to his own little church, many of the negroes maintain their former religious connections. About one quarter of the whole number do not attend church at all, and no compulsion is used. No intoxicating liquor is made or sold within the settlement; drunkenness is unknown there, and since its first formation but one person connected with it has been arrested for a violation of the laws. The general moral standard of the community is high, and the social improvement is marked and manifest.

The settlers are, for the most part, fugitive slaves, and of the whole number about one-third are of pure African descent. If Mr. King be right in this, the proportion of blacks is, I think, much greater than in the Province at large. Those of them who have been accustomed to farming, and have had some capital to commence with, have done exceedingly well, having cleared more land and made greater improvements than the great majority of white settlers in the same time and under similar circumstances. Those who have brought neither skill nor capital have had a much more difficult task, but even these have so far either paid up their instalments regularly, or when they have passed them it has been by permission, the money being laid out upon the land, so as to render future payment easier. *Many have already paid in full for their farms and received their deeds*, others are prepared to do so in the coming year, and Mr. K. is confident that at the expiration of the ten years all will have come into full possession of their lands.

Two settlements of Europeans have been formed in Canada under Government direction, one of Highlanders at Notowasaga, north of Toronto; another of mixed Irish, English and Scotch emigrants at Ramsey, near Brookville;

the settlers of both for some time received aid in provisions, farming implements, &c., but both have failed. At the Highland settlement some 20 or 30 of the original settlers, with their families, still remain; the others have long been dispersed. They began to do better immediately the Government aid was discontinued. Mr. King attributes the greater success of the settlement at Buxton partly to the fact that, in the first place, the negroes are better axe-men than European emigrants, and so are better fitted to contend with the difficulties attendant upon clearing a heavily timbered country; but mainly to the circumstance that the colony at Buxton was from the beginning, self-supporting. The negroes perfectly understood that they were to depend upon themselves alone; that they were to receive no supplies in money, in food, or in clothing; and thus, their pride and self-reliance being excited, they worked with a will, not otherwise to have been looked for. If, on the whole, this has been wise and has worked well in one respect, it may have retarded the progress of the settlement, or, at least, have diminished the result as seen in it; since many of the negroes have found it more profitable, perhaps necessary, to employ part of their time and labor at a distance from Buxton. Now, however, the completion of the saw-mill, the brickyard and the potash factory affords a field for labor on the place itself.

Of the fifteen slaves of Mr. King originally brought with him, three have died, though their places have been taken by children that have since been born in Canada; nine are with him still settled at Buxton; one is married and lives at Chatham; two, a mother and daughter, are at Detroit, but Mr. King has lately received a letter from the daughter, stating that they are about to return to Buxton. One of the slaves, at that time an old man of sixty-five, received, in consideration of his age, some assistance in putting up his cabin, and we believe in clearing his land. He married at Buxton a woman of suitable years, and has ever since supported her and himself without any assistance. I saw his house, his garden, and his corn-patch, and everything looked neat and flourishing.

In company with Mr. K. and our companion from Chatham, we walked over a part of the settlement. The place was certainly no realization of a Utopia, nor did the cabins resemble the neat, white-painted houses of a New England village. Everything was new, rude and rough. To a city-bred man the timber was terrible. I saw one tree left standing by the roadside, at least five feet through at the base, and rising straight as an arrow, and scarcely diminished in circumference, to an immense height, before it gave off a branch. Most of them were from two to four feet in diameter. The road was merely a wide lane cut straight through the forest, with the roots of the trees everywhere traversing the deep, friable soil. On either side, here and there,

were scattered the cabins and clearings of the settlers—the former all built of unhewn logs, set back the prescribed number of feet from the road, and each one surrounded by its kitchen-garden. They were not destitute of all traces of ornament. Over the rude porch in front of the cabin creepers were frequently trained, and one, covered with a hop vine in full bearing, looked exceedingly pretty. Some of the gardens boasted flower-beds, and bright-colored phloxes and poppies and corn-flowers were in contrast with the dark forest which hemmed us in. We entered the cabin of a fugitive, but two years from Kentucky, and who had married, we believe, some time after he had reached the settlement. The cabin was smaller than the model; but the owner, with an eye at a future time of adding to it, had built the chimney double, and a huge brick fire place stared at us from the outside. Within was the wife, with a couple of small children, her relations, to whom the couple afforded a home. There were chairs, a table, a large chest, a cooking-stove and its utensils. The family dinner was still on the stove, pork and potatoes, while into another vessel, in a quantity of hot, bubbling fat, had been thrown some green corn in the ear. The man was absent at work in the brick-yard.

Another cabin we entered belonged to a man—a full black—who, fourteen years before, had escaped from Missouri. He had been six years at the settlement, and had twenty-four acres of land fenced and under cultivation, and six more on which the wood had been felled. He had paid up four of his instalments, and owned a wagon, a yoke of oxen, a mare and two colts. He had four or five children, and his eldest boy, fourteen years old, was reading Virgil!—for him, I fear, unprofitable reading. The day was warm, and the smaller children, like the rest of those we saw, were dressed for warm weather: their legs, feet and arms were bare, and their garments had apertures about them which had not been bestowed by the tailor or dressmaker. In the house, beside the ordinary bed and bedding, chairs, tables, &c., we found a rocking-chair, and a large new safe—a recent importation from Yankee land. On asking for a glass of water, it was brought in a clean tumbler and upon a plate.

Another cabin, belonging to an old settler, was more ambitious. It was larger, with a vine-covered porch; had a hall in the centre, and a room on either side; about the walls were hung sundry staring prints, and a carpet, sofa and a large cooking-stove were added to the usual articles of furniture. One feature of all the cabins we must not forget—the huge brick fire-place, occupying the best part of one side of the room, and which, with its chimney, bore tokens of the roaring fires which blazed in it during the winter.

We saw only a small, and, as we were informed, the newest and least advanced, part of the settle-

ment, but our stay in Canada was limited, and, despite the hospitable invitation of Mr. King to remain a few days with him, we felt ourselves compelled to hasten home. We left Buxton with the belief that we had seen one of those rare men who, by a single-minded devotion to one worthy object, not only accomplish great ends, but ennoble our common humanity.

#### DOGS OF DAMASCUS.

BY DR. SMITH.

There are several plagues in all Mohammedan countries besides the awful disease which bears that name—the plague of vermin, the plague of insecurity of property, and the plague of poverty. But no one has particularly described the plague of dogs.

In discussing this subject, it would be quite proper to embrace extensive geographical boundaries, and to take in the varieties and distinct families of dogs on the old continent of Asia. They collect in and about every town and village, and the number appears to bear some kind of proportion to the population.

Asiatics do not entertain that fondness for the animal, when domesticated, that is evinced by Europeans and Americans. They are considered *unclean*, and therefore held in semi-abhorrence. They are as ancient, in the condition in which we now study them, as man himself. When the Jews fled from bondage, the city dogs unquestionably followed upon the heels of the camp, for the garbage that they found.

Moses directed that when the domestic animals had been “torn of beasts,” in other words killed, the flesh should not be eaten, but cast to the dogs. This implies their existence, certainly, if not their abundance, outside. Goliath said to David, when he stood before him, sling in hand, “Am I a dog, that thou comest to me with staves?” This passage conveys the idea of their prowling character, and the enmity that was manifested towards them, by keeping them at bay with staves. “As a dog returns to his vomit, so a fool returneth to his folly,” says Solomon in the Proverbs, which shows his familiar knowledge of the habits of the semi-domesticated dogs, the progenitors of the present dogs of Judea. The savage animals will gorge themselves excessively, when an opportunity presents. If the stomach is over-distended, and the putrid mass is ejected, their appetite, no way impaired, enables them to fill up again immediately.

Damascus, the capital of Syria, located in the centre of an extensive plain, beautifully watered, swarms with dogs. Their number is past finding out. They are not the variety which associate on friendly terms with men. They could not be domesticated to become companionable, and yet they always cluster about human habitations, Were it not for the refuse crumbs and scraps of food thrown into the streets, on which they prin-

cially subsist, thousands of them would inevitably die of starvation in a single week. As it is, large numbers undoubtedly perish in that way, since they scramble and fight so furiously for a morsel, the strong must succeed better than the young and weak. Detested, they are tolerated as a necessary nuisance, because they are scavengers to remove every morsel of meat, bread and bone, which would otherwise accumulate to the public detriment. Charitably disposed Mus-seluen throw into the streets an occasional supply, as offerings of pity for the wretched looking creatures. They could not be driven away, nor could they be exterminated without actually periling the public health, under the ordinary municipal arrangements. Through the day they are sleeping, or at least keeping quiet; but with the approach of evening shades, they astonish the spectator with their numbers and ferocious appearance. These dogs are small, of a dingy yellowish color, with sharp snouts, bright, fierce eyes, and the sharpest, whitest rows of teeth ever seen in any jaws. Whether in Damascus they have divided the city into sections, which are recognized as the specific domain of a family or particular tribe, was not ascertained; but in Alexandria or Cairo, such divisions of territory are actually defined. Many a puppy is slaughtered without mercy, from being ignorant of the line, and running over the limits.

Constantinople is infested by the same race of scavenger dogs to an enormous extent. There may be nearly a million of them. Their habits in one city illustrates their economy in all. So vastly numerous are they in the streets through the night, that no one dare venture out without a lantern. No person is allowed by the sentinels to attempt walking out in the evening without a light, lest they should be instantly devoured by the packs in pursuit of prey. The lantern is suspended by a string from the hand, and carried close to the ground. A circle of dogs move with the light, but never venture to get very near it. Were it not for the fear of a light, it would be extremely hazardous to attempt going from one door to another through a gauntlet of those blood-loving animals. They bark incessantly through the night. Being accustomed to the constant annoyance, the inhabitants are less disturbed than they otherwise would be. Their multiplication is quite astonishing, when the difficulty of sustaining life is taken into consideration.

Litters of puppies may be seen almost everywhere through the day. The dam nurses them very quietly, paying no attention to the passer—unless by accident a foot or tail is trodden upon. Then the welkin rings with their howling, which is propagated by the nearest dog, and extended till the yelpings are lost in space.

At the village of Gezah, opposite the ruins of Fastat, once the capital of Lower Egypt, there is a depot for cattle which are driven from the in-

terior of Africa, following the windings of the Nile for the sake of the water. The cattle have a hump on the shoulders, large as an ordinary hat—which is much of a curiosity, and therefore worth going to see. Sometimes nearly a thousand head are collected at Gezah, waiting to be sold. They become restive from the irritation of insects, thirsty and hungry, too, and in their excitement gore and trample many to death. Others die from other causes, so that every morning one or two are found dead.

The dogs lie about the borders of the enclosure, fully expecting every morning a new carcase or two. When the herdsmen drag the dead bodies to the line, the dogs stand in rows impatiently waiting; and as the men step back, they seize the carcase and drag it as firemen run with an engine, making the dust fly as they go—and in an incredibly short space of time after, it is torn into shreds, and the bones gnawed as though they had been rasped with a steel rasp. When these multitudes of dogs can find no other food, they seek subsistence in the superficial graves, in which bodies are interred without coffins. Their whole history, therefore, is extraordinary.

Several varieties of the dog, which have no intercourse with man, either as his friend, companion, or looker-on, waiting for what he is disposed to give away, are met with in Asia. They hunt in packs like the wolf, and combine for mutual protection. These half-savage, scavenger dogs of the East licked up the blood of Naboth, and ate the body of Jezebel, all but the palms of her hands and the soles of her feet. Thus, by understanding the habits of these dogs of Damascus, the Bible accounts of them are cleared from all obscurities.

#### THE POOLS OF JERUSALEM.

There is no Croton river near Jerusalem, from which water can be obtained. In the time of a siege, three soldiers with their picks, in case New York was besieged, could divert the stream from the reservoir, and leave 600,000 people without water. Against this same catastrophe Jerusalem had to contend. Hence the pools of Gihon, Bethesda, and others of immense extent, were excavated, and still are found within the walls of Jerusalem.

About six or eight miles beyond Bethlehem, we saw the far-famed Pools of Solomon. Of these he is believed to speak in Ecclesiastes 2: 6—"I made the pools of water to water therewith the wood that bringeth forth trees." The three pools cover together about seven acres, and are respectively 25, 39 and 50 feet in depth. Such immense tanks or reservoirs, are constructed of stones of very great size, and are of great age. Tradition invariably assigns them to Solomon, and we are inclined to that belief.

The three Reservoirs are situated on the side

of a mountain, so that as fast as the upper one fills, the water overflowing runs into the second, and on its becoming full, it flows into a third. They are at present in miserable repair, none having more than fourteen feet of water. The cement with which the immense stones were laid has become quite as hard as the marble itself, of which they seem to be built.

The conduit, or aqueduct, leads the water about fifteen miles to Jerusalem, always following the sinuosities of the mountain. The ancients did not understand how water followed a syphon of any shape to a point as high as the source. Hence the immense aqueducts at Carthage, Rome and other places were carried along on lofty stone arches for miles and miles.

Here was one cause of the awful suffering in Jerusalem in the time of her sieges. This aqueduct was broken up, and they were compelled to trust to their pools within the gates, and the rain that might fall. But the unchained madmen, under the dreadful curse of sin, poisoned these cisterns, pools and wells.—*Nat. Intelligencer.*

#### THE ANSWERED PRAYER.

I prayed for riches. Oh! for lavish wealth,  
To pour in golden showers on those I loved;  
I would have gladly spent my youth and health,  
Could I by gifts like these my love have proved  
I prayed for riches,—that before God's shrine  
I might with gifts and costly tribute kneel;  
And thought the treasures of Golconda's mine  
Too poor to show the fervor of my zeal.

Alas! wealth came not; and the liberal deeds  
My heart devised, my hand must fail to do;  
And though o'er prostrate truth my spirit pleads,  
In vain the aid of magic gold I woo.  
The poor may plead to me for daily food,  
And those I love in lowly want may pine;  
I will pour out for them my heart's warm blood,  
But other gifts than this can ne'er be mine.

I prayed for genius—for the power to move  
Hard hearts, and reckless minds and stubborn  
wills;  
To execute the holy deeds of love,  
And light Truth's fires upon a thousand hills.  
I prayed for eloquence, to plead the cause  
Of human rights, and God's eternal grace;  
To cry aloud o'er Mercy's outraged laws,  
And speed the great redemption of my race;—

But all in vain. My feeble tongue can breathe  
No portion of the fire that burns within;  
In vain my fancy vivid thoughts may weave  
In scorching flames to vanquish human sin.  
Powerless my words upon the air float by,  
And wrong and crime disdain the weak crusade,  
While vice gleams on me its exultant eye,  
And bids me show the conquests I have made.

I prayed for peace—for a strong heart to bear  
The keen privations of my humble fate;  
For patient faith to struggle with despair,  
And shed a brightness o'er my low estate;  
I prayed to be content with humble deeds,  
With "widow's mites," and scanty charities;  
To follow meekly where my duty leads,  
Though through the lowliest vale of life it lies.

My prayer was answered! for a peace divine  
Spread through the inmost depths of all my heart;  
I felt that that same blessed lot was mine  
Which fell on her who chose the better part.  
What though the world abroad ne'er hears my name?  
What though no chains upon weak hearts I bind?  
It is a happier lot than wealth and fame,  
To do my duty with a willing mind.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 28th ult., have been received.

Another large provincial joint stock bank, the Northumberland and Durham District Bank, stopped payment on the 25th, with liabilities estimated at about £3,000,000, (nearly \$15,000,000.) The assets were thought to be unfavorable. The bank was connected with many collieries, iron works, and ship building establishments, some of which it was feared would be obliged to stop. The branch Bank of England was assisting some of them, to enable them to keep their workmen employed. The pressure at the main Bank of England and in the discount market, had still further subsided. It was understood that the issues of the Bank had returned to the limits authorized by its charter. Its weekly returns showed an increase in bullion of £779,576, and the influx of gold continued. The Bank of France had reduced its rate of discount 1 per cent., and had lowered the premium on gold. Additional failures had occurred at Hamburg, but confidence was reviving.

INDIA.—The fugitives from Delhi had been overtaken and defeated at various points. At Agra, the rebels had also sustained a severe defeat. Generals Havelock and Outram were both near Lucknow with large bodies of troops, and reinforcements were advancing, but the rebels were also strong in that neighborhood. Troops were arriving from England.

SOUTH AMERICA.—The revolution commenced in Bolivia by Dr. Linarez has been successful, and the President, Gen. Cordoba, has fled for safety to Peru. In Lima, anarchy prevails, the Council of Ministers, the Convention and the military striving among themselves for supremacy. A military faction abruptly dissolved the Assembly on the 2d ult.

MEXICO.—President Comonfort was formally installed as Dictator on the 1st inst., together with the other officers of the Supreme government. The revolutionary forces are reported to have been defeated at Puebla and other points, and the position of the government is improved. Campeachy is still besieged, and the inhabitants are said to be suffering much from want of provisions.

CENTRAL AMERICA.—Walker with about 150 of his followers, landed at Punta Arenas on the 25th ult., without opposition, the purpose of the expedition not having apparently been suspected. After landing them, the steamer proceeded to Aspinwall, where Com. Paulding, of the U. S. frigate Wabash, attempted to seize it, but its papers being found correct, he was obliged to release it. The British and American naval forces had sailed from Aspinwall for San Juan, with the design, as was supposed, to prevent the landing of any more filibusters. Walker is supposed to have about 400 men under his command, and an additional force of 1000 men was expected to leave Mobile this week, under the command of Gen. Henningsen.

It is supposed that the difficulties between Costa Rica and Nicaragua, which led to the declaration of war by the latter, will be settled without a resort, to actual hostilities. The Congress of the former has authorized the Dictator to send Commissioners to Nicaragua for that purpose.

WEST INDIES.—Turk's Island, one of the Bahamas,

is said to be suffering a scarcity of provisions, and some of the inhabitants are in danger of starvation.

**AFRICA.**—The recent action of the French government, in sanctioning a revival of the slave trade under the specious pretence of a voluntary emigration of hired laborers from Africa to the French West Indies, has had a disastrous effect upon the legitimate commerce of the coast. The quantity of palm oil brought to Whydah for export, speedily fell off two-thirds, and some of the native chiefs forbade all trade, and proclaimed war for the purpose of obtaining slaves. The first French vessel which professed to carry voluntary emigrants could obtain but a partial cargo, and was obliged to depart hastily to prevent their deserting. Afterwards the price was paid to the chiefs, and a cargo was more readily procured; but even then, in consequence of the competition of Cuban slave-traders, the enterprise proved pecuniarily unprofitable to the contractors. It is hoped a stop may soon be put to this nefarious undertaking.

**DOMESTIC.**—Official despatches have been received from the commander of the Utah expedition, Col. Johnson, at South Pass, 10th month 18th. The advanced body under Col. Alexander, were on a branch of Green river, where Col. Johnson proposed joining them and occupying that valley during the winter, the season being too far advanced to admit of reaching Salt Lake City, on account of the probability of being impeded by deep snows. Some of the mules and oxen had perished from cold; the thermometer stood at 16° above zero at sunrise, and 34° at noon. The Superintendent of the South Pass wagon-road, had tendered the aid of some of his teams and such of his men as would volunteer, which offer was accepted.

J. Calhoun, as President of the Lecompton Constitutional Convention of Kansas, has issued proclamations providing for the election to vote on the Constitution on the 21st inst., and for an election for State officers on the 14th of next month. Secretary Stanton, as acting Governor, called a special session of the Territorial Legislature to meet on the 7th inst. The President having been advised of the fact, forthwith removed him from office, and nominated in his stead J. W. Denver, now Commissioner of Indian Affairs, who was confirmed by the Senate on the 10th inst. The reason given for this removal is said to be, that the convening of the Legislature could only engender strife and embarrass the people in voting on the slavery question, in the form proposed by the Convention, and that hence the act is a violation of the instructions given to the Secretary, to avoid every thing which could disturb the peace of the Territory. J. W. Denver was already in Missouri, and has been notified by telegraph of his appointment. The Territorial legislature assembled pursuant to the summons, when acting Governor Stanton sent a message, in which he recommended the passage of an act directing an election to be held, under different officers, at the same time and places as that provided for by the President of the Convention, at which the people may vote for the Constitution in either of the forms presented by the Convention, or against it in both forms; also an act making a fraudulent return of votes a felony, with suitable punishment. Intense excitement prevails among all parties in the territory. A Delegate Convention held at Lawrence, on the 2d inst., among other resolutions, adopted one requesting the extra session of the Territorial Legislature to pass a law providing for submitting to the people both the Topeka and Lecompton Constitutions; the one receiving the majority of legal votes, to become the fundamental law of the State of Kansas. A call has been issued for a Democratic Convention, to meet on the 24th inst., for the purpose of petitioning Congress to pass an Enabling Act, under which a new Consti-

tution may be formed and submitted to a popular vote.

The banks of New York city and of Albany, resumed specie payments on the 12th inst., and those of Boston and New Haven, on the 14th.

A colored girl who had resided six years in Caseyville, Ill., with a man named Mallory, professedly as bound to serve until she was 18, was, some months since, taken by her master to St. Louis, on his removal thither with his family. Subsequently he returned to Caseyville, and on its becoming known that the girl was held as a slave, he sold her to prevent her escaping. He was arrested on a charge of kidnapping, and after an examination before the Recorder, was discharged on the ground that the girl was a slave, although she had resided six years in a nominally free State.

A fugitive slave arrived at New York, on the 28th ult., as a passenger on the steamer from Savannah, his white skin enabling him to pass without suspicion. A telegraphic despatch, announcing his escape and requesting that he should be returned, having preceded him, he was arrested on his arrival by some special policemen, and detained in custody at Brooklyn, for the purpose of being sent back in the steamer. Application being made to Judge Culver, the latter issued a writ of *habeas corpus*; and, on the trial, no legal authority to detain the man being produced, he was discharged. Those concerned in his capture and imprisonment were arrested for conspiracy and kidnapping, and held to bail for trial.

Accounts from California to the 26th ult., state that heavy rains in the interior had caused great loss to the river miners, the rapid rise of the streams carrying off their works and materials. Quartz mining is prosecuted with great vigor. The yield of grain this year is fully equal to the average, in quantity, if not in quality, owing to the increased amount of land cultivated. The State government is administered economically; all demands against it are paid in cash, and there are upwards of \$100,000 in the treasury.

The Florida war against the Seminoles, which has been carried on, at intervals, for twenty years, is about to be renewed. The Indians, who never exceeded 4,000 or 5,000 at the utmost, are now much reduced in numbers. Besides a large force of U. S. troops, about 2,000 Florida volunteers have been called out. It is stated also, that some *dogs*, well practised in tracking negroes, have been taken to Tampa Bay, to be used in finding the Indians.

**CONGRESS.**—In the Senate, on the 9th, Senator Douglass made a speech on the subject of Kansas, opposing the Lecompton Constitution, on the ground of its not being submitted to the people. Senator Bigler, of Pa., defended the action of the Convention, and advocated the admission of Kansas under that Constitution. On the 10th, Senator Douglass gave notice of his intention, at an early day, to introduce a bill authorizing the people of Kansas to form a Constitution and State Government. On the 14th, the death of Senator Butler, of S. C., which has occurred since the last session, was announced.

The House of Representatives, on the 9th, elected Jas. B. Steadman, as Public Printer. On the 10th, a committee was appointed, in accordance with a resolution passed the previous day, to examine the whole subject of the public printing, and report such reforms as they deem advisable. A resolution was adopted, providing for the distribution of books heretofore printed, to new members. J. Letcher, of Va., took the opportunity to point out the evils attending this practice, and to urge the necessity of a reform. On the 14th, the Speaker announced the standing committees. A report was adopted directing that the House meet in the new hall on the 16th.

# FRIENDS' REVIEW.

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## THE CHRISTIAN MISSIONARY.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Thus exclaimed the prophet, when the glory of the gospel day was opened to his vision. He foresaw that they who came under the government of the Prince of Peace would *learn war no more*. And how consonant herewith are the instructions given by our Holy Redeemer, to those whom He sent to proclaim *good tidings*,—"Behold, I send you forth as sheep, in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." "And into whatever house ye enter, first say, Peace be to this house." His disciples were not at that time perfectly redeemed from the bondage of the law; but on one occasion, in particular, they manifested a spirit of vengeance on some who would not receive them; for which he rebuked them, by saying, "Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy men's lives, but to save them." There is nothing recorded in the New Testament to warrant those whom Christ commissions to preach the gospel in expecting help in their labors from fighting men. The Apostle Paul, in writing to the Philippians, who had witnessed his sufferings for the gospel, says: "But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather for the furtherance of the gospel." And so prevalent, formerly, was the sentiment that the gospel flourished under the patient suffering of its advocates, that it became a proverb, "*The blood of the martyrs is the seed of the church.*" But modern preachers and public teachers proclaim the doctrine, that the sword opens the door for the gospel; so that we might suppose the proverb now

to run thus: The blood of *unbelievers* is the seed of the church.

It is true, there have been, and still are, very interesting instances of individual missionaries who beautifully illustrate the *peace* principles of the gospel, in their intercourse with the heathen; but probably all missionary societies, as bodies, recognize the lawfulness of war.

Great was the progress made by the missionaries of the early Christian church, while they received no support from military power; but from the time that the church fraternized with the army, it declined in purity and spirituality.

Many good men are now greatly alarmed lest, if our armies are not victorious in India, all openings for the gospel there should be closed. They seem to shut their eyes to the truth, that He who sent out the early missionaries, and enabled them to propagate his gospel without the aid of soldiers, is able to do the same in the present day. Many persons, however, appear to think that it must be done through the medium of soldiers. The following language is reported to have been uttered by a speaker at the meeting of the Wesleyan Missionary Society: "By pouring shells into Canton, the Chinese were brought to their senses; our guns had cleared the way, under the good providence of God, for our admission into the corrupt city; and in due course we would build our churches within its walls, and plant in the midst of them the standard of the Cross." Is not this somewhat analogous to the case of the Israelites, when the Prophet Hosea said, "By killing and stealing . . . they break out, and blood toucheth blood." "For Israel hath forgotten his God and buildeth temples." And he declared in the Divine name, "I desired mercy, and not sacrifice." The *Christian Times*, (whose martial views it might be wished did not represent those of a large body of Christians,) in referring to the mutinies in India, says, "On our side, nerving the arm and strengthening the heart of our gallant countrymen, is the Lord God of Hosts." The *British Standard*, in commenting on our wars in the East, a short time since, observed: "Hitherto the providence of God has so worked; first, the British soldier, then the British merchant, and now the British missionary."

Some years since, the amiable and estimable Bishop Wilson, of Calcutta, in attending one of

those exhibitions irreverently styled "consecration of colors," said: "It is by the bravery of the noble soldier that the minister of religion can prosecute his holy duties—that the arts and sciences can flourish—that commerce can extend her benefits—that education and religion can diffuse their benefits. Christian soldiers! the honor of your religion is entrusted to your hands in this country."

We know that early impressions are often deeply rooted in the mind; so that, while we must consider such sentiments are not Christian, we may, without abusing charity, believe that many persons hold them in perfect sincerity. Yet we cannot imagine the apostles using such language. How unlike approving of the employment of military power in propagating the gospel, is Paul's description of a teacher of religion. "The servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient, in meekness instructing those that oppose themselves." "And your feet shod with the preparation of the Gospel of Peace." The epistles of Peter and James contain instructions of the same import. As our Saviour said that *his kingdom is not of this world*, and that *they that take the sword shall perish with the sword*, it is safe to assert, that his kingdom never will be established by "the battering train, the Enfield rifle, and the heroism of Britain's soldiers," in which some good men have expressed their confidence.—*London Herald of Peace.*

#### DANGER OF COMING NEAR TEMPTATION.

"Avoid it, pass not by it, turn from it, and pass away."  
—Proverbs iv. 15.

When a sailor knows that there is a dangerous whirlpool in the part of the ocean he has to cross, what does he do? He keeps at as great a distance from it as possible, steers as far as he can in the opposite direction. Why so? Because he knows if he once gets within the current, though far from the centre at first, he could not escape, but would be drawn at last down to destruction. Now this is the advice which the Holy Spirit, speaking by Solomon, here gives us: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Keep at a distance from sinners. Do not pass that way. Avoid the places where you know you are likely to meet bad companions; or if you have fallen in with them already, be warned in time, and break off from their society. Do not look at the forbidden fruit, do not listen to the voice of the tempter. Ask the Lord to lead you in His paths, and give you grace to walk straight forward. And so you shall have the promise fulfilled: "And thine ears shall hear a word 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, (Isa. xxx. 21.)—*Christian Year Book.*

#### SERMON BY ROBERT BARCLAY.

*My Friends,*—This is the testimony that was borne of old, and it is also borne this day, that there may be an agreement, between the members and the Head, the word and the power, the notion and the substance. "He that hath the Son hath life, and he that hath not the Son, hath not life." So that in this the substance is known, whereby men are redeemed to live unto God, and to live for God and to glorify him. This is the end of the testimony of the gospel of our Lord and Saviour Christ Jesus, that we may all come to partake of his life, and that by partaking of it, we may live upon it, and being made alive to him, we shall then be made able to serve him; then shall we be enabled to worship him, to glorify him, and to declare of his glory, and of his power, and of his wisdom, and of his goodness, to those that are strangers to him, and to invite all to be partakers thereof. Let all your eyes this day be towards him, and to the enjoyment of his life, that you may be sensible, and that you may be witnesses of his life.

And this life is not to be obtained but by death; there is a dying before there is a living: every plant seed or grain that is placed in the earth dies before it grows up; there is a dying before there is a living; those that come to the life of the Son of God come to it through death; for it was through dying that he obtained this life; it was necessary that the Son of God, the prince of life, should die, that he should be crucified; else he could not finish the work of our salvation, and make way for the revelation and the sowing of that seed, and the dispensation of that grace, whereby we might come to have a share with him in that eternal life he obtained for us: they that come to the life of the Son of God must obey him; for they must receive the sentence of death to that life which they derive from Adam, that cursed, that corrupt life of unrighteousness, that life of ungodliness, that life wherein self and the will of man delight, wherein the natural man, the animal man hath a life; we must die, and by dying come to be partakers of the life of Jesus; he communicates himself to us, and by our receiving him we receive life; "He that hath the Son hath life, and he that hath not the Son hath not life," and the consequence is, he that hath not this life hath not the Son of God.

This is the true way for every one to try and examine themselves by, and to make a true judgment of themselves that they may know whether they have the Son of God or not, whether they have Christ or not; if they have Christ, they have the benefits of his death, and of his blood and sufferings; they that have this life in them are in the faith, and are partakers of justification and sanctification and adoption; and to all those that are under the dispensation of the gospel, that have the benefits of Christ's death, he giveth himself, and to those to whom he giveth himself, he giveth

this life. This is not the life of Adam, a life of unrighteousness, but a life that springs from the heavenly incorruptible seed ; such as partake of it are born again of the word of the Lord that remains for ever. This is a life that comes from the Lord from heaven, the quickening spirit, and this life tends heavenward, it looks heavenward ; it carries the affections towards the things that are above, it dwells not in them that have their pleasures in this world ; it looks not to the things of this world, it comes from heaven, and tends to heaven again, it raiseth the soul that is quickened by it. They that are born of it are made heavenly by it, it makes all heavenly that are quickened by it. *By this we may know that we have the Son of God ;* by this we have an understanding of him, and are brought into him that is true.

And this is the living manifestation of Christ, whereby he cometh into thy soul, and into my soul. This is the gift of God ; we receive God's gift, that we may receive life from him and by him, that we may live this life ; this is that which makes the yoke of Christ easy, and his burden light, and his commandments not grievous to us. The life of Christ doth the work of Christ naturally ; those that are in the flesh, mind the things of the flesh ; those that live a carnal life, mind the works of the flesh ; it is their joy, their delight and their pleasure ; that which their hearts are carried after. They rise early and lie down late, and all for this end ; it is that which their hearts run after all the day long. What is the reason of it ? They are in the flesh, in the life of lust ; that life moves them, and acts them, and governs them ; that life useth and employeth all their faculties, their understandings, wills, affections, and imaginations, and it useth all the members of their bodies to please the flesh, and fulfil the lusts thereof ; these are the consequences of a life of unrighteousness in those things that are unrighteous.

But those that have received the spirit of God, have received Jesus Christ the Son of God ; and this is the consequence, they are become dead to the life of unrighteousness ; all that are dead in sins and trespasses he hath quickened. Now when you have received the Son of God, you have received a new life, another life ; then your affections are set upon things that are above, and you are come to sit in heavenly places in Christ Jesus ; you sit no more in the earthly place, nor live an earthly life, but in the heavenly place, where the heavenly life abounds. For this end the eternal Son of God came into the world, *that we might have life, and that we might have it more abundantly ;* that we might abound in the life of Jesus, and in the abundance of it. This is that which is recommended to us, that we might receive the Son of God into our souls, and by receiving him, partake of his life ; and then let this life produce its actions ; *let the word of God dwell richly in you,* in all those things that

are divine ; these are the consequences that it brings forth amongst the children of God.

For it is not the things of the earth that we are to remember, and to have dwelling in us, but the word of God, and that which proceeds from the life of the Son of God. All words and testimonies, preaching, prayer, exhortation and spiritual counsel, which are not from the life of the Son of God, edify not the body of the Lord Jesus Christ in love : let us receive that which comes from the life of the Son of God, which is manifest among us, and shed abroad in our hearts ; let us watch and take care that whatsoever is not of this life may not appear, may not be manifest and made known among us. And this life that we receive from the Son of God, is that which will stand us in stead in the day of trial, and he is well pleased with as many as live unto God in this divine life ; and the tempter, the wicked one, cannot touch them at all, nor reach them, nor hurt them. This is my testimony unto you from the life of God, which, to the glory and praise of his name, hath risen in my soul in some measure ; it is the desire and labor and travail of my soul that you may be inwardly gathered into this heavenly life, that all my dear brethren and sisters, who are of the household of faith, may be inward in this life, that the fruit thereof may be manifest, that the notice thereof, the sound thereof, the language thereof may be heard in this assembly at all times, that the Lord our God may be made known to us, through this word of life in our hearts, to the praise, honor and renown of his name, who alone is worthy, to whom be glory for ever and ever. Amen.

#### INFLUENCE OF MENTAL EXERTION ON HEALTH.

It is a very old saying, that "Whom the gods love, die young." This, naturally enough, was suggested by the many cases in which fair and fragile forms, seemingly endowed with the richest intellectual gifts, fade away before our sight, leaving disappointed hopes and mournful memories.

The thought is not merely a sad, but an irrational one ; and there is much unhealthy sentiment connected with it. Nature is a rigid economist, and the principles of her housekeeping are evolved in averages on a grand scale. It would not be good or wise economy to take early out of life those whom they love best ; nor do they, except in very unusual cases. The largely-gifted are needed here ; and it is but reasonable to suppose that they will be longer spared to do their beneficent work. The facts of human history, duly scanned, will sustain this view beyond a question. The men whose intellectual organization, and whose activity have been greatest, have been the longest lived. Socrates and Plato, Isocrates and Gorgias, Marmontel, Rogers, Cuvier, Humboldt, Lyndhurst, Brougham, the elder and

younger Adams, as they are sometimes called—the honored and venerable Quincy, are typical men. They represent whole classes of such as, having from the Creator a healthy and powerful brain, obeyed their Creator's laws by exercising their high faculties in noble pursuits. Some of them still live, and the new generation rise up before them, wherever they appear, and delight to do them reverence. Glorious were they among their contemporaries, and their presence among us is a blessing and an honor.

Many false notions still prevail on this subject. Hard study is generally thought to be adverse to health; and conversely, unhealthy students are thought or think themselves to be identical with hard students. Paleness of countenance, nervous weakness, headaches, are cultivated or affected, because they are supposed to indicate superior intellectual gifts. Dangerous fallacy, which has cost many a good fellow his life! No man, or woman either, ever killed himself or herself with hard study; not a bit of it; but many a lazy fellow, fond of intellectual occupation with physical inaction, has fallen a victim to disordered digestion and crazed nerves, all the time laboring under the grievous mistake that he was one of those favorites of the gods who die young, because they are of too ethereal a temper to stand the rude shock of such a miserable world as this! Why, the world is a brave world—worthy to be the dwelling place of the noblest creatures God ever made. It is too good for the simpleton who does not know how to take care of himself; who mistakes neglect of body for culture of mind; who goes moping and moaning about, because his breakfast sits uneasy upon his weakened stomach, thinking it the proof that he is too delicate or too refined for the hardships of human condition. Up, man, dreamer, go plunge into the health-giving, joy-inspiring waves of yonder ocean while summer lasts; take a cold shower-bath in winter; walk long distances, if you have time; if you have not, swing the dumb-bells; be as naked as when you were born for half an hour when you get up in the morning, and exercise, with the fresh air blowing upon you through the blinds of your dressing room. Exercise, we say, either with dumb-bells, or in *skiomachia*, until you sweat, (don't talk about perspiring), and then rub yourself with hair gloves and strap; then take a short walk, and when your breakfast will be ready, you will be ready for your breakfast.

Depend upon it, hot cakes and a beefsteak won't hurt you. You may work as much as you please after this. If you have another walk, very well. If you don't, it's no matter. You will have a sound mind in a sound body. Your brain will work freely and delightfully; your blood will course nimbly through your veins; your pen will be pointed with sparkling wit, or subduing eloquence; the right words will fall into the right places; you will not be

sentimental; you will be in no danger from the spirits; you will see clearly, hear rightly, reason logically: in short, you will be neither a dyspeptic, epileptic, cataleptic, fool nor medium. Cold water, vigorous exercise, hard study—these are the conditions of moral, mental, and bodily health.

Nothing is a surer guarantee of a long life than a sound education. The sickly thought that study, of the most thorough sort, is unfavorable to health, is a theory that leaves the brain in the very worst condition. Parents, if you wish your children to live long in the land, let your first care be to educate them well. Children, if you desire to enjoy the blessings of a healthy existence and venerable age, study hard, exercise your brains while you are young. And remember cold water, swing the dumb-bells, or run three miles every morning; rub down your skin as vigorously as a groom curries his horse. If you neglect these things, don't flatter yourself that your headaches and dyspepsias, your dizziness and lassitude, your unwillingness to work and your craving for unhealthy stimulants are consequent upon study. You are not hard students, but very soft ones indeed.—*Boston Bee*.

#### THE LAST HOUR OF THE YEAR.

I sigh not for the radiant glow,  
The golden light on summer's brow;  
I weep not for the blushing rose,  
The twilight hour of soft repose;  
For bright winged birds on tracks of light,  
For rosy morn or dewy night.  
Earth's joys—Earth's beauties I resign,  
My parting sigh, oh man, is thine.  
Yes, thine! Dim though my failing eye,  
I view the scattered jewels lie,  
Scattered with ruthless hand by thee,  
Those priceless pearls from Time's deep sea;  
Now thine no more—the tide shall sweep  
Those gems away—well may'st thou weep!  
But on eternity's vast shore  
They shall arise to life once more.  
Thou young and joyous one! whose breast  
The weight of sorrow ne'er hath pressed,  
Thou hear'st no sadness in my knell,  
Smiling thou breathest forth farewell!  
Yes! thou canst smile and gently sink to sleep,  
Whilst older pilgrims sit to watch and weep.  
Thy memories are but of a spring time past,  
Thy future, of a summer that will last.  
But the days come, young spirit, e'en to thee,  
When clouds and darkness o'er thy path shall be  
Yet fear them not, for still thy heart may say,  
"Father, be thou my guide in life's young day."  
Farewell, ye faithful! on my scroll I bear  
Full many a record of your hours of prayer;  
I take them hence, but on that solemn day,  
When heaven and earth alike shall pass away,  
He, whose loved name ye bear, shall bid you come  
To the bright glories of your purchased home;  
There shall ye learn why by the grave ye stood,  
And own with grateful heart that "it was good."  
Then shall ye know wherefore your joys decayed,  
Your fondest hopes low in the dust were laid;  
And ye shall tune your golden harps to praise,  
More for your wintry than your summer days;  
And there confess that had your earthly prayer  
Been always granted, you had not been there—

But hark; Time's hand now strikes my latest knell,  
Children of mirth, children of prayer, farewell!  
Watch ye and pray: soon your last hour shall come,  
May ye but find in heaven your lasting home.

JAMES EDWARD MEYSTRE—THE BLIND AND  
DEAF MUTE.

Meystre was born at Lausanne, Switzerland, in November, 1826. His faculties were all perfect at birth, but at the age of eleven months he was attacked with small-pox, by which he lost his hearing, and consequently his speech, while his sight was with difficulty preserved. In the Spring of 1834, when a little more than seven years of age, his sight was destroyed by the accidental discharge, in his face, of a fowling-piece, loaded with small shot. On the recovery of his health, after this terrible calamity, he amused himself for a year or two in the shop of his father, who was a carpenter, but being deprived of this resource, he attempted, without instruction, to make some rude articles, such as mouse-traps, benches, etc. These displayed considerable mechanical talent, but showed plainly, that he had had no instruction. As he grew older he went from house to house, sawing wood, for which he received his food.

At the age of eighteen and a half years, he was admitted as a pupil in the Blind Asylum at Lausanne. The character of the deaf mute predominates in him. He has the self-reliant air and bearing of the deaf and dumb, rather than the embarrassed and hesitating manner of the blind. His blindness, however, is complete; he retains not the slightest gleaming of light. He soon familiarized himself with the Asylum, and was able to find his way about the building alone, in the course of a few days.

We will not weary our readers by a detail of the plan adopted to give him a knowledge of the names of objects. The word or sign, and the thing signified, were presented to him together, and he soon learned to distinguish them readily, and after some instruction in articulation, to pronounce them. It will be of more interest, we presume, to the reader, to learn something of Meystre's moral developement.

Four months after his admission into the Asylum, Meystre secretly took from the Director a Swiss coin, of the value of about fourteen cents. On being charged with the theft, he at first denied it quite confidently, but circumstances having betrayed him, he avowed it, and excused himself by saying, that it was not worth the trouble of speaking of it. The Director took from him his knife and cigars, and as a punishment confined him in a room, where he could watch him. He immediately sought to escape by the window, but the iron net-work preventing this, he went to the door, and at first by force, and afterward by means of a nail, attempted to unlock it. After some effort he succeeded, and repairing to his workshop, (he had commenced learning the trade

of a turner,) supplied himself with cigars and matches, and returned to the room in which he had been confined. When questioned in regard to this act, he protested that he had not gone out. As the cigars proved the falsity of this statement, he alleged that the door opened of itself. At last he was brought to acknowledge the truth. M. Hirzel proposed to remove him to another room, where he could not escape; he opposed this with violence, threw himself upon the Director with great fury, and made vigorous resistance. Being overpowered and placed in confinement for a time, he seemed better disposed, and never again attempted to steal. His propensity to falsehood was not as readily cured.

On New Year's day, 1846, after spending the day with his mother, Edward returned at night-fall with her to the Asylum. The gates were shut, but soon after Edward was missing. M. Hirzel sought for him unremittingly for nearly four hours, and finally found him at an inn, and under the influence of wine. On being questioned the next day as to his conduct, he replied, that not finding his companions readily, he felt dull, and took advantage of an open door to go out. Suspecting the falsity of this statement, M. Hirzel questioned him further as to his clothing, which was badly torn. Thus detected, he acknowledged that he had climbed over the fence, (at that point about eight feet in height,) and that his clothing had caught in one of the pickets. He showed no penitence for his fault, and even after a day's solitary confinement, he remained intractable and rebellious. Deeply impressed with the danger of allowing Meystre to go out at will, and as deeply with the necessity of eradicating this habit of falsehood, M. Hirzel resolved, after explaining to him his grief for his misconduct, to inflict corporal punishment upon him. He did so, and with apparent success. So deeply rooted, however, had this vice become, that it was not long before he was again found guilty of it. At this repetition of his fault, M. Hirzel adopted a different course. He explained to him that an honest man does not tell lies, and then made him write and pronounce the word *lie*; having done this, he shut him up, with this word in his hand. Returning to him an hour later, he found him much afflicted, and very penitent. At first, M. Hirzel was in doubt how far he comprehended the idea of falsehood; but he soon had evidence, in his watchfulness, in regard to the truth of every statement that was made to him, that he fully understood it. From that time he was never known to be guilty of prevarication.

Up to this period, his teacher had carefully abstained from giving him any religious ideas, being desirous that his intellect should have attained to such a degree of developement, as to permit him to understand them thoroughly, before he attempted to communicate them to him. He had now not only learned the names of many objects, but by the use of the manual alphabet

and by writing words on the hands of others, which he had learned to do, he communicated quite freely with those around him. He had no idea of God, although he seemed, like Julia Brace, to have some vague notion of a resurrection. He had observed that the young blind pupils kneeled at evening, and with clasped hands addressed some one who was not in the room, and one day he asked one of them if he were speaking to the sun; the boy replied that he was speaking to some one like a man, who lived far on high. Meystre at once inquired, whether it was necessary to cry loudly, in order to be heard. After a little further reflection, he inquired again, whether this being, similar to men, would die.

Deeming it time that he should be informed concerning the being and attributes of God, M. Hirzel led his mind onward, step by step, in this way: "Who made that bread? Of what is the bread made? Who made the flour? Whence came the grain? Who made the wheat to grow?" "The sun," replied Meystre. "Who made the sun?" inquired M. Hirzel. Seeing that his pupil was perplexed by this last inquiry, M. Hirzel explained to him that God had made the sun, and all other things in nature, and that it was to him that men offered their prayers. The countenance of the poor blind deaf mute was irradiated with joy and reverence at this information. The God that made the sun was to him a being worthy of all reverence; and from that time forth he voluntarily repeated every night on retiring to bed, "My God, give me the sun," (that is, its warmth and comfort.)

An incident which occurred a few months later will illustrate the impression which the revelation of the character of God had made upon him. A young blind pupil had stolen a small sum of money; and there being some doubt as to who was the real offender, each pupil was questioned, in turn, as to his guilt. When it came to Meystre's turn to answer, he replied with great solemnity that he was innocent, and that he would not steal because God knew his thoughts. He then left the room for a few minutes, and returning, approached one of the pupils, (the guilty one,) and after describing by signs the theft, he asked him if he had not committed it; the boy hesitating, Meystre noticed it, and again questioned him, saying at the same time, Lie, God? with so much earnestness, that the boy pushed him roughly away, and, by his violence, betrayed his guilt.

During the period we are describing, not more than two or three hours of the day were devoted to his intellectual culture; the remainder of the day he worked at wood turning, in which he soon became remarkably skilful. He executed cups, balls, and other articles of fancy wood turning, with such taste and skill, that they received honorable mention for their perfection and beauty, at the World's Fair at London in 1851.

He had also made commendable progress in

his studies, having acquired a good knowledge of the elementary rules of arithmetic, and a very considerable fund of general information. He had been instructed in articulation, and could repeat a series of selections, amounting to about two octavo pages, the meaning of which he seemed fully to understand. He had also acquired considerable knowledge of geography, by means of maps in relief. The fear of death occasionally agitated his mind, and manifested itself in his conversation. M. Hirzel felt that to take away this depressing fear, it was necessary to rob death of its sting, by teaching him the way of salvation, through the atonement of Christ. Up to this period he had only known God as a creator, and as the powerful sustainer of man, and of all worlds; but though, occasionally, the consciousness of sin had disturbed him, he knew nothing of the great sacrifice for sin.

M. Hirzel having resolved to delay no longer his instruction on this deeply interesting topic, commenced with characteristic caution, by causing him to read, and explaining to him the life of Christ. Step by step, and with constantly increasing interest, they passed in review each event of that pure and holy life, and it was with the deepest sadness that Meystre read of his trial, his scourging, his crucifixion. The tender solicitude of the dying Saviour for his mother, so cruelly bereft, affected him even to tears, but when he had in imagination followed him to the tomb, and seen him deposited there, his interest ceased; the narrative seemed indeed incomplete; it was a story of human suffering, whose ultimate object he had not comprehended. It was at this point that M. Hirzel again called his attention. "Jesus Christ rose from the tomb on the third day," he said. "Yes, his soul, not his body," Meystre replied. "Soul and body!" Meystre started in surprise. "Did any one feel with his finger the prints of the nails in his hands and feet?" "Yes." Hope and joy irradiated the countenance of the blind deaf mute as he exclaimed, "This story is very beautiful; I wish to print it." M. Hirzel then told him of the ascension of Christ, and of the plan of redemption which brought him to earth, and as he listened to the wondrous story of the cross, tears trickled down his cheeks.

Nor was the effect thus produced transitory in its character. The love of Christ, in submitting to death for sinners, had opened in his heart a fountain of adoring love, which constantly overflowed. It was the subject of his sleeping and waking thoughts. Often in the night he rose from his couch to pour forth his mute orisons of thankfulness, and his oft-repeated inquiry to his fellow pupils, to the attendants, and to those who visited the asylum, was, "Do you know and love Jesus?" When he received an affirmative answer, he seemed overjoyed. He found one day, on a table, a book in raised letters, and asked what it was; the attendant made him read the

title, "The Life of Christ." He at once passed to the date, and finding that it had been published some three years before, he inquired in a manner indicating mingled sorrow and reproach, "Why was I not earlier taught this beautiful story?" Soon after he inquired of M. Hirzel, whether his mother, who had recently deceased, had known and loved Jesus? On learning that she had, he asked very earnestly, how it was that she had not taught him concerning the blessed Saviour?

We have only to add that recent intelligence from Lausanne represents this interesting young man as still growing in knowledge and in favor with God and man. The love of Christ still awakens emotions in his heart; his truthfulness, conscientiousness, and devotion are worthy of imitation by all professing disciples of Christ. His thirst for knowledge increases in intensity. He has been devoting some attention to sculpture, and with extraordinary success. That keen perception of the beautiful in form, developed in wood turning, has received a new impulse, and he is exceedingly fastidious in regard to the proportion of his figures. In some of the departments of physical science, as well as in other studies, where his faculty of touch can be brought to aid mental action, he has made fine progress, and there is no doubt that, if his life is spared, he may yet become eminent in some of the departments of natural science.

*National Magazine.*

For Friends Review.

THE MONITOR—NO. XII.

*Debating Schools.*

Talleyrand, one of the most unscrupulous of European politicians, once said, "The object of language is to conceal thought." He was, no doubt, largely endowed with what the Apostle Paul terms "the wisdom of this world;" but the manner in which it all "came to nought," after a long life of successful intrigue, may be truly inferred from the dismal remark made by him when he found himself approaching the confines of eternity—"I have no other feelings but sickening recollections of the past, and gloomy forebodings of the future!"

How puny, contemptible, and repulsive are the low arts of trickery and insincerity, compared with the noble simplicity of honesty and truthfulness! And how important it is in the education of young people, that they should never become tainted with the sin and folly of dissimulation!

These remarks have been suggested by observing the effects frequently resulting from *debating associations*—formed for the purpose of teaching young men the art of speaking in public, and very generally organized in schools of the higher class, not excepting those under the care of Friends. A close and long-continued observation has induced me to believe that some

serious evils are inseparably connected with them, and that among those evils are the following:—

1. They place the debaters in the attitude of lawyers, who argue for victory, and not always for truth.

2. They tend to destroy one of the finest virtues which a young man can possess, namely, *candor* and *sincerity*; because the position he is led to take, makes him disposed to reject truthful arguments and facts, advanced by opponents, and to hunt for quibbles and sophistry on his own side, if he cannot get facts. He uses language to conceal truth, if not thought.

3. As the debaters are expected to make *speeches*, it learns them to talk with many words to fill up time, placing facts and sound thinking too frequently on the back-ground.

4. Hence, as a too general thing, young men, who have much frequented debating schools, become captious in their conversation, insincere in their arguments, unwilling to admit the force of truth, and still more unwilling to search for it impartially, especially if they find it adverse to their corrupt inclinations. Occasionally the bad effect has been such as to prove the preponderating influence towards evil in the turning point of life, directing to the path of ruin.

5. The spirit of insincerity thus induced, often prompts young people to reject the reasons which may be given against the practice of participating in such debates, and hence the evil is often difficult to cure.

As an example of the evil tendency of these practices, I have known young men to take the ground, perhaps at first merely for the sake of argument, (but those arguments doubtless had afterwards their strong influence in the hour of temptation,) that *lying* was sometimes justifiable and right, and, no doubt, they gave what they regarded as very ingenious reasons in its favor—although they were assured on infallible authority, that "*all liars shall have their portion in the lake that burns with fire and brimstone, which is the second death.*"

"But if these debates are so fraught with evil, how are we to learn to speak in public, a most desirable and valuable accomplishment?" Taking the ground, in the first place, that no accomplishments should ever be acquired at the expense of moral virtue, the practice of some of our best colleges may be cited, and which I have known to be successfully adopted elsewhere. It is briefly this:—A common subject for discussion is previously given; and at an appointed time, and after full reflection, each speaker gives, extemporaneously, his views accurately and candidly on the subject, in as good, condensed, correct and finished language as he may be able to do. His defects are briefly and kindly pointed out, either by teachers or fellow-students, and rapid improvement is thus made both in his skill

in searching for truth and in expression, and without ever arguing for victory, or sacrificing his candor to his cause. T.

## FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 26, 1857.

ROBERT BARCLAY'S SERMON.—In a long epistle, written by George Fox, in 1699, relating to the "church order of the gospel," and the special duties of Quarterly and Monthly Meetings and of the members individually, in many matters connected with the welfare of the Society, he directs that when Friends have been moved to speak in "steeple-houses to the priests, or in markets to the people, or in courts, or fairs, or assizes, or towns," an account shall be drawn up, "with the substance of their words, that they spake in the power of God." "This," says he, "would be a book that may stand to generations, that they may see their faithful testimony, and what strength God did ordain out of the mouth of babes and sucklings. And Friends that have been moved to go to the professors' meetings; that their testimony there may not be lost, together with all the examples that have fallen upon the persecutors." A correspondent has sent us for insertion, a copy of one of these "faithful testimonies," which appears to have been delivered by Robert Barelay in Grace Church Street, London, during his last visit to that city, in 1688, and it may be read with interest, both from its intrinsic excellence, and as affording an example or specimen of the style of speaking of that eminent servant of the Lord.

ABOLITION OF SLAVERY IN THE DUTCH POSSESSIONS.—This long anticipated measure is, at length, announced, as may be seen by an article copied from a St. Thomas newspaper. Of the number of slaves to be emancipated we have not seen a recent statement; whatever it may be, the act of the government of Holland affords gratifying evidence of some progress in sound, Christian views on this great subject.

But in contemplating the emancipation question in our own land, we may at once perceive a wide and disheartening difference as regards the position of the emancipating power in this country and in those European nations which have abolished slavery. In the latter instances, slavery existed in distant colonies, and, powerful

as was the slaveholding interest and prejudice, legislative action rested mainly with those who neither held the slaves nor would be placed in close relation with them after they became free-men. In our Southern States, on the contrary, the slaveholders control all legislation. No decree of liberty can go forth in opposition to their will. Slavery is in their midst, and they regard its abolition as involving a revolution in domestic arrangements, a lessening of political influence and a risk of pecuniary loss, the fear of which operates powerfully upon the human mind and is not readily removed.

Discouraging as the whole aspect of the case, in this country, undoubtedly appears from these and other unfavorable circumstances, we should still cherish faith in the ultimate triumph of the principles of the religion promulgated by Him who was sent to preach deliverance to the captive and to set at liberty them that are bruised. Let us remember, also, that as faith without works is dead, we should be earnestly concerned to fulfil whatever duties our position as Christian citizens lays upon us in this matter.

THE FOSTER HOME.—The following appeal has been handed to us, with a request that it may be laid before the readers of the *Review*, as exhibiting a claim upon their beneficence, from one of those charitable associations which grow out of the necessities of the poor in cities, and are under the management of our female Friends. It is believed that in many parts of the country where the harvests have been abundant and the poor do not abound, there are farmers and others, who would gladly send a barrel of flour, a bushel of potatoes or corn meal, and other kinds of provisions to aid an institution where seventy-seven pittle ones are waiting to be fed. The "Foster Home" is at the corner of Hamilton and Twentieth streets. Donations in money may be sent to Sally Simmons, Treasurer, Walnut street, below 16th, or to Sarah P. Morris, 807 Spruce street; and contributions in produce to Paschall Morris & Co., N. E. corner of Market and Seventh streets, Philadelphia.

"It is with regret that the Managers of the 'Foster Home Association,' appeal to the Christian benevolence of their fellow citizens, but they are compelled to do so by pressing necessity. They entertain a cheerful confidence that this excellent institution, which was never more useful or more needed than at present, will not be permitted to languish for want of that kind help

and sympathy, which hitherto have so liberally been extended to it. In the prospect of a winter which must entail much suffering to the poor, will not all who have the power, be willing to aid an Institution, which promotes the moral and religious culture of children committed to their care?

In founding the above named Institution, the design of the Managers has been to establish a home for half orphan children, or for those who have been deprived of a parent's support. Such children are received in 'The Home,' clothed, fed, and educated, and when a suitable age is attained, situations in families are obtained for them by their friends or the Managers. Nor is the benefit derived from such an Institution confined to the child alone; the parent has, perhaps, an equal share. A widowed mother, receiving but a small compensation for her labor, is utterly unable to support a family depending upon her. Her work must be pursued away from home, and the children are either locked up in their miserable dwelling, or left to roam the streets. By paying the small sum of seventy-five cents a week, destitute children, such as these, are taken into 'The Home,' supplied with every necessary comfort, and brought up in such manner as to fit them for the duties of their station. In many instances, from the extreme destitution of the parents, this Institution provides for the support of the child without receiving any compensation. The Managers invite *all* who feel an interest in the welfare of the poor, to visit 'The Home,' and form an unbiassed judgment from their own observation."

#### BIBLE AND TESTAMENT IN LARGE TYPE.—

The Pennsylvania Bible Society, corner of Walnut and Seventh sts., Philadelphia, have issued the New Testament in very large plain type, adapted to those whose eye-sight is weakened by age or disease. It is bound in one, two, and four volumes. Also, the whole Bible in four volumes; and Psalms separately bound. These editions are much prized on account of their convenience, and can only be had at that place.

A respectable colored man from the South, manumitted by his late master for meritorious services, and highly recommended as steady and industrious, an excellent farm hand and accustomed to the care of stock, &c., wants a situation immediately for a *small* compensation, until labor shall be more in demand. He has left four children in slavery, whom he desires to redeem by his own labor. Friends willing to aid a worthy man may secure a good hand by *early application* at this office.

MARRIED, on the 12th of 8th mo. last, at Red Cedar Meeting of Friends, Cedar County, Iowa, JOHN MORRIS, son of Joseph and Jane Morris, of Ohio, to SARAH GIBSON, daughter of Samuel and Ann Gibson, of Red Cedar Monthly Meeting.

MARRIED, On the 12th inst., at a Meeting of Friends in Smithfield, Rhode Island, JOSIAH NICHOLSON, of Newby's Bridge, North Carolina, to ELLEN M. BASSETT, of the former place—daughter of William and Rhoda A. Bassett, (the former deceased)

—, At Friends' Meeting, Springtown, Hendricks County, Ind., on the 18th ult., JOHN D. EDWARDS to LUCINDA M. HODSON, daughter of Robert W. and Catharine Hodson; both members of Mill Creek Monthly Meeting.

DIED,—On the 13th inst., near Richmond, Wayne Co., Ind., MICAJAH HENLY, in the 73rd year of his age.

He had from early life been a consistent member of the Society of Friends, and for more than forty years a member of White Water Monthly Meeting. He settled near Richmond in 1812. The country was almost an unbroken wilderness. During the war between England and the United States, which had then just commenced, he was one of the faithful few whose trust in the peaceful principles of the Christian religion was unshaken; and he remained at his "clearing" instead of fleeing to the fort or block house. The result was, that the red man became his guest, his friend, and watched to protect him from harm instead of wreaking that vengeance upon him and his which fell upon so many in the new settlements of the West who put their trust in "carnal weapons."

In his death the community has lost a good citizen, Society a valuable member, and his large family, numerous relatives and friends, a father and a friend whose social qualities and many virtues, had endeared him to all.

Through a long illness, which lasted more than a year, and for five weeks was very severe, he was not heard to murmur or complain at his lot, but on the contrary he was calm, resigned and cheerful; manifesting an unwavering trust in a merciful Redeemer. Frequently through his sickness he expressed that "all is peace," "there is nothing in my way." Just at the close he repeated the same, adding, "Give my love to all Friends," and thus passed away to that rest prepared for the righteous from the foundation of the world,

—, On the 5th ult., ABIGAIL, wife of John P. Osborne, a valuable member of Weare Monthly Meeting of Friends, aged nearly fifty-two years.

—, On the 4th inst., SUSAN, wife of Dr. Samuel Stokes, in the 64th year of her age, a beloved member of Stroudsburg Particular and Abington Monthly Meeting, Pa.

—, on the 1st inst., near Rancocas, N. J., KEZIA TOMLINSON, in the 77th year of her age; a member of Burlington Monthly Meeting.

—, On Seventh day, the 25th inst., at the residence of her uncle, Joshua Collins, near Rocksylvania, Hardin County, Iowa, from the effects of a fit, with which she had been effected for about a year, HUDHA COLLINS, aged 12 years, daughter of Peter and Sarah Collins, of Humboldt County, Iowa.

—, At East Farnham, Canada East, on the 8th inst., in the 65th year of his age, SENECA STEVENS, a consistent member of Farnham Monthly Meeting of Friends.

He survived his wife Hannah R. Stevens, whose decease was recorded in the Review of the 12th inst. 18 days, and we humbly trust, has centered into everlasting rest.

#### POCKET ALMANAC FOR 1858.

The subscriber has just issued a Pocket Almanac for 1858. Price, 6 cents.

HENRY LONGSTRETH,  
915, Market st., Phila.

The spirit of God is not manifested in the boisterous movements of our senses and passions, but in holy patience, in silent waiting on the spirit, which helpeth our infirmities and maketh intercession for us.—*Dr. Guistani*.

Earthly pleasures are as brief as the mists which obscure the brightness of the morning sun; when we turn to embrace them their glories have fled.

#### GENERAL EMANCIPATION THROUGHOUT THE DUTCH DEPENDENCIES.

It seems that Holland is at last resolved to follow the example of her neighbors in abolishing slavery in her colonies in the West Indies.

We read in the *Curacaohe Courant*, of the 22d inst., an official publication of the Home government preparing the inhabitants for the emancipation of slaves in Curacao, Bonaire, Aruba, St. Eustatius and Saba.

The indemnification fixed is as follows:—In the islands of Curacao, Bonaire, Aruba and St. Eustatius, the amount of 50f. (about \$20) will be given for a slave under the age of 5 years; from 5 upward unto the age of 10 years, 75 francs, (\$30); from 10 years upward unto the age of 15 years, 225 francs, (\$90); from 15 years upward unto the age of 20 years, 325 francs, (\$130); from 20 years upward unto the age of 25 years, 475 francs, (\$190); from 25 years upward unto the age of 35 years, 500 francs, (\$200); from 35 years upward unto the age of 40 years, 450 francs, (\$180); from 40 years upward unto the age of 45 years, 325 francs, (\$130); from 45 years upward unto the age of 50 years, 200 francs, (\$80); from 50 years upward unto the age of 55 years, 75 francs, (\$30); from 55 years upward, 50 francs, (\$20.)

[On the island of Saba the average indemnification will be somewhat less.]

For sick slaves, a reduced price will be paid, which is to be fixed after the slave has been examined by two physicians, one appointed by Government and the other by the owner thereof.

No indemnification will be given for slaves infected with leprosy or any other contaminating diseases; for runaway slaves who have been absent more than two years, or for those condemned to hard work and whose punishment will only expire after four years.

Slaves emancipated by Government are subject to the vigilance of functionaries paid by Government for that purpose, and bearing the name of district masters. The emancipated slaves are obliged to assume a family name, which will go over to their children. All those from the age of 20 to 50 years of age can be called upon by turns to work for the State, which will pay them reasonable wages. All this will be arranged in such a manner as to insure satisfaction.

All emancipated slaves are obliged to contri-

bute to the formation of a fund destined to pay back to the State the expenses of their emancipation. They are to enjoy religious instruction, and schools will be provided for their children by the Government. The emissaries for that purpose will also be appointed by Government.

Whilst their privileges as citizens will in some cases be defined, they will enjoy the same rights and privileges as the rest of the inhabitants.

All quarrels which may arise between themselves, or between them and the rest of the inhabitants, will be decided by the District Master superintending the quarter in which the disputants reside.

Payment will be made by Government, immediately after delivery is made, in bonds on the colonial chest, or on the national treasury.

Children of emancipated parents, born after the proclamation of this law, are free, and not subject to the restrictions which their emancipated parents are under; and they are to remain under the control of their parents to the age of twelve years.

The date for the emancipation of the slaves is to be fixed by the Home Government.—*St. Thomas Tidende*.

#### THE FLORA OF THE COAL MEASURES.

The flora of the Coal Measures was the richest and most luxuriant, in at least individual productions, with which the fossil botanist has formed any acquaintance. Never before or since did our planet bear so rank a vegetation as that of which the numerous coal seams and inflammable shales of the carboniferous period form but a portion of the remains,—the portion spared, in the first instance, by dissipation and decay, and in the second by the denuding agencies. Almost all our coal,—the stored up fuel of a world,—forms but a comparatively small part of the produce of this wonderful flora. Amid much that was so strange and antique of type in its productions as to set the analogies of the botanist at fault, there occurred one solitary order, not a few of whose species closely resembled their congeners of the present time. I refer, of course, to its ferns. And these seem to have formed no small proportion of the entire flora of the period. Francis estimates the recent dorsiferous ferns of Great Britain at thirty-five species, and the species of all the other genera at six more,—forty-one species in all; and as the flowering plants of the country do not fall short of fourteen hundred species, the ferns bear to them the rather small proportion of about one to thirty-five; whereas of the British Coal Measure flora, in which we do not yet reckon quite three hundred species of plants, about a hundred and twenty were ferns. Three-sevenths of the entire carboniferous flora of Britain belonged to this familiar class; and for about fifty species more we can discover no nearer analogies than those which connect them with the fern

allies. And if with the British Coal Measure we include those also of the Continent of America, we shall find the proportions in favor of the ferns still greater. The number of carboniferous plants hitherto described amounts, says M. Ad. Brogniart, to about five hundred, and of these two hundred and fifty,—one half of the whole,—were ferns.

Rising in the scale from the lower to the higher vegetable forms of the system,—from its ferns to its trees,—we find great conifers,—so great that they must have raised their heads more than a hundred feet over the soil; and such was their abundance in this neighborhood, that one can scarce examine a fragment of coal beside one's household fire that is not charged with their carbonized remains. Though marked by certain peculiarities of structure, they bore, as is shown by the fossil trunks of Granton and Craighleith, the familiar outlines of true coniferous trees; and would mayhap have differed no more in appearance from their successors of the same order that now live in our forests, than these differ from the conifers of New Zealand or of New South Wales. We have thus, in the numerous ferns and numerous coniferous trees of the Coal Measures, known objects by which to conceive of some of the more prominent features of the flora of which they composed so large a part. We have not inadequate conceptions of at once the giants of its forests and the green swathe of its plains and hill-sides,—of its mighty trees and its dwarf *underwood*,—of its cedars of Lebanon, so to speak, and its hyssop of the wall. But of an intermediate class we have no existing representatives; and in this class the fossil botanist finds puzzles and enigmas with which, hitherto at least, he has been able to deal with only indifferent success. There is a view, however, sufficiently simple, which may be found somewhat to lessen, if not altogether remove, the difficulty. Nature does not dwell willingly in mediocrity; and so in all ages she as certainly produced trees, or plants of tree-like proportions and bulk, as she did minute shrubs and herbs. In not a few of the existing orders and families, such as the Rosaceæ, the Leguminosæ, the Myrtaceæ, and many others, we have plants of all sizes, from the creeping herb, half hidden in the sward, to the stately tree. The wild dwarf strawberry and minute stone-bramble are of the same order as our finer orchard trees,—apple, pear, and plum,—or as those noble hawthorn, mountain ash, and wild cherry trees, that impart such beauty to our lawns and woods; and the minute spring vetch and everlasting pea are denizens of the same great family as the tall locust and rosewood trees, and the gorgeous laburnum. Did there exist no other plants than the Rosaceæ or the Leguminosæ, we would possess, notwithstanding, herbs, shrubs, and trees, just as we do now. And in plants of a greatly humbler order we have instances of similar variety in point of size. The humblest

grass in our meadows belongs to the same natural order as the tall bamboo, that, shooting up its panicles amid the jungles of India to the height of sixty feet, looks down upon all the second class trees of the country. Again, the minute forked spleenwort of Arthur's Seat, which rarely exceeds three inches in length, is of the same family as those tree-ferns of New Zealand and Tasmania that rise to an elevation of from twenty to thirty feet. And we know how in the ferns provision is made for the attainment and maintenance of the tree-like size and character. The rachis, which in the smaller species is either subterranean or runs along the ground, takes in the tree-fern a different direction, and, rising erect, climbs slowly upwards in the character of a trunk or stem, and sends out atop, year after year, a higher and yet higher coronal of fronds. And in order to impart the necessary strength to this trunk, and to enable it to war for ages with the elements, its mass of soft cellular tissue is strengthened all round by internal buttresses of dense vascular fibre, tough and elastic as the strongest woods. Now, not a few of the more anomalous forms of the Coal Measures seem to be simply fern allies of the types Lycopodaceæ, Marsileaceæ, and Equisetum, that, escaping from the mediocrity of mere herbs, shot up into trees,—some of them very great trees,—and that had of necessity to be furnished with a tissue widely different from that of their minuter contemporaries and successors. It was of course an absolute mechanical necessity, that if they were to present, by being tall and large, a wide front to the tempest, they should also be comparatively solid and strong to resist it; but with this simple mechanical requirement there seems to have mingled a principle of a more occult character. The Gymnogens or conifers were the highest vegetable existences of the period,—its true trees; and all the tree-like fern allies were strengthened to meet the necessities of their increased size, on, if I may so speak, a *coniferous* principle. Tissue resembling that of their contemporary conifers imparted the necessary rigidity to their framework. The Lepidodendra,—great plants of the club moss type, that rose from fifty to seventy feet in height,—had well nigh as many points of resemblance to the coniferæ as to the Lycopodites. The Calamites,—reed-like, jointed plants, that more nearly resemble the Equisetaceæ than aught else which now exists, but which attained, in the larger specimens, to the height of ordinary trees, also manifest very decidedly, in their internal structure, some of the characteristics of the conifers. It has been remarked by Lindley and Hutton of even Sphenophyllum,—a genus of plants with verticillate leaves, of which at least six species occur in our Coal Measures, and which Brogniart refers to one of the humblest families of the fern allies,—that it seems at least as nearly related to the Coniferæ as to its lowlier representatives, the Marsileaceæ. And it is this union of

traits, pertaining to what are now widely separated orders, that imparts to not a few of the vegetables of the Coal Measures their singularly anomalous character.

Let me attempt introducing you more intimately to one of those plants which present scarce any analogy with existing forms, and which must have imparted so strange a character and appearance to the flora of the Coal Measures. The Sigillaria formed a numerous genus of the Carboniferous period: no fewer than twenty-two different species have been enumerated in the British coal fields alone; and such was their individual abundance, that there are great seams of coal which seem to be almost entirely composed of their remains. At least the ancient soil on which these seams rest, and on which their materials appear to have been elaborated from the elements, is in many instances as thickly traversed by their underground stems as the soil occupied by our densest forests is traversed by the tangled roots of the trees by which it is covered; and we often find associated with them in these cases the remains of no other plant. The Sigillaria were remarkable for their beautifully sculptured stems, various in their pattern, according to their species. All were fluted vertically, somewhat like columns of the Grecian Doric; and each flute or channel had its line of sculpture running down its centre. In one species (*S. flexuosa*), the sculpture consists of round knobs, surrounded by single rings, like the heads of the bolts of the ship carpenter; in another, (*S. reniformis*), the knobs are double, and of an oval form, somewhat resembling pairs of kidneys,—a resemblance to which the species owes its name. In another species, (*S. catenulata*), what seems a minute chain of distinctly formed elliptical links drops down the middle of each flute; in yet another, (*S. oculata*), the carvings are of an oval form, and, bearing each a round impression in its centre, they somewhat resemble rows of staring goggle-eyes; while the carvings in yet another species, (*S. pachyderma*), consist chiefly of crescent-shaped depressions. The roots, or rather underground stems, of this curious genus attracted notice, from their singularity, long ere their connection with the carved and fluted stems had been determined, and have often been described as the "stigmata" of the fossil botanist. They, too, have their curious carvings, consisting of deeply marked stigmata, quincuncially arranged, with each a little ring at its bottom, and, in at least one rare species, surrounded by a sculptured star. Unlike true roots, they terminate abruptly; each rootlet which they send forth was jointed to the little ring or dimpled knob at the bottom of the stigmata; and the appearance of the whole, as it radiated from the central mass, whence the carved trunk proceeded, somewhat resembled that of an enormous coach-wheel divested of the rim. Unfortunately we cannot yet complete our description of this strange plant. A specimen, traced for about

forty feet across a shale bed, was found to bifurcate atop into two great branches,—a characteristic in which, with several others, it differed from most of the tree-ferns,—a class of plants to which Adolphe Brogniart is inclined to deem it related; but no specimen has yet shown the nature of its foliage. I am, however, not a little disposed to believe with Brogniart, that it may have borne as leaves some of the supposed ferns of the Coal Measures; nowhere, at least, have I found these lie so thickly, layer above layer, as around the stems of Sigillaria; and the fact that, even in our own times, plants widely differing from the tree-ferns,—such, for instance, as one of the Cycadææ,—should bear leaves scarce distinguishable from fern fronds, may well reconcile us to an apparent anomaly in the case of an ancient plant such as Sigillaria, whose entire constitution, so far as it has been ascertained, appears to have been anomalous.—*The Testimony of the Rocks.*

From the London Athenæum.

#### HOW THEY WENT BY ROAD, AND HOW THEY GO BY RAIL.

At the close of the seventeenth century, Hyde Park, which was of greater extent than the present inclosure, as it then included a large portion of Kensington Gardens, was the favorite spot to which Londoners made excursions. It was then "country;" and it remained so for a considerable period subsequently, as we may see from the fact, that as late as the reign of George the Second the coach of his Queen, Caroline, could not, in bad weather, be dragged from St. James's to Kensington in less time than two hours. As for Kew, it was, at the latter period, more distant from London than Osborne is in our days. The road, of course, was in nowise to be compared with an ordinary turnpike-road now existing. It was indeed so bad that, occasionally, the royal carriage itself stuck fast in a rut, or was heaved gently over into the mud.

When such accidents happened to royalty, we hardly require to be told that citizens and the commonalty, generally, travelled as little as possible, and seldom went far, except under the pressure of rude necessity. The excursionists appear to have considered Hyde Park far enough off for health and pleasure, and accordingly, during several years, that fashionable spot was the resort not only of the upper classes, but the "drives" were crowded with hired and "hackney" vehicles, which overflowed with people crammed together to enjoy ease and fresh air.

Were a hackney vehicle to pass the gates now, there would be as great an outcry after it, on the part of police and gate-keepers, as if it contained a nest of traitors, hatching treason as they rode. The fact is, that the uproariousness of the company that did ride in the original "hacks," led to the expulsion of all such conveyances from the Park.

Hyde Park was thus closed against persons who took their holiday trips in the conveyances named above. Their embarrassment was, no doubt, considerable, for the Park was the most pleasant locality that could be reached by Loudouers with certainty, and without great outlay of time and expense. The stage, for instance, did not, for a very long period, accommodate the views either of excursionists, or what might more correctly be called "travellers." Their great fault was the lack of certainty about their departure, to say nothing of their slowness or the uncertainty of reaching the inn advertised as their destination.

Even so late as a century ago, and more than half a century from the period above mentioned, numberless illustrations of this unsatisfactory style of travelling are to be met with in the equally unsatisfactory journals of the day. Thus, in the *Daily Advertiser* for May 6, 1757, we find the following advertised uncertainty of travelling:—"For Lincoln, Stamford, Grantham, and places adjacent, a four-wheel post-chaise, and two-wheel post-chaise, both with able horses, will set out from the Plough Inn, in Princes Street, Leicester Fields, to-morrow or Sunday." It will be seen that by these conveyances, a man, who wanted to dine at any of the above places on a fixed day, was by no means certain of reaching his host's house till a day after the dinner-party. In some cases the matter was still worse, that is, the uncertainty was greater. For example,—“For Chester, Liverpool, Warrington, and Manchester, choice of good returned four-wheel and two wheel post-chaises, on steel springs, with able horses, will set out from Robert Park's, the Axe Inn, Aldermanbury, this day, to-morrow, Sunday, or Monday. Here the traveller had choice of vehicle, but he had no choice as to day for setting forth, unless indeed the "or" here is intended to signify that he might start on any one of the above days, but on no other day of the week. We think, however, that these vehicles depended on travellers for their time of departure. If they did not fill, the "able horses" had temporary sinecures. This seems to be the case from the fact, that the above advertisement terminates with a note (from travellers under embargo till they could procure companions) to this effect:—"Wanted a partner in a four-wheel, and a partner in a two-wheel post-chaise, to Chester." Even when the day arrived for departure, there was but little security with regard to the hour. Broad-wheel wagons were advertised for Hitchin and Hatfield at the comfortably-defined periods of "twice a week, about noon;" and the Banbury carrier offers to convey passengers to the town of sweet cakes, without specifying time, but with the assurance of conveying them "reasonably."

A coach twice a day from and to Highgate is a rarity with regard to the scrupulousness with which the various times are defined. For example, in the summer of 1757—that summer

when Oliver Goldsmith was working so hard for Griffiths, the publisher, in Paternoster Row—we read that "On Tuesday next, a coach will set out from the Nag's Head, at Highgate; and every morning, at seven, to the Green Dragon, the corner of Little Britain, near Aldergate; returning from thence at ten; from Highgate again at five, and London at seven." Two journeys up and down were all, with the chances by the longer stages passing Highgate, that the necessities of the times required a hundred years ago, between the metropolis and the outlying village, which is now itself a city annexed to the capital.

It must not be forgotten that the roads were in such a plight at the period last mentioned, that Government was compelled to look after them. The administration of the Duke of Newcastle and the elder Pitt treated the defect in a thoroughly English administrative style. They did not think of mending the roads, but of suiting the vehicles to the route to be traversed. There was a law made against narrow wheels. "But," says a correspondent of the *Universal Magazine*, in 1757, "the obstinacy of some wagoners who still refuse to comply with these salutary laws, together with the stage-coachmen, who load their carriages with goods as well as passengers, destroy the roads nearly as fast as the narrow-wheel wagons did."

Fine people who moved about loved nothing more than to have a black boy to wait on them. These were as common at the Wells and at the "Bath" as groom-porters at St. James's. And what is still more surprising, they were publicly bought and sold, as an advertisement in *Reader's Journal* will testify, which says:—"Any person that has an Indian or Negro boy to dispose of reasonably, from 12 to 16 years old, may hear of a purchaser by addressing a line of particulars to R. P., Forrest's Coffee House, Charing Cross."

With or without such a fashionable appendage as a black boy, the traveller by stage or private carriage who arrived at Bath was met at the entrance to the city by the most extraordinary class of touters that ever molested weary wayfarer for patronage. These touters were not agents of lodging-house keepers, nor servants of tradesmen, nor deputy waiters from the hotels, but the representatives of the physicians resident in the ancient city. Every visitor, by whatever vehicle he reached Bath, was supposed to be more or less in need of medical advice, and the physician or surgeon was ready to take possession of him, adopting the initiative too, in order to accomplish that for which he was prepared. Accordingly, travellers were beset by shabby-genteel men, with cards in their hands, each recommending his own master, extolling his skill, delicacy, and moderate charges, while he denounced his rivals as extortioners, dunces, and slayers of their kind. A coach-load of invalids deposited on the pavement of Bath after a two-days' journey from London, must have been bewildered at the con-

test which went on in order to bind them captive to some particular doctor.

For the especial benefit of these invalids, and in order to facilitate generally the means of transit between London and Bath, a turnpike-road had been completed a few years before, but neither wagoner nor coachman would use it! They looked on the innovation with horror. "The M——gh coachman," says the *Gentleman's* for December, 1752, delicately intimating thereby the *Marlborough* Jehu, "resolutely refused to take to the new turnpike-road, by which he might have driven some *forty miles in nine hours*, but stuck to and in the old wagon track, called *Ramsbury*. He was an old man, he said, and relished not new fantasies. His grandfather and father had driven the aforesaid way before him, and he would continue in the old track till death." Mr. *Urban* says that at the time above referred to, a Londoner no more thought of travelling into the West of England for pleasure than he would have thought of going to Nubia.

Till the middle of the last century, every "long" stage coach put up at sundown, and "slept on the road." The first night-coach appeared in 1740, but people were too timid to patronize it. During the last quarter of the century we find post coaches running three times a week from London to Newcastle, "sleeping" the first night at Grantham, the second at York, and arriving the third night at its destination. This coach carried six inside and two outside passengers, and its rate of travelling altogether was not despicable. The man who started from town on *Tuesday morning* might reckon upon reaching Newcastle some time on *Thursday night*. This, however, would depend upon circumstances. There were curious delays upon the road. Three-quarters of a century ago it would occasionally happen that while the coach "stopped to dine," a passenger who had a friend in the neighborhood would hire a post-chaise and pay him a visit. Nobody was in a hurry then, not even the coachman. As late as the commencement of the present century, the Shrewsbury and Chester "Highflyer" performed its forty miles in twelve hours. Travellers now pass to and from in about one hour, less time than the old coach-passengers required for dining; and on these the coachman would sometimes look benevolently in and blandly remark, "Don't let me disturb you, gentlemen, if you wish for another bottle." A century ago the Brighton coach consumed two days on the road, sleeping at East Grinstead. *Now*, the distance is accomplished half-a-dozen times a day! The Liverpool coach arrived in that town in the evening of the fourth day after it rolled out of London. The quickest rate of transit about a hundred years ago was accomplished by the "flying coaches" on the Dover road. With six or eight horses they contrived to rattle down from town within one long day; and this helter-skelter pace excited something like awe in people

who remembered that in 1700 the coach went from London to York in eight days—only a quarter of the speed attained, as we have noticed above, in 1740. At the latter period it was considered rather a clever feat when the Edinburgh coach in midsummer, travelling twelve or fourteen hours daily, arrived in London *on the tenth day!* Forty years earlier, in rough weather, it did not arrive in less time than a fortnight or three weeks!

We owed "fast" coaches chiefly to Mr. M'Adam, that "Colossus of Roads," who, by improving the "way," gave facilities for the introduction of a more rapid style of travelling. We have seen thousands of pounds laid out in making a crooked path straight, in order that a mail coach might save two or three minutes of time. The difference of the slow and the rapid styles was pleasantly illustrated some years ago in the *Quarterly*, in an article which has been so often reprinted that we need only refer to it. *Then*, it was a marvel to be conveyed to Brighton in five hours. "Long" coachmen used to look anxiously at the neat dials inserted at the off side of the "box." Minutes were precious to those "artists," whose skill might have excited the envy of him who was the first and most unlucky of "fast" men, the audacious Phaëton. In nobility of birth, some of our latest and swiftest drivers were scarcely inferior to the founder of their class. We have seen coaches "tooled" by baronets; sons of earls have held the "ribbons" of many a once lively day-coach, and, on the western road, we have wonderingly beheld the son of a marquis horse the coach for a stage, drive it for a couple score of miles, and gracefully touch his hat for the shilling flung to him by the *snobs*, and the half-crowns handed by *swells*.

"Fast" as travelling was, it was not speedily enough accomplished for those who heard that there was a yet more speedy method of transit. The idea of acceleration was inconceivable to some, and was scorned by many. The coachmen generally treated it with contempt. They were proud and prejudiced, hated the sight of a poor traveller, and cared only to drive "gentlemen and, of course, ladies." Never had there been such carriages, such drivers, such horses, such roads as at the period just before the old system perished. All was perfection, and how could you go beyond perfection? This Socratic way of getting the best of an argument, by a question, the reply to which could only put the querist in a triumphant position, was of no avail. The rail was accomplished in spite of all the prophecies and sneers of scientific and professional men. When Dr. Arnott saw the first train sweep along it, he discerned its levelling tendencies and its advantages to poor travellers, and he exclaimed, "Good night to Feudality." When the Newcastle mail-guard beheld the first locomotive hissing along the iron-lines, which, he was told, would do

away with his craft, the poor fellow cried out that it was all over with England, since she was to be converted into a gridiron, and covered with tea-kettles!

The change that has been wrought will be understood, and the profit to all classes will be at once seen, by a few statistical truths which, so far from being dry, as statistical facts generally are, have something in them of the exhilarating effects of poetry.

[To be concluded.]

Selected for Friends' Review.

#### A YEAR IN HEAVEN.

A year uncalendared; for what  
Hast thou to do with mortal time?  
Its dole of moments entereth not  
That cycle, mystic and sublime,  
Whose unreached centre is the throne  
Of Him before whose awful brow,  
Meeting eternities are known  
As but an everlasting *now*!  
The thought removes thee far away:  
Too far beyond my love and tears;  
Ah! let me hold thee as I may,  
And count thy time by earthly years.

A year of blessedness, wherein  
Not one dim cloud hath crossed thy soul;  
No sigh of grief, no touch of sin;  
No frail mortality's control;  
Nor once has disappointment stung;  
Nor care, world-weary, made thee pine;  
But rapture, such as human tongue  
Hath found no language for, is thine.  
Made perfect at thy passing, who  
Can sum thy added glory now?  
As on and onward, upward through  
The angel-ranks that lowly bow,  
Ascending still from height to height,  
Unfaltering where rapt seraphs trod,  
Nor pausing 'mid their circles bright,  
Thou tending inward unto God!

A year of progress in the lore  
That's only learned in heaven; thy mind  
Unclogged of clay, and free to soar,  
Hath left the realms of doubt behind;  
And wondrous things which finite thought  
In vain essayed to solve, appear,  
To thy untasked inquiries, fraught  
With explanations strangely clear.  
Thy reason owns thy forced control,  
As held it here in needful thrall;  
God's mysteries court thy questioning soul,  
And thou may'st search and know them all.

A year of love! thy yearning heart  
Was always tender, even to tears,  
With sympathies whose sacred art  
Made holy all thy cherished years;  
But love whose speechless ecstasy  
Had overborne thy finite, now  
Throbs through thy being, pure and free,  
And burns upon thy radiant brow;  
For thou, those hands' dear clasp hast felt,  
Where still the nail prints are displayed;  
And thou before that face has knelt,  
Which wears the scars the thorns have made!

A year without thee! I had thought,  
My orphan heart would break and die,  
Ere time had meek quiescence brought  
Or soothed the tears it could not dry;

And yet I live, to faint and quail  
Before the human grief I bear.  
To miss thee so! then drown the wail  
That trembles on my lips, in prayer:  
Thou praising—while I weakly pine!  
Thou glorying—while I vainly thrill!  
And thus, between thy heart and mine,  
The distance ever widening still.

A year of tears to me; to thee,  
The end of thy probation's strife:  
The archway to eternity;  
The portal of immortal life.  
To me, the pall, the bier, the sod;  
To thee, the palm of victory given:  
Enough, my heart: thank God! thank God!  
That thou hast been a year in heaven!

#### THE FRENCH ARMY IN THE CRIMEA.

A statement of casualties in the French Army, during the Crimean war, just published from the pen of Dr. Serive, the Physician General to the expedition, shows that the total numbers of all ranks despatched from France to the East during this brief contest amount to no fewer than 309,278, and of these as many as 200,000 entered the hospitals of the army for professional treatment at some time or other; and that only one-fourth of the entire number of cases arose from wounds received in action, the rest being due to disease, which, says the *Times*, in an article on the subject, "in all human probability admitted to a greater or less extent of prevention or control."

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates are to the 9th inst. Many additional failures had occurred both in England and on the continent. At Hamburg, where the crisis was very severe, twenty prominent houses failed in one day. An order had been promulgated at Berlin, enacting a suspension of the usury laws.

GRAT BRITAIN.—Parliament was opened on the 3rd inst. A bill had been introduced by the Chancellor of the Exchequer, to indemnify the Bank of England for its recent over-issue, and had been passed to a third reading. Lord John Russell gave notice of a motion for a committee of the whole House to consider the civil disabilities of the Jews. Lord Palmerston stated that the terms asked by Austria for the use of her projected line in telegraphing to India, were such as the government could not accept, and the negotiations had therefore failed. Both Houses have, in accordance with the Queen's recommendation, voted a pension of £1000 yearly, to Gen. Havelock.

Great distress was prevailing in the manufacturing districts of Ireland, owing to the stagnation of trade; though the low price of provisions was some mitigation.

The work of launching the Leviathan, (Great Eastern,) steamship was progressing slowly but surely, by moving it a few feet each day, and the engineers were confident of final success.

A disastrous storm had occurred off the coast of Banffshire, Scotland, in which forty-two fishermen were lost; many of whom left families.

FRANCE.—The legislative body was opened on the 28th ult., for the verification of powers, &c., after which it would adjourn to the 18th of next month. Two of the Republican members had refused to take the oath of allegiance to the Emperor, and their seats

had been declared vacant. The Journal *La Presse* was suspended for two months by the government, on account of an article on this subject contained in it.

**SPAIN.**—The government had refused to accede to the demand of Mexico that the envoy of the latter shall be received, as a necessary preliminary to negotiation; but hopes were still entertained of a pacific settlement.

**CHINA.**—Accounts from Shanghai, dated 10th mo. 7th, state that long continued rains had greatly injured both the rice and cotton crops, so that famine was apprehended. It was understood that Lord Elgin had abandoned his intention of proceeding to Peking, at least for the present, as the Russian Envoy had failed to open a communication with the Emperor. It was supposed that another attack would be made on Canton near the end of the year.

The Russian Minister to China, who had recently visited Japan, expressed the opinion that a revolution was taking place in the policy of that people, and that their jealousy of foreign trade and influence would soon give place to an anxiety for them. A steamer, given them by the Dutch, was navigated wholly by a Japanese crew.

**AUSTRALIA.**—A lively agitation is said to be going on for a confederation of the colonies, with a central colonial administration and parliament. Some of the most influential newspapers are in favor of the project, while its enemies denounce it as a mere plot to organize a separation from the mother country. In New South Wales, the legislature has devoted much attention to a bill for separating Church and State, leaving the church to support itself without direct pecuniary aid from the government. Much excitement exists among the miners against the Chinese. In the legislature of Victoria, a bill was introduced to tax them five dollars per month; a measure which led to a large meeting of the Chinese, and the adoption of a petition to the legislature, praying that they might not be more harshly treated than other classes. Their number in that colony was estimated at upwards of 33,000.

**INDIA.**—At the last accounts, 11th mo. 1st, Gen. Havelock was reported to be hemmed in at Lucknow, but had received provisions. Gen. Campbell was marching to his relief.

**DOMESTIC.**—At the latest accounts from Kansas, the Territorial Legislature had done nothing towards carrying out the recommendations of acting-Governor Stanton. They had declared the returns from Kickapoo fraudulent, had rejected the members from Leavenworth Co. in consequence, and given the seats to the legally elected Free State members. Preparations were said to be making in the border counties of Missouri for another invasion, to control the election on the 21st, but some doubts were entertained whether the opponents of the Leecompton Convention would permit the election to be held. A letter from Leecompton to the *St. Louis Democrat*, dated the 16th inst., states that Secretary Denver had arrived there, but Stanton was still acting as Governor, apparently with his approbation. Gen. Harney had posted U. S. troops at several of the principal towns, and upon Stanton's requisition, had dispatched two companies of cavalry to Fort Scott, where an outbreak had occurred, in which several lives were lost. R. J. Walker resigned the Governorship of Kansas on the 15th inst., in a letter addressed to the Secretary of State, giving his reasons at length, and justifying the course he had pursued relative to the Constitution.

The election in Oregon Territory is believed to have resulted in the success of the proposed State Constitution, the rejection of slavery, and the exclusion of free colored persons.

Resolutions were lately introduced in the Texas Le-

gislature in favor of the revival of the African slave trade, but they do not appear to have been passed. In the western part of that State, a violent persecution of the Mexican inhabitants has been practised, and the Mexican Minister at Washington has complained to the Secretary of State that peaceable residents of Mexican origin have been forcibly expelled from San Antonio. The Secretary has addressed the Governor on the subject.

A French trader from Utah, recently arrived at Kansas City, Mo., confirms previous accounts of the hostile attitude of the Mormons. He states that Young exhorts his followers to resist to the last extremity, and if overpowered by the troops, to flee to the mountains. They have burned large quantities of stores at Fort Bridger to prevent their seizure by the troops, and have also burned the grass on the road beyond Fort Bridger. The army has provisions enough for the winter, if it can protect them from the Mormons.

The colored men kidnaped from Geneva, N. Y., mentioned in our paper of the 12th instant, have both been rescued, one having escaped from his pretended master in Ohio, and the other having been readily given up by the man who had bought him, to the agent of the Governor of New York, on evidence of his legal freedom. The kidnapper was arrested and taken to Geneva for trial.

**CORRECTION.**—The statement in the Summary of News two weeks since, that J. C. Underwood had been tried and fined in his absence, by a Virginia court, appears to be an error, having its origin in an incorrect report of the trial of John Underwood, whose case is related in last week's editorial.

**CONGRESS.**—The Standing Committees of the Senate were reported and adopted on the 16th. On the 17th, Senator Gwin, of California, presented a memorial from citizens of California and New Mexico, praying for the establishment of the territorial government of Arizona, and introduced a bill for that purpose. A bill for the construction of the Pacific railroad was reported by a select committee appointed to consider the part of the President's message relative to that subject. On the 18th, Senator Douglas introduced a bill to authorize the people of Kansas to form a Constitution and State government. A bill authorizing the issue of \$20,000,000, in Treasury notes, which had been introduced on the 17th, passed on the 19th. The notes are to be redeemed in one year from date, not to be of less denomination than \$100, to bear interest, not exceeding 6 per cent. per annum, and to be received in payment of debts due the government. On the 22d, a bill was introduced to secure to actual settlers the alternate sections of land reserved in the grants to various States for railroads; and one granting to every head of a family, who is a citizen of the United States, a homestead of 160 acres, on condition of occupancy and cultivation. Senator Wilson, of Mass., introduced a bill granting 1,000,000 acres of land for the benefit of free public schools in the District of Columbia.

The House of Representatives met in their new hall on the 16th. A resolution was adopted to print 20,000 extra copies of the President's Message and accompanying documents, and 15,000 copies of the financial report of the Secretary of the Treasury. On the 18th, the Committee of Ways and Means reported a bill authorizing an issue of Treasury notes; and also the Indian, and Civil and Diplomatic Appropriation bills. N. P. Banks of Massachusetts, introduced a bill authorizing the people of Kansas to form a State Constitution, which was referred to the Committee on Territories. The Treasury Note bill, as it came from the Senate, was adopted on the 22d, yeas 118, nays 86: Both Houses resolved to adjourn on the 23d to the 4th of next month.

# FRIENDS' REVIEW.

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## S. TUKE'S *Introduction to his Selections from the Epistles of George Fox.*

The volume of Epistles from which the present selection is made, was published in folio, in the year 1698. It is now extremely scarce. The letters which it contains were written from about the year 1648 to 1690. They embrace a period of full forty years; and, being composed at such different times, and on such various occasions, they serve materially to illustrate the early history of our Society, and the real character and views of the chief instrument of its formation. This character and these views are, in the present day of ease, well worthy of our study.

George Fox had received very little scholastic instruction, but he possessed a mind of no ordinary powers, cultivated too, in a particular direction, in a very remarkable manner. The true knowledge of God, not as an intellectual speculation, but as that which gives rest to the awakened conscience, was the great object of his longing search from youth to manhood; and in this search his almost constant companion was the Bible. There he conversed with Patriarchs and Prophets, with the Lord Jesus and his Apostles, till he became most intimately imbued with the contents of the Holy Scriptures. But, though every word of Inspiration was precious to him, his great desire was to know the mind of the Spirit,—the true harmony of the various parts of the divine records. He conversed extensively with esteemed religious teachers of various classes, but he found they were no physicians in his case. More and more he was brought with child-like submissiveness to look to Christ as his only helper; and thus, after a course of deep spiritual discipline, his eye was opened more fully to see in the light of the Holy Spirit the

character of his Saviour, and to rejoice in Him exceedingly.

Having partaken largely of the spiritual baptism of his Lord, many divine truths were opened upon his mind with great clearness. Unshackled from human ties, and from all the religious systems of men, the great elements and characteristics of the Christian dispensation, in its native simplicity and purity, rose gradually before him. As he travelled onward in his experience, he found that what was from time to time unfolded to his mind was in the fullest harmony with Holy Writ. Many things in the so-called religious world now appeared to him in a new light, and grieved in spirit with its multiplied corruptions, he felt himself required by a divine impulse to proclaim to others the Truth which he had found to the blessedness of his own soul. His great mission was not to found a sect, but to speak truth to all, and to call all out of every *untruth* to the knowledge for themselves, of Him who is the Truth. The acknowledgment of Christ with the lip as a divine person, and the talking about faith in Him, and of his various offices, were prevalent enough in many circles; but the true belief in Him with the heart unto righteousness—the acceptance of Him as the only Lord of the soul, and dependence upon Him for continual guidance by his Spirit—these were things which appeared to George Fox sadly deficient in his day.

As the work of the Holy Spirit on the soul of man is the great means by which it is stimulated and enabled to resist the world, the flesh, and the devil, so had all these powers combined to stultify its authority and to give the name of Christianity to the dogmas or appointments of men, or too much to limit divine power to the agency of the inspired letter which the wisdom of man was so able to bend to its own purposes, but which his unassisted wisdom was wholly unable truly to unfold. He saw that the corruptions of the Christian Church had always been indicated by the increase of dependence upon man, in the work of religion—"the priests of old time ruled by their means, and the people loved to have it so." These words appeared to him descriptive of a great human tendency, forming part of those lusts of the flesh, against which the Holy Spirit ever warreth, and he spake much of that divine light given to man, by

which the inward working of these lusts was manifested, and of that inward warfare with the soul's enemies, in which every one must be a soldier for himself, under Christ his Captain,—denouncing all those arts which he saw to be so prevalent, by which man was persuaded that he could gain the crown, without enlisting under the banner of the cross. Man's alienation by nature from God, and his reluctance to come to Him in truth, notwithstanding the drawings of his love, and the free offers of his mercy in Christ, the propitiation for the sins of the world, were the basis of his appeals. He was eminently a preacher of the free grace of God to all who repent, and who, in subjection to his Spirit, truly come unto Christ. The experimental work of the Spirit in bringing the soul in living faith to Christ as its Lord and Saviour, was indeed the great theme of his ministry; it was that which he felt himself called to urge upon all, that the foundation might be sound, and the superstructure solid.

We do not hesitate then to say, that, however ignorant George Fox might be of many things which rank high in the worldly scale, he was a scribe well instructed, and that he was eminently qualified to know of Christ's doctrine, by an exemplary obedience and devotion to his will, and by an humble reliance upon his all-sufficient aid. "He had," says William Penn, "an extraordinary gift in opening the Scriptures. He would go to the marrow of things, and show the mind, harmony, and fulfilling of them, with much plainness, and great comfort and edification."

The writings of such a man are an object of interest to the serious professor of religion of any name; but they have a peculiar and strong claim to attention from the members of that Society which he was instrumental in forming. The Epistles now presented to the reader exhibit this good man in one uniform character, that of a Christian Apostle, ever laboring to promote "glory to God in the highest—peace on earth—and good will to man." With what zeal he watched over every part of that flock of which he was more peculiarly a shepherd, will appear from these pastoral letters. But his Christian love and zeal were not confined by any sectarian boundaries; they extended to every part of the human family: and many of the letters evince a great desire for the extension of Christ's kingdom in the heathen world. He had himself been in the West Indies and North America, in both which countries the instruction of the African slaves in the great truths of the Gospel, and the improvement of their condition, deeply interested him.

The state of the Indians also claimed much of his attention. Looking upon the Gospel of Christ as adapted to the spiritual wants of man universally, his letters to his friends in America show how desirous he was that the Indians should be instructed in the truths of Christianity. The

want of civilization does not appear to have occurred to him as an objection to the instruction of the Indians, in "*that way wherein the way-faring man though a fool need not err.*" "All Friends everywhere," says he, "all that have Indians or Blacks, are to preach the Gospel to them and other servants, if they be true Christians; for the Gospel was to be preached to every creature. You must instruct and teach your Indians and negroes and all others, that Christ by the grace of God tasted death for every man, and gave himself a ransom for all men to be testified in due time; and is the propitiation for the sins of the whole world."

The same enlarged views are evinced in his letters to the friends who, from being engaged in a seafaring life, had become captives on the coast of Africa. He wishes them to acquire the language of the Turks, that they might be able to communicate to them the glad tidings of salvation, by speaking, and by translating books into their language. The horrors even of Algerine slavery appear to have been lessened in his view, by the hope that it might be the means of good to the captors. It seems that the captives were allowed to meet together for the purpose of divine worship. George Fox exhorts them to the firm support of their Christian testimony, and in one letter observes: "I think you have more liberty to meet there than we have here, for they keep us out of our meetings, and cast us into prison, and spoil our goods."

The religious Society of Friends was, at that time, a laborious, and in England, a very suffering body; many of the letters in the present collection are addressed to Friends under persecution. These letters are remarkable for their high tone of Christian feeling. The sympathy of the writer towards the sufferers is, if possible, exceeded by his meekness towards the oppressors; and every feeling is subordinate to that of spreading the knowledge of the Truth, in the service of which he counted not his life dear. After urging upon some of his suffering friends the steady support of their Christian principles, he says: "I desire, however, that you walk wisely, gently, lovingly, meekly, and soberly to the magistrates and to all people, that they may have no occasion in any thing against you; for the good must overcome the bad, as the apostle says, 'Overcome evil with good;' and dwell in that love that can bear all things, and endure all things."

The letters from which this Selection is made, were originally published with a Preface by George Whitehead, one of the earliest and most esteemed coadjutors of the writer. In this preface he notices some misrepresentations of his opinions, and gives some explanations of terms frequently used by George Fox, which claim a place in this Introduction.

"I am concerned," says he, "to recommend the serious reading and perusal of the ensuing

collection, unto all who sincerely desire the promotion of Christ's kingdom, and prosperity of his Church, in true love, union, and order, in and by Christ Jesus himself, the Head and Foundation thereof.

"In many of the ensuing Epistles, he [G. Fox] often mentions the Seed, the Life, the Power of God, and the like; whereby he intends no other than what the Holy Scriptures testify of Christ; which, we know, he truly loved and esteemed, and was often conversant in reading of them, and had an excellent memory and spiritual sense thereof given him of the Lord. By the pure holy Seed, he meant and declared Christ, the promised Seed; wherein all the promises of God are yea and amen. And as Christ is the Word of Life, the Word of Faith, He is that immortal and incorruptible Seed, of which all true and spiritual believers and children of the light are begotten to God, and born again; and which Seed, or Word of eternal life, abideth in him that is born of God, and he sinneth not because thereof.—1 John iii.

"This our deceased friend and servant of Jesus Christ truly testified of Him in all respects, both as come in the flesh and in the spirit, both as Christ was and is our only Mediator and Advocate, and as He was and is God over all, blessed for ever; whom he so dearly loved and honored, that he often offered up his life, and deeply suffered for Him; and that in dear and constant love to his seed, that a holy generation might be raised, strengthened, and increased in the earth among the children of men. And his knowledge and ministry of our Lord Jesus Christ, being after the Spirit in life and power, did no ways imply any lessening of the dignity or glory of Christ, nor any defect of faith or love to Christ, as He came and suffered in the flesh for mankind; as some adversaries have injuriously misrepresented and aspersed him; for he highly esteemed Christ's sufferings, death, resurrection and glory; and powerfully testified of the virtue, power, blessed and spiritual design, fruit and effects thereof, as revealed and witnessed by his Holy Spirit."

"Christ Jesus being our spiritual Rock, Foundation and Head, He is truly precious to us and all true believers, in all states and conditions, both of his humiliation, glory and dominion; his great grace and goodness appearing in those precious ministerial gifts given by Him (when he ascended up on high) for his ministry and church.

"And it is very observable, that though, to express Christ's lowly condition and appearance in the world, He is sometimes in Holy Scripture termed the Seed, his name is also 'called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; upon whose shoulders the government is laid; and of the increase of his government and peace there shall be no end.'—Isaiah ix. And it is most

suitable to Christ's low, humble and suffering condition, to make use of such instruments as are most like Himself in humility and lowliness of mind, although they be but low and mean in the world's eye and esteem. God is pleased to make choice of low, mean and weak things, and of instruments contemptible in the eyes of the high and lofty ones of this world, to confound the wisdom of the world, according to 1 Cor. i. He chose poor shepherds to divulge that great evangelical truth of Christ's birth; and certain women to preach that Gospel truth of his resurrection, (Luke ii. and xxiv.), and both from angelical testimony, as well as from their sight of Christ himself. Truth must not be rejected because of such instruments which God in his wisdom is pleased to employ in his work; nor the day of small things despised: from small beginnings of good matters, great things, glorious attainments and perfections, do spring. Glory, honor and dominion to our most gracious God, and to the Lamb on his throne, for ever and ever."

These extracts from G. Whitehead's preface may serve as a sufficient illustration of G. Fox's sentiments on some points of Christian doctrine, in regard to which his soundness was so frequently impugned by his enemies, as the most ready mode of depreciating him in general esteem. It had been found in earlier times much easier to call a reformer a *Gnostic*, or a *Manichee*, than to dispute his doctrine or condemn his life; and such is the effect of bold assertion, that, though so often contradicted and disproved, the charge of denying the Divinity of our Lord and Saviour Jesus Christ, and of undervaluing his various offices, as our *Mediator*, *Intercessor*, and *Redeemer*, has yet hardly lost its influence on our Christian brethren of other Societies.

Indeed, we must not be surprised, if, in the steady maintenance of the principles which are at the root of our separation from other religious communities, we are to a considerable extent misunderstood, or even maligned. A people holding so decidedly the spiritual character of Christianity, and rejecting those outward rites which most deem either important or essential (though we fully maintain the truths which those rites profess to embody) must be obnoxious to much undeserved reproach. To some it appears that we are wilfully blind and unworthy of the name of Christian; whilst others judge us more gently and charitably, though very imperfectly estimating the real matter of our *testimony*. We believe, however, there are those among our Christian brethren of other communities, and that the number is increasing, who do to a considerable extent appreciate the grounds of our separation, and acknowledge the accordance of many of our views with the purest state of the Christian church.

The adherence to a confession of faith in very nearly the words of Scripture, and the abandon-

ment of certain terms of scholastic theology which had become as a sort of *shibboleth* of orthodoxy, may probably have led persons attached to those expressions, to suspect a much greater deviation from their own sentiments than actually existed. It may be said of the early Friends, as Erasmus observes of the primitive Christians, that *they were afraid to pronounce of God any thing but what was plainly expressed in the Sacred Writings*; and it is worthy of observation, in the history of the Church, how *creeds* became enlarged, and became less and less scriptural, as Christian piety decayed, and the simplicity of the faith was corrupted.

#### THE BIBLE AT JERUSALEM.

At a late meeting in New York, convened by the Managers of the American Bible Society, Dr. Tyng, who visited Palestine during the past summer, stated that the most active agent in Jerusalem was a New Haven farmer, named Roberts, who used most ingenious means to get the Bible into the hands of the Mohammedans. Roberts could not read Arabic, and would stop a man in the street, and ask him to read a chapter for him. This would attract a crowd, and curiosity would become excited, by which means he circulated his books. He is a most laborious and self-sacrificing man. The English in Jerusalem could not understand him. They always thought Yankees were queer fellows; but a man like Roberts, who would not drink wine, eat meat, or take a salary, they thought must be absolutely crazy. Last Easter more than 13,000 pilgrims visited Jerusalem, and Roberts furnished them with Bibles to read.—*Bible Society Record.*

#### A Memorial of Cornwall Monthly Meeting concerning NATHANIEL SANDS.

The removal of those from our midst who have been laborers in the Church, is eminently calculated to impress the mind with the necessity of ourselves being also prepared for the final change.

This brief memorial of the life of our late esteemed friend Nathaniel Sands, is not intended to eulogize the man, but to commemorate the efficacy of that grace which delivered him from the entangling cares and pleasures of the world, and prepared him for usefulness in the Church.

He was the only son of David and Clementine Sands, and was born in Cornwall, Orange County, New York, the twenty-seventh of Ninth month, 1774. His mind was early visited with tendering impressions, but of the teachings and humbling baptisms of the Holy Spirit at this time, no distinct record was made. His parents were concerned to train up their children in the nurture and admonition of the Lord; and he has often been heard to express his sense of gratitude for the watchful care of his beloved mother.

His father being much from home, engaged religious service, he was early introduced into

the cares and responsibilities of providing for the family,—in the discharge of which duties he labored earnestly and faithfully.

At the age of twenty years, his father left him to perform a gospel mission in a foreign land, and was absent eleven years. In the mean time, being actively engaged in his temporal concerns, the love of the world, its honors and attractions, appears to have gained an undue ascendancy in his mind: yet the restraining influence of the Holy Spirit finally enabled him to realize the insufficiency of mere worldly pleasures to afford that lasting peace his soul desired.

Having married out of the order of Society, he lost his right of membership, and a period of twenty years elapsed before his restoration: at no time, however, did he discontinue his attendance of meetings. His concern for the right education of children was not restricted to the circle of his own offspring, but embraced all within the reach of his influence, and prompted him to devote much time in visiting different institutions of learning, where, with an affability that gave him easy access to the youthful feelings, he delighted to pour into the susceptible mind practical moral and religious truths.

About the sixtieth year of his age he was restored to membership, and an increasing weightiness of spirit and consistent Christian deportment soon became manifest. His qualification for usefulness in the Church was increased, and important offices were confided to him. As an Overseer, his persuasive manners and conciliatory disposition fitted him for settling differences, and reclaiming the wayward. He was deeply impressed with the responsibility that rested upon him, and was concerned in good earnest to take heed to the flock.

Other and weightier services were subsequently confided to him, in his appointment to the station of an Elder; which he acceptably filled for several years; and in the discharge of the duties devolving upon him, he endeavored to conform to the injunction of the Apostle—"The Elders which are among you I exhort, who am also an elder; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

The power of Truth that had set him free from the servitude of sin, wrought living desires in his mind for the spread of its benign influence among his fellow-men. At a late period of life he was made willing to comply with an apprehended call to labor in the work of the ministry. In his communications he seldom dwelt upon doctrinal points, but in the persuasive language of love, invited others to come, "taste, and see that the Lord is good." Conversion to God, regeneration, and holiness, were themes on which he loved to dwell. He was acknowledged as a minister in the seventy-fifth year of his age.

His gospel labors were mostly confined to his own and the neighboring Quarterly Meetings; yet he attended most of the Yearly Meetings upon this continent, much to his own satisfaction and comfort. From the returning minutes furnished him by these bodies respectively, it appears that the feeling was reciprocal.

Thus laboring for the good of others, our beloved friend lived on to the advanced age of fourscore years, retaining in a remarkable degree his physical and mental powers. His concern for the temporal, moral and spiritual welfare of his fellow-men was constantly on the increase; and he was frequently heard to say, "We must work while it is called to-day, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we are all hastening." His mind being stayed on the Rock of Ages, he was favored to look forward with composure to the termination of his earthly labors, often saying that he felt he was living by the day.

The dispensation that summoned him away from earth and its incident afflictions, found him in a patient, waiting, and prayerful state, humbly confiding in Him whom he had endeavored to serve; and while the mortal part yielded rapidly to a severe attack, he felt that the sting of death was taken away, and the victory won through our Lord Jesus Christ. Being asked a few hours previous to his dissolution, if he had any message to convey to his friends, he replied in a very emphatic manner, "yes; give my love, love to every body."

In the death of our dear friend, which occurred on the fifteenth of Ninth month, 1855, the Church militant has lost a zealous and devoted member, and the community a benevolent and liberal minded citizen. We have, however, the comforting belief that our loss is his eternal gain,—that he is mercifully permitted to participate with all those who "have washed their robes, and made them white in the blood of the Lamb."

#### SCRIPTURAL ILLUSTRATIONS.

A correspondent of the *Sabbath Recorder*, who writes from Palestine, refers to customs now extant there, which are, at the same time, living Scriptural illustrations:

Jaffa is now the chief landing-place for the pilgrims who visit the Holy Land. It is said that fifteen thousand pilgrims have landed this year at Jaffa on their way to Jerusalem. On the 24th of April last, there were thirteen steamers here waiting for the pilgrims who were returning from Jerusalem, besides several others that came and left the same day. We now descend by another street, passing down through the bazaars which are filled with a profusion of gay articles, and reach the receipt of custom, and the seat of judgment; which is near the gate of the city, where tribute is received for the produce of the

surrounding country which is brought into the city market. This is a place of general resort for public business, controversies, council, and judgment. When a person commits an offence, he is brought here to be judged and punished. The heavy arched roof affords also a pleasant shade, and many resort here to enjoy the cool breezes that pass through. Sitting in the gate seems to have been an ancient custom. Lot sat in the gate of Sodom when the angels came to him. Boaz went up to the gate, and sat him down there with "the elders of the city." David said, "They that sit in the gate speak against me." Solomon says, "Her husband is known in the gates, when he sitteth among the elders of the land." Isaiah speaks of "him that reproves in the gate." The prophet Amos says, "Hate the evil, and love the good, and establish judgment in the gate." Matthew was "sitting at the receipt of custom," in the gate, when Jesus called him. The scribes who are sitting here are readily distinguished, for each carries with him the writer's inkhorn at his side. This custom of wearing the inkhorn at the side was certainly as old as the prophet Ezekiel. "He called to the man clothed with linen, which had a writer's inkhorn at his side." The inkhorn is a small shaft, with a receptacle for ink, and a case for the reed pens, and a penknife. Here you see also the judge, with his snow-white turban, and his long white flowing mantle, which reminds us of the words of Solomon, "Let thy garments be always white." This kind of mantle has been worn from age to age. It is a strip of cloth about three yards in length and two in width, "usually woven without seam." The wide open sleeves are formed by tacking the upper corners. The sleeves are always thrown off when strength is to be put forth by the use of the arm, which reminds us of the beautiful figure in Isaiah, "The Lord hath made bare his holy arm."

The white worsted mantle is worn only by the higher classes—the Fellahs wear a coarse, heavy, striped woolen garment of the same shape; when they work in the field, they throw this over the left shoulder, fastening up the corners at the right side, leaving the right arm bare. They often use the folds of this garment to gather vegetables, as in ancient times Elisha sent one into the field, and he gathered "wild gourds in his lappel." This garment is also the poor man's covering at night; when in great necessity, he gives this garment for a pledge, as in ancient days. The Israelites were forbidden to keep this pledge: "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by the time that the sun goeth down, for it is his covering only: wherein shall he sleep? And it shall come to pass, when he crieth unto me, I will hear; for I am gracious."

When the Arabs set out on a journey, they confine this mantle around the waist with a

girdle; thus Elijah girded up his loins, and ran before Ahab; and thus Elijah said to Gehazi, "Gird up thy loins, and go and lay my staff upon the face of the child." This girdle is of leather, about six inches in breadth, which can be loosened or drawn closer by a buckle affixed to it. The natives carry their daggers and pistols in this girdle, and swords fastened upon it. Thus "Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof." The natives carry also their money and other things, which are usually carried in the pocket, in this girdle. The word translated *purses*, Matthew 10 : 9, is in the Arabic rendered *girdles*. The linen and silk girdles are worn by the higher class, both by men and women. They are often embroidered and beautifully adorned with ornaments of pearls and precious stones.

The girdle is frequently mentioned in the New Testament, and there is a beautiful figurative allusion to it in Ephesians: "Girt about with truth," denoting that as the girdle affords strength and firmness to the body, so godly sincerity affords strength to the Christian.—*Bible Society Record*.

#### THE MORNING STARS.

I had occasion, a few weeks since, to take the early train from Providence to Boston, and for this purpose rose at two o'clock in the morning. Everything around was wrapt in darkness and hushed in silence, broken only by what seemed at that hour the unearthly clank and rush of the train. It was a mild, serene midsummer's night—the sky was without a cloud—the winds were *whist*. The moon, then in the last quarter, had just risen, and the stars shone with a special lustre, but little affected by her presence. Jupiter, two hours high, was the herald of the day; the Pleiades, just above the horizon, shed their sweet influence in the East; Lyra sparkled near the zenith; Andromeda veiled her newly discovered glories from the naked eye in the South; the steady Pointers far beneath the pole looked meekly up from the depths of the North to their sovereign.

Such was the glorious spectacle as I entered the train. As we proceeded, the timid approach of twilight became more perceptible; the intense blue of the sky began to soften; the smaller stars, like little children, went first to rest, the sister beams of the Pleiades soon melted together, but the bright constellations of the West and North remained unchanged. Steadily the wondrous transfiguration went on. Hands of angels, hidden from mortal eyes, shifted the scenery of the heavens; the glories of night dissolved into the glories of the dawn. The blue sky now turned more softly gray; the great watch-stars shut up their holy eyes; the East began to kindle. Paint streaks of purple soon blushed along the sky;

the whole celestial concave was filled with the inflowing tides of the morning light, which came pouring down from above in one great ocean of radiance, till at length, as we reached the blue hills, a flash of purple fire blazed out from above the horizon, and turned the dewy tear-drops of flower and leaf into rubies and diamonds. In a few seconds the everlasting gates of the morning were thrown wide open, and the lord of day, arrayed in glories too severe for the gaze of man, began his course.

I do not wonder at the superstition of the ancient Magians, who, in the morning of the world, went up to the hill-tops of Central Asia, and, ignorant of the true God, adored the most glorious work of His hand. But I am filled with amazement when I am told that, in this enlightened age, and in the heart of the Christian world, there are persons who can witness this daily manifestation of the power and wisdom of the Creator, and yet say in their hearts, "There is no God."—*E. Everett*.

#### TRUST IN GOD.

A RESORT ALIKE FOR INDIVIDUALS AND COMMUNITIES.

Some twenty-five years since, there was in a New England seaport, a deacon engaged in lucrative business. Although of prudent habits, his benevolence led him to endorse largely for one who had won his confidence as a Christian brother, but afterwards proved to be a designing knave. This issued in the good deacon's failure, when, with scrupulous integrity, every thing that could be claimed by his creditors was given up. A winter of great severity and of general business depression followed. His wife and young children looked to him for a subsistence which he knew not how to furnish, as his most diligent efforts for employment were unsuccessful. A debt incurred with no prospect of payment was, in his estimation, sin; and he sadly saw the little stock of provision which they possessed rapidly diminishing, with no way to obtain more. He was a man of prayer as well as action, and carried the case to Him who feedeth the ravens. Yet long weary weeks passed, and no succor came. At length the morning dawned when the last stick of wood was on the fire, and little Hatty told her father that the candles were all gone; "and how," asked she, "shall we take care of dear mamma to-night?"

The question went like a dagger to the father's heart. The vision of his suffering wife, gasping her life away in the last fearful stages of consumption, her comfortless sick room, unwarmed, unlighted, and the thick darkness which he knew would enshroud her mind, when made aware of the extent of her destitution, would have driven him to distraction, were it not that he yet had hope in One mighty to save. He fled to his closet, and there in an agony of

prayer besought the Lord for help; forgetting all other wants, he plead and plead again for the two articles now specially needed, specifying them with reiterated earnestness. He arose from his knees in full assurance of faith, and with heavenly tranquillity went forth, expecting deliverance, looking for it, however, in but one way, through his own earnings. After a fruitless day of seeking employment, gloomily he returned home, and on entering his gate, was startled to see before him a generous pile of wood. Little Johnny opened the door, clapping his hands, exclaiming, "O, pa! we have got some wood and some candles." "Where did you get them? Are you sure they were not left here by mistake?" "O no, pa!" interrupted Harry, "they were not left here by mistake. A man knocked at the door with his whip, and when I opened it, he asked if you lived here. I told him you did. Then he said, 'here are some candles and a load of wood for him.' I asked him if you sent them, and he said, 'rather guess your pa don't know any thing about it.' 'Who did send them,' said I. 'O,' said he, 'I mus'nt tell; but you may say to your father they are a present.'"

To what instrumentality they were indebted for the relief, was a mystery. And what particularly interested Dea. P., was the character of the anonymous presents; that the very things so much needed, and no others, should be sent, and he was sure he had mentioned his want to no human ear. He questioned the children anew. They described the man who knocked at the door, the horse and truck he drove. A new thought struck him. "Why," said he, "that team belongs to my old enemy, Graff. Can it be possible he is the donor! If so, surely the finger of God has touched his heart." Deacon P. was, however, so convinced that he was their benefactor, that he resolved on an immediate call on tht gentleman.

But who was Mr. Graff? Some years before, the sacredness of the Sabbath was openly violated by a brisk trade in fish. The hundreds of boatmen, sailors and their friends, engaged in this desecration, were so potent in influence, that nobody thought of risking interference. Deacon P., though a man of peace, was also a man of moral courage. He determined to put a stop to the iniquity. His friends warned him that his life would be endangered; but at first alone, and afterwards with a brother deacon, he would take a walk along the wharves of a Sunday morning to ascertain who broke the laws by traffic on that day. Men swore at him like fiends, fired his dwellings at several different times, and at last "bound themselves with an oath" to kill him. Yet they feared his presence, and at his approach, stores would be deserted of customers, and closed with great celerity. This species of Sabbath-breaking was in length broken up, after various hair-breadth escapes on the part of Deacon P. and

his compatriot, the authorities being shamed into action by their fearless zeal.

The brutal drunkenness of the sailors, and the degradation and suffering of their families, with which Deacon P. was in this enterprise brought into contact, opened his eyes to the evils of the liquor traffic; and, turning over his Sabbath reform to the legal authorities, he became known as a temperance advocate. This also brought him enemies, sometimes changing friends into foes. Distiller Graff was among the latter, from a warm friend becoming bitterly alienated. In vain did the grieved deacon strive to conciliate by explanation and personal kindness. Even the trifling civility of a bow was rudely unnoticed by Mr. Graff.

Deacon P. now entered the distillery of his old friend. For the first time for years, its proprietor looked up with a nod and a smile of recognition. It was evident something unusual had softened his heart. "I have called," said the deacon, "to ask if you can tell me who sent some wood and candles to my house to-day?" "Yes, sir, I sent them." "You are very kind; but pray tell me how you came to do so?" "But first let me inquire if you really needed them?" "O, I cannot express to you how much." "Well, then, I suppose I must explain," said Mr. Graff. "It's all very singular, and sometimes seems very foolish. This morning, about 10 o'clock, as I was busy about my work, suddenly a voice seemed to say, '*Send some wood to Deacon P.; he is in want!*' I was astonished. I could not believe you needed it. And I could not send it to you of all others. I tried to banish the thought, and went to work again more earnestly. But the voice, it seemed within me, said again with painful distinctness, '*Send some wood to Deacon P.; he is in want!*' I scouted the idea as weak and silly; a mere phantasy of the brain; but it was of no use; I had to succumb; the more I ridiculed and fought it, the more vivid and irresistible was the impression, until to purchase peace, and in some awe, I confess, I bade John load his team with wood, and leave it at your door. For a moment I was at rest; but only for a moment. The imperative whisper came, '*Send some candles!*' Said I to myself, this is too absurd. I will not gratify this whim; but again I was so beset with the mandate, and so distressed and baffled in repelling it, that as a cheap way to get out of torment, I handed John a package of candles also. This matter has been in my mind ever since. Sometimes I have thought it almost a freak of insanity, and then again, such was the strange character of the impression, so unexpected, so powerful, and such the singular peace following compliance with its dictates, that I almost believe it to be supernatural."

"It is indeed the doings of Him who is wonderful in working," replied Deacon P. "It was about 10 o'clock, I well remember, that I plead with God for the very articles you sent me, in

an agony of wrestling I never knew before. It was then, too, that my soul was filled with the conviction, that my prayer was heard, and relief would come."

The truth of this story is well attested; and an experience, similar in principle, may be found in the life of many a good man. Is not the principle equally applicable to communities? May not nations, trusting God in obedience to his word, rely with equal confidence on his promises for protection and safety? "When a man's ways please God, he maketh even his enemies to be at peace with him." So let a nation, in its whole intercourse with other nations, act on the principles of the Gospel, in its spirit of justice and love, in accordance with its golden rule; and would not a single century's uniform, undeviating pursuit of such a course, insure them against wrong and outrage, better than weapons of war ever have, or ever can?—*The Advocate of Peace.*

## FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 2, 1858.

**TUKE'S INTRODUCTION.**—We would earnestly commend Samuel Tuke's Introduction to his Selections from George Fox's Epistles, to the careful perusal and serious attention of the younger class of our readers. They will find the character of George Fox truthfully drawn, and the principles of our Religious Society incidentally portrayed with clearness.

**TO OUR AGENTS AND SUBSCRIBERS.**—The general derangement of monetary affairs, and the depreciation of the paper currency in many places, have made it difficult, and even impracticable in some cases, for our Agents and Subscribers to send their usual remittances. This state of things has so much improved that, in reply to letters received from various parts of the country, we may say, that most of the Bank Notes current in the Eastern States, and the Notes of the State Banks of Indiana and Ohio, will now be acceptable. When drafts can readily be obtained, at a small premium, on Banks in New York or Philadelphia, they form a safe and desirable mode of remitting subscriptions.

**THE SEPARATE YEARLY MEETING IN OHIO.**—A pamphlet of twelve pages, entitled "A Letter addressed to the Clerk and Members of Ohio Yearly Meeting, by Joshua Maule, Colerain, Ohio, 1857," has been sent to this office.

The author, who is a highly respectable and

active member of the body of which Benjamin Hoyle is Clerk, appears to have addressed the latter privately, in the first instance, and has since made the letter public for the consideration of his fellow members. It refers especially to the course of B. Hoyle, as Clerk; giving the writer's sentiments thereon, and also exhibiting the transactions and condition of the meeting in the 10th month last.

We furnished our readers a few weeks since, [see No. 7, current vol.] with some statements relating to such of those transactions as were of special interest to the members of our religious Society generally; and further information from various sources has fully corroborated our account, excepting a small mistake in respect to the reference of the Report from the Committee on the condition of members in Iowa and other Western States. This report was referred for further consideration next year to the Yearly Meeting itself, and not, as stated in the Review, to the Committee. This error arose from the misapprehension of a member of the meeting; but the facts of great disunity in the meeting and strong opposition being made to the Report, rendering its reference necessary, remain unchanged.

Charges having been widely circulated, both in this country and among Friends abroad, that our account of the proceedings of the meeting of which B. Hoyle is Clerk, much misrepresented them, and that on the part of our correspondents in Ohio, the misrepresentation was intentional, we deem it due to their integrity and to the character of the *Review*, to avail ourselves of some extracts from Joshua Maule's letter, confirmatory of our statements in every important particular.

On the question of reading the certificate of a minister from the Yearly Meeting at Poplar Ridge, J. M. says:

"I believe our late Yearly Meeting was favored with a measure of the cementing and gathering influence of the Head of the Church, very soon after it was opened on Second day morning, and while it was deliberating upon the serious subject of receiving the Friend that was with us from another Yearly Meeting in the important station of a gospel minister. And in and under that influence, the meeting came to a deliberate, clear judgment, largely expressed, to receive, and read his certificate; there was no discussion, not one interposing voice of dissent, while the meeting quietly settled in this decision. Thou [B. Hoyle] first opposed it, and objected to reading his cer-

tificates, and yet told us thou hadst 'sympathy and near unity with the Friend, and believed he was anointed for the work,' &c. In this, several joined thee, (who always evince a readiness to follow where thou leadest,) and expressed their unity with the Friend and his services; some of them saying, they believed he was with us in 'right authority;' but they rejected his certificates, for the reason given by thyself, that we were not in correspondence with the meeting that had issued them. Who or what has prevented us from being in correspondence with that Yearly Meeting, which sends to us 'anointed ministers,' 'clothed with right authority'? By *what authority* do we reject the 'rightly anointed,' as thou and others rejected the proper order and evidence of this Friend's concern? Why do we refuse to own fellowship with meetings which have judged of the concern, and liberated those who are 'anointed by the Master?' For this Friend's concern was laid before, and fully approved by, the select Yearly Meeting of New York. Do we believe the Head of the Church sends his 'anointed ministers' through a corrupt channel? 'Thou art the man,' who hast to the utmost of thy ability, and thy authority has more than anything else, prevented our Yearly Meeting from being in correspondence with that of New York, [held at Poplar Ridge,] and now thou givest this as a reason for rejecting their ministers, who are clothed with right authority and 'anointed for the work!' What a mockery this makes of our profession of being led and guided, in transacting the affairs of the Church, by the 'spirit of truth!'"

We stated that the meeting encouraged this minister to visit the constituent Meetings. On this point, the letter continues:—

"The Friend informed the meeting, that his certificates explained his concern as something further than attending the Yearly Meeting; but as they had been refused, and his friends at home rejected, he did not know but he might be at liberty now to go home, (or to this effect.) This brought his opposers to a strait place; they must either take the responsibility of sending home one clothed with 'right authority,' without performing the service that authority required of him, or they must authorize him to prosecute his concern. This they did, contrary to our discipline and established order, which required the concern to be laid before the meeting by reading his certificate. They urged him to remain, and perform any service, attend and appoint meetings, &c., as he believed right."

The arguments used by the Clerk in his opposition to the reading of the certificate are thus stated by J. M. and will be found to agree with our account:—

"Thy course in regard to correspondence was, I believe, equally subversive of the unity and har-

mony of the Society, and as opposed to the truth as the foregoing. Thou refused to acknowledge Friends of Baltimore Yearly Meeting, (who stood on the ground we did, and whom, I have understood, thou saidst after their separation, 'thou couldst own if thou couldst own thyself;') and rejected their epistle which was on the table, because, as thou hast said in our Yearly Meeting, 'they had corresponded with New York and New England, and we might as well correspond with them all.' There was no evidence before the meeting that this was the case; but thou hadst heard it out of doors; and no evidence, if they had done it, that the truth had not required it of them. But thou refused to read their epistle, (the epistle from the 'smaller body' of Baltimore, held at Nottingham,) because thou *hadst heard* they had done something which thou didst not like. The excellent recommendation of our discipline is, that in transacting the affairs of the Church, we should be 'careful to move and act under the immediate influence of the Spirit of Christ, in the pure love of the Gospel.' According to my measure, I have earnestly desired we might individually be made willing to be governed by His spirit, and leaving the 'Lo here's and lo there's,' seek for and wait for the arising of that light and life in our meetings, which would enable us to come to true judgment.

Thou again brought before the meeting those charges so often reiterated by thee against those bodies of Friends who have stood faithful for our doctrines and testimonies, and of whom our Yearly Meeting has officially declared, 'we believe they are endeavoring to maintain the same testimonies we are called upon to uphold.' This has been continued and repeated in our Yearly Meeting, until it seems to me, (to use thy own words in the Yearly Meeting on another subject,) it has become a 'loathsome disease.' It always produces discussion and debate, and destroys whatever feeling of solemnity the meeting may be favored with. Taking the ground and using *the words* so often used, and so *much worn* by the Separatists, thou made that remarkable assertion, 'that doctrines had nothing to do with the separation in New England; it was a mere matter of discipline!'

But thou saidst the 'small body' was right in the Monthly Meeting, and right in the Quarterly Meeting, but wrong in the Yearly Meeting, because the Yearly Meeting concluded to leave it to the representatives from the other Quarters to decide which was the true Quarter of Rhode Island, and Friends refused to abide by the decision of the representatives. In leaving it to the representatives, I understood thee to include the whole meeting, and to condemn sound Friends because they did not afterwards submit to the *decision* of the representatives. \* \* \*

"Thou told the meeting they ought to have remained where they were, that is, in connection with those who had departed from the faith of

the Society! To confirm this, thou quoted the text, 'The scribes and pharisees sit in Moses' seat; all therefore they bid you observe, that observe and do, but do not ye after their works, &c.'

Was not this command given during the time of fulfilment of the Mosaic law? of which it was also said by the Great Head of the Church, that 'one jot or one tittle shall in no wise pass away till all be fulfilled?' Was it not somewhat straining the application of the text, to apply it to Christians in our day, that they should submit in matters of conscience to the 'scribes and pharisees?' of whom the Saviour also said, "they were blind guides:" 'Ye pay tittle of mint, and anise and cammin, and have omitted the weightier matters of the law, judgment, mercy, and faith:' 'Ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in.' Are we not under that dispensation, and to be governed by that authority, of which the apostles spoke when they were commanded 'not to speak or teach at all in the name of Jesus?'—but Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' My desire is that Friends may be everywhere encouraged, humbly to seek for ability and true wisdom, by which they may be mercifully enabled to stand faithful to our Christian testimonies, and strive to follow the example of those eminent apostles, Peter and John, in preference to the course thou sayest should be adopted, to obey the 'scribes and pharisees.' Had George Fox and his co-laborers made the application which thou hast of that text, and governed their actions by it, there had never been a Society of Friends."

On the subject of disowning those whom they call "Separatists," and the course to be pursued in respect to members in Iowa, Joshua Maule says:—

"Thou and those acting with thee continue in refusing to let a testimony go against those offenders who have forsaken our testimonies, violated our discipline, and for years have not attended our religious meetings. To confirm and establish this rule and others of similar character, which have been pressed upon the meeting, thou explained the principle we must be governed by; that a rule of action might be adopted by the concurrence of a part of the meeting, but it could not be dropped or changed only by the unanimous voice of the meeting! These rules, so firmly fixed, are the measures pursued by those who act with thyself in relation to correspondence, certificates of ministers, treating with offenders, &c., none of which have been adopted by the unity of the meeting, but by a few who have evinced a determination to make their acts and decisions appear to be the acts of the body. Those rules,

thus laid down to govern our meetings, are altogether at variance with the profession we make of waiting for, and seeking to be directed by, the mind of Truth, what we should do and what we should leave undone. These rules are now sought to be extended to Iowa, to give substantial evidence to faithful Friends there that we reject them, and are endeavoring to build up a partition wall between them and Friends around them, by refusing to certify our members who go thither, to their meetings; but the rule is to set up separate meetings among them, which, thou told the Yearly Meeting, would not be in connection with the meetings of Friends there, but are to be accountable to Stillwater Monthly Meeting, Ohio. It would have been more consistent with the precepts of the gospel, to have endeavored to strengthen and encourage them [sound and faithful Friends of the "smaller body" in Iowa] in the right support of the law and the testimony, and to have labored in love to gather them nearer to one another, in the bonds of Christian fellowship; instead of encouraging divisions among them, by setting up separate meetings. These plans and rules appear intended to be as comprehensive as were those made in the days of 'Mordecai the Jew.' The letters have gone forth among us, some written by those in authority in Philadelphia Yearly Meeting, to the same class in ours, advising 'that our Yearly Meeting should not *strike hands* with any other bodies of professors, however much they might feel themselves aggrieved.' And the writing was circulated for the rejection of all the bodies of sound Friends, as it was formerly against the whole people of Mordecai."

We think our readers, after perusing the above extracts, will not be disposed to doubt the integrity of our correspondents in Ohio, or the truth of our former statements; and they will probably agree with us that our remarks upon the "divided and discordant state" of the body having B. Hoyle for its Clerk, are justified by the following sentences from the concluding paragraphs of J. Maule's letter:—

"It was a very painful and suffering Yearly Meeting to many honest-hearted Friends. It seemed that "the whole head was sick, and the whole heart faint;" yet out of this diseased state we are sending down to subordinate meetings a long minute of well-expressed words of advice; and perhaps not a word will appear in our minutes to show our actual state, and the travail and living concern of a large portion of the members for the consistent support of our established order. This course may deceive others, and perhaps ourselves, but it will not help any.

If I have quoted any of thy expressions wrongly, I am open to correction. I have no desire to place thee in any position but such as

I honestly believe thou hast placed thyself in. It is with sorrow I write, exceedingly regretting there should be cause for writing these things. But I believe the truth requires it, and our condition demands it?"

On the Minutes of Philadelphia Yearly Meeting, the body thus sadly described by one of its concerned and prominent members, stands recorded as Ohio Yearly Meeting. All the other Yearly Meetings in this country, and those in England and Ireland, have solemnly refused to acknowledge it as such; and they recognise Ohio Yearly Meeting in a body of Friends which has been rejected by the controlling portion of Philadelphia Yearly Meeting. It is clearly impossible that harmony and unity can exist between those Yearly Meetings and the Yearly Meeting of Philadelphia, while they, respectively, occupy their present antagonistic positions. The causes, too, which have produced discord and confusion in the Separate body in Ohio, are abundantly yielding the same bitter fruit among the members of Philadelphia Yearly Meeting. On the contrary, all the other Yearly Meetings, including the meeting in Ohio of which J. Binns is Clerk, are closely united in love, enjoying internal peace and a good degree of prosperity, and acting harmoniously together for the support of those Christian doctrines and testimonies which appertain to their profession as a religious Society.

Can we do otherwise than most devoutly crave that Philadelphia Yearly Meeting may retrace the steps which have brought its members into great difficulty, and the Church into mourning, and thus be enabled "to keep the unity of the spirit in the bond of peace?"

In 1849, a document, issued by Philadelphia Yearly Meeting, declared that "those Friends who compose the smaller body [in New England] continue to be entitled to the rights of membership, and to such acknowledgement by their brethren as may be necessary for securing the enjoyment of those rights." At subsequent periods, the same Yearly Meeting refused to receive Epistles from the separate meetings at Poplar Ridge and Nottingham; thus rejecting all connection and intercourse with them. The "smaller body" in New England has, however, entered into correspondence and fellowship with those meetings, and has thus assumed a very different position from that which it occupied when those who compose it were recognised as

members of Society by Philadelphia Yearly Meeting. Indeed, it is not to be presumed that this recognition would have taken place under the circumstances which now exist, and how can Philadelphia Yearly Meeting consistently continue it.

Again, in 1855, the body of which B. Hoyle is clerk was accepted in Philadelphia Yearly Meeting as the true Yearly Meeting of Ohio. But it is now found that, when that body last met, it received a minister from Poplar Ridge, appointed a meeting for him, and, without a dissenting voice, encouraged him, as a minister, to visit its constituent meetings, thus fully acknowledging the authority of the Poplar Ridge Meeting which had furnished him with a certificate. It is true the *form* of reading this certificate was not complied with by the Clerk; but this could not materially affect the fact of his reception as a member and a minister; and besides, it is known that his certificate was read in several of the Monthly Meetings.

It is, therefore, obvious that the position of the meeting of which B. Hoyle is Clerk, has become, in a constitutional sense, vitiated; and Philadelphia Yearly Meeting can no longer hold fellowship with it, without compromising itself to a similar fellowship with the separatists whom it has disowned at Poplar Ridge.

MARRIED, on the 20th of 10th month last, at Friends Meeting, Westland, Logan Co., Ohio, JESSE LLOYD, JR., of Marshall Co., Iowa, to EDITH DILLINGHAM, of the former place. Also, at the same time and place, CALLE HATHAWAY, of Huron Co., Ohio, to SARAH W. DILLINGHAM, of the first named place.

At Friends' Meeting, Westriver, Wayne County, Indiana, on 26th of 11th month last, WILLIAM CHAMNESS, son of Jesse and Ruth Chamness, to MARTHA ANN MODLIN, daughter of William and Mildred Modlin, all of Springfield Monthly Meeting.

DIED, in Boston, on the 26th of last month, at the residence of her brother-in-law, Edward A. Frye, MARY C. JONES, widow of the late Charles Jones, of Brunswick, Me., aged nearly 42 years.

The disease which terminated the earthly course of this dear friend, was of a very protracted and suffering character, which, combined with her mental anguish, on account of leaving a family of orphan children, was exceedingly difficult for nature to endure. But through the efficacy of that saving grace, which overcometh all things, she was enabled to resign herself, her beloved offspring and all things beside into the divine keeping, with unwavering faith believing that "all would be well." She had much excellent advice to give her children and friends, took her final leave of them with firmness, and passed, as we doubt not, into the mansion prepared for her.

—, In Philadelphia, 12th Mo., 25th, 1857, GULIELMA MORRIS SMITH, only daughter of Robert Pearsall and Hannah Whitall Smith, aged 5 years and 4 months.

DIED, of pulmonary consumption, in Burrellville, R. I., on the 16th of last month, SMITH BATTEY, a member and approved minister of Smithfield Monthly Meeting.

Throughout his illness of more than three and a half years, he manifested true Christian resignation; an increasing interest in the welfare of the Church; an unwavering faith in the Saviour, and a hope which was, as an anchor to his soul, both sure and steadfast. On one occasion, when an unfavorable symptom in the progress of his disease was alluded to, he calmly remarked: "It is only an evidence that I am going home." The day before his death he was heard in a feeble, yet audible voice in supplication, as follows: "Oh, Father! if it be Thy will, release me; let me go, and receive me into Thy arms; if not, enable me to bear my allotted portion of suffering." And soon after: "Oh! grant me an easy passage, whether it be now or at some future hour!" Nearly his last words to his family and friends, were: "Weep not for me." By the example of his life and the triumph of the Christian hope in his death, his friends are admonished to follow him as he followed Christ. And may they not with propriety adopt the prayer of the Psalmist: "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men."

—, On the 3d ult., at the residence of Absalom Dennis, Wayne Co., Indiana, after a protracted illness, in the 39th year of her age, MARY COFFIN, (a member of Springfield Monthly Meeting, Indiana,) daughter of John and Abigail Coffin, late of North Carolina. This dear Friend manifested much patience and resignation to the Divine will, her spirit seemed to be clothed with prayer, both vocal and mental, and through abundant mercy was enabled to say that she saw nothing in her way.

#### EXECUTIVE REPORTS.

##### REPORT OF THE POSTMASTER GENERAL.

Postmaster General Brown's Report is very voluminous. Mr. Brown states that since he entered upon the Administration of the Department, he has ventured on no new theories, nor attempted any innovations on a well-tryed system. He calls particular attention to the fact that while but 8,146 Post Offices were established in the twenty years from 1827 to 1847, the number established in ten years, from 1847 to 1857, was 11,444—being an increase of 3,298 in just one-half of the former period. During the last fiscal year, 1,725 offices have been established, and 704 discontinued, being a net increase of 1,021. The number of Postmasters appointed during the year was 8,680; of which 4,767 were to fill vacancies occasioned by resignations. The total number of Post Offices in the United States at this time is 27,148, of which 368 are of the class denominated Presidential, the incumbents being subject to appointment by the President and Senate. On the 30th of June last, 7,888 mail routes were in operation, with an aggregate length of 242,601 miles; of which 22,530 miles were by railroad, 15,245 by steamboats, and 49,329 by coach. The total annual transportation of mails was 74,906,067 miles, costing \$6,622,046. The cost of transportation was relatively as follows: By railroad, ten cents and five mills per

mile; by steamboat, twenty-two cents a mile; by coach, seven cents and four mills a mile. The length of railroad routes has been increased 2,207 miles, and the length of steamboat routes is increased by 294 miles. The number of mail contractors is 6,576. The stage coaches are going more and more out of fashion; during the year, the length of coach routes has been reduced 1,124 miles, and the annual transportation 24,061 miles. The cost of the Utah routes was increased \$17,500, by the allowance of additional pay, without increased service, on the route between Salt Lake and San Pedro. The extension of railroad service (amounting to 2,458,648 miles) is set forth in tabular form in the report, with an exhibit of the additional expense thereby incurred, amounting to \$249,458 during the year. Compared with the service last year, there appears a decrease of 791 miles in the length of routes, and of 823,034 miles in the annual transportation, while the cost is increased \$120,044. In New York, railroad transportation has increased 293,328 miles, while steamboat service has decreased 161,664 miles, and coach service has fallen off 143,384 miles, but with an increased cost in the latter amounting to \$12,642. The receipts of the Department for the year were \$7,353,591, and the expenditures, 11,508,057. Allowing for certain special provisions on the account of revenue and expenditure, the deficit is stated at \$3,453,718.40. The increase of expenses this year is 5 per cent. in the amount of annual transportation, and 9 7-10 per cent. in cost.

The estimates for 1858 are as follows: Expenditures, \$12,053,247; revenue, \$10,584,074; leaving the sum of \$1,469,173 to be appropriated by Congress to defray the expenditures of the coming year.

##### REPORT OF THE SECRETARY OF THE TREASURY.

The Government spent this last fiscal year, ending June 30th, 1857

	\$70,822,722
On the civil list	\$27,531,922
Interior Department	5,358,274
War Department	19,261,774
Navy Department	12,726,856
Public Debt	5,943,896
The budget of expenditure for the current fiscal year, to end June 30, 1858, is made	\$74,963,058
Actual first quarter	\$23,714,528
Estimates three quarters	51,248,530
The balance in the treasury at the beginning of the year, July 1, was	\$17,710,114
Revenue to 30th September	20,929,819
Estimated to 30th June	36,750,000
<b>Total</b>	<b>75,389,933</b>

This would leave \$426,875, provided the revenue is not over-estimated, nor the expenditure under-rated; to provide against which contingencies,

and to guard the public credit, the Secretary asks for authority to employ Treasury notes, not to exceed the sum of \$20,000,000. The customs revenue for the first quarter was \$18,573,729. The Secretary calculates on only \$33,000,000 for the remaining nine months. Instead of \$231,000,000 in dutiable merchandise for the year, entered for consumption, (as the first quarter would indicate,) he looks for no more than \$174,000,000, owing to the recent revulsion. The land and miscellaneous revenues of the year he sets down at \$6,006,090, of which \$2,356,090 was realized the first quarter.

The public debt was reduced on the 1st of July to \$29,060,386. The Department has since purchased \$3,895,232, leaving the amount outstanding \$25,165,154.

The Department has collected anew the railway capital and debt of the country. These amount—

In capital	\$491,435,661
In debt	417,243,664
	908,679,325

The annual income is reported at \$48,406,488. Interest on the debt, \$25,093,203.

From the London Athenæum.

HOW THEY WENT BY ROAD, AND HOW THEY GO BY RAIL.

[Concluded from page 255.]

When George Stephenson spoke of a locomotive running from Newcastle to London at the rate of fifteen miles an hour, there was not a stage-coachman on that line of road, who heard of the remark, who did not pity the poor gentleman who made it. When the engineer developed his plan before a Parliamentary Committee, men of the mightiest intellect and men with little or none, combined to overwhelm him with reproach, ridicule and contempt. Periodicals, remembering that mails and stages, running ten miles an hour, were occasionally overturned, reluctantly yielded to the iron road, but they prayed the Legislature to forbid a greater speed than eight or ten miles an hour. "Ruin," was the burthen of the elegy chanted by the respectable majority who hated innovation.

There are many yet who can very well remember the starting of the various coaches from the different extremities of the town, "down," to their several destinations in the country. There was much confusion and uncertainty, the latter especially; for passengers who had not booked their places were not sure of finding room, and the different claims of "goods," and "luggage," often led to a traveller being separated from his possessions. When the "long coaches" had left, and it was very rare that above four went to one city, there was little business at the coach office, except with passengers to the intermediate distances, till the evening. There were then busy hours; now we have busy days, and everybody

moving. So great is the increase of travellers, that if there were a necessity of returning to the old system of conveying them, it could not be done, unless the passengers paid, altogether, sixty millions annually. At present they, with "goods," are conveyed for twenty millions. That was the sum realized in 1854. The difference of cost is forty millions, which sum, as Mr. Robert Stephenson remarks, exceeds by 50 per cent. the interest of the National Debt!

There is something startling in the fact that in little more than a quarter of a century, a full third of the amount of the capital of the debt has been expended, on about ten thousand miles of railway. The length is about half the diameter of the globe, and exceeds that of a dozen of the longest rivers in Europe. The grandeur of figures is to be seen in individual lines, as well as in the general system. The capital of the North-Western is over three-and-thirty millions, and its annual revenue is about a third of its capital. Its servants are more numerous than some armies that have fought decisive battles; they amount to thirteen thousand. The stations on this single line are about three hundred and fifty. Upwards of two hundred thousand trains, annually, convey, (in round numbers,) ten millions of passengers, and run over, in the time, nearly as many millions of miles. Accounting to each passenger the number of miles traversed by him, the sum total to all, still annually, is two hundred and forty-two millions. This company has interchanged by traffic with sixty-one railways, and five million tons of goods and coals find an easy and rapid conveyance that would have astounded the west countryman, who thought that roads were only of use to the laboring wain!

"Men shall run to and fro, and knowledge shall be increased," said the Prophet, and truly that period may be said to have arrived. At the very height of "coaching" all the journeys throughout the year, made by passengers in coaches, long and short, did not reach six millions. A year ago, one hundred million separate journeys were accomplished by travellers, and with casualties bearing the proportion of about one in every seven millions of passengers. Ten thousand stages and a hundred and fifty thousand horses would hardly suffice for our moving population now-a-days.

It may be accepted as a fact, that but for the rail, the Cheap Postage system could not have been carried out. It wants two years to make up three quarters of a century since the first mail coach was set up at Bristol. Previous to that, horses, or carts, both equally easy of being plundered, conveyed the "correspondence" of those who kept up intercourse by letters. How confined that intercourse was may be seen in the circumstance, that it was no uncommon occurrence for the London bag to arrive at Edinburgh with a single letter therein! Now, above 21,000 letters from the south are daily delivered in that

city. Many thousands pass through, and there-with may be noticed the 12 or 13,000 newspapers, and about half that number of books and parcels conveyed by the rail. At the time of the establishment of mail coaches, the Post Office revenue was only 146,000*l.* annually. In half a century the revenue exceeded 2,000,000*l.* sterling! The mail trains have enabled the office to successfully bear the decreased and uniform postage. With the old horsed mails, the outlay would have been too great to admit of the sacrifice, and thus the iron road is beneficial, not only to passengers, but to those who are represented by their cheaply sped missives. In 1838, the whole of the London letters were carried off to the country by twenty-eight mail coaches; each took about 3½ cwt. of letters and papers. But now on one line of road alone, the London and North Western, there is not only a flying post office, but it is nightly followed by six or eight vans, conveying the correspondence and papers addressed to persons residing within the districts adjacent to this single line.

The coach proprietors generally passed for "moneyed men," but what was all their wealth, real or fancied, to that of the railway proprietors, as a body? Including Scotland and Ireland, and reckoning the "sidings," we have 18,000 miles of road. For the accomplishment of this mighty work, Parliament has authorised the raising of nearly 400,000,000*l.* sterling!—Nearly 300,000,000*l.* have been actually realized. That stupendous sum represents more than a third of the National Debt, and is more than four times the amount of all the real property in Great Britain. Truly may it be said, that what that sum has purchased is of far more apparent value than what was gained by the millions sunk in two years at Sebastopol.

Neither travellers, nor mere excursionists, probably dwell much on the majesty, or the cost, of the works by which they are enabled to "fly" to their respective destinations. When Johnson told Voltaire he was going to the Hebrides, the French author looked astounded, and congratulated himself on the fact, that the Englishman could not compel him to travel also to a remote and barbarous district,—to almost within sight of which travellers are now safely and swiftly conducted by rail within the limits of a single day!

To accomplish ends like this, we have achieved works which neither Roman nor Egyptian could contemplate with scornful indifference. Our tunnels are above seventy miles in extent. During twenty-five years we have built railway bridges at the rate of a thousand yearly. All the other bridges in England do not equal this number. As to earthworks, we can hardly understand them when we are told that 550,000,000 cubic yards number their extent. We can better imagine the achievement when we are told that if the earth thus moved could be conveyed to one spot, there would be raised there a mountain half a mile in

diameter, and a mile and a half in height. That the work is appreciated by the public is certain by this fact alone,—that *two and a half miles of railway are covered every second throughout the year!* We speak on the authority of Mr. Robert Stephenson, from whose writings we gather that the locomotives now in use, upwards of 5000, would cover, in a line, above thirty miles of ground. The vehicles of various sorts, over 150,000, would reach 500 miles, and the value of the rolling stock alone amounts to 25,000,000*l.* sterling! We have spoken of *one* company retaining a little army of servants. The united companies retain a "host," amounting altogether, servants and officers, to about 100,000. We are afraid to bewilder our readers with the millions of sacks of coke that are consumed, but we shall sufficiently express the amount, perhaps, when we say, that on the roads, in these British Isles, four tons of coal and twenty tons of water are *flashed into steam every minute* throughout the year! *Here is a fact for a man to think of with awe, by whatever class he travels.*

The charm worked is equal to the mighty magic employed for its achievement. What line of old stages could compare with carriages carrying 120,000,000 of passengers yearly? Reckoning fourteen to the ton, the total weight may be easily ascertained. It is accomplished with a speed, safety and general success, which continue to keep the *emeriti* charioteers in despair; passengers and goods pay for their transit by the magnificent fare of 20,000,000*l.* annually!

There has been, and is, some great outlay the other way, before travellers could be carried at a few half-pence per mile, which run up in their total to the millions of pounds above mentioned. 14,000,000*l.* sterling were expended in acts of parliament alone,—for permission to *begin* the work! We have said that the capital raised amounted to nearly 300,000,000*l.* A quarter of this was expended in the purchase of land and conveyancing, that is, for localities to begin *upon*. This was only a preparatory proceeding. Before the system was fully developed the following little *items* had to be provided:—First, 26,000,000 "sleepers," which are so far from being of the stable character implied by their name, that they disappear at the rate of 2,000,000 every year. The rails, too, which reckon, like every other railway *item*, by millions, have to be replaced at the rate of 20,000 tons a year. Coal and iron are used up to an extent which makes thinkers look with anxiety towards our mines; they may look, too, as anxiously towards the forests. We have mentioned the "sleepers." To provide these alone requires the felling of 300,000 trees annually. 5,000 acres of forest must be yearly cleared to provide the necessary quantity of sleepers,—of which a good sized tree will produce but six.

Then, after speaking of the number of regular retainers by the various companies, we must not

forget that the lines give employment to 50,000 persons besides. Reckoning officers, servants, workmen called into activity by the railway system, their wives and families, we have about half a million persons, or 1 in 50 of the whole population, who depend directly or indirectly on the rail. The coaching system never, even in proportion, accomplished anything equally beneficial. But the stages scarcely conveyed in a year the numbers now carried in a fortnight. A curious statistical calculation has been made with respect to differences like these. For instance:—111,000,000 persons travel yearly twelve miles, taking half an hour to do so. The stage went over the same distance in an hour and a half. The hours thus saved by the number above stated are equal to 38,000 years. Supposing these economists of time to be men who work eight hours a day, at 3s. per day for their labor, we have an apparent saving of 2,000,000*l.* per annum. The actual saving is, no doubt, very great. It is within our remembrance when a man could not go to Brentford from London under half a crown. The double journey, and a very slow one, made the expense so great, as to place that locality, (and others like it, with respect to London,) beyond the limits to which a working man could go for pleasure. He could not take his family with him at a much less cost than his week's wages. Now, he may travel five times the distance for half the money,—namely, to Reading. There are occasional when he may journey even further, at a lower rate; and these occasions are more frequent than were those exceptional cases in opposition coach periods, when travellers were allured by promises of being conveyed for nothing, and being treated with a bottle of wine into the bargain.

The stage coach still keeps possession of some of our hilly or mountainous districts. In most of these places the system is well carried out; in none more so than on the 100 miles of road between Dunkeld and Inverness. The distance is accomplished in a long summer's day; and some idea of the costly nature of the system will be conveyed by the fact that these 100 miles require an establishment of 200 horses, for the up and down journeys, and for supply in case of accidents. Vast as are the expenses of the railway system, wherever it has come into competition with the stage, it has beat the latter off the road; chiefly because it can convey a multitude of passengers without being put to much more cost than if only a few were carried along the line. And then it can carry them at the rate of forty or fifty miles an hour! What a contrast does that present with the slow progress of the first excursionist, the patient Asclepiades, who travelled abroad, seated on the back of a cow, and lived on her milk by the way!

It is wise not to seek a secret; and hones not to reveal one.

## LIFE, DEATH AND ETERNITY.

A shadow moving by one's side,  
That would a substance seem,—  
That is, yet is not—though descried—  
Like skies beneath the stream;  
A tree that's ever in the bloom,  
Whose fruit is never ripe;  
A wish for joys that never come—  
Such are the hopes of Life.

A dark, inevitable night,  
A blank that will remain;  
A waiting for the morning light,  
When waiting is in vain;  
A gulf where pathway never led  
To show the depth beneath;  
A thing we know not, yet we dread,—  
That dreaded thing is Death.

The vaulted void of purple sky  
That everywhere extends,  
That stretches from the dazzled eye,  
In space that never ends;  
A morning, whose uprisen sun  
No setting e'er shall see;  
A day that comes without a noon,—  
Such is Eternity.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool are to the 12th ult. Financial matters in London were improving. The funds were rising, and gold was flowing into the bank from various sources. Nevertheless, numerous failures still occurred. On the continent, monetary affairs continued generally in a gloomy condition. At Hamburg, the city government had established a "Discount Bank," with a capital of 15,000,000 marks banco, (about \$5,000,000.) This afforded partial relief, but the difficulties were still pressing. The National Bank of Vienna had come to the aid of Hamburg by a loan of 10,000,000 marks banco at 6 per cent, to be repaid in a year. A Berlin letter states that the disturbing influence of the American panic had extended as far as Warsaw, where several manufacturers had failed. The bullion in the Bank of France was increasing, and a further reduction of the discount rate was anticipated.

ENGLAND.—The Bank Indemnity bill had passed the House of Commons, had gone through a second reading in the House of Lords, and would pass that body without opposition.

A large and influential meeting had been held in London, to consider the subject of the government of India, at which resolutions and a petition to Parliament against the continuance of the governing power in the East India Company were adopted. One of the resolutions also affirmed reform in the representative system of England to be the only security for the good government of India.

FRANCE.—An extraordinary decree has been issued granting a credit of 1,000,000 francs towards alleviating the sufferings of the unemployed workmen.

The long proposed French expedition to China, comprising a land force of 3,000 men, was said to be about to sail, in consequence of pressing letters from the French Admiral at Canton. A project has been started to connect England and France by a iron bridge over the Straits of Dover, like that over the Menai Strait in Wales. It is proposed that the bridge shall rest upon pillars 500 feet high, so that the largest ships may pass under it. The greatest depth of the channel is stated to be 120 feet, and its average 80 feet.

**SPAIN.**—An amnesty has been granted by the government to political offenders, and to persons condemned to light punishment. The Queen has given birth to a son, who is the heir to the throne.

**RUSSIA.**—The government is said to have peremptorily denied the right claimed by Austria and England, under the treaty of Paris, of interdicting Russia from blockading Circassian ports.

The governor of East Siberia has been endeavoring to trace and open a commercial road to China; for the trade with which country and the United States much benefit is anticipated to Siberia. The last official accounts, however, indicate that the Chinese government has not received either the Russian or other foreign embassies, but is rather disposed to cancel all existing treaties with other nations, and to declare war against them if pressed. It is reported to have demanded of Russia the evacuation of the Chinese territory of which that power had taken possession on the banks of the Amoor.

The production of coal in Russia has centupled in the last ten years, though the mining takes place only in the vicinity of iron works. The beds are very rich, 40,000,000 pounds of coal were extracted in 1856 in the government of Peria. A submarine telegraph is to be constructed, uniting Russia and Sweden.

**TURKEY.**—A meeting of the clergy and most influential members of the Greek church, have resolved to offer a petition to the Sultan requesting a greater guarantee for the free exercise of their religion. The Greek subjects of European Turkey are said to be in an agitated state, and becoming more conscious of their power; while in the Asiatic portion of the empire, the hatred of the Mohammedans against the Christians is increasing, and extends even to the Sultau, who is suspected of unfaithfulness to his religion. Hence arises great difficulty in enforcing measures of toleration. The Mohammedans of the East are said to be generally arming themselves, and a general out-break is apprehended.

**INDIA.**—News from Bombay to 11th month 17th. Generals Havelock and Outram had about 1400 effective troops at Lucknow, but were completely surrounded by the rebels, whose numbers were estimated at from 50,000 to 70,000. Gen. Campbell's force was variously stated at from 1500 to 5000; and Gen. Grant, with 5000 more, was near Lucknow awaiting his arrival to attempt the relief of the besieged.

**MEXICO.**—By a sudden and bold movement in the city of Mexico on the 17th ult., the Constitution was overthrown, the Federal Congress and Supreme Court broken up, and Comonfort declared absolute Dictator, with power to call an extraordinary Congress. Vera Cruz and other cities have united with the new order of things, and the people generally are said to have accepted it gladly.

**NICARAGUA.**—Walker has been captured, with 150 of his men, by an expedition from the U. S. frigate Wabash, under the orders of Com. Paulding. Walker has been sent home on parole, and the men placed on board the sloop-of-war Saratoga, to be conveyed to Norfolk. Walker, on arriving at New York, surrendered himself to the U. S. Marshal, and was taken to Washington, where by direction of the Secretary of State, he was released from custody, to await judicial action on his case. The river and lake steamers on the San Juan, which had been taken by Walker, were recaptured and placed in charge of the American Consul. Fort Castillo had been captured by Walker, and was still held at the last accounts, by fifty Americans, who thus had command of the river. Gen. Martinez, who had been elected President of Nicaragua, had sent a force to retake it, and was also preparing for war on Costa Rica.

**DOMESTIC.**—The territorial legislature of Kansas adopted a resolution re-affirming the Topeka constitution as the choice of the people, and the only constitution for the State of Kansas, and directed this resolution sent to the President, Congress and the Governors of all the States for information. It passed a bill for organizing a militia, under the supervision of a board of officers elected by the legislature, the Governor of the territory being a member of the board and commander in chief. This act was vetoed by Gov. Stanton, but repassed over the veto. An act repealing the law by which the Lecompton convention was created, is reported to have been also vetoed and repassed. Provision was made by law for a fair submission of the Lecompton constitution to a popular vote, on the 4th inst., allowing the three forms of voting for the constitution with slavery, for the constitution without slavery, or against the constitution. A law was also passed to punish election frauds. Gov. Deuver has assumed his post, and issued an address to the people, exhorting them to appeal to the ballot box for the settlement of their difficulties. The election of the 21st ult. is reported to have resulted in favor of "the constitution with slavery;" but the returns are necessarily too meagre, as yet, for certainty on this point.

The President's instructions to J. W. Deuver as Secretary and acting-Governor of Kansas, have been communicated to the Senate and published. He is instructed to employ the troops, should the civil power be found insufficient, to protect the elections of the 21st ult. and 26th inst., authorized by the convention, and also to protect the territorial legislature during its sessions, and any election which it may authorize. The letter refers to the reports of an intention to organize a government under the Topeka constitution, and says that "should the attempt be made, and lead to a practical collision with the territorial authorities, the authority of the government must necessarily be maintained;" and that any attempt, from whatever quarter, to interfere by violence with any election authorized either by the convention or the legislature, must be resisted. It is vitally important, it adds, that the people of Kansas, and they only, should have the full determination of the question now before them; while it denies any power of the territorial legislature to interfere with the elections ordered by the convention.

The Secretary of the Treasury has fixed three per cent as the rate of interest for the new Treasury Notes, and will issue \$6,000,000 as speedily as possible, in denominations of \$100, \$500 and \$1,000.

At the last accounts from the Utah expedition, 11th mo. 7th, all the troops were concentrated near Fort Bridger, in comparatively comfortable quarters. Many of their animals were lost on the road, but the grass was then covered with snow enough to prevent its being burnt.

**CONGRESS.**—In the Senate on the 23d ult., the various subjects discussed in the President's Message were referred to the appropriate committees. Senators Stuart, of Mich., and Broderick, of Cal., expressed their views on the Kansas question, opposing the Lecompton convention, and coinciding with the course of Senator Douglass. A number of documents relative to Kansas affairs were sent by the President, in response to a resolution of the Senate. The House of Representatives, after considerable debate, adopted a resolution directing the Committee on Territories to inquire into the expediency of immediately excluding J. M. Bernhisel, the delegate from Utah, from his seat in the House, on account of the state of rebellion existing in that territory. Both Houses adjourned to the 4th inst.

# FRIENDS' REVIEW.

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*A Tribute to the Memory of the late WILLIAM FORSTER.* By one who honored and loved him.

More than three years have now passed away since my beloved friend, WILLIAM FORSTER, finished his earthly pilgrimage; and (so far as I know) no other memorial of him has yet appeared than the "Testimony" of his Norwich brethren. Whether any more extended memoir of his life and labors may still be looked for, or whether any sufficient materials for such a work exist, I know not; but, however this may be, I wish to do the little that I can to preserve the memory of one whose character and history present so much that is worthy to be remembered. I purpose, therefore, first, to attempt something in the way of a portrait of him, as he appeared to his contemporaries and friends; and afterwards to give a brief sketch of his labors as a Christian minister and philanthropist. I wish it to be understood that I alone am responsible for the contents of these pages, having (with a slight exception) neither sought nor received assistance from any one in preparing them. Though no one can well be more sensible than I myself am of my incompetence to do justice to the character and memory of my departed friend, I yet venture to hope that this little labor of love will meet with the kind acceptance of those who, like myself, knew and honored and loved him.

The name of one whom we have often seen naturally calls up the remembrance of his person; especially when, as in William Forster's case, this was not a common one. A large and somewhat heavy frame, which seemed little fitted for bodily activity; a gait and manner which bespoke one who rather shunned than courted notice; a head and forehead of such capacity as

to suggest the idea of considerable mental power; an eye full of quiet intelligence and quick observation; a mouth indicative of gentleness and kindness; and altogether a countenance in which the pleasing and attractive expression of the features amply compensated for any lack of grace or beauty in their form:—such was the general aspect of his person, and such the idea of his character which any intelligent observer might have drawn from it. One, however, who was accustomed to note that peculiar expression which habitual communion with God imparts to the human countenance, would at once have perceived that it also was present, and in no common degree.

This general impression of his mental and moral character, which even casual opportunities of observing him could scarcely fail to produce, was sure to receive an abundant confirmation from closer observation and nearer intimacy; while other and less obvious features of that character then became apparent. Thus no one could associate much with him, in any of the relations of life, without soon discovering that that correspondence which is so often seen between the physical and mental characteristics of men, was in his case strongly marked. The same natural indisposition to active movement which was so apparent in his bodily frame, was then found to extend also to his mental habits; manifesting itself as a sort of inertia, sometimes much more observable than at others, but commonly existing in such a degree as to require motives and impulses of more than ordinary strength to overcome it. How largely and indeed marvellously they did overcome it, even the imperfect sketch of his life and labors which I shall presently give, will serve to show. When, however, their power was not exerted, its influence was often very apparent, and sometimes very remarkable. Operating in conjunction with his natural shyness and low estimate of himself, it undoubtedly had the effect of lessening his usefulness in the ordinary intercourse of social life, by commonly keeping him back from taking his proper place in it: and thus it was that, though a most interesting and instructive companion in a *tête-à-tête* converse, or when two or three intimate friends were present, he could rarely be induced to take a part, much less a prominent one, in the conversation of larger and

more mixed companies. As might naturally be anticipated, the same causes not only made his spontaneous visits to the houses of his friends much more rare than they might have been with benefit to both parties, but also greatly kept him back from making visits of a more directly pastoral character,—a service for which he was in many respects eminently qualified. Except, however, when some special circumstance called forth his interest or prompted the feeling of duty, I believe he comparatively seldom paid them. Of course some of the causes which thus hindered his personal converse with his friends would also have the effect of obstructing his intercourse with them by writing; and in the latter case no less than in the former, their regret that he ordinarily did so little was in proportion to the evidence which he gave them of his ability to do more.

If, in what I have now been saying, I should seem to any of my readers to have needlessly dwelt upon a constitutional infirmity of my beloved friend, I must beg them to suspend their judgment for a little while. In doing as I have done, I have had an important purpose in view, which will fully appear in the sequel of this sketch.

I alluded just now to the indications of mental power which his capacious head and intelligent countenance presented to a casual observer. These were sure to be abundantly verified whenever that power was seen in exercise. My own impression (shared, I believe, by his friends generally) is, that it was of a high order, and such as might have enabled him, had he not been called to work of a nobler kind, and supposing his energy and application to have equalled his capacity, to distinguish himself in various fields of intellectual pursuit, and even in many departments of human affairs. His clear and comprehensive understanding, combined with a singularly accurate and tenacious memory, necessarily gave him great advantage as a reader; and I believe that, when he was not engaged in any public labor, he read much, and on a considerable variety of subjects, though probably, for the most part, in a somewhat desultory way, and without bringing the powers of his mind to bear steadily on any one in particular.

His faculty of memory, to which I have just alluded, was a remarkable feature of his mental character. Associated, as it was, with much quickness of perception, and with a considerable share of general curiosity, it enabled him to store up a large amount of varied and valuable information, gathered alike from books and observation. The knowledge which his friends had of this, made them the more regret that he could not be induced to take a larger part in social converse. As an illustration of the extent and accuracy of his memory, I may mention the surprisingly distinct remembrance which he

continually manifested of the persons and personal circumstances of those with whom he had come in contact in his widely extended travels as a Christian minister.

The indications which his external aspect afforded of his moral qualities were no less faithful than those which it presented of his intellectual capacities. Modesty and gentleness, refinement and delicacy, kindness and tenderness, were alike manifest in the habitual expression of his countenance, and in his whole demeanor and conduct in life; and though, without doubt, divine grace had not only sanctified, but also greatly developed these qualities, they were evidently, in part, original endowments of his nature. And there was yet another feature of his character (one nearly allied to and often associated with those just mentioned), the existence of which it needed but little observation to discover—I mean that of sensitiveness. It manifested itself in various ways; in a spirit that instinctively revolted at whatever was wanting in reverence for God and sacred things, or contrary to holiness and goodness and truth; in feelings keenly and painfully alive to the sorrows and sufferings and wrongs of others; in a quick sense of what was unkind or unjust to himself; and in a tendency to be unduly affected by anything that might seem to indicate dissatisfaction with him on the part of his friends and brethren.

Passing from his moral to his spiritual and religious character, I come now to speak of him as a disciple and servant of Christ, a member and minister of his church. Here again there was much that was obvious even to a casual observer. Everything about him—his air and manner, the expression of his countenance, his demeanor and language—plainly bespoke one whose spirit was filled with deep and habitual reverence for God, and who walked in near communion with Him. Closer observation and nearer intimacy not only served to show how true this impression was, but further discovered, (what might indeed have been anticipated by one accustomed to note the outward indications of Christian character), that his was a religion of no superficial kind, but one of which depth and spirituality were prominent features. All this, I say, was more or less apparent to the observation of others; but of that which was passing within—of the exercises and conflicts of his spirit; of its joys and sorrows, its hopes and fears, its heights and depths—they could know comparatively little. Something might indeed, at times, be gathered from the strain of his ministry, and something might occasionally be disclosed in converse with intimate friends, or in letters to them; but his was a character of mind little disposed to give utterance to its deeper personal feelings, even had the genius and habits of that religious community in which he received his spiritual training, been more

favorable to such a course than they are well known to be. Unless, then, he has left behind him written records of his inner history and experience, they must still remain, as they were during his life, in great measure unknown. That a mind so constituted as his was, must have been, on the whole, more familiar with depths than with heights, with sorrows than with joys, can scarcely be doubted. Yet neither his ministry nor his conversation suggested the idea that his spiritual character was, in any degree tinctured with gloom or despondency. His full and clear perception of gospel truth, and especially of that great central part of it, the love of God in Christ to our fallen race, was indeed little likely to give admission to such feelings.

In that Christian community with which he was immediately connected, he held a conspicuous place for nearly half a century; and not merely as a minister of the Gospel, but also as one who took an active part in the church's internal affairs. I have indeed heard him say that, if he had any gift for service in the church, he thought it lay chiefly in the latter direction. This was no doubt his real opinion, though I cannot regard it as an unbiassed one: for it must, I conceive, have mainly originated (however unconsciously to himself) in the natural desire to reconcile his own mind and the minds of his friends to that comparatively rare exercise of his ministry, when he was not engaged in some special service, which they so often had to lament. Unquestionably, his intimate acquaintance with the history, character, rules, and usages of the body to which he belonged, together with his clear and sound understanding, and his gentle and affectionate spirit, did greatly fit him to take part in the internal affairs of the church. But I believe few if any of his friends would be prepared to admit that his gifts in this way excelled those which belonged to him as a Christian minister. Nor can it, I think, be questioned that some of the qualities of his mind, especially his extreme delicacy and caution (bordering, as the latter often did, on timidity), little fitted him to take a lead in circumstances of difficulty, and amid the conflict of diverging opinions and tendencies.

I now come to speak of that for which he was most of all remarkable,—his gifts as a minister of Christ. And here the only way in which I could give a full idea of what his fellow-members thought of him, is one which I must not take, lest I should seem to be unsuitably drawing comparisons between one and another of the Lord's servants. Let it then suffice to say that, by the common consent of his brethren, his gifts as a Christian minister were regarded, not merely as great and remarkable, but as of very rare and singular excellence. Yet something more than this general estimate of his ministry will naturally be looked for. It will be asked, What were its most prominent and characteristic

attributes? and, wherein did its strength chiefly lie? I feel, however, wholly incompetent to give anything like a full answer to these questions, and shall therefore content myself with noting a few points, which may serve to convey to those who have rarely or never heard him, some general idea of the character of his ministry. They who were most familiar with it, and most qualified to appreciate it, will most feel how imperfect and inadequate my notices are.

I begin with its chief and most remarkable characteristic,—the manifest depth of its source. The principle adopted by the Society of Friends, that every particular exercise of Christian ministry should arise out of a special impression of duty, and give evidence of a direct influence of the Holy Spirit, seemed to be realized in his case much beyond the ordinary measure. It was evidently no slight or superficial exercise of soul, no light or dubious sense of duty, no equivocal unction from above, that prepared him for and constrained him to the exercise of his gift. And the character of the exercise itself naturally corresponded with the source from which it sprang; the fulness of the stream attesting the depth and richness of the fountain from which it flowed. A ministry having such a character and origin as this, would naturally find its most congenial sphere and freest utterance on occasions when, by reason of the pervading presence and influence of the Holy Spirit in an assembly, there was a preparation to sympathize with and receive it. This idea was once strikingly expressed to me by another minister of eminent gifts and large spiritual capacity, who—speaking of an occasion when a more than common sense of the Divine power and presence had been felt at the first gathering of a large assembly—remarked, (with apparent allusion to Ezekiel's vision of the mystic river) that “the waters were deep enough for William Forster to swim in.”

A scarcely less remarkable characteristic of his ministry than this of depth, though one which, from its very nature, was rather occasionally than habitually manifested, was the greatness of the subjects on which he often dwelt, and the vastness of the field which they embraced. By way of illustration, I may just refer to two of his sermons, which made a deep impression upon my own mind, and, I believe, also upon the minds of many others. One was upon Ezekiel's vision of the water; in expatiating on which, his large soul, evidently endued with power from on high, seemed able in some measure to grasp the mighty subject of the gospel's past and future triumphs, in all its amplitude and blessedness; while in those subdued yet thrilling tones for which his utterance was so remarkable, he specially dwelt on the glorious prediction, “And everything shall live whither the river cometh.” The other was upon the vast theme of man's relation to his Almighty

Creator; in which—first laying the broad foundation of his need of a Saviour in the depth of his own fallen and ruined state, and then rising to the glorious subject of his redemption and restoration by Christ—he ranged, as it were, over the whole field of Divine truth, with a comprehensiveness and power that betokened both natural and spiritual gifts of no common kind. After giving such illustrations as these of the class of subjects on which he was wont to dwell, it is needless for me to say that his ministry was, in the most emphatic sense of the term, *evangelical*; a “ministry of reconciliation;” one in which “the gospel of the grace of God” was fully and earnestly proclaimed, and of which the atoning sacrifice of Christ, and the sinner’s justification through faith in His blood, were frequent and prominent topics.

The power which a ministry having such characteristics as these could not fail to possess, was yet further increased by another for which it was scarcely less remarkable. I allude to that singular pathos, (alike manifesting itself in the tones of his voice, and in the matter and language of his addresses,) which was the natural utterance of a heart in which, as we have seen, love and tenderness and sympathy had so large a place.

(To be continued)

#### A PERVERTED TEXT.

“The prayer of the wicked is an abomination to the Lord,” say some of my neighbors, when I urge them to pray. This they hold forth as their reason for not praying; and they seem to think it is a *good* reason.

But no such thing was meant in the text they try to quote. See Prov. 15: 8; 21: 27. The meaning in it is, that even the best thing the wicked do is sinful. They do it with a wrong disposition, from wrong motives, and therefore there is sin in it. God means to teach that wicked men can do nothing holy, nothing pure from sin, while they remain wicked; and therefore they should turn from their wickedness, and trust in God for mercy and renewing by the Holy Spirit.

God has not said that the wicked should not pray. He teaches abundantly that all men *should* pray; but never once that any man should not pray.

If you have used this text as those neighbors of mine have, do it no more. Your sins are great enough without adding to them by falsifying the words of God. It is bad enough to neglect prayer; but it is still worse to throw the blame of it on God. Will you tell him at the judgment-day, that you neglected to pray because *he* objected to it?

Your duty is to pray, and that daily. But while you retain a wicked heart, there will be nothing holy in your prayers. You must put away that wrong disposition, and yield your

heart to God, before you can be acceptable to him in any of your doings.—*Am. Messenger.*

For Friends' Review.

#### “OWE NO MAN ANY THING.”

Although this injunction of the Apostle may with propriety be construed to mean, “owe no man any thing” to his injury; yet with this liberal construction, if obeyed, it would have saved the financial embarrassments which so many are now laboring under, and been far more productive of that peace of mind, which is so essential to true happiness.

An undue love of the “things which perish with the using” leads to hazardous enterprises, frequently resulting in ruinous consequences; as many during the present crisis have found to their sorrow.

I have been seriously impressed, in reading the lives of our early Friends, in observing the great care manifested by them, in relation to their outward affairs; and the fear they entertained lest any should suffer by them.

So high an estimate did they attach to *frugality* and *honesty*, as to number them among the prominent virtues which adorned their lives, and distinguished them as belonging to a “kingdom not of this world.” Would it not be an evidence that we are still governed by that “wisdom which dwells with prudence,” if the same circumspection was observed by us all who profess “to walk by the same rule, and mind the same things?”

It may not be out of place to mention one or two examples of that “carefulness which was wrought in them,” lest any should suffer by them in the least degree.

Thomas Ellwood says in his journal: “When in the prison of Bidewell, two honest, grave, discreet, and motherly women, whose names were Anne Merriek (afterwards Vivers) and Anne Travers, both widows, provided some hot victuals, meat and broth, *for such as were not able to provide for themselves*; and there wanted not among us a competent number of such guests.

“As for my part, though I had lived as frugally as possibly I could, that I might draw out the thread of my little stock to the utmost length, yet had I by this time reduced it to ten pence, which was all the money I had about me, or any where else at my command. Although the sight and smell of hot food were sufficiently enticing to my empty stomach, yet *considering the terms of the invitation*, I questioned whether I was included in it; and after some reasonings, at length concluded, that while I had ten pence in my pocket I should be an injurious intruder to that mess, which was provided for such as perhaps had not two pence in theirs.”

Our *frugality* may never be put to so severe a test; yet the sequel shows that even He who fed Elijah, and hears the young ravens when they cry, supplied all his wants; for, as he further re-

marks, "I had learned by experience the truth of that saying, 'Natura paucis contenta,' i. e. nature is content with few things."

That devoted servant, John Richardson remarks in his very instructive journal, when about embarking for America in 1700, on a religious visit: "I went through many provings which no man knew of, but I believe, when I am gathered to my place, I shall leave many brethren in mutability, that will read my lines in their own experience.

"I would not have any to misunderstand me; for as to my outward circumstances, I left no debt, neither was I in the way of going backward in the world; for ever after I received the knowledge of the truth, I could not see what pretence I could have to religion if any should lose by me."

Such examples are worthy of our imitation; and if followed with watchfulness unto prayer, there would be no fear of our mistaking parsimony for frugality; or rashness for honesty; but we would understand the *true* import of the whole command, "Owe no man anything, *but to love one another.*" W.

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PROVERBS.

(Continued from page 229.)

Self-reliance, however, needs to be balanced. "I will be the architect of my own fortunes," you may say, "and my diligence shall be untiring till they are reared." Yes; but remember who has said, "Except the Lord build the house, they labor in vain that build it"—a truth which is recognised in some human proverbs. It is implied in one already quoted, though it is certainly not its chief teaching: "God helps those who help themselves;" "Use the means, and God will give the blessing," puts it more directly. There is another: "Every man for himself, and God for us all." If the former part of this means, that, without helping his fellow, a man is to keep his eye steadily fixed on his own interest only; if he is to be so selfish that he does not care, to quote another proverb, though "His neighbor's house be set on fire, provided his own eggs be roasted," then it is bad, and we can have nothing to do with it; but if it means—and we think it does—that every man is to put forth his own best energies, depending, so far as human endeavor is concerned, mainly on himself, and not on others, and then to ask God's help, both for himself and all else who are fighting the rough battle of life, then it contains both sides of a great and glorious truth: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

Sagacious men have seen that even diligence and industry may be carried too far; and so we are told, "Bend the bow too much, and it will lose its spring." Then there is that good old saw, in which we had such implicit faith when we were children: "All work and no play, makes

Jack a dull boy." Many a man has toiled at the oar, overtaking his strength, and looking forward to some distant time of rest, till the oar has fallen from his palsied or lifeless hand; or else he has so enfeebled himself, so worn out his health and energies, that the power of enjoyment is gone when the time comes for him to retire. Let a man enjoy something at least of what he is getting whilst he is actually getting it. Let him give himself "a leisure hour"—time for recreation, time for mental culture, and, not least, time to do something for God! There are few people to be more pitied than the man who needlessly condemns himself to be a mere business drudge.

It is sometimes a slow process for a man to make his way in the world. The fabric of his fortunes has to be reared stone by stone; and it is not unlikely he may think the stones are very little ones, and very far to fetch. If any one thinks that in these times of strenuous competition, a large business is to be raised and a fortune made in a day, he is much mistaken. He cannot go to bed, like the hero of an eastern tale, and, rising in the morning, find a palace ready to his hand, built for him by some slave of the lamp.

"Rome was not built in a day." "An oak is not felled with one blow." Impatience often ruins everything, just as that of the little child did, who sowed his seeds one day, and went and grubbed them up in the morning to see if they had grown. That line of Longfellow's deserves to pass into a proverb, and perhaps it will: "Learn to labor, and to wait." The worst of all is, when such impatience tempts any one to do what is doubtful and wrong. "Better go about than fall into the ditch." "It's very much nearer, sir, across the fields," said a man once to a youth who was asking his way, "you'll go across three fields, and then down the lane, and then take the second gate, and then three or four fields more, and then you'll come to the road again." It was a pleasant thing to walk on a softer path than that of the hard stony turnpike, and very desirable to save a mile's walking; but he soon got bewildered, could not exactly remember his directions, lost his way, and arrived at his journey's end an hour or two later than if he had taken the road, and sadly bespattered into the bargain. "The highway is never about." Avoid all near cuts to wealth; for God's own finger has written up that notice: "No road this way. Dangerous: Trespassers will be prosecuted to the utmost rigor of the law." "He that hasteth to be rich, hath an evil eye, and considereth not that poverty shall come upon him." (Prov. xxviii. 22.) And the Apostle Paul has said, even more emphatically, "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9.)

"They that hold the greatest farms, pay the least rent;" that is, those to whom God has given

most, render the least return. Not always; for we know some rich men who really give in proportion to their wealth. Still, it is a proverb of only too wide an application. It is no uncommon thing for people who give liberally whilst they have comparatively little, to give no more when they have much, and even to lessen their liberality. Solomon says, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine." (Prov. iii. 9, 10.) "As God hath prospered him," is the new Testament rule; or, to apply the proverb, "the rent according to the farm."

A great many proverbs relate to debt. "Cut your coat according to your cloth;" "Stretch your legs according to your coverlet;" "Sleep without supper and wake without owing;" "Debt is the worst kind of poverty." It seems a hard thing, sometimes, not to have what others have, and an easy, pleasant thing to take credit for what we want, or think we want. As business is conducted now-a-days, many people can scarcely do without credit; but there are others with fixed incomes who have no need for it at all; and no man should buy that for which he has not a fair prospect of being able to pay in a reasonable time. To say nothing of the dishonesty which debt often involves, and of the inconveniences which it entails on others, it is a miserable thing for the man himself, driving him to many a dishonorable subterfuge, and causing him many a sleepless night. There is an old story of a man bidding very high, at a sale, for the pillows of a man whose extravagance had resulted in ruin. He was asked how it was he was so bent on having them. "They must be capital pillows," he replied, "on which a man could sleep with so much debt." We have seen many a one ruined, both in character and estate, and it has all been through improvident and needless debt. Keep out of debt, for "out of debt, out of danger."

(To be continued.)

#### RAIMENT.

One day, while walking with a friend, Gotthold met a young man dressed in the extreme of fashion, and could not help looking back at him, and exclaiming with a sigh, O Righteous God, what will be the issue of this rage for novelties and vain show? How happens it that the world more and more seeks her honor in disgrace, and her wisdom in folly? I often think of what the Holy Spirit says (Acts xxv. 23) of Queen Bernice, viz., that she came "with great pomp" (*orig.* phantasy). The reigning fashion seems to me to be of the same *phantastic* character. There is hardly any one who now considers it a sin to wear a mask, and conform to the world. But, inquired his companion, can there really be so much sinfulness in the changes which dress

undergoes? In itself, replied Gotthold, dress belongs to the class of things neutral. It makes a man neither better nor worse in the sight of God, it draws upon him neither the Almighty's favor nor frown; still the coat shows what the man and what his heart is. Can you doubt, that many a one, in his gay attire, cut according to the newest style, is an idol to himself? With what pomp and pride he struts along, and fancies that none makes so fine a figure. Though one bow ever so soon or so humbly to him, yet he, on the contrary, scarcely deigns to return the salutation. In this way, the old man, whom we are bound to crucify with his affections and lusts (Gal. v. 24), is warmly clothed, expensively ornamented, and idolatrously revered. The money given to supply the wants of a needy brother, is wastefully squandered, and the word of God in the heart choked among thorns. He whose frame of mind is such, that he is always lying abased at the feet of the Omnipotent—he who does not despise a Christian neighbor, though in poverty and rags—he who is ready at any hour, in obedience to the will of God, to exchange the finest suit for the beggar's cloak, or the deathbed shroud, may, perhaps, without sin, wear costly raiment. But how the children of the world, with all their swelling pomp, shall contrive to enter in at the strait gate which leadeth unto life, must be left for them to try, if they will have it so!

My God! naked came I into this world, and naked must I again depart out of it. While my life lasts, give me the food and raiment convenient for me. If my rank or office requires a better dress, disengage, at least, my heart from it, and make me unconscious of what I wear. My soul desires ornaments of a different kind. *Let the blood and righteousness of Christ be my badge and robe of honor.—Gotthold's Emblems.*

#### NORWEGIAN LEGISLATION.—THE FARMER STATE.

I was indebted to Prof. Munk for a sight of the *Storthing*, or National Legislative Assembly, which is at present in session. The large hall of the University, a semi-circular room, something like our Senate Chamber, has been given up to its use, until an appropriate building shall be erected. The appearance and conduct of the body strikingly reminded me of one of our State Legislatures. The members were plain, practical-looking men, chosen from all classes, and without any distinguishing mark of dress. The Speaker was quite a young man, with a moustache. Schweigaard, the first jurist in Norway, was speaking as we entered. The hall is very badly constructed for sound, and I could not understand the drift of his speech, but was exceedingly struck by the dryness of his manner. The Norwegian Constitution has been in operation forty-three years, and its provisions, in most

respects so just and liberal, have been most thoroughly and satisfactorily tested. The Swedes, and a small conservative party in Norway, would willingly see the powers of the Storthing curtailed a little, but the people now know what they have got, and are further than ever from yielding any part of it. In the house of almost every Norwegian farmer one sees the Constitution, with the facsimile autographs of its signers, framed and conspicuously hung up. The reproach has been made that it is not an original instrument—that it is merely a translation of the Spanish Constitution of 1812, a copy of the French Constitution of 1791, &c.—but it is none the worse for that. Its framers at least had the wisdom to produce the right thing at the right time, and by their resolute and determined attitude to change a subject province into a free and independent State: for, carefully guarded as it is, the union with Sweden is a source of strength and security.

One peculiarity of the Storthing is, that a majority of its members are, and necessarily must be, farmers—whence Norway is sometimes nicknamed the *Farmer State*. Naturally, they take very good care of their own interests, one of their first steps being to abolish all taxes on landed property; but in other respects I cannot learn that their rule is not as equitable as that of most legislative bodies. Mugge, in his recently published *Nordisches Bilderbuch* (Northern Picture-Book) gives an account of a conversation which he had with a Swedish statesman on this subject. The latter was complaining of the stubbornness and ignorance of the Norwegian farmers. Mugge asked:

“The Storthing then consists of a majority of coarse and ignorant people?”

*Statesman*.—“I will not assert that. A certain practical understanding cannot be denied to the most of these farmers, and they often give their sons a good education before giving them the charge of the paternal fields. One therefore finds in the country many accomplished men: how could there be 700 students in Christiania, if there were not many farmers' sons among them?”

*Author*.—“But does this majority of farmers in the Storthing commit absurdities; does it govern the country badly, burden it with debts, or enact unjust laws?”

*Statesman*.—“That cannot exactly be admitted, although this majority naturally gives its own interests the preference and shapes the government accordingly. The State has no debts; on the contrary, its treasury is full, an abundance of silver, its bank-notes in demand, order everywhere, and, as you see, an increase of prosperity, with a flourishing commerce. Here lies a statement before me, according to which, in the last six months alone, more than a hundred vessels have been launched in the different ports.”

*Author*.—“The Farmer-Legislature, then, as I remark, takes care of itself, but it is niggardly and avaricious when its own interests are not concerned?”

*Statesman*.—“It is a peculiar state of affairs. In very many respects this reproach cannot be made against the farmers. If anything is to be done for science, or for so-called utilitarian objects, they are always ready to give money. If a deserving man is to be assisted, if means are wanted for beneficial purposes, Insane Asylums, Hospitals, Schools, and such like institutions, the Council of State are always sure that they will encounter no opposition. On other occasions, however, these lords of the land are as hard and tough as Norwegian pines, and button up their pockets so tight that not a dollar drops out.”

*Author*.—“On what occasions?”

*Statesman*.—“Why you see, (shrugging his shoulders,) these farmers have not the least *comprehension of statesmanship!* As soon as there is any talk of appropriations for increasing the army, or the number of officers, or the pay of foreign ministers, or the salaries of high official persons, or anything of that sort, you can't do anything with them!”

*Author (to himself)*.—“God keep them a long time without a comprehension of statesmanship! If I was a member of the Storthing, I would have as thick a head as the rest of them.”—*Bayard Taylor*.

#### THE SMITHSONIAN AQUARIUM.

A fine “marine aquavivarium,” or “aquarium,” has been prepared at the Smithsonian Institution, where the public can now inspect its curious contents. It is said that an eminent French zoologist, in order to prosecute his studies on the marine animals of the Mediterranean, provided himself with a water-proof dress, glass helmet, and breathing tubes, that he might walk about under water, and mark the habits of the various creatures pursuing their avocations. Any one who will visit the Smithsonian aquarium can enjoy the same opportunities, and become acquainted with the strange animals and plants of the sea without diving to gaze on them.

The aquarium is simply a glass tank erected on a table, and filled with sea water, in which flourish marine plants and animals without any aid, or even changing the water. All that is necessary is to maintain such a balance between the animal and the vegetable existences that the one shall exactly sustain the vital functions of the other. Vegetation, under the stimulus of light, produces pure oxygen, and, as this is the vivifying principle of animal life, it is easy to perceive that the vegetable and the animal respirations counterbalance each other.

The bottom of the Smithsonian aquarium is an imitation of the bottom of the sea, composed

of silver sand, coarse sand and pebbles. In the centre is a mass of rock, giving shelter and concealment to such animals as like concealment, while jotted about are growing specimens of *Fuci* and *Algae*. In this miniature ocean cave are about three hundred specimens of animal vitality, belonging to some thirty-eight species of fishes, Mollusea, Crustacea, and Polypes. Some of these burrow in the sand, or modestly hide among the pebbles; others, like the hermit crabs, (having taken possession of vacant suits of submarine armor,) flourish about belligerently, ready for a fight. Some are perfectly transparent, like animated particles of jelly; others are enshrined in their thick shells. The curious "horse fish" paddles about with his filmy dorsal fin; and a lethargic "clam" protrudes its siphons, enveloped in a shaggy fringe; a solitary "flounder" was evidently annoyed when rooted out, and immediately burrowed himself again in the sand; while two pugnacious crabs fought over an *amphitrite aurocoma*, which had been obligingly sacrificed, that we might see its golden combs.

It is next to impossible, though, to give an idea of the inhabitants of the Smithsonian aquarium, and we advise all who can to pay it a visit. It will repay them for the trouble, and will add to their stock of useful information.—*Washington paper*.

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## FRIENDS' REVIEW.

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PHILADELPHIA, FIRST MONTH 9, 1858.

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**INCREASE AND RENEWAL OF THE SLAVE-TRADE.**—For several months past the newspapers have contained numerous accounts of active slave-trade operations on the coasts of Africa and Cuba. The French Immigration scheme has also been added to the common slave-trade, producing similar effects in Africa and differing from it in no important feature. A committee of the South Carolina Legislature, submitting a report on that part of the Governor's Message which relates to slavery, strongly urged the policy of re-opening the African slave-trade to the United States, and recommended the adoption of the following resolutions, which, however, did not receive the sanction of the Legislature:

"1. That the chief and almost entire productive industry of the slaveholding States is agriculture, to the successful prosecution of which the labor of negro slaves is indispensably necessary.

2. That there is a great and growing deficiency of agricultural labor in the said States, which the natural increase of the slave population is inadequate to supply.

3. That the effect of prohibiting the importation of slaves from abroad is to limit the expansion of the productive industry of the said States, and of the population which that industry sustains, to the ratio of the natural increase of the slave population.

4. That the importation of slaves from abroad would accelerate the development of the agricultural resources of the slaveholding States, and promote their progress in wealth, population and general improvement, and that such importation, carried on under proper regulations, would not be inconsistent with the principles of justice and humanity.

5. That the effect of an entire suppression of the African slave trade would be to confine the negroes to their own country, and preclude them from such means of relief from the pressure of a redundant population as might be afforded by emigration in the only form in which its benefits can be extended to them."

The concluding resolution argues that "the act of Congress declaring the African slave-trade to be piracy, if it be understood as affirming that it is piracy in the nature of things and in the sense of the Constitution, affirms what is untrue; and inasmuch as it purports and intends to convert into piracy what is not so in the nature of things and in the sense of the Constitution, the said act is unconstitutional, null and void."

In these resolutions and in the increase of the slave trade, we have revealed the grand motive which lies at the bottom of slavery, and is constantly urging to daring and successful efforts to fill up its waste of human life, and to supply the ever increasing demand for slave-labor.

"The chief and almost entire productive industry of the slaveholding States is agriculture;" the principal results of this agriculture are cotton, sugar, molasses, rice and tobacco; the natural increase of the slave population is inadequate to furnish a sufficient amount of labor for the supply of the market with these articles; hence the necessity felt by Cuba of resorting to Africa for slaves, and hence the extensive domestic slave trade between the planting States and those States where slave labor is no longer profitable, and hence, too, the desire in the former to revive the African traffic in human beings.

Can we doubt the truth of the proposition that the vitality of the whole system depends upon the demand for its fruits? that the market for the products of slave-labor makes slavery and the slave-trade? But this bringing the responsibility home to our tables and our wardrobes is apt to cause unpleasant sensations when connected with

a knowledge of the extensive and extraordinary efforts to extend and strengthen the iniquity. "The slave trade," wrote a correspondent of the *Ledger*, a few days since, "is now carried on with redoubled energy on the southwest of Africa and the river Congo. The American slavers, from Boston, New York and New Orleans, prosecute the trade with great energy and success. The slave barracoons are along the coast, on every bay and inlet.

It is prosecuted in American built ships, under American colors, and with American registers. These papers generally protect them from molestation. The American Squadron rarely make a capture, because they are outsailed in a chase by the swift clipper slavers. But the swifter British steam-vessels of war catch them, and make a compromise, by which the slaver, to avoid being turned over to the Americans for punishment, under U. S. law, surrenders his vessel as a prize, and is let off scot free, with all his crew. They can afford to lose four vessels out of five, and still make a large profit."

A letter to the *Ledger* from the U. S. sloop-of-war Dale, on the coast of Africa, dated "Nov. 14th, 1857," says: "The slave trade is very active at present—in fact it seems to be all the rage out here. In the past three months the English cruisers have captured not less than twenty prizes. They, however, have a squadron of eighteen steamers employed on this station, whereas we have but three sloops of war, a force by no means adequate to perform the amount of cruising required."

Greatly would we rejoice in the adoption by our government of some pacific measures, if any such are practicable, for the lessening of this traffic; but its suppression can scarcely be hoped for while slavery exists. In a recent letter to the *London Times*, Dr. Livingstone expresses the opinion that the English cruisers, previous to the Russian war, had diminished the slave trade in certain parts of Africa, but he adds: "It is not to be supposed for a moment, that the present system of coercion will result in a radical cure of the evil."

If the slaveholders in our planting States could no longer resort to the home slave-trade to supply "the great and growing deficiency of agricultural labor in the said States," they would probably sacrifice the Union itself to the importation of slaves from abroad. Cuba annually re-

ceives its tens of thousands of slaves from Africa, in direct contravention of treaties between Spain and Great Britain. The necessities of a profligate court and the claims of commerce overreach honor, justice, mercy and humanity. The same spirit predominates in our Southern States. The *Charleston Courier* lately denounced as a "death bed folly," the noble act of George W. P. Custis, in directing by will that his slaves, between two and three hundred, shall be set free. "It is high time," says that paper, "that Virginia had some law on the statute book against this destruction of property;" "the power should be taken away from men, in their second childhood, of removing so much labor from the industry of the State."

It is gratifying to learn that the influence of the British Government has been exerted to induce the Emperor of the French to put an end to the "immigration slave-trade" now in operation under his sanction. On the 24th of Eleventh month last, a large deputation, embracing delegates from various parts of the kingdom, waited upon the Earl of Clarendon with a memorial from the British and Foreign Anti-Slavery Society, against the French immigration scheme, and was received with marked courtesy. He expressed his concurrence with the memorial, and said that representations had been made to the French Government on the subject, which he believed he could assure the deputation promised to be successful. "He was much pleased," says the *London Friend*, "to have the hands of the Government strengthened by so general an expression of the anti-slavery sentiment of the country, as was conveyed by the attendance of so numerous a deputation from so many parts of England; and he considered it was calculated to produce an excellent result in sustaining the efforts the Government were making to induce that of France to put a stop to a traffic which, though disguised under the name of free immigration, was only a slave-trade of the most unmitigated kind."

WILLIAM FORSTER.—Although several notices of the character and labors of this meek, faithful and devoted Christian minister and philanthropist, have already appeared in this journal since his decease in Tennessee nearly four years ago, yet it is thought a brief sketch of his life, which is written with great clearness and dis-

crimination, and was, recently circulated in England, will be read with peculiar interest and much instruction. A portion is therefore published this week, to be followed by the remainder in two successive numbers.

**DECEASE OF ISABEL CASSON.**—A letter received from England by a friend in this city, mentions the decease of our beloved friend Isabel Casson, on the 26th of 11th month last. Her memory will be precious to many who witnessed her Gospel labors in this country thirteen years since. Rachel Priestman, who was her valued co-laborer during much of that journey, died in Ireland, 16th of 7th month, 1854, having been engaged there in a religious visit.

Through the London and British *Friends* we have an account of the arrival of Grover Kemp and his son, and William Holmes, in the island of Antigua on the 19th of 10th mo. last. Meetings held at Piggott's Village and Parham the following week, were numerously attended by the colored people.

**MARRIED**, the 17th of 9th mo. last, at Friends' Meeting, Richland, Iowa, JAMES T. HUTCHIN, to MARY HADLEY, both of the same meeting.

**DIED**, in Cincinnati, on the 22d of 10th mo., 1857, EDITH JUDKINS, daughter of William and Mary P. Judkins, in the 3d year of her age.

—, in Rush Co., Ind., on the 1st of 12th mo. last, GULIELMA BINFORD, wife of Ashbel Binford, in the 53d year of her age, a member of Walnut Ridge Monthly Meeting; after a protracted illness of more than a year, during which time she suffered much physical pain, yet always maintained a cheerful and quiet spirit. She often spoke of her exit, and as she neared her close was heard to say, "That she felt no fears in passing the dark threshold to the valley of the shadow of death; that her work was done; peace was her portion, and she trusted, nay believed, that a crown was prepared for her in the mansions of purity."

—, in Bartholomew Co., Ind., on the 24th of 11th mo. last, WILLIAM PARKER, an Elder and member of Driftwood Monthly Meeting of Friends, aged nearly 66 years.

#### SOUP HOUSE.

The Society for supplying the poor of the city with Soup commenced its delivery of food on the 31st ult., and will continue open every day except First days.

Donations in meat, flour, rice or vegetables will be gratefully received at the House, No. 28 (new number) Green Street between Spruce and Pine and 4th and 5th streets; and in money, by the Treasurer, Jeremiah Hacker, 4th below

Spruce street, or Thomas Evans, 817 Arch street, or any other of the members.

Jan. 9—2 t.

#### CHURCH-RATE CONTEST AT TOTTENHAM.

No combined and systematic effort to abolish this oppressive impost has ever been made in this parish until the present week. The various bodies of Dissenters have considered themselves impotent to resist what they have hitherto deemed the overwhelming influence of the Church. The Society of Friends, after having vainly remonstrated with the vestry, in association with many of their Dissenting brethren and others who deprecated all compulsory payments for religious purposes, resolved, by a steadfast and temperate opposition to the rate, to test the sentiments of the inhabitants on the question. In conformity with this resolution, the rate-payers were visited at their own houses by deputations from the committee formed to conduct the operations, and pamphlets and hand-bills, affording information on the subject, effectively circulated. The result of the poll, which terminated on Sixth-day evening, the 4th of Ninth Month, was highly satisfactory, and it is believed will finally set the question at rest in this parish. The contest was conducted in a friendly, yet decided manner, and as it was felt that the triumph was that of a principle—not of a party, it is anticipated that the result will be the promotion of harmony and good neighborhood amongst all classes. For the rate, 242; against the rate, 459; majority against the rate, 217.—*English Paper*.

#### For Friends' Review.

#### A NEW TREATY WITH THE SENECA INDIANS AT TONAWANDA.

The readers of the Review may be gratified to learn that the litigation between the "Ogden Land Company," and the Tonawanda Band of Seneca Indians, which has been carried on for the last fifteen years, is likely to be terminated by a treaty which was entered into on the 5th of last month.

To those who are acquainted with most of the circumstances which have induced the litigation referred to, this treaty is particularly gratifying; and philanthropists will rejoice to hear, that a contract has at last been made with a band of Indians, which appears to have for its basis, an acknowledgement that the Red Man has rights which should be respected. That the readers of the Review may appreciate what has been gained for the Indians, I will endeavor, as briefly as possible, to give a synopsis of the principal matters bearing on the recent treaty.

Without tracing the matter further back than 1786, it appears the Commonwealth of Massachusetts ceded to the State of New York, the government, sovereignty and jurisdiction of four

parcels of land, situated in the last named State, amounting in all to 114,869 acres. And New York ceded to Massachusetts, *the right of pre-emption* of the soil from Indians, and all other titles of New York to the same.

By this latter cession, the State of Massachusetts only in fact acquired the *right to purchase, to the exclusion of all others, when the Indians should conclude to sell their lands.*

Subsequently Thomas L. Ogden and Joseph Fellows acquired from the State of Massachusetts its right to purchase the soil of the Indians.

In the year 1830, an act was passed by the General Government, providing "for an exchange of lands with the Indians residing in any of the States or Territories." We now come to the year 1838, when a treaty was made "with the New York Indians," and so far as the Seneca Tribe were concerned, it was a very unrighteous instrument, and one which a member of the Company expressed, in the latter part of his life, "covered each one of them with a cart load of infamy."

Without entering into a detailed account to show *how* the "Company" obtained the signatures of a majority of chiefs out of three Bands of the Seneca Tribe, which, if the testimony of Indians before our Courts is reliable, were nearly all obtained by bribery or fraud, we find that in this year, the Seneca Indians agreed to sell their lands, 114,869 acres, with their *improvements*, for the sum of 202,000 dollars, (49,920 acres of the above lie adjacent to the city of Buffalo.) The Indians agreed that the United States should receive the money from the "Company," and they, the Indians, were to receive 320 acres of land in the now Territory of Kansas, for each soul of their Tribe. Upon the "*sober second thought*" of the Indians, they became *decided* they would not willingly submit to its terms. For divers reasons, this treaty was never carried into effect. But on the 20th of 5th mo., 1842, another treaty was entered into, by the terms of which, the parties, with the exception of the Tonawandas, agreed to a "compromise," viz :

The Indians will give up the two Reservations of Buffalo and Tonawanda, (the latter situated in the county of Genessee,) amounting together to 62,720 acres of choice land, and receive therefor the two Reservations of Cattaraugus and Alleghany, containing 52,149 acres. That part of the former treaty, however, which granted to each Indian 320 acres of land in the territory west of Missouri, was again stipulated.

Under the above arrangement the Buffalo Band left the land of the graves of Red Jacket and Cornplanter, for their new home in the wilderness of the west. But before two years had elapsed, they saw that if they remained longer where they were, hunger and sickness would soon make an end of their once powerful Band, and most of those who remained alive

to this time, took up their toilsome journey, to return to their brethren in the State of New York. Of this number many died before they reached their former homes. Those of them who reached their former abodes, now reside on the three other Reservations, mostly on the Cattaraugus and Alleghany.

For several years the Tonawandas have been slowly but steadily advancing in the cultivation of the soil, and in general intelligence, and are fast assimilating to the customs of the whites.

Within a few years past, they have erected several very comfortable dwellings, with the conveniences which they observe in the houses of their white neighbors, by whom they are surrounded and with whom they mostly live on terms of friendship.

They have many good minds amongst them, and can point with a feeling of just pride, to their head chief, Ely S. Parker, who, for some years held a very responsible station, as Civil Engineer, in the employ of the State of New York, and now holds a post in the same capacity under the General Government.

All who heard their case argued before the Supreme Court of the United States, a few months since, will recollect seeing this same Indian, and that he was well posted on the points he desired his counsel to press upon the attention of the Court. He was also in attendance with his counsel and a few of his friends, when they waited on the President, a few months since, to make a final appeal to him for protection. And it will not derogate from any one in attendance at this interview, to believe his suggestions were worthy of consideration.

In fifth month last, the President sent a Commissioner, who formally ordered the Indians to leave their Reservation by the following Autumn, or the Government, as then advised, would after that take active measures for their removal. It was after this order that the Indians concluded to make a final appeal to the President for protection. And of his attention to their petition, his sympathy for them, and his determination to do justice in the case, his order for a new treaty is the best evidence.

By former treaties, and under the law providing for an "exchange of lands," the Seneca Nation, and of course, the Tonawandas, became entitled to a large tract of land in Kansas, it being 320 acres for each individual Indian; and any number of them had a right to remove there and take possession of such lands. The share of the Tonawandas would amount to about 208,000 acres. They are also entitled to their share of the sum of 400,000 dollars, set apart for the expense of their removal, and for their support for the first year of their residence in the far West. By the present arrangement, the Tonawandas agree, (all the chiefs signing except one who was "afraid of treaties,") to relinquish all the above rights to the government, which

allows them 256,000 dollars, which is at the rate of about \$1 25 per acre for the lands which the Band could have demanded in Kansas. They also get from the Ogden Company, the "improvement," and certain other monies, due under the treaty of 1842.

With this sum, they purchase of the Ogden Company not less than 6,500 acres of their Reservation, or a larger amount if the Indians choose to purchase, which the Company or its assigns are willing to sell at a price not far from twenty-five dollars per acre. But this quantity will be amply sufficient for the agricultural purposes of the Band, which now numbers about 650 souls, and is all they will make an effort to acquire.

The Company are to execute a deed with the usual covenants; said deed to be held in trust for their sole use and benefit. The balance of the money paid by the United States, not invested in the lands of their Reservation, is to be secured to them in stocks of the United States, or the State of New York; and the income arising therefrom, to be paid as other annuities are now paid them.

It will be seen therefore, that this is a bargain advantageous to both parties, for the government has the 208,000 acres immediately contiguous to Missouri,—saves the expense of removing the Indians thither, and a year's support; and the painful necessity that would have arisen, of a forcible removal.

The great advantage to the Indians in this treaty over others, it will be observed, is, that it *extinguishes the pre-emption right to purchase*, which has been an immense power in the hands of speculators, and has induced aggressions which the illiterate red man has been unable to resist. They also have a deed in fee, under which they will rest assured no one can dispossess them of their lands without their consent.

The Indians, and their many friends in this section, duly appreciate the special interest President Buchanan has taken in this matter; for to him and the Secretary of the Interior, Jacob Thompson, (Commissioner Denver concurring,) mainly belongs the credit of proposing, and of course of ordering, the present treaty to be based on the principle of securing both to the Government and to the Indians their just rights.

In this connexion should John H. Martindale, the principal attorney for the Indians, also be mentioned. He has for the last fifteen years devoted his best powers, in the meridian of life, to defending them, in the numerous suits brought against them, and also to protecting their interest from the aggressions of settlements under the Ogden titles. In all which cases he has been uniformly successful in all the Courts in this State, and in the Supreme Court of the United States.

By the above humane arrangement, if ratified by the Senate, which can scarcely be

doubted, the Tonawandas retain their old homes, to which they are so strongly attached; and a few years will determine whether it is their "manifest destiny" to "dwindle away" before the ameliorating influences of civilization.

*Batavia, 12 mo., 1857.*

W. H. P.

#### EXECUTIVE REPORTS.

##### REPORT OF THE SECRETARY OF THE INTERIOR.

Secretary Thompson's report opens with an exhibit of the operations of the Land Bureau. A historical sketch is given of the methods by which the public domain was originally acquired, and then follows a schedule of the organization of the surveying system. The whole surface of public domain is stated at 1,450,000,000 acres, of which, 57,442,870 acres have never been offered for sale, and 80,000,000 acres were subject to entry at private sale on the 30th September last. The number of acres thus far sold is 363,862,464 acres; leaving undisposed of, 1,086,137,536 acres. Last year, 22,889,461 acres of public lands were surveyed and reported; 5,300,550 acres were sold for cash; 7,381,010 were located with military warrants; and the railroad grants under the act of March, were 5,116,000 acres. The sum received on cash sales was \$4,225,908, a falling off of \$5,322,145, with a corresponding falling off in the location of lands with warrants of more than 20 per cent.

The Bureau of Pensions returns a satisfactory report. Up to June, 1857, a total of \$61,314,620 in money, and large donations of land, had been paid to Revolutionary soldiers or their widows. During the past year, 41,483 warrants for bounty land have been issued, requiring to satisfy them 5,352,160 acres of public land. The number of warrants issued under all the Bounty Land acts of Congress from the Revolutionary War to the present time is 547,260—requiring 60,704,942 acres of land. Frauds upon the Pension Office are numerous, and an extension of the statutory limit of two years is recommended, to remedy this evil. The report states, in detail, the condition of the public buildings at the capital, and then considers the subject of District Attorneys' fees, concluding this branch with a recommendation of an increase of the attorneys' salaries on an equitable basis. The wagon-road works have been commenced on the routes from Fort Kearney to Honey Lake, in California, from El Paso to Fort Yuma, at the mouth of the Gila, and from the Platte River to the Running Water. The Mexican Boundary Commission having concluded its labors, its maps and journals have been turned over to the Department.

The Patent Office reports, that from Jan. 1 to Sept. 30, 1857, 4,095 applications for patents were received, 820 caveats were filed, 2,066 patents were issued, and 2,287 applications were rejected. The receipts of this Bureau for three quarters of the year have been \$161,415; ex-

penditures, \$163,942; excess of expenditures, \$2,526. Of the expenditures, \$27,939 were made up of fees restored to applicants after the examination of their cases. The Secretary censures this practice, and urges the necessity of making the Bureau self-sustaining. The right of appeal to a District Judge is also censured, and a repeal of the law which authorizes the practice is earnestly urged.

The report concludes with a strong endorsement of the utility of the Agricultural Division of the Department.—*Nat. Era.*

#### THE HEDGEHOG.

The hedgehog is the only representative of the *Erinaceadæ* to be found in our latitudes, and his appearance and habits are so entirely different from those of the rest of our Fauna, that he has become surrounded with quite a little group of myths and wonderful stories. Among the ancient Egyptians, and in the Greek and Roman fabulists, we find him the emblem of craft and subtlety. Ælian has much to tell us about his warfare with the foxes, and Aldrorandus devotes many pages to the proverbs and symbolism connected with him. In the rural districts of our own country, he is the subject of many curious superstitions, which cause him to be remorselessly killed wherever he shews himself. His old English name, urchin, was also one of the popular names of the elves, many of whose attributes were believed to resemble his. The fairies sucked cows as they slept, and so did the hedgehog, and, like them also, he took especial delight in pilaging orchards. Pliny indeed informs us that he climbs up the trees, and after shaking off the choicest apples and pears, tumbles himself down upon them, and runs away with his booty sticking upon his back! but this is either one of Pliny's long shots, or the idiosyncrasy of some individual Tuscan, for at any rate it is not the custom of the English species. To hear his cry when one is starting on a journey, is reckoned very unlucky. "The hedgepig thrice hath whined," is one of the dismal omens which herald in the caldron-scene in *Macbeth*; and Prospero's spirits turned into hedgehogs to annoy Caliban. A little animal possessing such very negative means of defence, would seem to be harmless and pitiable; but, according to our rustics, he is the most astute creature in all creation, not excepting even the fox.

The hedgehog usually takes up his residence in woods or wide double hedgerows, where he can hide away beneath the underwood; but he is perhaps fondest of a little thicket of fern and bracken near a running stream. The best time to meet with him is on a summer evening soon after sunset, for he is then just roused from his day-sleep, and walks out to look after food. You may often see him stealthily creeping along a hedge-bottom, rooting with his long snout among the herbage, and every now and then stopping

to crunch, with extra gusto, some delicious *bonne bouche* in the shape of a savory cockroach, or plump earthworm. The moment he sees you, he begins to run; but his awkward legs are not meant for fleetness; and directly he sees there is no chance of escape, he tumbles upon his side, bows his head under his breast, draws in his legs and tail, and in half a second lies at your mercy, a ball of prickles. While in this position, it would be as easy to tear him to pieces, as to pull him open; he resists every effort, and possesses, moreover, a power of elevating and depressing his spines at will, which makes the attempt far from pleasant. So great are the strength and toughness of this covering, that Mr. Bell states he has seen a hedgehog in his possession run towards the precipitous wall of an area, and without a moment's hesitation, throw itself off, contracting at the same instant into a ball, in which condition it reached the ground from a height of twelve or fourteen feet, and after a short interval, it would unfold itself, and run off unhurt. The writer has seen them thrown from nearly three times this height, without any apparent injury.

For his size, the hedgehog is immensely fierce. He is a great gourmand, and will face almost any danger to please his palate. They are often known to enter poultry-houses, and after driving away the hens, devour the eggs. The young of birds which build their nests near the ground, are eaten by them, and they even attack the snake. This latter fact was often doubted, till Professor Buckland put it to the test by shutting up the two animals together in a large box. When first introduced, it was not apparent whether the snake recognised his enemy. It did not dart away, but kept creeping gently around the box while the hedgehog lay rolled up, and did not appear to see the intruder. The professor then laid the hedgehog on the snake, with that part of the ball where the head and tail meet, downwards, and touching it. The snake proceeded to crawl; the hedgehog started, opened slightly, and seeing what was under, gave the snake a hard bite, and instantly rolled itself up again. After lying a minute, it opened a second, and again a third time, repeating the bite; and by the third bite, the back of the snake was broken. This done, the hedgehog stood by the snake's side, and passed its whole body successively through its jaws, cracking and breaking it at intervals of half an inch or more, by which operation the snake was quite finished. The hedgehog then placed itself at the tip of his fallen enemy's tail, and began to eat upwards—as one would eat a radish—slowly, but without intermission, till half of him was devoured, and next morning he ate the remainder. A correspondent of *Notes and Queries* gives another instance of their voracity. He tells us that he once enclosed, in three separate hampers, a hedgehog, two starlings, and a wood-pigeon; the lids of each were securely fastened, and they were left in a garden-

house all night. Next morning the strings of all the hampers were severed, and only a few feathers were left of the birds, the hedgehog being found in the wood-pigeon's hamper. With all his hankering after flesh, however, it is pretty clear, from the make of his mouth and teeth, that nature intended him for a vegetarian. "The manner in which they eat the plantain-roots in my garden," says White of Selborne, "is very curious. With their upper mandible, which is much longer than the lower, they bore under the plant, and so eat the root off upwards, leaving the tuft of leaves untouched." The popular idea, that they suck the cows as they sleep, has been commonly denied by all scientific men; but it still remains an article of the farmers' creed, and they have certainly been found early in the morning in very suspicious vicinity to their udders. In all probability, the notion originated in the fact, that they are attracted to the animal by the smell, and sometimes come in for a share of the milk, which may have been squeezed out during sleep.

There is another peculiarity about the hedgehog which is very little known, but, if properly investigated, seems likely to lead to valuable discoveries. No poison of any kind will act upon its system. Pallas gave one a hundred cantharides, which the animal appeared to relish amazingly; while half of one of these acrid insects given to a dog or cat, would cause the most horrible torment. M. Leny caused one to be bitten several times in the throat and tongue by a viper, but without having the slightest effect; and Mr. Cuthbert Johnson, the well-known agricultural writer, states that prussic acid, arsenic, opium, and corrosive sublimate, have each been tried upon it without producing the slightest indisposition.

The home of the hedgehog is a curious little structure of moss and dried leaves, and is generally constructed with greater skill than that of any other of the nest-making mammalia. Sometimes he builds it under the shade of a thick furze-bush, or oftener still in the little caves hollowed out by the rain—

Under an oak whose antique root peeps out;

and this perhaps is his favorite den, as it affords him the most protection from the foxes and dogs. The care he takes in rendering his dwelling wind-and-rain proof, has given rise to a popular notion that he is able to foresee changes in the weather, and alters the situation of his house accordingly; hence, in many parts of England, a hedgehog's nest is looked upon as a kind of Murphy's *Almanac*, altogether infallible. Bodenheim, in his *Garden of the Muses*, published in 1600, alludes to this idea in the simile:

As hedgehogs doe foresee ensuing stormes,  
So wise men are for fortune still prepared.

Into this hibernaculum, when the nights become chilly, and his food scarce, he betakes himself

for his long winter's sleep; first, however, taking care to roll himself up in such a prodigious quantity of moss and dried leaves, that the severest snows will leave him warm and dry. Unlike the rest of the sleepers, he accumulates no provisions. The only store he takes with him is a goodly layer of fat about the viscera and under the skin, which is slowly absorbed, as the waste of his inactive life requires. With the first warm beams of spring he wakes up lean and hungry; and it is said that in this voracious condition he will attack almost anything, and has even been known to break his fast upon a hen.

The disposition of the hedgehog may be very considerably modified by taming. James Dousa, the celebrated Dutch scholar, had a pet one which followed him about, and evinced the greatest attachment for his person. In London, they are much used to destroy the black beetles which abound in the underground kitchens; and many instances are recorded of their becoming familiar with those who treat them kindly. The writer formerly had one who used to know his name "Spot" very well, and would directly uncoil himself at the sound of his master's voice. He had so far overcome his natural timidity, as to lie before the fire in company with a cat and dog. With the latter, he was on very friendly terms; but the cat and he always regarded each other with mutual aversion. Every now and then, without the slightest provocation, he would suddenly open and bite her leg or tail, and then instantaneously contract himself again with a touch-me-if-you-dare kind of an air, which was vastly amusing. This may have been the mere exuberance of hedgehog spirits, but it was a great deal too much like earnest to make it pleasant for pussy, who, however, never ventured to retaliate, for she had probably found that his prickles were more than a match for her claws. She placed her kittens upon a table, in order that they should be out of his reach; but one day, during her absence, he climbed up by the leg and pushed one of them off, and then rolling himself down after it, was proceeding to drag it away by the neck to his hole under the fire-place, when the mother happened to return. Then ensued a battle-royal. Utterly unmindful of her usual caution, the infuriated parent dashed herself three times against the enemy, and was each time received with fixed bayonets. Never, probably, was there such an expenditure of spitting and fuming; but all to no purpose, for the hedgehog clung to his prey like a ferret. Had not the writer interfered, and caused the hedgehog to drop the kitten, it would probably have been rent in two between the combatants. The cat was much pricked all over her face and shoulders, and the hedgehog had some ugly scratches under his throat. After this affair, they never lay together on the hearth.

The uses to which the hedgehog has been put are numerous. Among the peasantry on the

continent, and in many parts of England, it is used as food to a considerable extent. Hedgehog-dumpling is by no means an uncommon cottage-dinner in Buckinghamshire. The flesh of the young animal is very white, and not unlike rabbit. Among the Romans, the spines were extensively used in carding wool, and several decrees of the senate are extant against the rich wool-staplers, who were in the habit of buying them all up, and thus forestalling the market. In medicine, he was formerly much used. According to Albertus Magnus, the right eye of a hedgehog fried in oil, and kept in a brass vessel, imparts a virtue to the oil, so that when used as an ointment to the eye, it imparts such a wonderful clearness of vision, as to enable a person to see as well by night as by day! The fat is still believed by our country-folks to be very efficacious in deafness, and many a hedgehog falls a martyr to the delusion.

We were about to take leave of our hero without saying a word of his domestic relations. He chooses his mate early in the spring. She usually produces from two to four at a time. They are very pretty little animals, with soft white spines and hanging ears. As they approach maturity, the thorns become harder and darker, and the ears become erect.—*Chambers' Journal*.

*The Poetical Works of John Greenleaf Whittier.*—With a portrait. 2 vols. 18mo. Boston: Ticknor & Fields.

This beautiful, but cheap edition—in fact the first complete edition of Whittier's poems—needs only to be announced to be heartily and generally welcomed. For lyric fervor and intensity he is unexcelled, if equalled, by any poet with whose writings we are familiar. And this leading characteristic is combined with a glow of imagination, a tender and graceful fancy, and certain facile command of nervous English and the machinery of versification, which gratify the taste of the most fastidious critic, as well as the enthusiasm of those who are more affected by the generous sentiments from which the poet derives his inspiration. It would be, however, superfluous to descant minutely on the many beauties which characterize the writings of one so universally appreciated. The reader need only compare the vigorous lyrics entitled "Massachusetts to Virginia," "To Pius IX," "Our State," and "Leggett's Monument," with "Rafael," "Maud Muller," "Ichabod," "Forgiveness," and "Wordsworth," to understand the range and variety of Whittier's genius. The following introductory stanzas to this collection give the key-note of his poetry:

PROEM.

I love the old melodious lays  
Which softly melt the ages through,  
The songs of Spenser's golden days,  
Arcadian Sydney's silver phrase,  
Sprinkling our noon of time with freshest  
morning dew.

Yet vainly in my quiet hours,  
To breathe their marvellous notes I try;  
I feel them, as the leaves and flowers  
In silence feel the dewy showers,  
And drink, with glad, still lips, the blessing of  
the sky.

The rigor of a frozen clime,  
The harshness of an untaught ear,  
The jarring words of one whose rhyme  
Beat often labor's hurried time,  
Or duty's rugged march, through storm and  
strife, are here.

Of mystic beauty, dreamy grace,  
No rounded art the need supplies;  
Unskilled the subtle lines to trace,  
Or softer shades of Nature's face,  
I view her common forms with unannoyed eyes.

Nor mine the seer-like power to show  
The secrets of the heart and mind;  
To drop the plummet line below  
Our common world of joy and woe,  
A more intense despair or brighter hope to find.

Yet here at least an earnest sense  
Of human right and weal is shown;  
A hate of tyranny, intense,  
And hearty in its vehemence,  
As if my brother's pain and sorrow were my own.

O Freedom! if to me belong  
Nor mighty Milton's gift divine,  
Nor Marvell's wit and graceful song,  
Still, with a love as deep and strong  
As theirs, I lay, like them, my best gifts on thy  
shrine!

*N. Y. Evening Post.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 19th ult. have been received. In London, the improvement in financial affairs continued. The weekly return of the Bank of England was considered very favorable, showing a further increase of bullion, both that and the reserve now exceeding the amount last spring, when the rate of discount was but 6½ per cent. The demand for discounts at the bank was limited, and a speedy reduction of the rate was anticipated. Some additional failures were announced. The crisis at Hamburg appeared to be partially subsiding. The Burgesses of the city had authorized a new loan, making the whole amount of loans contracted for, about 40,000,000 francs, (nearly \$7,600,000.) The crisis had extended to Smyrna, where it was described as aggravated, and it continued severe in the north of Europe. The Bank of France had reduced its rate of discount to 6 per cent.

ENGLAND.—A memorial, signed by influential persons, has been presented to Lord Palmerston, praying him to make provision for granting suffrage to certain classes, by virtue of their educational acquirements. The royal assent has been given to the Bank Indemnity bill. Parliament has adjourned to the 4th prox. The efforts to launch the Leviathan steamer were resumed on the 16th, but after moving it about three feet, the work was suspended *sine die*; three hydraulic battering rams, a powerful windlass, and the double chains which drag the vessel towards the water, having been burst and broken. It is supposed more hydraulic machines will be required.

FRANCE.—It is stated that instructions have been sent to the French Minister in China to co-operate effectively with Lord Elgin, and the English naval and military commanders.

TURKEY.—The Paris *Patrie* states that the Turkish government is about to bring the question of England's occupation of the island of Perim, at the mouth of the Red Sea, before the representatives of the great powers at Constantinople. Lord Stratford de Redcliffe, the British Minister, has quitted Constantinople, and gone to Vienna.

JAPAN.—The Consul General of the United States

for Japan has concluded a convention with agents of that government, containing the following provisions: The port of Nangasaki is to be opened to American vessels, for repairing damages, and procuring necessary supplies. American citizens may reside permanently at Simoda and Hakodadi, and a vice consul may be appointed for the latter port. The value of American coin is to be ascertained by weighing it with Japanese coin of the same metal, six per cent. being allowed to the Japanese for the expense of recoinage. The consul general states, as the effect of this, that where \$100 in American silver has been paid hitherto, \$34½ will now be paid. The relative value of gold to silver in Japan is 3 1-7 to 1, while in the United States it is 16 to 1. Americans committing offences in Japan, are to be tried by the American Consul General, or vice consul, and punished according to American law; while Japanese offending against Americans shall be tried by the Japanese authorities and laws.

MEXICO.—Great depredations have been committed by the Indians in the northern frontier States. The town of Querctaro is said to have been captured and pillaged by a company of banditti. The country appears to be in a distracted state, and life and property very insecure. The British Charge d'Affaires was recently attacked and robbed near the city of Mexico.

CENTRAL AMERICA.—The engineer corps on the Honduras railway had so far advanced in the work at the last advices, 11th month 25th, as to be able to report that the location of the road would probably be completed by the 1st of next month. Two lines have been surveyed over the summit, giving a maximum grade of sixty-five feet to the mile on the Atlantic, and seventy-four feet to the mile on the Pacific declivity. Col. Stanton, of the British Royal Engineers, had sailed from Panama for the Bay of Fouseca, to verify the survey in that quarter and report to the British government.

DOMESTIC.—Civil war appears to have again broken out in Kansas. Depredations committed on the Free State men in the neighborhood of Fort Scott, under pretence of collecting taxes, led to the organization of a vigilance committee to prevent them; and in an attempt to arrest some of its members, made by a U. S. Deputy Marshal with a posse of Missourians, a conflict took place, in which the Marshal and others were wounded and forced to retreat. A body of U. S. troops were subsequently sent against the free State men; but Gen. Lane, as commander of the territorial militia, appointed at the special session of the legislature, took command of them, enrolled them into the militia, and prepared to resist the troops. The act under which the arrests were attempted, was repealed by the late legislature, over the Governor's veto; but it is now asserted that both the repealing act and the one organizing a militia, failed to become laws, from not having been signed by the presiding officers of both houses. If this be true, the informality was evidently overlooked by the legislature, which elected a full militia board under the law; and the latter body appears to have sanctioned Lane's proceedings. The territorial legislature adjourned on the 17th ult. Gov. Stanton issued a proclamation on the 19th, directing the proper arrangements for the election to be held on the 4th inst., for and against the Lecompton constitution. The free State men generally abstained from taking part in the election on the slavery clause, on the 21st ult. In Johnson County the reported majority for slavery is 2000, Oxford giving 1300 votes. At Leavenworth, where the vote was 238 for slavery to 9 against, several Missourians were arrested for voting, but were released by Judge Lecompte on *habeas corpus*. Gov. Denver is said to have openly declared his approval of the course of Walker and Stanton, and his intention to follow their example.

LATER.—An engagement is reported to have oc-

curred between Lane's party and the U. S. dragoons, in which the latter were repulsed. They retreated, and sent for reinforcements. Gov. Denver ordered three companies of dragoons to proceed to the place. Many of the citizens were hastening to join Lane.

The Texas legislature has passed a bill which *allows* free negroes, who may desire it, to select masters and become slaves.

The Navy Department has officially advised C. W. Field of New York, that the U. S. steamer Niagara will be again furnished to assist in laying the Atlantic telegraph next summer.

The Mormons in California are said to have sold all their lands and property there, and set out for Salt Lake, pursuant to the orders of Brigham Young. It was supposed that within six weeks at least 1000 persons would leave their homes near San Bernardino, where many of them were in comfortable circumstances.

The official returns of the Minnesota State election show that the constitution was adopted almost unanimously. The entire Democratic ticket for State officers was elected. H. M. Rice and J. Shields have been elected U. S. Senators by the legislature.

According to official statistics, the present year, the number of children attending school in California is 30,487, but as the returns are very defective, the number is probably larger. The San Francisco Herald estimates the aggregate number of children in the State at 90,000.

Lieut. Beale, to whose expedition for constructing a military road from Texas to California, the camels recently imported were attached, reports that he has succeeded in locating a good wagon load from San Antonio, Texas, to the Colorado river. He states that the camels have been subjected to trials which no other animal could have endured, yet they reached the Colorado, not only without loss, but in as good condition as when they started. They sometimes carried water for the mules, for a week together, without receiving any themselves; traversed tracts covered with sharp volcanic rocks, without injury to their feet; and ascended and descended, with heavy packs, precipitous places where an unloaded mule could scarcely pass.

A writer in the *Boston Traveller* reports the average temperature of the first 24 days of last month as 38-19 degrees; being six degrees above the average of the same period during 33 years.

Congress resumed its sessions on the 4th inst. Senator Pugh introduced a bill for the admission of Kansas as a State, which he said he offered as a compromise. It provides for the admission of Kansas under the Lecompton Constitution; and requires the slavery section of that constitution to be submitted to a popular vote, on the 7th of 4th month next, the returns to be made to the Governor of the Territory instead of the President of the Convention, and the election to be pursuant to the laws in force in the 11th month last. It nullifies the provisions of the constitution relative to its own amendment and to the public lands.

In the House, the Committee on Foreign Affairs reported a resolution requesting the President to communicate all the information in his possession relative to the seizure of Walker in Nicaragua, with the instructions to naval officers; which was adopted with amendments to include the fitting out of Walker's expedition, and an inquiry whether any treaty has been made for a joint protectorate of the Transit route. A resolution was also passed, asking the President whether the Nicaraguan government has made any complaint of Com. Paulding's action; and one instructing the Committee on Territories to report whether the organic act of Utah ought to be repealed, and Utah attached to an adjoining territory.

# FRIENDS' REVIEW.

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## RELIGION AND SCIENCE.

We are taught by history and observation the weakness and folly of predicting or apprehending injury to Christianity from scientific discoveries. Such fears and predictions are not uncommon. On the one hand, the infidel, by a hasty inference, feels confident that the new discoveries will give a deadly blow to what he regards a false system; and he exults in the anticipated discomfiture of the Christian church. Some intelligent Christians also, become alarmed at the threatening aspect of the new views, and tremble for the result. But how vain are all such fears and predictions! It is the fiftieth time in which Christianity has seemed to the sanguine sceptic and timorous believer to be in great peril; and yet not even an outpost has been lost in this guerrilla warfare. Discoveries in astronomy, geology, chemistry and physiology have often looked threatening for a while; but how entirely have they melted away before brighter light and more careful study! Moreover, every new assault upon Christianity seems to develop its inherent strength, and to weaken the power of its adversaries; because, once discomfited, they can never rise again. It will be time for the infidel to begin to hope, when he shall see, what he has not yet seen, a single stone struck from one of the bastions of this massive fortress by his artillery. And strange that any believer should be anxious for the future, when the history of the past shows him that every science, which for a time has been forced into the ranks of the enemy, and made to assume a hostile attitude, has, in the end, turned out to be an efficient ally.

History and observation sustain us in going further than this; they show us that, as a general rule, the more threatening have been the

developments of any science in its earlier periods in respect to Christianity, the more strong and abundant have been its ultimate support and illustration of religion. The introduction of the Copernican system of astronomy seemed, to the divines of that day, utterly irreconcilable to revelation; and they contended against it as if the life of religion were at stake. Nevertheless, the demonstrations of physics triumphed over councils and decrees; but instead of proving the death of religion, what Christian does not rejoice in the rich illustrations and auxiliary support which revelation has derived from astronomy? especially in furnishing to the commentator the true principle of interpreting texts of Scripture that relate to natural phenomena. So, too, chemistry was employed for a time by the exulting sceptic, and to the alarm of the timid believer, in disproving the future conflagration of the earth. Yet not only has this envenomed arrow fallen harmless to the ground, but the science has furnished materials enough for at least one volume as a prize essay, entitled—“Chemistry as exemplifying the Wisdom and Beneficence of God;” and other similar volumes might easily follow. During the early part of the present century, no science excited so much of this false alarm as geology. But already, if I do not mistake public opinion, the tables are well nigh turned, and, save here and there a disconsolate few, the ministers of Christ now find among the religious applications of this science rich illustrations of divine truths; and from the disinterred relics of the deep-bedded strata there come forth a voice in defence of the peculiar doctrines of the Reformation, and a new argument for the divine existence. So that, in fact, this new field of religious literature is already becoming attractive and prolific in publications. To geology, therefore, may be applied the riddle of Samson: *Out of the eater comes forth meat, and out of the strong comes forth sweetness.* \* \*

I have time to derive only one other lesson from history and observation on this subject. They show us how unwise it is to denounce any new discovery, or theory in science, when first broached, as hostile to religion; and especially to take the ground that if the new views are true, the Bible must be false. There is a strong temptation to do this. Men of ardent temperaments, who love the Bible, when anything is ad-

vanced which can be construed into hostility to its statements, feel as we all do when anything is suggested derogatory to the character of a near friend. We rush to the defence without waiting for the dictates of prudence; and thus we may injure instead of assisting our friend. Much more liable are we to injure the Bible. There is no need of such haste. Christianity stands on too firm and broad a base to be overturned by one or a hundred such blows as have hitherto been aimed against it. The true policy is to wait for a time, to see whether we fully understand the new views, and whether they conflict with the letter or the spirit of revelation. Suppose the theologian should take ground which he is compelled afterwards to abandon, and to fall in with the new discovery. With how bad a grace will he come over to the new ground after severely denouncing as infidels those who adopted it! How likely to lose the public respect, and to make sceptics of those who were before only indifferent! How mortifying must it have been to the theologians who, one hundred and fifty years ago, denounced astronomy, to see its discoveries at length introduced into the almanac, and testifying of their bigotry to all classes! Who can doubt that many a man, in despising them, was led to despise the sacred cause which they were appointed to defend? Yet the theologians honestly believed that to admit the earth's annual and diurnal revolution would overthrow the Bible. But how much better to have waited a little before avowing their convictions.

*Hitchcock's Religious Truth.*

*A memorial of New York Monthly Meeting, concerning SARAH C. HAWXHURST.*

In taking a brief review of the life of our dear friend, Sarah C. Hawxhurst, (daughter of Isaac and Rachel Collins, late of New York,) it is instructive to remember her early dedication to the will of her Heavenly Father, and to follow her through a long life of devotion to the spiritual and temporal interests of her fellow beings.

She was an example in diligently and seasonably attending all our religious meetings, and of reverent waiting upon the Lord therein; and was concerned to encourage all to a faithful performance of this important duty.

For many years she acceptably occupied the station of a minister of the Gospel,—being sound in word and doctrine,—and through the conflicts and trials that have been permitted to assail our religious society, she continued firm in the faith and advocacy of those Christian principles which our forefathers in the Truth unflinchingly maintained.

In the year 1826 she was married to our late friend Nathaniel Hawxhurst, which union continued about twenty-one years, when this endear-

ing relationship was terminated by the death of her husband.

Early in life she united with others in the establishment of a school for the gratuitous instruction of the children of the poor, which was the precursor of the extensive public school system now in operation; and earnestly would she plead for the guarded but liberal diffusion of knowledge in our Society, whenever the subject engaged the attention of our meetings for discipline.

Our dear friend was an example of untiring diligence in the distribution of the Holy Scriptures, as well as of Tracts and other publications of a moral and religious tendency. Her faithfulness in this respect was a distinguishing trait in her benevolent exertions for the good of all classes and sects, usually providing herself with a supply when going out to attend to her various engagements, and giving them by the way, or dispensing them to those with whom she might be associated.

Her tender sympathies were ever alive to the cause of suffering humanity, and she devoted much time and personal service to the House of Refuge, and several other charitable institutions of our city. Distrustful of herself, yet firm in adhering to what she believed to be her duty, she desired to "follow peace with all men," and with remarkable simplicity of character filled up her appointed sphere of labor, "not slothful in business, fervent in spirit, serving the Lord."

Associated as she necessarily was in these public enterprises with persons of various religious persuasions, her uncompromising faithfulness in adhering to our testimonies, even in what might be considered by some, minor points, was strikingly apparent, and it is believed gained for her the approbation and respect of her fellow laborers.

The following obituary notice is taken from the minutes of the Colored Orphan Asylum:

"In the decease of their valued friend and coadjutor, S. C. Hawxhurst, the Managers recall with affectionate interest, one that was lovely and of good report.

"It was to her that the subject was first introduced, of attempting to raise means to shelter these neglected children of sorrow, and from her that the first words of encouragement were given to go forward in the work. 'Should it,' said she, 'only terminate in a day school, it will be worth the effort.' She cordially co-operated with the Managers from the establishment of the Asylum, in 1836, until her decease. All were won by her gentleness and engaging sympathy. Her heart overflowed with tenderness to all her fellow-creatures. In the cause of humanity her time and energies were largely devoted, and strikingly brought under the controlling and regulating power of religion, unbiassed by sectarian views; and her humble, consistent, Christian course, was beautifully exemplified in her 'daily

walk with God.' It was the privilege of the Managers to witness in her the ripened fruits of religion, and one that came to the grave in a good old age, 'like as a shock of corn cometh in his season.'"

For some months previous to her decease her bodily powers were much weakened, and she was unable to enjoy that social and religious intercourse with her friends which she so much valued; but we doubt not her solitary moments were oftentimes seasons of spiritual refreshment. While conversing with a friend shortly before the close of life, relative to her decease, she observed that she had no choice, but was ready to depart whenever it should please her Divine Master to call her away.

The day previous to her departure she walked a short distance to see a friend, without unusual fatigue.

Before the next morning the angel of death gently released the redeemed spirit, and her mind being centered on the great High Priest of our profession, Jesus the Mediator, she was ready at the summons. Having fought the good fight, and kept the faith, a comforting assurance accompanies our minds, that she has obtained the crown laid up for all those that love the appearing of our Lord and Saviour Jesus Christ.

Her decease took place on the 23d of Fourth month, 1855, in the eighty-first year of her age.

*A Tribute to the Memory of the late WILLIAM FORSTER.* By one who honored and loved him.

(Continued from page 276.)

It would seem to be impossible, in the nature of things, that one who was endowed with such gifts should have been wholly unconscious of them. Yet so high was his standard of what Christian ministry ought to be, and so deep his personal humility, that he was far more tempted to disparage his labors in the gospel, than to dwell upon them with feelings of complacency. Nor could anything be more remote from his character or practice than a disposition to put himself forward in the exercise of his gifts, when other ministers were present. On the contrary, he often seemed, at such times, but too ready to give place to those who should rather have given place to him. Eminently fitted too, as he was, for service on great occasions and in large assemblies, I think no one could be much with him, without seeing that his inclination led him far more to smaller and humbler spheres of labor. I remember one illustration of this, when we happened to be travelling together, and he had been ministering on a first day of the week in two meetings (though apparently not with much liberty, as if he felt that he was in an ungenial atmosphere)—how willingly he accepted the invitation of an elderly woman, in rather humble circumstances, with whom he had had some previous acquaintance, to spend the evening with

her; and with what liberty and affection he poured out his soul, during a season of worship that followed our simple meal, in addressing his aged hostess and a little adopted child, her only companion.

I alluded just now to a certain kind of timidity, as being one of the features of his character. Yet, in whatever degree this might manifest itself at other times, it certainly appeared to have no place in his public ministry. When he was engaged in his great Master's work, not only all thought about himself, but also all solicitude about the judgment of his hearers, and consequently all fear of man, seemed for the time to be banished from his mind; while all the powers of his soul were evidently concentrated on the one simple and sublime idea of following the guidance of that Divine Spirit, under whose influence he regarded himself as speaking. That he did so regard himself cannot be questioned; yet no one could be more exempt than he was from all disposition to put forward his claims to such an influence, or from any tendency to cherish extravagant ideas respecting the measure in which it was vouchsafed either to himself or to others.

It is almost superfluous to say of one whose character was so marked by modesty and humility, and so free from all tendency to egotism, that he was rarely heard to make any allusion to his own ministerial labors. Nor did he, so far as I had opportunity of observing, show more disposition to speak of those of others. The subject was evidently too sacred in his eyes to be lightly touched, either in the way of commendation or in that of censure; while the tenderness of his nature peculiarly indisposed him to the latter. It will be easily understood that the same cause led him to be specially indulgent towards the young and inexperienced; to deprecate all rough handling and hasty discouragement in their treatment; and to desire that the reality of their gifts and calling should be judged of in a hopeful, rather than in a jealous and distrustful spirit.

When he was engaged in any special service, his ministry was commonly frequent, and for the most part copious; but at other times, and especially when he was at home, it was generally rare, and often so much so as to be a source of great regret to his friends. I cannot say whether he himself was conscious of any blameworthy deficiency in this respect: for though I have sometimes ventured to bring the subject before him, I do not remember his ever giving utterance to such a feeling. Yet that, to say the least, he did at times "withhold more than was meet," was, I believe, the general opinion of his friends. Still, in judging of this matter, we must remember that ministry, so deep in its source and character as his was, could hardly be expected to be at all times very frequent. His silence in large meetings, and when many other ministers were present, which was so often noticed and regretted

by his brethren, was, I have reason to believe, sometimes caused by the singular delicacy of his spiritual perceptions. If (as we have seen) the largeness of his gifts peculiarly fitted him to move in "deep waters," this delicacy made him quickly perceive when the waters were troubled by the mistaken movements of others: and we may easily understand what would be the effect of such a perception upon a nature so sensitive as his. I have a very vivid remembrance of one particular occasion, in referring to which he himself acknowledged to an intimate friend, that his silence was owing to a cause of this kind.

But to whatever extent the infrequency of his ministry, under ordinary circumstances, may be justly ascribed to causes such as these, I must believe that it was far more largely the effect of that constitutional inertia which I have already noted as being so marked a feature of his mental character. It would indeed seem almost impossible that such a cause should have failed to produce some such an effect. As I have before observed, strong impressions of specific duty seemed to be in general necessary to overcome this obstacle; and when these were not felt, it would naturally often tend to keep him back from ministerial labor.

There is one aspect of his religious character to which I have not yet alluded, but which I must not pass by wholly unnoticed. Brought up, as he was, from his earliest years, in the closest connexion with the Society of Friends, and strongly attached to it and its distinctive views and practices throughout the whole subsequent course of his life, it was natural that both his social and religious intercourse should be, in general, very much confined to his fellow members. The chief exception to this was his intimacy with some pious members of the established church, to whom his marriage had brought him into near family relationship, and especially with his brother-in-law, the late Sir T. F. Buxton, to whom he was very strongly attached. But though his personal intercourse with Christians of other denominations was somewhat limited, his acquaintance with their religious literature was by no means small. He took, too, a deep interest in their various missions to the heathen, largely acquainting himself with the history of these efforts; and was, I believe, an active member of the Bible Society, in his own neighborhood. Of his zeal for the circulation of the Scriptures among the benighted inhabitants of other lands, I shall hereafter have occasion to speak. Both his mind and his heart were indeed truly catholic; and, though strongly attached to the particular community to which he belonged, he could both see and rejoice in the tokens of vital religion to be found in others, and was undoubtedly exempt from all disposition to judge those who, in godly sincerity, pursued a different Christian path from his own.

I have thus attempted to give a portrait (though

aware that it must be a very imperfect one) of my beloved friend, describing him such as he appeared to me, and noting the more prominent features of his character as a man, a Christian, and a minister of Christ. It is almost needless for me to add that his demeanor and conduct, in the various relations of private life, corresponded with that character; that, as a husband and father, a relative, friend and master, he exhibited a beautiful example of Christian kindness, tenderness, consideration and sympathy; and that his whole conversation (using the word in its larger meaning) was marked by watchfulness, circumspection and gravity, though without a particle of gloominess or austerity. No one could associate much with him, or share his hospitality, without seeing how truly his personal and domestic habits, as well as the employment of his outward substance, corresponded with his character as a disciple and servant of Christ. He was not indeed rich; but in his manner of using what he had, everything conspired to show that not self-indulgence, but the desire to serve his Master and to do good to his fellow-men, was the ruling principle of his conduct. What he was and did in relation to the poor and needy, the oppressed and down-trodden, will sufficiently appear in the brief sketch which I am about to give of his principal labors as a Christian minister and philanthropist.

Before, however, I enter on this part of my tribute to his memory, (the facts and dates of which will be mainly drawn from the "Testimony" before mentioned,) it is proper that I should say a few words respecting his early spiritual history. The document just referred to tells us that "he was from his childhood sensible of the convictions of the Holy Spirit:" a statement which confirms my own impression, derived from what I have heard him say, that he was one of those whom the Most High is pleased to call to himself in very early life, and to set apart as "from the womb" for his own peculiar service. How truly this was the case may be inferred from the public avowal which he was once induced to make, that, had he been faithful to his own impressions of duty, he believed he should have come forth in the ministry when he was about sixteen years of age. Though the "Testimony" of his Norwich Friends does not specifically mention this, it tells us that his seventeenth year was a very memorable period of his spiritual history; and further records the interesting fact, (specially so in relation to what will presently be seen,) that "a clear and strong sense was then granted to him of that redemption which comes by the Lord Jesus Christ, and of the inestimable value of that sacrifice for sin which he made on the cross."

About three years after this time, being then in his twentieth year, he first opened his mouth in public, as a minister of Christ; and the reality of his calling to that office having been, at the expiration of two more years, solemnly recognized

by his brethren, he forthwith began to travel about in his blessed Master's service. So evident had it now become that this service would be the main business of his future life, that, with the full consent of his father, he gave up all thoughts of pursuing the secular business for which he had been trained. The next ten years were, with little intermission, employed in labors from home; and during that time he travelled over most part of the British Islands, laboring both among his own people and the inhabitants at large. He now entered into the marriage relation with one of a kindred spirit, and, like himself, a devoted follower and servant of Christ. For a brief period he was permitted to enjoy some degree of rest from labor, and to taste the sweets of domestic life: but, ere long, the same constraining love of Christ which had already sent him forth, for so many years, among his own countrymen, impelled him to leave home and all its endearments, (he had now become a father,) and to visit countries beyond the Atlantic Ocean. For upwards of five years he travelled about in North America, proclaiming among the people at large, as well as those of his own community, "the unsearchable riches of Christ." It was now that the clear apprehension of the great doctrine of redemption through the blood of Jesus, which, as we have seen, had been given to him in early life, enabled him to discern and testify against that grievous departure from Christian truth, which, under the specious garb of a high spirituality, had begun to infect a large number of those who bore the name of Friends in that land. What he then witnessed of the pernicious consequences which are ever found to result from low views respecting the inspiration of the Holy Scriptures, had probably no small share in producing that exceeding sensitiveness to everything which seemed to have the least tendency to undermine their authority, which I so often observed in my intercourse with him.

After his return from America, a period of nearly twenty years elapsed before he again quitted his native land; nor was he, during this time, so much occupied in travelling from home, in the work of the ministry, as he had been in the earlier part of his life. He made, however, many journeys, in the service of the gospel, in various parts of Great Britain and Ireland: and when he was not thus engaged, he was often busily occupied with the internal affairs and interests of the church. During the latter years of this period he had become a resident of Norwich; and there the frequent and heavy pressure of poverty and want upon a great manufacturing population, whose employment often failed them, largely called forth that strong feeling for the sorrows and sufferings of his fellow-men which had been from his earliest years a marked feature of his character. Much of his time, at these seasons of wide-spread privation and distress, was occupied in visiting the dwellings of the poor,

and in devising and carrying out plans for their relief, in co-operation with other benevolent persons.

It was, I believe, several years after his removal to Norwich that he engaged in a religious service which remarkably illustrates both the wide range of his solicitude for the eternal well-being of his fellow-men, and the power which his feelings of Christian love and duty could exert in leading him to undertake services from which his nature must have peculiarly shrunk. I allude to an effort which he made, in the metropolis, for the spiritual good of a class of persons who are commonly regarded as hardly within the reach of Christian labor—the performers at the public theatres. I cannot find that much is generally known among his Friends of the circumstances and extent of this engagement; but I have been informed that, before he gave himself up to it, he had passed through very deep exercise of soul; that he obtained interviews with many of these persons; that he was, in almost all cases, kindly received by them; and that, besides speaking to them about their eternal interests, he sometimes put copies of the Holy Scriptures into their hands. The fruits of this labor of love may never be known till the day comes that shall bring all things to light: but we are surely warranted in cherishing the belief that it will then be found not to have been "in vain in the Lord."

We are now to think of him as having reached his sixtieth year, a time of life when men, far more robust than he had ever been, generally feel the desire, if not the need of repose. But this was not to be his allotment; for his Master had much service for him still to do. Many and long were yet to be his journeyings, both by land and by sea; and his last breath was to be drawn far away from his own home and his native country.

The first of his foreign services was a visit (in 1844) to France, chiefly confined to the provinces of Normandy and Brittany, where we are told he had "much spiritual enjoyment and true Christian fellowship with some Protestants, principally of the poorer classes." This was followed, in the next year, by a second journey in the same country, but embracing a somewhat wider field of labor. Not long after his return to England, he again left it, in company with some of his brethren, to pay a second visit to the continent of America. The immediate object of their mission was one for which his sound judgment and loving spirit seemed specially to fit him; being that of endeavoring to heal a breach among his fellow-members in one of the United States. But though his attention was, of course, chiefly directed to this object, the journey also afforded him many opportunities for laboring in the gospel of Christ.

(To be concluded.)

Interest has the security, though not the virtue of a principal. As the world goes, it is the surest side; for men daily leave both relations and religion to follow it.

## VALUE OF THE INSPIRED VOLUME.

How precious also are thy thoughts unto me, O God! how great is the sum of them!—*Bible*.

There are seasons in the life of all who have been taught to love and reverence the Bible, when its sacred truths become increasingly endeared, and more entirely rested on. In infancy and in childhood, was it not to us the Book of books? What stories were like its stories? what pictures like its pictures? Like the great and good Chalmers, many of us can say, "The pictures of Scripture scenes which interested my boyhood still cleave to me, and impart a peculiar tinge and charm to the same representations when brought within my notice." Like him, too, we have felt that, even in infancy, some of the sayings of the Bible have fallen upon our ear, and imparted to it all "the charm which dwells in the cadence of soft and tender words." How we gazed upon our mother's face as she told us of Abraham and Isaac, of Hagar and Ishmael, of beautiful Esther, and gentle Ruth. What images of beauty were traced upon our minds! How clearly and vividly we saw

"the camels' train,  
Winding in patience o'er the desert plain;  
The tent, the palm tree, the reposing flock,  
The gleaming fount, the shadow of the rock,"

with other images of patriarchal life!

We passed from childhood into youth, and "the seed of the Word," which had been planted by careful hands, began to germinate in our hearts. Earth was beautiful to our eyes, but we knew that it must fade. We said, "We are immortal spirits; how shall we secure eternal life?" We turned to the Bible, and there the question was answered: from it went forth,

"A light to shine upon the road  
That leads us to the Lamb."

The voice of Jesus came unto us in words like these: "Come unto me," "Whosoever will may come;" "Jesus Christ came into the world to save sinners;" "I am the way;" "He that spared not his own Son, but delivered him up for us all, shall he not with him freely give us all things?" O blessed words to the seeking soul! more precious than gold or costly stones; finger-marks to heaven; stars amidst the gloom. We trusted, and we were comforted: we believed, and we rejoiced.

A second period comes. A noiseless step, leaving anguish in its train, has entered our doors; and when the shadow of his wing has darkened our household, where shall we find comfort? In the Book that opens the windows of heaven, and shows our beloved ones before "the throne of God and the Lamb," beholding his face, with "his name in their foreheads." Oh, how such words are sought out and dwelt upon then! how every glimpse of the spiritual land is hailed! how we thank God for the Book that tells us of the state of those who have "died in the Lord!"

We turn from the speculations and guesses of theologians then. They may be mistaken: but here is truth—the truth of God, sent to us in his own words, and there can be no deception here. Yet when, with all these consolations, the heart still feels as if it must break with sad and weary longings for the departed, in what words can grief find utterance? We find them in the Psalms, and it is a relief to meet with expressions so exactly suited to our case. Others have suffered also; the pilgrim rejoicing in heaven, endured even as we, and "misery is robbed of its loneliness." And if, in infancy and childhood, and under the first awakening of the mind to the reality of eternity, and amidst sore bereavement, the Bible is so precious, what will it be to us when we stand in the awful attitude, which a modern writer has so solemnly sketched, "with the foot advanced, though the ground on which it is next to rest is quite unseen?" He furnishes the answer in the words of the Holy Book, when he bids us look to the Precursor to show us "the path of life." Yes, the Captain of our salvation has trodden the path before us, and the marks of his footsteps have indented the way. We know that He will come unto us again, and take up his abode with us, when we most require his aid, and amidst nature's weakness we will trust in his word. Our eyes will grow dim, but He will be our "light and salvation;" our Beloved will "look forth at the windows, showing himself through the lattice." And when we shrink at the thought of the dissolution of the body, again there is brightness and strength in the words of Holy Writ, "knowing that He which raised up the Lord Jesus shall raise up us also by Jesus."

*Bible Society Record.*

From the British Friend.

## SERMONS WARLIKE AND PACIFIC.

ESTEEMED FRIENDS,—I was well pleased with the remarks in your last number, on "The Indian Mutinies; the Fast Day, and Warlike Sermons." Among the latter, you adverted to that delivered by C. H. Spurgeon at the Crystal Palace. This popular preacher, however, is not *always* warlike in his discourses; as you will, with myself, be pleased to observe, in the following extract from a sermon delivered in the Music Hall, Royal Surrey Gardens, on the 2nd of 8th month last, which a friend has kindly brought under my notice; and I send it for insertion in your columns, believing it will be interesting to many of your readers.

C. H. Spurgeon's text, on this occasion, was, "My soul, wait thou only upon God," (Psalm lxii. 5). After discussing his subject under various heads, he proceeds:—  
"Once again: My soul, wait thou only upon God, for protection in times of danger. A naval officer tells the following singular story concerning

the siege of Copenhagen, under Lord Nelson. An officer in the fleet says, 'I was particularly impressed with an object which I saw three or four days after the terrific bombardment of that place. For several nights before the surrender, the darkness was ushered in with a tremendous roar of guns and mortars, accompanied by the whizzing of those destructive and burning engines of warfare, Congreve's rockets. The dreadful effects were soon visible in the brilliant lights through the city. The blazing houses of the rich, and the burning cottages of the poor, illuminated the heavens; and the wide-spreading flames, reflecting on the water, showed a forest of ships assembled around the city for its destruction. This work of conflagration went on for several nights; but the Danes at length surrendered; and on walking some days after among the ruins, consisting of the cottages of the poor, houses of the rich, manufactories, lofty steeples, and humble meeting-houses, I desisted, amid this barren field of desolation, a solitary house, unharmed; all around it a burnt mass, this alone untouched by the fire, a monument of mercy. 'Whose house is that?' I asked. 'That,' said the interpreter, 'belongs to a Quaker. He would neither fight nor leave his house, but remained in prayer with his family during the whole bombardment.' Surely, thought I, it is well with the righteous, God has been a shield to thee in battle, a wall of fire round about thee, a very present help in time of need.' It might seem to be an invention of mine, only that it happens to be as authentic a piece of history as any that can be found. There is another story told, somewhat similar, of that Danish war. 'Soon after the surrender of Copenhagen to the English, in the year 1807, detachments of soldiers were, for a time, stationed in the surrounding villages. It happened one day that three soldiers, belonging to a Highland regiment, were set to forage among the neighboring farm-houses. They went to several, but found them stripped and deserted. At length they came to a large garden, or orchard, full of apple trees, bending under the weight of fruit. They entered by a gate, and followed a path which brought them to a neat farm-house. Everything without bespoke quietness and security; but as they entered by the front door, the mistress of the house and her children ran screaming out by the back. The interior of the house presented an appearance of order and comfort superior to what might be expected from people in that station, and from the habits of the country. A watch hung by the side of the fire-place, and a neat book-case, well filled, attracted the attention of the elder soldier. He took down a book: it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment, the master of the house entered by the door through which his wife and children had just fled. One of the soldiers, by threatening signs, demanded pro-

visions: the man stood firm and undaunted, but shook his head. The soldier who held the book approached him, and pointing to the name of Jesus Christ, laid his hand upon his heart, and looked up to heaven. Instantly the farmer grasped his hand, shook it vehemently, and then ran out of the room. He soon returned with his wife and children laden with milk, eggs, bacon, &c., which were freely tendered; and when money was offered in return, it was at first refused; but as two of the soldiers were pious men, they, much to the chagrin of their companion, insisted upon paying for all they received. When taking leave, the pious soldiers intimated to the farmer that it would be well for him to secrete his watch; but by the most significant signs he gave them to understand that he feared no evil, for his trust was in God; and that though his neighbors, on the right hand and on the left, had fled from their habitations, and by foraging parties had lost what they could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees.' The man knew that 'He that taketh the sword shall perish by the sword;' so he just tried the non-resistant principle; and God, in whom he put implicit confidence, would not let him be injured. It was a remarkable thing that in the massacre of the Protestants in Ireland, a long time ago, there were thousands of Quakers in the country, and only two of them were killed; and those two had not faith in their own principles; one of them ran away and hid himself in a fastness, and the other kept arms in his house; but the others unarmed, walked amidst infuriated soldiers, both Roman Catholics and Protestants, and were never touched, because they were strong in the strength of Israel's God, and put up their sword into its scabbard; knowing that to war against another cannot be right, since Christ has said, 'Resist not evil; if any man smite thee on one cheek, turn to him the other also.' 'Be kind, not only to the thankful, but to the unthankful and to the evil;' 'Forgive your enemies;' 'Bless them that hate you, and pray for them that despitefully use you.' But we are ashamed to do that; we do not like it; we are afraid to trust God; and until we do it we shall not know the majesty of faith, nor prove the power of God for our protection. 'My soul, wait thou only upon God; for my expectation is from him.'"

I am, yours truly,

R. W.

#### THE SIGHT NEVER YET SEEN.

Dr. Miller, a Rector in Birmingham, England, recently addressed a congregation of about 3000 persons, in Leicester, who had been invited by a placard to come in their working dress. In the course of his plain and familiar discourse, he addressed them in nearly these words: "There is a sight in the world I have never seen, and I am sure there is not one among you who ever has

seen it or ever can see it. I have seen many sights, and I am sure all of you must have seen many sights, and yet I tell you there is one sight we have never seen and never can see—a drunkard's happy home."—*Bristol Temperance Herald*.

## FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 16, 1858.

"THE COUNTRY GENTLEMAN," AND THE "AMERICAN AGRICULTURIST."—A large portion of our readers being engaged in agricultural pursuits, and all more or less interested in their success, a brief notice of these periodicals seems appropriate. They come regularly to this office, and are always read with interest and pleasure.

As a weekly, agricultural "Journal for the Farm, the Garden and the Fireside," uncontaminated by tales, the *Country Gentleman*, so far as we know, has no competitor. Luther Tucker & Son, Albany, N. Y., are the editors and proprietors; J. J. Thomas, Union Springs, N. Y., is associate editor. To mail subscribers the price is \$2 per annum, if paid in advance; or \$2 50 if not paid in advance. The same publishers issue *The Cultivator* on the first of each month, price fifty cents a year. It is made up from the *Country Gentleman*, forming an annual volume of about 400 pages.

The *American Agriculturist*, Orange Judd, A. M., editor and proprietor, is a quarto *Monthly* of thirty-two pages, conducted with great care and ability, and devoted to the different departments of soil-culture, field crops, orchard and garden fruits, garden vegetables and flowers, and matters, generally, connected with the occupations, interests and enjoyments of rural life. Terms, *invariably in advance*, one copy one year \$1 00; six copies one year \$5 00; ten or more copies one year eighty cents each. Office No. 139 Water street, New York.

"BACON'S ESSAYS; with Annotations, by Richard Whately, Archbishop of Dublin. 1 vol. 8vo, 556 pp. C. S. Francis & Co., No. 554 Broadway, New York, and for sale by Parry & McMillan, Philadelphia." Price \$2.00.

To guard against the imputation of presumption in making additions to what Bacon has said, the annotator reminds us that in the days of Bacon, an *Essay* meant a slight sketch, to be filled up by the reader; brief hints, designed to

be followed out; thoughts thrown out without much regularity, but sufficient to suggest further inquiries and reflections. It must be admitted that the comments of Dr. Whately add largely to the attraction and interest of the volume; the foot notes, too, in explanation of the numerous obsolete words and phrases used by Bacon, will be found exceedingly valuable and interesting.

The tendency prevailing in the present day to regard with excessive admiration writers of a "mystical and dim, half intelligible kind of affected grandeur," is urged as an important reason for directing especial attention to certain qualities in Bacon's writings. He was a "striking instance of a genius who could think so profoundly, and at the same time so clearly, that an ordinary man understands readily most of his wisest sayings, and, perhaps, thinks them so self-evident as hardly to need mention. But, on re-consideration and repeated meditation, you perceive more and more what extensive and important applications one of his maxims will have, and how often it has been overlooked; and on returning to it again and again, fresh views of its importance will continually open on you. One of his sayings will be like some of the heavenly bodies that are visible to the naked eye, but in which you see continually more and more, the better the telescope you apply to them. The 'dark sayings,' on the contrary, of some admired writers, may be compared to a fog bank at sea, which the navigator at first glance takes for a chain of majestic mountains, but which, when approached closely, or when viewed through a good glass, proves to be a mere mass of unsubstantial vapors."

The progress of events during the two centuries and a half which have elapsed since Bacon wrote, has increased rather than lessened the estimation of his essays. "They treat of subjects," says the *London Quarterly Review*, "which, in his well known phrase, 'come home to men's business and bosoms;'" and the reflections which he offers upon these topics of universal concern are not obvious truisms, nor hackneyed maxims, nor airy speculations, but acute and novel deductions drawn from actual life by a vast and penetrating genius, intimately conversant with the court, the council-table, the parliament, the bar—with all ranks and classes of persons; with the multitudinous forms of human nature and pursuits."

MARRIED, At Friends' Meeting house, Limington, York County, Maine, OLIVER P. ALLEN, to SARAH, daughter of Joshua Cobb, both of Limerick.

—, At Friends Meeting at South China, Maine, on the 24th of 12th mo., 1857, WILLIAM PENN VARNEY to LYDIA G. COOK.

—, On the 23d of the 12th month, 1857, THOMAS WALTHALL, of Dover Monthly Meeting, to MARIA E. DOAN, daughter of William and Betsey Doan, of Center Monthly Meeting, all of Clinton County, Ohio.

DIED, In Wayne County, Indiana, after a protracted illness, which he was enabled to bear with Christian fortitude and patience, on the 29th of the 11th month, 1857, EZEKIEL HAYSLEY, an esteemed elder of Dover Monthly Meeting of Friends, aged nearly 64 years.

While his vital powers were sinking under the fatal disease, it was particularly encouraging to his friends to observe the peaceful serenity of mind with which he appeared to approach his solemn close.

From the commencement of his disease, he was impressed with a belief that it was his last sickness, and during his confinement, he gave much salutary counsel to his children, and uttered many expressions indicating that his mind was centered on that only sure foundation of faith and hope, which alone can give support in the trying hour. Having thus attained a state of peaceful resignation, he quietly departed, leaving his afflicted family and friends comforted with a hope that his end was peace.

—, In Randolph Co., Ind., on the 29th of 10th mo., 1857, DINAH FOUSE, wife of James Fouse, and daughter of Benjamin and Ruth Pickett, in the 45th year of her age.

She bore a lingering illness of many months with Christian patience and resignation. Her end was peace. She was a member of White River Monthly Meeting of Friends.

—, On the 11th of 11th mo., 1857, in Randolph Co., Ind., after a painful illness of many months, TAMAR COX, wife of Simon Cox, and daughter of George and Mary Shugart, in the 57th year of her age. A valuable member of White River Monthly Meeting of Friends.

—, On the 10th of 7th mo. last, in Limington, Me., JEDEDIAH ALLEN, in the eighty-seventh year of his age, a member of Limington Monthly Meeting.

—, On the 11th of 8th month last, in Parsonsfield, York County, Maine, suddenly, CYNTHIA W., wife of John B. Cartland, in the 23th year of her age, a promising member of Limington Monthly Meeting.

—, On the 1st inst., SARAH, wife of Nathan Stanley, in the 51st year of her age, an Elder of Mill Creek Monthly Meeting, Hendricks County, Ind. The departure of this dear friend has left a blank, not only in her family, but in her meeting and neighborhood. She was a regular attender of our religious meetings when her health would admit of it; faithful in the performance of duties assigned her by society, manifesting a religious concern for the advancement of Truth, and frequently encouraged others to a like faithfulness. During her illness she was favored with much composure of mind, often expressing a desire that she might be preserved in patience to the end which she thought was near at hand. Her love for and faith in the Saviour appeared very much to have weaned her from all earthly objects, saying she could now give all up, though she had once thought that such would be almost impossible; and notwithstanding the loss to her surviving friends is great, and the bereavement to her family very afflicting, we are comforted in the belief, that her end was peace.

—, In Clark County, Ohio, on the 2nd inst., after a protracted illness of many months, DEBORAH, wife of

Seth Smith, aged near 57 years, a member of Green Plain Monthly Meeting of Friends.

While we believe this dear friend ended her days in peace, we also feel that her unpresuming worth will have a place in the memory of those with whom she had been associated.

DIED, on the 5th of 12th mo. last, at the residence of his son, WILLIAM HARVEY, an Elder of Springfield Monthly Meeting, Ohio, in the 89th year of his age.

In the latter part of his life he endured much affliction of body, through all of which he often broke forth in praises to the Lord "for his mercy and goodness to him, a poor unworthy creature, even to his last moments."

A short time before his death he was visited by the dear English friends, P. G. & M. N., the comfortable remembrance of which remained with him to the last, often drawing forth his prayers "for their preservation, and for all that were called upon to declare the glad tidings of the gospel;" and that "the glorious kingdom of the dear Redeemer might spread more and more in the earth, to the praise of his ever blessed name," declaring his "love not only to his own children, but to every creature the world over."

He was one of the early settlers, and helped to rear log meeting houses and blaze paths through the almost unbroken wilderness, to direct the way to and from them.

—, Near Liberty, Union County, Indiana, on the 2nd of 10th mo. last, after a protracted illness of several months' duration, which he bore with Christian fortitude and patience, HENRY DAVIS, an esteemed Elder of Salem Monthly Meeting, leaving a large circle of friends and relations to mourn his loss. But they sorrow not as those without hope, having the comfortable assurance that their loss is his eternal gain.

—, In Union County, Indiana, on the 7th of 9th mo. last, DEBORAH PADDACK, widow of Samuel Paddack, in the 74th year of her age, an esteemed member of Salem Monthly Meeting.

—, In the City of Baltimore, Maryland, on the 15th of 12th month last, DOROTHY, relict of the late Gerard T. Hopkins, aged 81 years.

Throughout her long and useful life she was a consistent member of Society, serving in the capacity of Elder for more than 40 years. She was a meek, and humble follower of her Lord and Saviour, a devoted wife and tender mother; and her affectionate and pleasant manner had endeared her to a large circle of relatives and friends. Her last sickness was short, her mind being preserved in a remarkably calm and peaceful state, retaining her faculties to the last; passing away without a sigh or struggle; and we reverently believe her redeemed spirit hath passed through the pearl gates into that celestial city, and joined the innumerable company of all generations, who surround the throne of the Lord God and the Lamb forever.

—, At the residence of her son-in-law, in Fayette County, Ohio, 12th month 23rd, 1857, CATHERINE MOONEY, widow of our late friend James Mooney, in the 93rd year of her age; a member of Fairfield Monthly Meeting.

She moved to Ohio in 1802; was received into membership with Friends from conviction in 1811, and was a consistent and faithful member to the end of her days. Shortly before her decease, she informed her children and friends that her day's work was fully done, and that all was peace.

[The decease of SMITH BATTERY occurred on the 16th of 11th mo., and not in the 12th mo. as would be inferred from the notice published in the Review of the 2nd inst.]

A member of the Society of Friends, now in the third year of the Haverford College Course, wishes a position as Teacher at the close of the present Term on the 27th inst.

Applications addressed to the Editor will reach him.  
1st mo. 9th.—2t

#### HAVERFORD COLLEGE.

The Semi-Annual Examination will begin on Second day the 25th inst., and close on the next Fourth day.

The SUMMER TERM will open on Fourth day the 10th of the Second month, at 9 o'clock, A. M. Students admitted at this term must be present on the morning of the previous day.

Applications, accompanied in all cases by certificates from the last Teacher, of moral standing, and a list of books studied, may be made to the undersigned, Secretary of the Board.

CHARLES YARNALL,  
No. 126 South Twelfth Street.

1st mo. 1858.—3t.

#### WESTERN SOUP SOCIETY.

This Association, located at the corner of George and Seventeenth streets, is now in active operation, supplying the Poor residing within their district with Soup and Bread. During the past winter they distributed 42,368 quarts of Soup and 16,300 loaves of Bread, to 562 families, embracing 854 adults and 1,509 children, at an expense of \$1,868.50, showing conclusively that this method of helping the Poor is one of the most effective, accomplishing more with the same means than in any other way. And as the necessities of the Poor are likely to be greater, owing to the state of the times, we again call upon our friends to aid us in carrying on the object in which we are engaged. Donations may be to sent either of the following Managers:—

MORDECAI L. DAWSON, N. E. corner of Seventh and Walnut streets.

WM. BIDDLE, Franklin Institute Building.

FREDERICK COLLINS, N. W. corner of Tenth and Filbert streets.

GEORGE VAUX, corner of Seventeenth and Cuthbert streets.

SAMUEL L. BAILY, No. 920 Chesnut street.

#### SOUP HOUSE.

The Society for supplying the poor of the city with Soup commenced its delivery of food on the 31st ult., and will continue open every day except First days.

Donations in meat, flour, rice or vegetables will be gratefully received at the House, No. 28 (new number) Green Street between Spruce and Pine and 4th and 5th streets; and in money, by the Treasurer, Jeremiah Hacker, 4th below Spruce street, or Thomas Evans, 817 Arch street, or any other of the members.

#### CHINA.

The following extracts from a letter written by S. W. Bonney, from Macao, China, to pupils in Mt. Holyoke Female Seminary, will give some idea of the religious condition of China:

"There are three religious sects in China: the Boodhist, Confucian and Touists. The Boodhist is an offshoot of Brahminism, and was introduced into China from India, about A. D. 63. Boodhist temples are found in every part of China, in

which are priests and nuns, with shaven heads and clothing peculiar to their order. The Confucians are followers of Confucius, who lived about 550 years before the Christian era. They do not practice as many ceremonies as the Boodhists, but trust in what *they* call good acts and deeds of justice, to be accepted by Heaven. Of the soul of man and a future state of existence, they know, say and care very little, as the founder of the sect taught them. The Touists believe in a certain Power, very undefined, which formed all things. They also set up many idols, which they worship. They worship they know not what. The Chinese ceremonies of worship are, morning and evening, burning three incense sticks at the side of the front door, or in a little shrine in some prominent place in the front room. On the 1st and 15th of each month, red gilt paper and red candles are burned, dishes of meat and vegetables offered to their idols, with many prostrations and bowings. On marriage and funeral occasions the same ceremonies are performed, but on a costlier scale, and accompanied with instrumental music. On other occasions, as going a journey, commencing business, building a house, etc., they have idolatrous ceremonies.

All the unconverted Chinese worship the departed spirits of their ancestors; but I am not aware that each one has a particular deity. They sometimes worship one idol, and sometimes another, as fancy leads them. They worship demons, devils and genii, in great numbers.

There are now one hundred and one Protestant missionaries in China. One hundred and ninety have been sent to China since Dr. Morrison came, in 1807. These one hundred and one missionaries are the agents of seventeen societies: English, European and American.

How long is required to learn the Chinese language? Two years are quite sufficient to learn to speak readily on all common subjects; but a person of superior talents for language, and undivided application, would acquire it in a year. There have been missionaries who began to preach in China within a year after their arrival. Roods, Blodget and Burns are examples. The facilities for learning the language are constantly increasing by the publication of new lexicons, dictionaries and vocabularies, so that the time of learning it is shortening. It requires a much longer time to learn to read Chinese, because of the great number and variety of characters. The New Testament may be mastered in four years.

What are the greatest obstacles in the way of establishing a mission there? Heretofore, the greatest obstacle has been the exclusive policy of the Chinese Government towards all foreigners, especially at Canton. The attachment of the Chinese to their ancient customs is another obstacle. The antiquity and vast population of China have cherished in the heart of the Chinese a self-conceit which is hard to remove. The obstacles to the establishment of missions in those parts of

China that are open to foreign intercourse, are not so great as the obstacles to their progress and success. Our missions have met with more success at Amoy than at any other place.

#### LETTER ON AMERICAN SLAVERY.

To the Editor of the Torquay Directory, (England.)

SIR,—From personal observation and inquiries during repeated visits to the Southern United States, I am able to express the opinion that, in the interesting lecture which Mr. Craft (the fugitive slave from America) has thrice repeated in this place, and is also delivering in other parts of England, he does not exaggerate the evils of that system of bondage from which he has escaped, but rather that he presents a mild and moderate statement respecting them. Indeed, I am fully persuaded that the evils connected with the slave system in the United States have not been overdrawn; nor do I believe it within the power of language to convey a full impression of the dark and fearful realities of American slavery to those who have not witnessed them.

Is the question asked,—how is it that American and even English travellers sometimes report that there are no great evils connected with the slave system in America? I reply, it is probably owing to imperfect information. There are millions of Americans in the Northern States who have never visited the Slave States, and have no personal knowledge of slavery; others, perhaps, have travelled there hastily, and have had no adequate opportunity of becoming acquainted with the actual condition of affairs. Again, it must be remembered that there are many kind slave masters who treat their slaves with kindness, and it is quite possible for a traveller to visit the Slave States conducted by letters from one such family to another, without witnessing the most cruel and revolting features of slavery. If the traveller wishes to obtain a passing glimpse of the true character of the slave system, let him go among the laborers on the great plantations, or to the slave markets in the cities, where he may constantly see families bought and sold as objects of merchandise—affectionate wives, husbands and children sold to different masters and separated forever! Let no one imagine the condition of even those favored slaves who have kind masters, to be a happy one; for they are constantly liable to be sold at, or it may be previous to, the decease of their kind masters, to others who will prove tyrannical.

It is important that the people of this country should be made acquainted, as far as possible, with the actual evils of the American slave system, inasmuch as they are contributing materially to support and extend that system, and to perpetuate all the evils connected with it. Is the question asked, in what manner are the people of Great Britain aiding to support American

slavery? I reply, they are doing so by patronizing the slave masters in purchasing from them the products raised by the slaves. I refer particularly to the article of Cotton. The profit which the slave masters derive from the production of cotton for the English market is one of the chief sources of income and support to the slave system in the United States. Cotton composes four-fifths of the whole exports of the slave states, and an enormous proportion of the amount is shipped to England, or (as statistics prove,) an amount far exceeding that sent to any other foreign country, and even greater than is sent to all the rest of the world besides. Many millions of capital here are profitably invested in the trade, commerce and manufacture of cotton; thousands are enriched by it; and at least hundreds of thousands of the poor here are thus supplied with employment. It is thus perceived how materially the industrial and commercial prosperity of this country depends upon cotton, and, as no less than *“five-sixths of the whole yield of cotton”* is produced by American slaves, how greatly the people of England are indebted to, and benefited by, their labors.

The *Times* of the 30th January last, in referring to this subject, states:—

“We all live by the cotton tree. It is the British heart of oak. Many a baronial hall, many a church, many a guild, cities, navies, and other noble works have been made from cotton wool, and from the sweat of the African who watered it, and plucked the flossy pod, and cleaned it, and packed it in bales. A failure of the crop is to a large part of our people a virtual famine. Should the cultivation of the plant find its limits, that is, should it not increase in equal proportion to the multiplication of the human race and its growing wants, we shall find ourselves more hide-bound, in our means of life, than we are by the narrowness of these isles. We know all this. We know that the thread of our national destiny is cotton.”

The intimate relation existing between the people of England and the slave masters, and their participation in the slave system, are thus referred to in the same article:—

“We know that for all mercantile purposes England is one of the States, and that, in effect, we are partners with the Southern planter: we hold a bill of sale over his goods and chattels, his live and dead stock, and take a lion's share in the profits of slavery. Yet, as a nation, we are staunch abolitionists; we *fête* Mrs. Stowe, cry over her books, and pray for anti-slavery Presidents; we thank God that no slave can exist on British soil; but all this time we are clothing, not only ourselves, but all the world besides, with the very cotton picked and cleaned by ‘Uncle Tom’ and his fellow sufferers. It is our trade. It is the great staple of British industry. We are Mr. ‘Legree’s’ agents for the manufacture and sale of his cotton crop.”

The immense patronage which the people of Great Britain bestow on the slave masters, not only materially sustains the system of slave-holding, but directly increases the labors and augments the sufferings of the slaves, and ever stimulates unkind masters to compel their helpless victims to labor most severely. They know that England will receive and pay them for every extra ounce they can force from their slave's agonising toils. Thus, unconsciously, the people of this country are stimulating and rewarding the cruelty of the slave masters and adding to the miseries of the unfortunate slaves.

Unhappily the patronage which the British public are bestowing upon the slave masters is rapidly increasing: the consumption of cotton, here is computed to have more than doubled within the last fifteen years, and the demand for it is advancing so rapidly that it is estimated that in a few years the entire number of available slaves in the United States will not be sufficient to produce the amount required. Lord Stanley, in referring to this subject at a recent meeting of the Society of Arts, observes:—

“Our dependence on America not only remains but yearly increases. In 1801, 45 per cent. of our entire consumption, (of cotton,) was derived from the United States; in 1826, the ratio rose to 72 per cent., while according to the last returns it has now actually reached 80 per cent. How does this bear upon slavery? At the beginning of the century there were 220,000 slaves in the cotton growing States of America. The number is now 2,000,000; two-thirds of whom are employed in the production of this one article, an enormous proportion of which is shipped to England. The stimulus thus given to the system of slave holding in America is too obvious to need to be stated.”

One direct result is, that it is rapidly enhancing the value of the slaves, and thus augmenting all the difficulties in the way of their emancipation.

The direct effect of all this, is to stimulate the slave masters to endeavor to extend their dominion over Cuba, Mexico, and Central America, and even to re-open, publicly or privately, the African slave trade, to obtain more slaves. It is rapidly increasing the value of the present slave lands, and is therefore at this moment causing them to extend slavery over vast and previously free territories.

Thus the people of this country, by purchasing American slave-grown cotton, not only augment the toils and miseries of the slaves, and nourish the slave system there to its present extent, but they are applying a most effective stimulus to increase and vastly extend the system, and to perpetuate all the evils with which it is connected.

Unquestionably, if the people of this country were generally aware of the enormous evils resulting from their present course, they would not desire to maintain it; especially as there is a

feasible and most advantageous method by which they may avoid doing so. This is to promote the cultivation of cotton by free labor in the British colonies, and other lands, and thus supply themselves with cotton raised by free laborers. By adopting this course various beneficent results would be accomplished. It would effectually arrest the increasing demand for slave grown cotton, which is now directly promoting the extension of slavery. It would render slave labor less remunerative to the masters, depreciate the present rapidly increasing value of the slaves, and thus facilitate their emancipation. The extension of the cultivation of cotton over different countries, would also prove most advantageous to Great Britain. It would remove the recognized serious danger to which the industrial and commercial classes here are at present liable, in consequence of the cotton crop being now confined chiefly to one country, which renders nearly the whole crop alike exposed to the same vicissitudes and chances of failure, or to hostile interruptions of the supply from thence. The promotion of the cultivation of cotton in various countries would also confer great benefits on all those countries, by extending to them British skill, capital, and enterprise, furnishing employment to their poor, and advancing the prosperity of all classes. Dr. Livingston and others mention, among the great advantages which the promotion of the cultivation of cotton would confer on Africa, that it would supply employment to the natives, and their Chiefs would no longer be induced to sell their people into slavery.

In Syria and Palestine, experiments have proved that an excellent quality of cotton may be raised, on the fertile *plains* of those countries, and by promoting its culture there, a special benefit would be conferred on the unemployed and peculiarly destitute people of those lands. The devout and afflicted Jews there are now permitted, and are anxious to cultivate the soil of their fathers; and the experiments recently made there indicate clearly that assisting them to do so will prove the most practicable method of ameliorating their condition, and of restoring their much beloved land to its ancient fruitfulness and beauty.

Various countries possess the soil, climate and laborers requisite to supply England with an abundance of excellent cotton by free labor; but the people of those countries are destitute of a few things essential for this purpose. In India they require capital for the establishment of improved means of irrigation, and for the construction of roads for transportation; and also, in some parts, the removal of certain legislative restrictions which it is in the power of the British government to procure for them. In other countries, as in Syria and Palestine, they require an improved quality of cotton seed, information and suitable machines for separating the seed from the wool, and preparing it for the English

market. They require, however, in these and other lands, merely those things which British skill and capital can furnish them, and in order to increase the supply of free labor cotton here, it is necessary that the people of this country should send to the destitute lands, the few things which are essential there to its production.

It is therefore, desirable that public attention here should be extensively directed to this subject. Commercial men are beginning to regard it with interest; they recognize the practicability of promoting the culture of cotton by free labor in various lands, and those who are most familiar with the matter state that it is scarcely possible to over-estimate the importance to this country of extending the cultivation and increasing the supply of this invaluable article. Already, a few leading commercial men, appreciating the importance of the subject, have recently formed an association at Manchester to promote the growth of cotton by free labor in various parts of the world. Political men are also beginning to take an interest in this question. Without reference to other reasons, the simple consideration that Great Britain is now almost wholly dependent upon a single foreign country for a great necessary staple of her industrial and commercial prosperity, should certainly be sufficient to induce them to assist in extending its cultivation over other countries. There are unquestionably strong political and commercial, as well as benevolent reasons which should cause the promotion of this important and beneficent work. Let then British philanthropy and capital unite, as they have often done before, to seek a common object in the extension of cotton cultivation without the aid of slavery. It is a work, as the *Times* has truly remarked, for both the benevolent and the commercial classes:—

“It is a work for missionaries and millionaires; it has just that combination of physical and spiritual objects that is most consistent with the general order of this world. We shall be able to know the good we are doing by the good we receive; and the annual delivery of so many hundred thousand bales of cotton on our wharves will constitute a more trustworthy report than five hundred pages of twaddling correspondence.”

By engaging in this work the people of Great Britain will directly promote the welfare of their own country, advance the best interests of America, and also confer great benefits on other lands; by one and the same measure maintain and increase prosperity at home, extend employment to the destitute people of the East, and relieve and facilitate the emancipation of the slaves of the West. \* \*

In order to render this work more generally accessible, it has been proposed that associations be formed wherever practicable, to be auxiliary to the organization at Manchester, which will endeavor to execute the most effective measures for promoting the cultivation of cotton by free

labor in different countries. And in view of the important advantages which this work would accomplish for Great Britain and other lands, and the enormous evils that it would at the same time arrest in America, it is sincerely hoped the people of this country will cheerfully make the efforts requisite to carry it to a speedy successful conclusion.—I am, &c.,

C. A. MINER.

Abbotsford, Torquay, June, 1st. 1857.

#### GO FORWARD.

“Speak unto the children of Israel, that they go forward.”  
—EXODUS xiv. 15.

That was a strange and startling command, when first given to Moses and the people. The angry Egyptians were just behind, the high rocks on each side, only the Red Sea before, and no boats ready to cross its waters,—*how* could they “go forward?” Yet it was their plain duty to obey, to make the trial; and when they did so, He to whom nothing is impossible opened a way for their feet, so that they went through “as on dry ground.” And still the command to each one of His people is, Go forward; do not stand still, do not turn aside, do not fall back. Go forward in the path of duty, whatever difficulties seem in the way, and trust to me to help you through. Many, many a time have His children obeyed, often with trembling hearts and weak faith, and without a miracle they have found the promise stand sure, “As thy day is, so shall thy strength be.”

When the soul is in a good state, and the heart warm with love to Jesus, it sounds a cheering, animating word of command, Go forward. The young Christian should gladly hear it, and go joyfully and hopefully forward in his way, looking for help and direction, at every step, to the Captain of his salvation.

“Forward let the people go,  
Israel's God will have it so;  
Though the path be through the sea,  
Israel, what is that to thee?  
He who bids thee pass the waters,  
Will be with his sons and daughters.

Deep and wide the sea appears;  
Israel wonders—Israel fears;  
Yet the word is “forward” still,—  
Israel! 'tis thy Master's will;  
Though no way thou canst discover,  
Not one plank to float thee over.

#### LUXURIES OF A FRUIT GARDEN.

A friend of ours, in whose reliability we have implicit confidence, has a small plat of ground, of which he tells us the following facts:

From a row of currant bushes, about 8 rods long, he and his neighbors gathered over two bushels of currants this year. The currant season, from the first picking to the last, was from June 1st to August 15th, 2½ months.

From a row of gooseberry bushes, 2 rods long, he gathered about a bushel of gooseberries.

From a plat of strawberry vines, 4 rods long and 1 rod wide, he gathered nearly three bushels of strawberries. The strawberry season lasted about three weeks, ending about the middle of July.

Then his raspberries came on, and lasted about three weeks. Of these he had about half a bushel. They stood next to the strawberries in point of delicacy.

He has a number of cherry trees. They yielded well this year. His family and friends used a bushel or so, and the children of the neighborhood fed themselves upon them, without stint, for two weeks.

Soon after the raspberries were gone, his peaches began to ripen. One of the trees ripened its fruit late, and it has lasted till within a few days past; of these he has had two or more bushels.

All along since the first of August, his apples and pears have been ripening, and have furnished an abundant supply for his family, for the cow, and pig, and some to sell or give away besides. He will have a large quantity of excellent winter apples. He has just gathered from two or three grapevines as many bushels of fine grapes. Some of these his wife made into marmalade, and some she has preserved in paper, for use hereafter.—The best, and greater portion of the whole, were eaten as a dessert, or given to children or friends, all of whom enjoyed them much.

These are some of the enjoyments drawn from a small plat of ground during the season just closing. They were at small cost, but they sweetened many a meal, ministered to health, and added to the comfort of many guests.

Why may not nearly every man have as large a plat of ground, and as many comforts? Simply because he is negligent.—*Ohio Farmer.*

There is one other reason, friend Brown.—Many are deterred from planting, because they know the "boys," (thieves,) will steal the best fruit; and many not willing to be called thieves have very loose morals as to the sacredness of this kind of property. However, a good Osage hedge will prove a strong protection, if planted when the trees are, and well cultivated and pruned.—*Country Gentleman.*

#### EVENING HOURS FOR MECHANICS.

What have evening hours done for mechanics who have had only ten hours toil?

One of the best editors the Westminster Review could ever boast, and one of the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the editors of the London Daily Journal was a baker in Elgin; perhaps the best reporter of the London Times was a weaver in Edinburgh; the editor of the Witness was a stone mason. One of the ablest ministers

in London was a blacksmith in Dundee, and another was a watchmaker in Banff. The late Dr. Milne, of China, was a herd boy in Ryne. The principal of the London Missionary Society's College at Hong Kong was a saddler in Huntley, and one of the best missionaries that ever went to India was a tailor in Keith. The leading machinist on the London and Birmingham Railway, with £700 a year, was a mechanic in Glasgow, and perhaps the very richest iron founder in England was a working man in Morap. Sir James Clark, her Majesty's physician, was a druggist in Banff. Joseph Hume was a sailor first, and then a laborer at the mortar and pestle at Montrose; Mr. McGregor, the member from Glasgow, was a poor boy in Ross shire. James Wilson, the member from Westbury, was a ploughman in Haddington, and Arthlur Anderson, the member for Orkney, earned his bread by the sweat of his brow in the Ultima Thule. These men, however, spent their leisure hours in acquiring useful knowledge. They could not have reached the eminence they did, hanging around hose and engine houses, or wasting hours away in taverns.

#### THE NEST OF THE TARANTULA.

A very curious thing, indeed, is the nest of the Tarantula—the big, hairy and poisonous spider. He first bores a hole into the ground, about five or six inches deep and big enough to admit his body in a resting position. He then plasters it well with clay on the sides, so as to make it smooth and hard. He then makes a trap door at the top, which he fastens with a hinge of silk and gelatine, and fixes it so that it will open and shut at pleasure. The outside is just the color of the ground and purposely made to look rough and unnoticeable. The Tarantula, which the microscope will show to be a most terrible looking monster, armed from head to feet "that no one should him wrong"—a pirate and free booter in his particular sphere in the kingdom of nature—when he desires to enter his subterranean stronghold, or rather hiding place, lifts the trap door with one of his claws, and springs in. Its own weight causes it to drop again instantly, and thus is the hirsute terror of the insect tribes snugly hid away from all possible danger. Nothing can get into where he is.—*Maysville Express, (Cal.)*

#### LOVE US AT HOME.

Ah, yes! we can bear the day's burden and heat,  
The dust and rude jostlings we find in the street,  
And censuring whispers that float till they meet  
The ears they were never intended to greet,

If they love us sincerely at home.

We can bear by the crowd to be hurried along,  
Down-trodden, supplanted, oppressed by the strong;  
We can bear even lasting and unprovoked wrong,  
If our hearts through it all can chant truly the song,

Oh, they love us most dearly at home.

We can bear a wild storm, be it snow, hail or rain;  
Heavy losses, instead of the long-looked-for gain;

Upbraidings and shadows that creep round our name,  
And threaten its brightness to hide or to stain,  
If they love us sincerely at home.

Oh, love us at home! For this treasure we plead.  
With all else, this withheld, we are poor, poor, indeed!  
Take all, but leave this, and with voices agreed  
We will sing with glad hearts, whatever our need,  
"They still love us—they love us at home."

N. Y. Evening Post.

### THE RURAL LIFE.

BY JOHN FISHER MURRAY.

Ye who would serve the rural life,  
Eschew  
Contentions wearisome—life's wear and tear,  
Town-bred ambitions—thoughts of gain or loss  
Of worldly dross;  
All wild unreasonable hopes of thine,  
Straightway resign;  
Satisfied in these meadows to possess,  
Like innocent little children, happiness;  
All debts of hope deferred, or wealth's increase,  
Glad to compound and liquidate for—PEACE!

Ye who would serve the rural life,  
Forbear  
To trust implicitly in man-made laws,  
Nor urge the justice of the justest cause  
Too far.  
Thou, rather, loving-kindness ever strive  
To keep alive.  
Annoyances and trespasses will be,  
Which 'twere as well thou didst not choose to see;  
By gentle bearing prove thy gentle blood—  
Shine, thou, the mirror of good neighborhood.

Ye who would serve the rural life,  
Take care,  
Whate'er thy duty, be that duty done,  
Nor shun it, if thyself thou wouldst not shun.  
Easy—Not thee!  
At ease, and slothful—indolent and free,  
God will not let man be!  
Up, and be doing, then—the wilderness  
Invites thy hand to conquer and to bless;  
Deserts are but the earth at liberty—  
'Twas Chaos when the universe was free!

Ye who would serve the rural life,  
Declare  
Th' eternal truth of nature, and be free  
Of old simplicity. With reverence store  
Unwritten lore.  
Lo! the First Cause, benevolent and great,  
In all we contemplate.  
Nor let seclusion dull the social mind,  
For friends estranged are kin to friends unkind;  
Be sedulous of hospitable cares,  
Angels have thus been cherished unawares!

Ye who would serve the rural life,  
Despair  
Of finding heaven on earth—days void of care,  
Exemption from the miseries of life,  
And unsought strife.  
Thy heaven on earth is but a heaven of clay,  
Passing away.  
Tenant at will of evanescent hours,  
Joys unsubstantial, transitory powers;  
Steward of these lands, and this life of thine,  
Commanded to improve, and to resign!

### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool advices are to the 26th ult. The financial improvement continued. The Bank of England had reduced its rate of discount from 10 to 8 per cent., and simultaneously with this, repayment was made of the £2,000,000 of over issues. After the reduction of the rate, there was an active demand for money at the bank. The discount houses and joint stock banks had reduced their rates also. Cotton had slightly advanced in price. On the continent, commercial prospects were generally brighter, though the crisis continued severe at Stockholm. The Bank of Prussia had reduced its rate of discount to 6½ per cent.

ENGLAND.—The East India Company has been notified that it is the intention of ministers to introduce into Parliament a bill for bringing India under the direct government of the Queen, abolishing the administration of the Company.

President Buchanan's message was favorably reviewed by most of the London papers. The *Post*, stimulated by its recommendations, advocates the construction of a railroad to the Pacific, through the British possessions.

The London *Times* contains its agitation in favor of importing free laborers into the West Indies.

FRANCE.—A further reduction of the army has been decided on. The French ships of war intended for China were to leave Toulon in the latter part of last month, for Hong Kong, with 500 troops on board.

It was reported (but contradicted by the *Patrie*) that the Emperor, in consequence of the representations of England, had consented to submit the question of exporting Africans to the French colonies, to a conference to be held in London.

SWITZERLAND.—The Swiss Federal Council has officially laid before the authorities of the Canton de Vaud the question of ceding the valley of Dappes to France.

ITALY.—An earthquake was felt throughout the kingdom of Naples, on the 17th ult., its effects being most severe in the towns of Salerno, Potenza and Nola. Numerous buildings were destroyed in various places, and many lives lost. The city of Naples experienced three violent shocks, and the population encamped in the open country for a day. The telegraphs being destroyed, no accounts had been received from Sicily.

TURKEY AND THE PRINCIPALITIES.—The European Commissioners were to assemble on the 26th ult., to prepare their report to the Congress, on the subject of the Principalities. They would then return to their respective countries, and it was supposed the question would be arranged soon after. Considerable agitation was said to prevail in Wallachia, and the Commissioners were divided in their views.

The Turkish government has provided for the establishment of a caravan road from Aleppo to Bassora, over the route which the English desired for a railroad.

PORTUGAL.—The fever at Lisbon was abating at the last accounts, the cases being fewer and milder. It is attributed by some to the filthy and neglected condition of the sewers. Many of the inhabitants had fled from the city, and business was almost paralyzed. The young King remained on the spot, exerting himself to cheer and assist his subjects; and his example had a happy effect.

RUSSIA.—An imperial decree has been promulgated, providing for the establishment of a commission in each of the three governments of Vilno, Kovno and Grodno, to prepare schemes for ameliorating the condition of the peasants, or serfs, preparatory to emancipation. The local commissions are to report to a general one, which will draw up a regulation common

to the three provinces, with variations suited to the circumstances of each. The decree prescribes, as part of the basis of the plan, that while the proprietor retains the right of property over his land, the peasants shall retain the inclosures belonging to their habitations, which they may acquire as freehold property on payment of a redemption price within a fixed time. They are to have also the use of such a quantity of land as is necessary for their subsistence, for which they must compensate the proprietor either by paying rent or by working for him. The instructions from the Minister of the Interior, accompanying this decree, intimate that similar measures may soon be adopted in other provinces. The abolition of serfdom, however, is not to be immediate. The peasants are to continue more or less attached to the land, for a period not exceeding 12 years, after which they will become free; but the proprietor's right to sell or transfer the peasants belonging to his land, to remove them against their will, or to convert them into domestic slaves, is to be immediately abolished. The peasants, under the superintendence of the proprietors, will take part in the communal assemblies and elective tribunals for the administration of justice, though not in the rural police. The decree attributes the proposal for a change in the condition of the serfs, to the proprietors and nobles themselves.

Scientific schools of medicine and of jurisprudence, hitherto wholly wanting in Russia, are to be established throughout the empire. Great exertions are made by the government to have the Asiatic languages taught in the colleges, so as to furnish competent interpreters. A college for the special study of languages was founded in 1851 in Southern Russia, and has upwards of 400 pupils. The river Amoor is navigated by a number of steamers.

INDIA.—Lucknow was relieved by the force under Gen. Campbell, on the 17th of 11th month, after six days of severe fighting. The sick and wounded, the women and children, were sent next day to Cawnpore. Twenty-four inferior members of the royal family of Delhi were executed on the sentence of a military commission. The army of Gen. Campbell was supposed to be sufficient for the entire subjection of Oude, though it would probably require considerable time. The British troops were successful in various quarters, and large reinforcements were arriving.

JAPAN.—The U. S. sloop of war Portsmouth has recently visited the ports of Simoda and Hakodadi, and the commander reports that he was kindly received. The harbor of Simoda is very small, and it offers few inducements to trade; but the bay of Hakodadi is completely land-locked, and capable of sheltering at least 200 vessels, while the coal mines in the neighborhood, and the other resources of the country, render it a desirable resort for whalers and other vessels.

DOMESTIC.—The report of a collision between the U. S. troops and the territorial militia in Kansas, proves to have been incorrect. The Missourians, whose aggressions led to the first conflict, having dispersed on receiving Lane's proclamation, warning them that while peaceful settlers would be protected, Missourians taken in arms would be hung, and the prisoners taken under the "rebellion act" having been released, the militia disbanded before the arrival of the troops, and quiet was restored. The territorial convention of free State men rejected the proposition to vote for State officers under the Lecompton constitution, but a considerable number of the delegates, dissatisfied with this, seceded, organized another convention, and nominated a full ticket, to be voted upon at the election of the 4th inst. The vote on the Constitution, ordered by the legislature, was taken on the same day. Gov. Denver issued a proclamation

on the 26th ult., stating that having been informed from various quarters that serious difficulties were apprehended on that occasion, he had distributed the troops over the territory, to preserve order, and insure a fair opportunity of voting to every one entitled to do so; and warning all persons, not real inhabitants of the territory, that the act of the legislature making fraudulent voting a felony, would be strictly enforced. A dispatch from St. Louis, dated the 12th, says, that at the election a majority of 10,000 was given against the Lecompton Constitution. About half the vote of the territory was cast for State officers, and the free State ticket was probably elected. The returns are yet imperfect.

CONGRESS.—Among the petitions presented to the Senate last week was one from Portsmouth, Ohio, praying for the charter of a National Bank for 30 years, with a capital of \$60,000,000; also one from Canandaigua, N. Y., for the adoption of some practical measure for co-operation of the North with the South in extinguishing slavery, by making compensation to the slave-holders. The Committee on Foreign Relations was instructed to inquire into the expediency of making an appropriation for a Minister to Japan, and for the support of U. S. officials in that country. A message was received from the President in response to the call for information relative to the capture of Walker, together with the documents required. He expresses the opinion that Com. Paulding committed a grave error in capturing Walker's party after they had landed in Nicaragua, but that it was done from pure and patriotic motives, and in the sincere conviction that he was promoting the interests and vindicating the honor of his country; and that Nicaragua, which alone could have the right to complain of the violation of her territory, is not likely to do so, having received benefit instead of injury therefrom. Walker was released, because it was only by the action of the Judiciary that he could be held in custody. A determination is expressed to execute the neutrality laws within the jurisdiction of the government. In the debate on a motion to refer this message to the Committee on Foreign Relations, Senators Davis, Pugh, Toombs and others, censured the action of Com. Paulding as a transgression of his legitimate powers, and opposed the views of the message, while Seward, Pearce of Ind. and Doolittle of Wis., defended the President's course. A resolution was adopted on the 11th, asking the Treasury Department for a report of the amount of revenue collected in each district for each year from 1852 to 1857, the amount expended, and the number of persons employed in the collection; also one instructing the Post Office Committee to inquire into the expediency and best mode of establishing mail lines to Brazil and the South American republics.

In the House of Representatives, warm debates on the neutrality laws have taken place, on a motion by Quitman of Miss. to refer the portion of the President's annual message relating to that subject, to a select committee. Quitman advocated a repeal of those laws. Several Southern members condemned the arrest of Walker, while Sickles and Haskin, of N. Y. and others, defended it. On the 7th, Thayer of Mass., the President of the Kansas Emigration Aid Society, made a speech declaring that organized emigration is the only feasible mode of Americanizing Central America, and that this can be done only by the people of the North, as the population of the South is too sparse to afford a surplus.

The Pennsylvania Legislature commenced its sessions on the 5th inst. Wm. H. Welsh was elected Speaker of the Senate, and A. B. Longaker, of the House. The other usual officers were chosen. The Governor's message was delivered on the 6th.

# FRIENDS' REVIEW.

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*A Tribute to the Memory of the late WILLIAM FORSTER.* By one who honored and loved him.

[Concluded from page 293.]

Only a few months of rest and quiet in his peaceful home had followed his return to England in the succeeding year, when he found himself called into a new field of labor, and one from which his sensitive nature must have greatly shrunk. When the terrible famine which visited Ireland in the winter of 1846-7 began its ravages, the Society of Friends, ever forward in works of charity and beneficence, were among the first and most active, both in that country and in England, in exerting themselves to supply the famishing population with food. The warm feelings and practical benevolence of William Forster's character prompted him at once to take an active part in the efforts of his brethren; but, ere long, impelled by a strong sense of duty, he could not be satisfied with doing this in his own land, but resolved personally to visit the scene of misery and death, to ascertain the actual state of things on the spot, and there to devise and carry out measures for its relief. For upwards of four months, in the depth of an inclement winter, and deprived of many of those comforts to which he was accustomed, he traversed the famine-stricken districts of Ireland, visiting the cabins of the famished and dying peasantry, instituting inquiries in all directions into the nature and extent of the calamity, conferring with magistrates, clergymen and other influential persons, and stimulating and encouraging their exertions, not only by his counsel and sympathy, but also by the liberal distribution of those funds which the munificence of his friends in both countries enabled him to dispense. As the compassionate feelings of his heart prompted him to engage in this arduous

work, so his large capacity and sound judgment, aided by the experience which he had acquired at his own home, in no inconsiderable degree fitted him for its performance.

The document which serves as our guide is silent as to his engagements during the next two years. If, as I conclude, this period was, to a considerable extent, one of repose, it was only as a prelude to his entering on that new and arduous field of labor to which the remainder of his days and strength was to be chiefly consecrated, and in which he was to finish his earthly pilgrimage. We are told that "in his youth he was greatly affected by the cruelties inflicted on the slave, and that this early impression deepened with increasing years." His visits to America would naturally have the effect of still further calling forth his sympathies with the oppressed and down-trodden children of Africa; while his family connexion and intimacy with Sir T. F. Buxton could not fail to strengthen his interest on their behalf. After the prayers and labors of British abolitionists had prevailed to free their own country—first, from the guilt and curse of the Slave Trade, and then from that of Slavery—they began earnestly to address themselves to the arduous task of inducing other nations and governments to follow the example of England. This subject took a strong hold of William Forster's mind; and it was, I believe, chiefly at his suggestion, that the "Yearly Meeting" of the Society of Friends in Great Britain, which had often before given its aid in various ways to the cause of abolition, resolved, in 1849, to issue an address to the sovereigns and governments of every part of the world in which the Christian religion is professed, for the purpose of urging upon their attention the flagrant violation of its spirit and precepts which both the Slave Trade and Slavery involve.

The idea itself—that of a small and comparatively insignificant Christian community thus standing forth to plead with the great ones of the earth on behalf of those who could not plead for themselves—was truly a noble one. Nor was the mode in which it was resolved to carry it out less so;—that of two or three private Christian men, whose appearance and habits might well seem but little fitted for the atmosphere of courts and cabinets, undertaking the task of personally presenting the address. On this embassy of

Christian mercy, William Forster, though now far advanced in life, and feeling the infirmities of age fast growing upon him, yet, believing it to be his appointed path of duty, freely offered himself to go; and his brethren gladly accepted the offer. During the ensuing twelve months he was busily engaged in this work, visiting "the capitals of nearly all the northern and central States of Europe, and many other cities and towns; and with but one or two exceptions, he obtained interviews with the reigning sovereigns and other persons in authority, besides having effected a large distribution of the address to those in official stations." The published narrative of this long and laborious journey shows that it extended from Holland and Belgium in the west, to Austria and Bohemia in the east; and from Sweden and Denmark in the north, to Piedmont and Tuscany in the south. A visit to Spain in the following year finished his own share in this work, so far as related to the continent of Europe; though, as we shall presently see, the yet more arduous duty of pleading the cause of the oppressed, in the very scene of their bondage, still awaited him.

Here, however, he was called to make this last and greatest sacrifice to the service of his Master and the good of his fellow-men, a duty of another kind, and one far more congenial to his feelings, was laid upon him. His visit to Turin, in 1850, had brought him into the near vicinity of those secluded valleys of Piedmont, in which the churches of the Vaudois have held their ground, through so many centuries of persecution and slaughter, to taste at length, in our own days, the blessings of religious liberty. This circumstance was no doubt a chief means of drawing forth his Christian sympathies towards them; and the result was that, in the summer of 1852, believing himself called by his Master to this service, he paid them a visit in the character of a Christian minister. A testimonial letter respecting this visit, which was subsequently addressed by some of them to his fellow-members in England, showed that they had highly appreciated his gospel labors. "We cannot," say they, "avoid assuring you that we have been abundantly refreshed, cheered, encouraged, and strengthened by the words and deeds of Christian love of our dear brother William Forster. Our feeling is, that it is certainly the Lord who has brought him amongst us, that his Spirit has kept and strengthened him, has put the thoughts into his heart, and the words upon his lips." Another minister of his own community, who has recently visited these valleys, reports that his name is often mentioned there with grateful veneration, and that both the pastors and their flocks testify to the abiding effects of his ministry. One of the fruits of his visit is likely long to remain, whether his name and connection with it be remembered or not. I allude to the Orphan House at La Tour, the first suggestion of which was

publicly ascribed to him, when the foundation stone was laid a few months since.

The last of his earthly labors now drew nigh. In the following year he freely surrendered himself to the service of which I have already spoken,—that of delivering the brethren's "Address" on the Slave Trade and Slavery, to "the President and others in authority in the United States of America." What this sacrifice must have cost him, none but the Searcher of hearts can fully know; but it may be safely said, that the prospect of bodily fatigue and suffering, however formidable to one so advanced in age and so feeble in health, was the least part of that which he saw before him, and which he yet shrank not from encountering.

It was while he was preparing for this journey, and only a few weeks before he left England, that I received his last letter. Its contents were at the time deeply touching to me; and what so soon afterwards followed made them yet more so. After speaking of those services in the gospel which he had in prospect in America, but only a part of which it was his Master's will that he should live to accomplish, he goes on to say:—"This exercise of faith and obedience has brought me *very* low. I am an old man, [he had now reached his seventieth year,] and have many of the infirmities incident to old age; and often they press heavily upon me. And it goes hard with me, very hard with me, to separate myself from my poor dear wife in her latter days. Through the grace of our Lord Jesus Christ, I am, to a great degree, preserved from a murmuring mind. His love helps me to look forward in hope, and from one time to another to offer up myself, even in willing-heartedness, to his service."

It was not, however, for the purpose of thus giving utterance to his feelings, that he wrote this letter, but for another which was of far deeper interest to himself, and which his friends may well contemplate with delight, as showing how ardent a love for Christ and his truth, and for the eternal salvation of men, burned in his soul to the last. It mainly had reference to some compilations from the Holy Scriptures,—*"The Discourses of our Saviour," "The History of John the Baptist,"* and *"The Life and Labors of the Apostle Peter,"*—which he had already largely circulated on the continent in French and Italian, and which he was desirous to have printed in Spanish, Portuguese, Polish, Armenian, and modern Greek. That this thought of his heart, though it was not permitted to be realized, was an acceptable evening sacrifice to the God whom he served, we cannot doubt; and I would venture to express my own earnest hope, that his brethren of the Society of Friends may regard the fulfilment of his purpose as a sacred legacy of duty, bequeathed to them by one whom they so justly loved and honored.

In the autumn of 1853, accompanied by a be-

oved brother and two attached friends, he for the fifth time crossed the Atlantic ocean. Having landed safely at Boston, he and his companions at once proceeded to the work of their mission; and having first presented the "Address," of which they were the bearers, to the President at Washington, they then travelled through a large number of both the free and slave States, obtaining interviews with the Governors whenever this was practicable; William Forster himself laboring at the same time among his Friends, as he found opportunity, in the gospel of his blessed Master. The opening of the following year found them in the State of Tennessee; and there it pleased the all-wise Disposer of events to bring the labors of his faithful servant to a close. Seized with illness at a lone ferry-house, in the depth of winter, and in a land of slaves; far from his beloved wife and son; destitute of many of the comforts of which he stood so much in need; and only able to obtain occasional and imperfect medical aid;—the outward circumstances in which he was placed were in many respects sad and painful. Yet there was a bright side even to these; for his closely attached brother and devoted friends surrounded his bed, ministering to his wants, and doing all that Christian love and assiduity could do to alleviate his sufferings. But far beyond every outward help and solace was that which he had within, even "the peace of God" in his soul. Oppressed as he was with illness and pain, he could hardly have given much utterance to his thoughts and feelings, even had he wished to do so; but (as he remarked to those about him) it had never been his habit to say much respecting himself. The little that he did say, however, sufficiently indicated what was passing within. Meekly and patiently submitting himself to the Divine will, his heart filled with love to God and man, deeply feeling his own unworthiness, and yet steadfastly relying on that Saviour whom he had so long trusted and served, he quietly fell asleep; his emancipated spirit quitting its earthly tenement to enter on the blessedness of "the dead who die in the Lord," and therein to wait the day of that glorious resurrection, when "this corruptible shall put on incorruption, this mortal immortality, and death shall be for ever swallowed up in victory."

The scene which followed, two days after, when his body was borne to its last resting place, presents many features of touching interest. The difficult passage of the ice-encumbered river; the little band of kindred and friends following his humble bier; the simple meeting-house, in which his voice had so lately been heard; the equally simple burial-place adjoining it; the quiet gathering round the grave; the solemn silence, followed by the utterance of human sorrow, mingled with Christian rejoicing; the lowering of the unadorned coffin; the silent parting look:—as I picture the whole scene to my mind, I feel how

meet were such obsequies for one whose spirit was so lowly; and how fit an emblem may be found in them of the Christian's blessed transition from the toils and conflicts of earth to the rest and peace of heaven.

I have thus given such a sketch as I was able of the character and labors of my beloved friend: but I have yet a few words to say. To some of my readers I may, perhaps, have seemed, in the earlier part of this little memorial, to dwell more than was needful upon what I have described as the constitutional inertia of his mental character. But, as I then intimated, I had reasons for doing as I did, which I will now explain. I knew how generally it had been lamented among his friends and fellow members that his eminent gifts as a minister of Christ were oftentimes so comparatively little exercised; and I was desirous to show how largely this should be ascribed to causes of a constitutional nature, and probably of a physical origin. But I was yet more desirous to let it be seen how great must have been the power of divine grace and of the constraining love of Christ in his soul, that it should have overcome, to so large an extent, a natural infirmity so strong as the one of which I have spoken evidently was. Nor was this by any means the only way—perhaps, indeed, it was not the most remarkable one—in which the power of the supernatural to overcome the natural was seen in his case. Even his bodily infirmities and his consequent need of those comforts which his Christian labors so often obliged him to forego, and still more the inconveniences and sufferings to which these labors continually exposed him, were difficulties in his way of no trifling account, and such as many, even Christian men, are found unwilling to encounter. But these were small obstacles when compared with those which had their origin in his moral nature. When we think of one so shy and retiring (not to say so timid) in his natural character, month after month seeking admission into the audience chambers of princes, and the cabinets of their ministers; and still more, perhaps, when we contemplate the spectacle of one to keenly, not to say morbidly sensitive to human suffering and woe, at one time penetrating, for months together, into the very depths of misery, when famine and death were stalking through the land; and at another deliberately throwing himself (so to speak) among those scenes of oppression and degradation from which his righteous and pitiful soul so deeply revolted;—then, and not till then, shall we be prepared fully to estimate the power of that divine grace which wrought in him, and enabled him to do what he did. If this memorial should have the effect of stirring up any of God's dear children to believe that the same grace can enable them to overcome their own infirmities, of whatever kind they may be, it will not have been written in vain.

Yet a few words more. The last labors of this

devoted servant of Christ were, as we have seen, on behalf of the enslaved sons of Africa; and to their cause he may truly be said to have been a martyr. It was in the land of their bondage that he drew his last breath; and there his ashes repose, as if in silent testimony against those iniquities, for the removal of which his lips had so often pleaded. They who witnessed and shared his public labors in this righteous cause, can tell what they were: but who shall tell us of that deep travail of soul; of those prayers, and sighs, and tears, of which none but He "who seeth in secret" was witness? To Him, we may assuredly believe, they ascended as a sweet incense; with Him they are registered on high; and from Him their answer will, without doubt, come, in his own good time. To human reason that time may now seem far distant; but it may only seem. Who knows but that, even now, when the chains of the oppressed seem to be more closely than ever riveted upon them, the Almighty Disposer of events may be secretly preparing the means of their deliverance? But however this may be, the day assuredly will come when the yoke of the oppressor shall be broken, and Africa's enslaved children be set free. The Lord hasten it in his time!

*A Testimony of Hardshaw West Monthly Meeting, [England,] concerning SUSAN MORRIS THOMPSON, deceased.*

This our dear friend was the daughter of Joshua and Sarah W. Longstreth, of Philadelphia, and was born there the 13th day of Eleventh month, 1802. From the private memoranda which she has left, it appears that in early life she was made sensible of the tender visitations of Divine love, but from want of faithfulness was drawn aside from that path of humility and self-denial which she believed had been required of her. In the year 1824 she was united in marriage with our friend Francis Thompson, and in 1835 they removed with their family to this country. At that time a residence of two or three years only was contemplated; but, in the ordering of Divine Providence, it was otherwise appointed. In 1838 they settled in Liverpool, and became members of this Monthly Meeting.

It pleased our Heavenly Father, in love and mercy, as we reverently believe, to lay his chastening hand upon them, and trials and afflictions were permitted to attend them. The protracted illness, severe sufferings, and death of a precious child in 1842, and of a beloved sister in a distant land the following year, were instrumental, in the Divine hand, in solemnly impressing the mind of our dear friend with the uncertainty of life and the unsatisfying nature of all earthly enjoyments; and, through the renewed visitations of a Saviour's love and the quickening influences of his Holy Spirit, she was mercifully enabled more and more to set her affections on heavenly

things. Alluding to the decease of her dear child, she remarks:—"Truly it has been a season of deep trial of my faith; and Oh! that it may prove a lesson of lasting instruction to each member of our family; that it may be sanctified unto us is the sincere and earnest prayer of my spirit." It led to deep searching of heart, and fervent prayer unto the Lord that He would be pleased to qualify her rightly to discharge her duty towards her children, strengthen her to bring them up in the nurture and admonition of the Lord, and direct their minds to the blessed Saviour. The language of the Most High, by the mouth of his Prophet, seemed applicable, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

At this period her spirit was often humbled under a sense of the unutterable love and mercy of "God in Christ Jesus" to her soul, whilst esteeming herself unworthy of the very least of his mercies. "Having tasted that the Lord is gracious, and felt that Christ is indeed precious to them that believe," she believed it would be required of her to declare unto others what the Lord had done for her soul. Many were the conflicts, and deep and humbling were the baptisms of spirit, which she had to endure before she was made willing to yield to this apprehended duty.

She first spoke publicly as a minister at a funeral in Warrington, in 1844, when she was strengthened to bow the knee in solemn supplication for the widow and the fatherless; and for this act of obedience, she says, "The overflowing of peace which filled my soul cannot be set forth in words. The incomes of redeeming love which were granted me during the meeting were worth all the sufferings I had experienced. I was indeed permitted to know something of that peace which the world can neither give nor take away. May I render all the praises unto God and the Son of his love, worthy for ever and for evermore."

She was recorded a minister in 1848. Her communications generally were short, but were delivered under a deep sense of the solemnity of the engagement; and, being concerned to wait for the influence of the Holy Spirit, they were accompanied with a measure of holy anointing, to the edifying of the Church. She was often engaged to inculcate the spiritual nature of the Gospel dispensation, and to impress upon all the necessity of an individual and experimental knowledge of the "truth as it is in Jesus." Her spirit was deeply exercised for the welfare of the young and rising generation, that their minds might be imbued with the love of God and of the blessed Saviour, and that they might "learn of Him who was meek and lowly in heart, that they might find rest unto their souls." The exercise of her gift was chiefly within the limits of her own Monthly Meeting. With its concurrence, however, she paid a visit, in the love of

the Gospel, to the meetings constituting Cumber- and Quarterly Meeting, which she was favored to accomplish to the peace of her own mind. She was likewise engaged with the Committee of this Quarterly Meeting in visiting some of its subordinate meetings, and a few of the afflicted families therein. She tenderly sympathized with the sick and afflicted, and was exemplary in visiting them, being often enabled to hand them a word of counsel and encouragement, and to comfort them "by the comfort wherewith she herself was comforted of God."

The health of our dear friend was delicate; but the attack of sickness which, after many months of suffering, terminated her life, was sudden and alarming. Her mind was mercifully preserved in much calmness and resignation. The compassionate Saviour, in whom she had believed, did not forsake her in this time of need. When a little relief from exhaustion and pain was mercifully granted, she diligently improved such seasons in fulfilling those acts of Christian duty which had rested upon her spirit. She felt and expressed much love for all her friends, and was grateful for the kindness which had been so abundantly manifested towards her, giving God the praise. It was very instructive, to those who waited upon and visited her, to witness her peaceful serenity and cheerfulness of spirit under acute suffering; and she was frequently concerned to encourage them to dedicate their all to the service of so good and merciful a God. In addressing an absent friend she writes:—"I could tell thee of the marvellous tender mercy of the Saviour towards his unworthy child. Oh! the condescension which has been manifested is beyond all words; a poor doubting creature, as I have often been, so wonderfully cared for and supported in the hour of deep trial! Truly I was brought low and the Lord helped me. I trust I am not deceiving myself when I say I have felt, for days together, to rest sweetly in my Saviour's arms, having nothing of my own to trust to, but all in the free, unmerited mercy of God in Christ Jesus, who hath loved me and given himself for me."

A few weeks before her decease she was removed to Southport, at her own request. The change was refreshing; but the disorder made steady progress, of which she was fully sensible. She was often engaged in secret prayer that faith and patience might hold out unto the end, which was mercifully granted; and we consolingly believe that, through the atoning blood of the Lamb of God, her ransomed and sanctified spirit has been permitted to enter into his kingdom of eternal rest and peace.

Under a deep sense of the loss we have sustained, we have felt it right to issue this testimony in remembrance of her, and to encourage one another to follow her as she endeavored to follow Christ.

She died on the 15th day of Twelfth month, 1856, and was interred in Friends' burial ground,

Hunter St., Liverpool, on the 21st of the same; aged about 54 years; a recorded minister 8 years.

## PROVERBS.

[Concluded from page 278.]

It is a very rare thing, indeed, that occasions do not arise to most people, in which they are beset by difficulty. "There is a rut in every lane." Some people are especially prone to lose heart. They see no way of working through, and so they sit down and weep in moody melancholy, or else give up in despair. "Time heart," says a Scotch proverb, "and a's gane" ("lose heart, and all's gone"). Many a gallant vessel, which might have been saved, has gone down to the bottom, just because her crew "lost heart." Many a man has been involved in bankruptcy just because he "lost heart." Many a well-planned scheme has been frustrated just because its projectors "lost heart," at the very time when it needed but another effort to carry it through. "He's worth nae weel," says another proverb from the other side of the Border, "that can bide nae wae." "Aye be as merry as you can," is the sentiment of another Scotch proverb. "All very well," you may say, "but how is it to be done?" Call in *faith*. You saw that black cloud which hid so much of the sunlight from you, and cast such a deep shadow over your path. If you thought about it, you would possibly remember that whilst the side turned to you was dark, the other side was radiant with glorious sunbeams; and just as you looked at it, the cloud shifted its position a little, and it became fringed with a beautiful silver border, which you saw must certainly extend along the whole interior of the cloud. "There's a silver lining to every cloud"—a bright side to everything. Believe that there is a bright side, and try to get a sight of it as soon as you can. Call in *hope* also. "It's a long lane that has no turning." "After the night, the morning." "When things get to the worst, they begin to mend." But let faith and hope be both in God, reconciled through Christ. The difficulty and the trial will then be felt to be a loving Father's discipline; and then, too, there will be all the comfort which springs from the persuasion that, though the desired relief may not come on earth, he has prepared for his children a home in the skies, where there is no sorrow. Mark, too, how others, God's true heroes, have passed through the heaviest trials, without "bating one jot of heart or hope;" and resolve, like them, in God's strength, to surmount the difficulty and withstand the storm.

Lord Bacon says, "Men ought to find the difference between saltness and bitterness. Certainly, he that hath a satirical vein, as he maketh others afraid of his wit, so had he need be afraid of others' memory." Such people, often without a thought of real unkindness, will crack their jokes at the expense of their best friends. This

is a bad policy. Many a good friend has thus been alienated for ever. Burns' biographer says that the poet paid for his mischievous wit in this respect, as dearly as any one could do. "'Twas no extravagant arithmetic to say of him, as was said of Yorick, that 'for every ten jokes he got a hundred enemies.'" The proverbs of the Bible dwell strongly on the government of the tongue: "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." "A man hath joy by the answer of his mouth, and a word spoken in due season, how good is it!" The apostle James speaks even more strongly: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.—Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom."—James iii. 2, 13. And nothing can be more stern and emphatic than the condemnation which he pronounces in the same chapter on the misuse of the precious gift of speech. How much do we all of us need to crave forgiveness, both of each other and of God, for such misuse!

There is, we may observe, in all societies, a sort of implied confidence. We don't expect that when people enter our houses, they are taking note of everything they see, for the purpose of telling it in the next house they visit; nor do we expect that what we say in the freedom of genial intercourse across our dinner or tea table, or during a morning call, will be published to the world. A modern esteemed essayist speaks very strongly in enforcement of the duty of what he calls *reticence*, and on the wrong involved in its violation. And yet, what a common thing such a violation is! It would not be so bad, if the thing were reported just as it was; but how often does it acquire such extraordinary additions, that those who first said or heard it can scarcely recognise it. Like a snowball, it gathers at every turn. So it is said, "A tale never tines (loses) in the telling." We have heard of a German game, which very well illustrates this. A party sit round the room. The first of the number whispers a story to his neighbor, taking care, of course, that no one overhears him. It is then transmitted to the next, and so it goes on till it reaches the last. The story as it began and the story as it ended its course are then compared, and, as may be easily supposed, they are frequently found two very different things. It is a good thing to stop the tale as it goes; a better, not to start it on its travels. We should feel that in the open, unsuspecting intercourse of friendship we are safe from misrepresentation, and to a great extent even from report.

Not only is it a little thing to be soon angry, but often it is both useless and injurious to the man himself. "Anger is like rain," says an old proverb; "it breaks itself against that on which it falls." "It costs more to revenge injuries than

to bear them." "A hasty man," say our Scotch neighbors, "never wanted wae." It is good advice which comes from the same side of the Border: "Take wit i' your anger;" and very appropriate to such times that which we hear on this: "Least said, soonest mended." Better still that which we find in the good old book: "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools;" "The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with;" "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." And, by the help of God, the victory is possible. Some people are naturally so gentle and amiable that nothing ruffles them; but it will be found more frequently that those who are especially admired for their calm self-possession, both under the little fretting annoyances of every-day life, and under the greater provocations which occur only now and then, are men not naturally incapable of anger, but men who have a spirit to rule, and who rule it. The pupils of Socrates laughed at the physiognomist who said he saw from their master's countenance that he was a man of choleric temperament. Socrates inquired the cause of their laughter. "The man is perfectly right," said he; "what you see is the result of careful discipline." If a heathen could acquire such an ascendancy over himself, how much more should we, with the mighty motives, and the precious teachings, and the beautiful examples of the Bible, and most of all, with the grace of that Holy Spirit whom our heavenly Father gives to all them that ask him!

We are all mortal, and all liable to err: we all need, therefore, each other's forbearance and forgiveness. If to be soon angry shows littleness, to cherish a grievance, to remember the hasty word, and to let it fester and rankle in the soul, shows at least as much if not more. If two parties have quarrelled, and one of them be especially unforgiving, it is very probable that the blame rests chiefly with him. "The offender never pardons;" "He that has done you an ill-turn will ne'er forgie you." Some people have an especial facility for recalling old grievances. "Forgive—and forget." If memory refuse to bury it altogether, let it be as though it were forgotten. "Let by-ganes be by-ganes;" "Do not rip up old sores." "It is the glory of a man," says Solomon, "to pass over a transgression;" and he is then most like God, who forgives freely, heartily, and remembers the sin no more!

It is a strong temptation, when you get an angry or unreasonable letter, to sit down in hot haste and reply to it. Your fingers itch to be at work at once. There is an old Latin proverb which occurs in Horace: "*Littera scripta manet*"—"that which is written remains." What we say often remains in people's memories quite long enough, especially when it is something we are particularly wishful they should

forget; but most commonly it gradually fades away. But write, and there it is. The person to whom you send it can nurse his own wrath by every now and then bringing out your letter and looking at it; or, which even answers the purpose still more effectually, by showing it to others, who are sure, in nine cases out of ten, to sympathise with him, for the obvious reason, that he is not very likely to show it to any one about whom he is tolerably sure that they will not do so. A Tuscan proverb gives sound advice: "Think much, speak little, write less." We know a judicious and distinguished man, who makes it a rule never to reply to any letter which occasions him angry feeling, under four-and-twenty hours, provided, of course, the case will admit of delay. If any of our readers have written an immediate reply to such a letter, and kept it till the next morning, which we hope he did if he wrote it, are we not right in saying that he had so far cooled down as to find that the best place for the letter would be, not the *post*, but the *fire*, and that something a great deal calmer would answer every purpose much better?—*Leisure Hour*.

For Friends' Review.

#### THE FRUITS OF SLAVERY.

Although at various times much has been said in the *Review* respecting the inconsistency of using the products of slavery by persons professing to bear a testimony against the cruel system of oppression, yet I hope a few remarks from one who has never before ventured an expression of his feelings upon this subject may do no harm. The writer of this may acknowledge himself to be one, probably with many others, who have long since been convinced that slavery is *wrong, cruel, and antichristian*, and earnestly desire its extinction, but beyond this, have hardly felt strength to move. Although, when the query has presented, whether, whilst using its products, we are bearing a faithful testimony against so great an evil, we may have felt our selves constrained to make a similar acknowledgment with that of Felix, when he replied to Paul, "Almost thou persuadest me to be a Christian," yet we may have reasoned upon it, and come to the conclusion that it could avail nothing for us to make the sacrifice which would be necessary, were we to refrain from using the products of the hard and unrequited labor of the slaves. Such has been the halting and unsatisfied condition of some, and it may be of many, who may yet find relief by faithfully and meekly taking up the cross. I would not be understood as directing the way for others, but only add, that for myself it was best to attempt, although in the cross, to make the sacrifice, and I think I can say that the result has had a softening, humbling, and satisfying effect, which with me quite overbalances any inconvenience I may undergo.

A CONSTANT READER.

For Friends' Review.

#### PRAYER.

The following extract from a letter addressed by Dr. John Fothergill to his brother Samuel Fothergill, appears to me to express so exactly the nature and manner of true prayer, that I have been induced to send it to the Review:

"May a person who needs advice as much as most, and at the same time does not profit by it so much as he ought, presume to give any? Thy affection for me will throw a mantle of oblivion over me, if I say anything that does not correspond with thy own reflections. Be short in supplication; use no words not of common use, and the same words as seldom as possible. The ineffable majesty of Heaven is enough to dazzle all human conception; yet the 'Our Father which art in Heaven,' is indeed a complete model. Stray from its simplicity as seldom as possible; but I speak with unhallowed lips, and therefore forgive me. My wish is strong, that the Father of all mercies may long preserve thee a choice instrument, a silver trumpet, that gives a certain sound as thine is; that I may be conducted wisely through a thorny, slippery, arduous track to safety and happiness at last. So let it be for us both, saith all within me. J. F."

#### THE ENGLISH COURT OF CHANCERY AS IT IS.

It has been truly remarked, that the Court of Chancery is an admirable illustration of "the dog with the bad name." The expression, "like being in Chancery," and others of a similar nature, are often used by people who wish to impress upon their hearers that which is tedious, expensive, and almost endless. If property is "thrown into Chancery," to use a popular phrase, all hope of its ever being of any further benefit to the parties interested in it is abandoned. The Court of Chancery has won for itself an evil reputation which still clings to it, although no longer deserved.

The Court of Chancery has been thoroughly reformed. The changes began in 1850; and in 1852 an entire revolution was effected in its mode of procedure. The various times for taking the necessary proceedings were considerably shortened, printed pleadings were substituted for written ones, and unnecessary offices, such as those of the masters in Chancery, which had long been causes of delay and expense to suitors, were abolished. In many cases, too, relief may now be had by a summary mode of procedure. Also fees are paid by stamps, and officers of the court are remunerated by salaries instead of fees, so that greater fees than those prescribed by the orders of the court can no longer be taken. Thus, and in a great many other particulars, which it is unnecessary here to detail, has the Court of Chancery been reformed and its procedure simplified, with a saving of time and cost to the suitor; yet

no one believes it. Works like Mr. Dickens's still continue to gain credence, although written long ago, and before Chancery reform began; novelists and newspaper writers still speak of it as it was years ago; and because they do not know of, or cannot comprehend its vast changes and improvements, will not admit that any have been made. This is most unfortunate; for not only are the people of England thus misled, but foreigners get these absurd notions into their heads, carry them home to their own countries, and represent our highest court in the realm as a monstrosity of iniquity!

There is also another class who rail against the Court of Chancery, who wish all forms and modes of procedure to be done away with, and would, no doubt, like justice to be administered after the manner of a Turkish pacha; but this is, in England, we are glad to say, an impossibility. Forms are, to a certain extent, actually necessary to prevent injustice being done by the law; for if the process of the law could be used without knowledge, cost, or trouble, by any one who might fancy himself wronged by another, then would it become an engine of tyranny and oppression, and not of justice and equity.

Let us hope that the Court of Chancery, which, by reason of its reforms, has, from being the slowest, become one of the speediest tribunals in the kingdom, may be regarded in its proper light, and become as popular as it has hitherto been unpopular.—*Chambers' Journal*.

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## FRIENDS' REVIEW.

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PHILADELPHIA, FIRST MONTH 23, 1858.

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EMANCIPATION IN MISSOURI.—We give this week the first portion of some extracts from a late speech delivered at a public meeting in the Hall of the House of Representatives at Jefferson City, Missouri. Like that of B. Gratz Brown, in the Missouri Legislature a few months since, it reveals the prevalence of a sentiment, not only adverse to the growth of slavery in that State, but clearly favorable to its extinction. The fact that the subject of emancipation can be publicly discussed and advocated in the capital of Missouri is an indication, too, that the slaveholding influence is not so powerful and crushing in that State as in most of the other Slave States. Still it is evident that strong efforts are constantly made by the pro-slavery party to control State affairs, and to oppose every measure which seems likely to lessen the political power of slaveholders. The recent agitation at Jefferson City arose from an attempt of this kind.

It appears that a number of the oldest and

most respectable citizens of the State, owners of property in that city and its vicinity, have organized a company to promote the growth of trade and manufactures, invite immigration and settlements on their lands, and establish a University. This scheme might reasonably be expected to prove a public benefit, as well as a pecuniary advantage to its projectors; but as its success was supposed to depend mainly upon the introduction of a free-labor population, an attack was made upon it by a member of the State Senate, who, in a public address, asserted that Slavery is a moral, social, political and religious blessing, and that agitation against it is a wicked conspiracy. Subsequently, at an educational convention in Jefferson City, James B. Gardenhire, the President of the Company, submitted a plan for establishing and endowing a State Normal School. This was warmly opposed by the late Speaker of the Missouri House of Representatives, who also denounced, as an emancipationist institution, the Company's University, towards the establishment of which some progress had been made. To counteract the influence thus exerted against the Company, J. B. Gardenhire invited his fellow-citizens to a public meeting, and on this occasion he made the speech from which our extracts are taken.

It will be observed that he introduces what purports to be an address delivered by a member of the Divan of Algiers in 1687, in favor of enslaving Christians, but it was, in reality, a parody, understood to be written by Dr. Franklin, on a speech in Congress, at the session of 1790, by a member named Jackson, from Georgia, in a debate on the abolition of the foreign slave trade.

At the Yearly Meeting of Friends held in Philadelphia, in 1783, an Address to the Congress of the Confederation was agreed upon and signed by 535 Friends, asking the attention of that body to the African slave trade, under a fear that, peace being restored, the iniquitous traffic might be resumed, unless prevented by the interference of Congress. The memorial was respectfully received, but no action resulted, inasmuch as that body, as then constituted, possessed no legislative powers.

The subject was renewed in 1789, and another petition from the same meeting, together with two memorials of a similar character, one of them having the signature of Benjamin Frank-

lin, as President of the Pennsylvania Society for the Abolition of Slavery, was presented to the Congress, sitting under the newly organized government of the United States. A committee was appointed, and subsequently offered a report consisting of seven resolutions, "chiefly expressive of the powers and the limitation of the powers of Congress, in relation to slavery and the slave trade, and declaring that, in all cases to which the authority of Congress extended, they would exercise it for the humane purposes of the memorialists, so far as they could be promoted on the principles of justice, humanity and good policy." While this report was under consideration, an amendment was offered: "that the several memorials propose to this house a subject on which its interference would be unconstitutional, and even its deliberations highly injurious to some of the States." It was in support of this amendment that the speech was made which brought forth, a few days afterward, the parody by Franklin. The following sketch of Jackson's speech will enable our readers more fully to comprehend the point of the parody:—

"Slavery is an evil habit—but in some situations, such as South Carolina and Georgia were in, it was a necessary habit. Large tracts of fertile lands were uncultivated for want of population. The climate was unfavorable to northern constitutions. What is to be done with this land? Is the rice trade to be banished from our shores? Will Congress give up the revenue arising from it? And for what? To gratify the supposed feelings, the theoretical speculations or humanity of the Quakers? The Africans were ruled by despots in their own country. All the people are bound to appear in the field when required by their sovereigns. The slaves there are not protected by law; but here, in addition to the ties of humanity, the law interposes in favor of the aged and decrepid. With respect to emancipation, what is to be done with the slaves when freed? They must be incorporated with the white citizens or colonized." [Here Jefferson's Notes are cited to show the difficulty and danger of incorporation.] "Though the Quakers may choose to intermarry with them, there are others among us who will choose to preserve their race unsullied. Where will you colonize them? To send them to their own country would be to exchange one slavery for another. If we colonize them at home, will not the danger of their natural dispositions exist? Would they be able to support a government to advantage? The Indians would either destroy or enslave them. What people ever engaged in the slave trade have abolished it? England dare not touch it. Shall we undertake it, to

gratify a volunteering society of Quakers? for the gratification of a man\* who, trembling under the lash of an evil conscience, to atone for his numerous hoard of former sins, emancipated his negroes? I call it not an act of humanity. It was a death-bed repentance; the fear of torments in another world, and the terrors of eternal damnation. Christianity is not repugnant to slavery. This may be seen by several passages. The case of Onesimus is one. The apostle did not require Philemon to set him free. Neither was slavery prohibited by Moses. Justice forbids interference. I hold one thousand acres of rice land on the Altamaha. Importations [of slaves] being expected, this land is worth three guineas an acre; take away this expectation and you destroy the value; restrict importations, and you diminish that value one half. Numbers in South Carolina and Georgia are in that predicament. How are they to be compensated? Have the Quakers a purse sufficient? Are they willing to carry justice and humanity so far as to give it? Has Congress a treasury sufficient for this purpose?"

For the information of Friends and others we insert the following card, giving the rates at which the various editions of the Holy Scriptures, published by the Bible Association of Friends in America, are sold. It will be observed that the prices are very low.

	Size of Bible or Testament.	Number of Vols.	How Bound.	Price.
Refere- nce Bible.	{ With Family Record, Index }-Super. { & Concordance	8vo.	2 vols. Calf, pt. bk. &c.	\$5 00
do.	do. do. do.	do.	do. do.	6 00
do.	do. do. do.	do.	2 vols. Muslim.....	3 50
do.	do. do. do.	do.	1 vol. Shp. pt. bk. &c.	1 25
do.	do. do. do.	do.	2 vols. do. do.	2 00
do.	do. do. do.	do.	3 vols. do. do.	2 50
do.	do. do. do.	do.	1 vol. Calf, do.	3 00
do.	do. do. do.	do.	2 vols. do. do.	3 00
do.	do. do. do.	do.	3 vols. do. do.	4 00
School Bible	.....	24mo.	1 vol. Plain Sheep.....	45
do.	.....	do.	1 vol. Shp. flexible bk	70
do.	.....	do.	1 vol. Calf embossed.	1 75
do.	.....	do.	1 vol. do. do. & gilt	2 25
do.	.....	12mo.	1 vol. Plain Sheep.....	50
New Testament	.....	24mo.	..... Muslim.....	10
do.	.....	do.	..... Sklver.....	12½
do.	.....	do.	..... Sheep bands.....	25
do.	.....	do.	..... Calf embossed.....	75
do.	.....	do.	..... do. do. & gilt	1 00
do.	.....	do.	..... Morocco do.	1 00
do.	.....	do.	..... Pocket bk form	75
do.	.....	12mo.	..... ¼ bound Sheep	25
do.	.....	do.	..... Plain Sheep.....	30
do.	.....	do.	..... Sheep, extra.....	50
Testament and Psalms, bound together	.....	do.	..... Plain Sheep.....	37½
do.	do.	do.	..... Sheep, extra.....	55

Where example keeps pace with authority, power hardly fails to be obeyed, and magistrates to be honored.—Penn.

\* The speaker here named a Friend, then present, who in early life had emancipated his slaves, and was distinguished for his general philanthropy.

DIED, in the eighth month last, HANNAH, wife of Jesse Talbot, aged seventy-one years.

This dear friend's health had been declining for some years, but at times she was able to attend meetings. A few days before the closing scene she was quite as well as usual, but was ever on the watch, feeling that the shades of evening were drawing near, and that her earthly pilgrimage would soon be ended. She often expressed to her beloved family that all was peace within, or words to that effect, for she had endeavored to do her work in the day time. She was Clerk to the Yearly Meeting of Baltimore, for many years, a station she was particularly qualified for, being of quick perception, and also feeling a deep interest in the prosperity of the church; she also filled the station of Elder acceptably. Her loss has been deeply felt, she being of a meek and humble spirit, and ever ready to exercise that charity which suffereth long and is kind. She stood firm through the many changes which our Society has passed through, but her faith and confidence were in that power which will sustain in seasons of trial. Often did she experience that the Lord was as a covert from the storm, and as the shadow of a great rock in a weary land.

—, On the 2nd of 12th month last, in Henry Co., Ind., STEPHEN MACY, aged nearly 79 years, a member of Duck Creek Monthly Meeting.

—, At Clintondale, Ulster Co., N. Y., on the 14th of 12th mo., 1857. NATHANIEL THORN, aged 73 years, an esteemed member of Marlborough Monthly Meeting.

This beloved friend was of a feeble constitution from youth, often enduring much physical suffering, which, through the sanctifying power of Divine grace, was, we believe, a means of causing him early to "seek an inheritance incorruptible, undefiled, and which fadeth not away."

By thus submitting himself to the refining operations of the Holy Spirit, he was at times enabled to rejoice in the God of his salvation; and feeling a living concern that others should come, taste, and see that the Lord is good, his voice was frequently heard in our religious assemblies, in exhortation or in commemoration of the mercy and goodness of Israel's Shepherd.

His last illness was short, yet having long desired to be in readiness for the final change, he appeared like one fully ripe for the Heavenly garner, expressing at different times, "All is peace." The sweet and tranquil state of his mind, with his dying counsel, was very impressive and consoling; urging upon his sorrowing friends the necessity of greater dedication of heart to their Lord and Master, that there may be posts and pillars, burden and standard-bearers raised up in the Church.

—, In Dublin, Ind., on the 12th inst., CHARLES M. WILSON, son of Timothy and Elizabeth A. Wilson, in the 2d year of his age.

#### THE PROFITS OF FARMING.

I notice that the old question is occasionally mooted in *The Cultivator*, whether farming is profitable. It seems to me a very short argument, or rather no argument at all; it is a very simple question of fact. Look the land over, cast west, north and south; everywhere you see evidences that farming is profitable. On every hill, and in every valley of this wide land, you see good roads, commodious and handsome houses, orchards, gardens, carriages and horses, and an abundant supply of all things necessary for the comfort, convenience, and pleasure of the whole

rural population, and almost all are the fruits of agricultural industry. It is true there are few, if any, very rich, as some in the cities and large villages; but this is one of the beauties of it, that this great aggregate of wealth is so nearly equally distributed. Seldom one becomes very rich by farming, but tens of thousands obtain all that wealth can give. It is worthy of note also that seldom one fails of a competence who exercises ordinary industry and economy; while in many other branches of business a small proportion only become very rich, and the others come to poverty.

I know that it takes many years of toil and careful frugality to reach an independence; the gains of the farmer are moderate, but they are sufficient, except for those with whom riches are the principal thing. It can be easily demonstrated that capital, judiciously invested and well managed in farming, will return to the owner six per cent. per annum, and a moderate reward for his skill and labor. It is unnecessary in these times to say much in favor of the security of the investment. It may be well to note that the farmer does not need, as some do, to make a great fortune before he begins to enjoy it. So soon as a young farmer plants himself upon a farm, though new and unpaid for, he begins to have all that wealth can purchase. He already has attained what the merchant spends years of doubtful toil to acquire.

What is it that the most anxious tradesman, or mechanic, or professional man looks to as the happy end of all his labor? It is that he may have an independent home in the country; and all this the young farmer begins with.

"Oh, knew he but his happiness!"

*Country Gentleman.*

#### SLAVERY AGITATION.

HOW MISSOURI IS TO BECOME A FREE STATE.

[From a speech delivered in the Hall of the House of Representatives at Jefferson City, Missouri, by JAMES B. GARDENHIRE, President of the Jefferson City Land Company.]

Much of the evil of slavery agitation has resulted from erroneous positions assumed in the South. Some of these I propose to consider. When right at home, the North has never failed to sustain us, and sometimes even when we were wrong. If we would take just positions at home, and maintain them through our Representatives in Congress, the flood of agitation would be consumed, and the dangerous occupation of sectional agitators would be gone. Extremes might do their worst, but none would fear for the Union, or dread the terrible scourge of civil strife.

The first of these errors I shall notice is one advocated here by Mr. Green the other night, that slavery is a moral, social, political and religious blessing, and to be treated as such. A doctrine so utterly at war with humanity, and with the opinions of our most eminent statesmen, invites refutation, especially when the prejudices

it engenders are turned to political account, at the sacrifice of individual enterprise and social progress.

Slavery existed, it is said, when our Saviour was upon earth, and he did not condemn it. What sort of slavery? Negro slavery? Say? The argument proves too much. It enslaves the white man as well as the negro. The slavery then existing was of the white man—the vanquished, the victim of a superior force, of conquest, of war. If the argument is right, the freedom of the white man is left to the mercy of the strong. But, without troubling you with theology, I will add that it has been thought our Saviour did condemn slavery, when he said, “All things whatsoever ye would that men should do to you, do ye even so to them.” A broad rule, and, applied to slavery, means, if you catch and enslave other men, you must let other men catch and enslave you. Mr. Jefferson may have been thinking of some such just rule when he said, as heretofore quoted, that an exchange of situations was among possible events, and might become probable by supernatural interference, and that the Almighty had no attribute which could take side with us in such a contest.

It is said that our slaves are better fed and clothed and cared for than the white laborers of the North. This argument, also, proves too much, and enslaves the white man. If true, and, being true, slavery is therefore right, these poor laborers ought to be caught and enslaved, and comfortably fed and clothed and cared for, as our slaves are. The poor fellows could hardly be made to appreciate the advantage of the change, without the unanswerable Portuguese argument—brute force—which convinced the African at the beginning of the slave-trade.

It is again said that we enslave our children and apprentices, until twenty-one years old, and the right to do this includes the right to enslave the negro. This argument is of the same class with the others, and affects the white man in the same way. The right to enslave one race includes the right to enslave all races, and the right to enslave all races includes the right to enslave any individual of any race. This rule would set us to catching and enslaving one another, and force alone, as between the Portuguese and African, could determine who should be the master and who the slave, reducing slavery to its known origin and argument—brute force.

The civil law defines slavery thus: “Slavery is an institution, by the laws of nations, by which one man is subjected to another man, as master, contrary to nature.”

And Chief-Justice Marshall, expounding this, says: “That slavery is contrary to the laws of nature, will scarcely be denied; that every man has a right to the fruits of his own labor, is generally admitted; and that no person can rightfully deprive him of these fruits, and appro-

priate them to his will, seems the necessary result of that admission.”

It is a well-known historical fact that the Barbary States, commanding the navigation of the Mediterranean, were in the constant habit of catching and enslaving Christians. Treaty stipulations, and the combined efforts of civilized Europe, were not sufficient to prevent it. To protect our citizens from the Barbary argument, which always convinced, when presented by the orators of the Mediterranean—the Algerine pirates—the United States, in 1815, sent out a squadron under Decatur, and, by his bombardment of Algiers, he convinced them that the question of Slavery was debatable, and that he was in favor of agitation.

Now, however plausible the argument in favor of negro slavery, submitted to us the other night, I have a much better one in favor of enslaving Christians, made a hundred and seventy years ago, by Sidi Mehemet Ibrahim, a member of the Divan of Algiers, and which may be seen in Martin's account of his consulship, anno 1687. It was against granting the petition of the sect called *Erika*, or Purists, who prayed for the abolition of piracy and slavery as being unjust. The African's speech, as translated, is as follows:

“Allah Bismillah, &c. God is great and Mahomet is his prophet.

“Have these *Erika* considered the consequences of granting their petition? If we cease our cruises against the Christians, how shall we be furnished with the commodities their countries produce, and which are so necessary for us? If we forbear to make slaves of their people, who in this hot climate are to cultivate our lands? Who are to perform the common labors of our city, and in our families? Must we not then be our own slaves? And is there not more compassion and more favor due to us as Mussulmans than to these Christian dogs? We have now about fifty thousand slaves in and near Algiers. This number, if not kept up by fresh supplies, will soon diminish, and be gradually annihilated. If we then cease taking and plundering the infidel ships and making slaves of the seamen and passengers, our lands will become of no value for want of cultivation; the rents of houses in the city will sink one-half; and the revenue of government, arising from its share of prizes, be totally destroyed! And for what? To gratify the whims of a whimsical sect, who would have us not only forbear making more slaves, but even manumit those we have.

“But who is to indemnify their masters for their loss? Will the State do it? Is our treasury sufficient? Will the *Erika* do it? Can they do it? Or would they, to do what they think justice to the slaves, do a greater injustice to the owners? And if we set our slaves free, what is to be done with them? Few of them will return to their countries; they know too well the greater hardships they must there be subject to; they

will not embrace our holy religion; they will not adopt our manners; our people will not pollute themselves by intermarrying with them.

"Must we maintain them as beggars in our streets, or suffer our properties to become the prey of their pillage? For men accustomed to slavery will not work for their livelihood when not compelled. And what is there so pitiable in their present condition? Were they not slaves in their own countries? Are not Spain, Portugal, France, and the Italian States governed by despots who hold all their subjects in slavery without exception? Even England treats its sailors as slaves; for they are, whenever the government pleases, seized and confined in ships of war, condemned not only to work, but to fight, for small wages, or a mere subsistence, not better than our slaves are allowed by us. Is their condition then made worse by falling into our hands? No; they have only exchanged one slavery for another, and, I may say, a better; for here they are brought into a land where the sun of Islamism gives forth its light, and shines in full splendor, and they have an opportunity of making themselves acquainted with the true doctrine, and thereby saving their immortal souls. Those who remain at home have not that happiness. Sending the slaves home, then, would be sending them out of light into darkness. I repeat the question. What is to be done with them? I have heard it suggested that they may be planted in the wilderness, where there is plenty of land for them to subsist on, and where they may flourish as a free State; but they are, I doubt not, too little disposed to labor without compulsion, as well as too ignorant to establish a good government; and the wild Arabs would soon molest and destroy, or again enslave them. While serving us, we take care to provide them with everything, and they are treated with humanity. The laborers in their own country are, as I am well informed, worse fed, lodged and clothed. The condition of most of them is therefore already mended, and requires no further improvement.

"Here their lives are in safety. They are not liable to be impressed for soldiers, and forced to cut one another's Christian throats, as in the wars of their own countries. If some of the religious, mad bigots, who now tease us with their silly petitions, have, in a fit of blind zeal, freed their slaves, it was not generosity, it was not humanity, that moved them to the action; it was from the conscious burthen of a load of sins, and a hope, from the supposed merits of so good a work, to be excused from damnation. How grossly are they mistaken, to suppose slavery disallowed by the Alcoran. Are not the two precepts—to quote no more: '*Masters, treat your slaves with kindness. Slaves, serve your masters with cheerfulness and fidelity*,'—clear proofs to the contrary? Nor can the plundering of infidels be in that sacred book forbidden, since it is well known from it that God has given the

world and all it contains to his faithful Mussulmans, who are to enjoy it of right, as fast as they conquer it. Let us, then, hear no more of this detestable proposition, the manumission of Christian slaves, the adoption of which would, by depreciating our lands and houses, and thereby depriving so many good citizens of their properties, create universal discontent, and provoke insurrections, to the endangering of government and producing general confusion. I have, therefore, no doubt that this wise council will prefer the comfort and happiness of a whole nation of true believers to the whim of a few Erika, and dismiss the petition."

The result was, as Mr. Martin tells us, that the Divan came to this resolution:

"The doctrine that plundering and enslaving the Christians is unjust, is, at best, *problematical*; but that it is the interest of this State to continue the practice, is clear; therefore let the petition be rejected. And it was rejected accordingly."

Franklin, in commenting upon this speech, twenty-four days before his death, said that it showed "that men's interests and intellects operate and are operated on with surprising similarity, in all countries and climates, whenever they are under similar circumstances." I give the speech and comments as I find them in Franklin's Works, vol. 2, pp. 517, 518, 519, 520, 521.

(To be concluded.)

#### DR. JOHN DALTON—THE ATOMIC THEORY.

It was a cold December morning, and the snow lay deep on the ground, when a man, already somewhat advanced in years, and carrying a lantern, might have been seen to emerge from the house of W. Johns, in George street, Manchester, and proceed towards the Literary and Scientific Institution of that city. He was rather above the middle size, tall and bony. His features were hard, though not harsh; his eyes deeply set and thoughtful. His body was slightly bent—not conveying an idea of infirmity, but rather that sort of bending forward sometimes met with in pedestrians, and which creates the notion of a desire to hurry along. He wore the dress of a member of the Society of Friends, somewhat the worse for wear, but still not shabby from age. The day had barely dawned; but, guided by the beams of his lantern, you might see, if observant, that his habiliments were spotted and stained; while a closer inspection would prove that not a few stains had become holes, as if burned by sparks of fire, or some corrosive fluid.

The active life of Manchester is not like an ocean flood which ebbs and flows, but like the current of an impetuous river which ever hurries on. It was difficult to regard the tall factory chimneys belching forth their smoke that morning, to gaze on the crowded streets, and to hear

the busy click of machinery mingling with the hum of men, without feeling convinced that Manchester was a city of action, not of contemplation—that the worker out of abstractions could find no place there. Silently, amidst this din and throng, the tall, hard-featured lantern-bearer moves on. He goes towards the Literary and Philosophic Institution. Suppose we follow.

Is the man a lunatic? Unmoved by the hum of passing wayfarers, the lantern-bearer talks to himself. He talks of Plato, of Pythagoras and Thales; he mentions also Lucretius; then whimsically mixes up those antique names with others of modern date. No, he is no lunatic, but a thinker aloud, a reverist. Arrived at the door of the Institution, he gives his lantern a shake, as much as to say, "I have it now," then opens the door and enters. He next proceeds at once to the laboratory, and deposits his lantern on the table. He then lays and lights the fire, according to the most approved rules of fuel economy—a perfect model of a servant in the matter of saving fire-wood, for, of course, a servant he must be.

Manchester has long been celebrated for her resident chemists. Calico-printing involves some of the highest branches of applied chemistry; and every new color, and almost every new pattern, which may appear from time to time on a piece of Manchester printed goods, is the fruit of some new chemical discovery. In our curiosity, we wait. We like to see clever men at work in their retreats. We are in no hurry: the chemical professor will by and by walk in. But that lantern-bearing Plato and Lucretius-quoting fire-lighter, we are getting tired of him. There, he will go soon. He sweeps the laboratory clean, and dusts the bottles. He goes, but not away. He proceeds to an adjoining room, and taking his stand in front of the wall, whereon hang several barometers, thermometers and hygrometers, he opens a book. He now enters particulars of temperature, atmospheric moisture and barometric height, like a philosophic painstaking observer. He does not work like one unacquainted with his toils. He is an adept. Looking at the barometric mercury, for instance, no chattering of mere inches, or quarters, or even eighths of inches serves his turn. He estimates the variation from yesterday by a Vernier scale, as an accurate philosopher would have done. He compares the barometers one with another, and finding that the mercury contained in one stands lower than the mercury of the others, he says, (for he appears to be in the habit of talking to himself,) "bad, bad." Then referring to a memorandum book in which the date of the construction of that barometer stands recorded, he finds the tube was neither dried nor was the mercury boiled. He makes a note of these facts. If the Professor's servant be thus wise, how much wiser must the Professor be?

A knock—a double knock! Does the Profes-

sor come at last? The lantern-bearer opened the door without delay, and an old gentleman entered. His face was radiant with joy, and he seemed to be out of breath. The lantern-bearer had no time to say a word, before the stranger seized him rapturously by the hand, and shook it heartily. "Friend," said he, "I bring you good news. Good morning, Doctor Dalton."

The lantern-bearer opened his eyes as if arousing from a reverie, but he made no remark; his ideas were apparently in another channel.

"Good morning, *Doctor Dalton*," repeated the stranger, laying peculiar stress on the word "doctor."

If his object had been to surprise the lantern-bearer, he was disappointed. The word "doctor," though strongly emphasized, seemed to have made no impression. The lantern-bearer was apparently thinking too much about his barometers, for, having bid his friend good morrow, he turned towards his instruments again.

"I call you *doctor*," repeated the new-comer. "Do you hear me?"

"Did you indeed?" replied Dalton.

The stranger laughed.

"On some people," said he, "honors fall unthankfully, like drops of water into a thankless sea; whilst others would give their ears for honors. The Oxford people are going to make you D. C. L."

"D.C.L." said Dalton, "and what is that?"

"Doctor of Civil Law," replied the friend."

"Doctor of Civil Law!" repeated Dalton, musingly, in a falsetto pitch of a naturally gruff voice; and burst into an incipient laugh, not loud, roistering laughter, but a subdued cackling laugh—a proper laugh for a philosopher. "What do I know about law, friend?" demanded he, as soon as he could speak—"law civil or law criminal."

"Pshaw! it is a very great honor," replied the friend—"the highest that can be given by the University."

"Honor! but I say I know nothing about civil law; and if I don't know it, how can I teach it? and if I can't teach it, why am I to be called doctor?"

"It is simply a compliment," repeated the stranger, smiling.

"Well, I could call it something else, if I liked," was Dalton's sly remark. "Doctor of Civil Law! Well, that is odd. If they would call me doctor of the laws of atomic combinations, there would be sense and truth in it; but doctor of civil law is neither sense nor truth."

"Now I have it," was the friend's remark. "The Oxonians are determined to have you; and I have no doubt, as a special favor, they will allow the initials D.C.L. to stand for Doctor of Combination Laws. There, will that suit you?"

Perhaps by this time the fact will be evident that the elderly lantern-bearer, who came forth

so early in the morning to light the laboratory fire, was no other than the illustrious Dalton himself, the philosopher whose name is associated with one of the most remarkable scientific discoveries of modern times—one second only in importance perhaps to the discovery of gravitation. Yes, it was Dalton who thus, day by day, lighted his laboratory fire. That great man would perform an analysis for half-a-crown, or give a lesson for eightpence, and thank you, in either case, for the trifle; whilst many an inferior chemist would have thought himself dishonored by touching any but a golden fee—so little connection is there between self-respect and self-conceit.

[To be concluded.]

#### THE INDIANS.

With regard to the Indians, the Secretary of the Interior says:—

The members of the Indian tribes within our limits, while they are not citizens, cannot, with strict propriety, be termed foreigners. "Domestic dependent nations, their relations to the United States resemble those of a ward to his guardian. They look to our government for protection, and appeal to it for relief to their wants." While we negotiate treaties with them, which are ratified with all the solemnity befitting a contract to which nations are parties, we undertake to construe and execute their provisions, acknowledging no responsibility but such as we may owe to truth, honor and justice. As the limits of our civilization have been extended, the number of these children of the forest with whom our people are brought into immediate contact, is greatly increased. Treaties multiply; rights are acquired; mutual obligations are assumed; obedience is promised on the one part, protection is guaranteed on the other. The Indian Bureau is grown to be a great foreign office, conducting the correspondence and adjusting the relations of more than sixty interior governments; while it is at the same time charged with the control, regulation and protection of the rights of the individual members of these governments.

Subsequently, the Report proceeds thus:—

The plan which has suggested itself as the most likely to arrest the demoralization now rapidly increasing, and, at the same time, lay a solid foundation for their ultimate civilization, may be briefly outlined thus:—

They should be gathered on smaller reservations and in denser settlements. They must be familiarized with the idea of separate property, by encouraging them to erect houses as homes for themselves and their families. For this purpose the reservations should be divided into farms of suitable size, and distributed among the individuals of the tribes to hold, in severalty, as their separate and private estate, but without the power of selling, mortgaging, leasing, or in

any manner alienating the same, except to members of the same tribe with themselves. Settlements by white men within the reserves should be prohibited, and the *prohibition rigidly enforced*; and increased efforts should be made to suppress the sale of ardent spirits, to effect which the co-operation of the Indian authorities should be secured. Farms should be established in central positions, at which all the children of the tribe should be collected and required to labor, and where they could be taught the rudiments of an education. A certain portion of them should be apprenticed to useful trades, and the surplus of the proceeds of their labor, whether on the farm or in the workshop, should be divided among their parents. Here they would be taught the great truths—that labor is honorable, and that want and suffering inevitably follow in the train of improvidence and idleness. Implements of husbandry, blankets and clothing, useful articles of furniture, books, and, indeed, everything which promises to give comfort to their homes, should be purchased and divided *per capita*.

Should their income be more than sufficient to meet the outlay required for these purposes, then the remainder might be paid in money. Now the annual indiscriminate distribution of their national funds among the Indians is gradually working their ruin; whereas a wise policy, such as any parental government should adopt, would necessarily produce the happiest results.

The details of the system should, of course, be modified to suit the varied conditions of the several tribes; but the uniform application of its leading ideas to the government of the tribes in the central and northern superintendencies is, I conceive, indispensable.

The conditions of affairs in the southern superintendency presents a gratifying spectacle. The four great tribes of Choctaws, Chickasaws, Cherokees and Creeks, with the kindred bands of Seminoles occupying the territory west of Arkansas, have steadily improved in morals, in education, in the comprehension of, and respect for, the rights of persons and of property, and in a knowledge of the theory and principles of government. They have regularly organized governments, constructed upon the model of our own State constitutions, governors, legislatures, codes of laws and judicial magistracies to expound them. There the path of duty is plain. Every encouragement should be held out to them to persevere in well-doing, until the period arrives when, ripe for citizenship, they shall be admitted to the full enjoyment of its rights and privileges.

One grievance, however, to which they are subjected, and of which they justly complain, deserves the consideration of Congress. While the Constitutions, laws and treaties of the United States are in force over this territory, there is no local tribunal empowered to take cognizance of the causes which arise under them; which, therefore, are sent for trial to the United States

District Courts in the State of Arkansas. This not only causes great expense and inconvenience to the suitors, but, in criminal cases especially, interferes with the impartial administration of justice. A Choctaw or Chickasaw, accused of an offence against the laws of the United States, is hurried away from his friends, to be tried at a remote point, in a community which has no sympathy with him. Unable to compel the attendance of his witnesses, and deprived of the aid and comfort extended to the white man similarly situated, he defends himself under great disadvantages. There is a manifest injustice in this which should be remedied at once; and I would suggest the establishment, by Congress, of a District Court of the United States for this territory, to hold at least one term annually for each of the four tribes of Cherokees, Creeks, Choctaws and Chickasaws. Among these tribes there are educated, well-read lawyers, and the holding of a court in their country would create, in the minds of the people, respect for the laws, and give dignity to the administration of justice.

#### A VOICE FROM HEAVEN.

I shine in the light of God,  
His likeness stamps my brow,  
Through the shadows of death my feet have trod,  
And I reign in glory now!

No breaking heart is here,  
No keen and thrilling pain,  
No wasted cheek, where the frequent tear  
Hath rolled and left its stain.

I have found the joys of heaven,  
I am one of the angel band;  
To my head a crown of gold is given,  
And a harp is in my hand!

I have learned the song they sing  
Whom Jesus hath set free;  
And the glorious walls of heaven still ring  
With my new-born melody!

No sin, no grief, no pain,  
Safe in my happy home!  
My fears all fled, my doubts all slain,  
My hour of triumph come!

O friends of mortal years,  
The trusted and the true!  
Ye are walking still in the vale of tears,  
But I wait to welcome you.

Do I forget?—Oh no!  
For memory's golden chain  
Shall bind my heart to the hearts below,  
Till they meet to touch again.

Each link is strong and bright,  
And love's electric flame  
Flows freely down like a river of light  
To the world from which I came.

Do you mourn when another star  
Shines out from the glittering sky?  
Do you weep when the raging voice of war,  
And the storms of conflict die?

Then, why should your tears run down,  
And your hearts be sorely riven,  
For another gem in the Saviour's crown,  
And another soul in heaven?

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Dates from Liverpool are to the 2d inst. No further reduction in its discount rate had been made by the Bank of England. The demand was moderate. Few additional failures had occurred, and the year closed more favorably than had been anticipated. The joint stock banks had reduced their rate of allowance on deposits to 7 per cent. The demand for silver for exportation to India had somewhat increased. At Hamburg, the rate of discount had declined to  $4\frac{1}{2}$  per cent. Cotton had slightly advanced at Liverpool, the price being from 6d. to 6 $\frac{1}{4}$ d. Stock in port at the end of the year, 400,000 bales, of which 199,000 were American. Breadstuffs and provisions were generally dull, but prices steady.

The British revenue returns for the year show a decrease of receipts for the last quarter of about £800,000, and in the year of about £1,800,000. This decrease arises principally from diminished taxation, although the commercial depression had considerable influence towards the close of the year.

The steamer Sarah Sands, bound for India with troops, took fire and burned for fifteen hours, but by extraordinary exertions the flames were at length subdued. An explosion took place in one of the magazines, and the after part of the ship was almost completely destroyed. She put into Mauritius for repairs with fifteen feet of water in the hold.

FRANCE.—The Paris *Constitutionnel* boldly defends the virtual revival of the African slave trade under the sanction of the French government, and ridicules the opposition of English philanthropists. It is asserted, however, from other quarters, that there is no doubt that the Emperor will not renew the contract for supplying the French colonies with negroes.

It is said that all the exiled Generals have received an unconditional permission to return to France.

ITALY.—The official report of the recent earthquake in Naples states that twelve villages have nearly disappeared, and all the buildings of Potenza are in ruins. Four hundred lives were lost at Castilla, and thirty at Palla. Sicily had wholly escaped. Shocks were felt at Naples on the 19th and 20th, but had little effect.

GERMANY.—It is reported that the European powers are about to make an energetic attempt to get rid of the State duties levied by Hanover on the navigation of the Elbe.

INDIA.—Accounts from Calcutta are to 11th mfo. 25th. The rebels had not evacuated Lucknow. Gen. Campbell had asked for reinforcements, although his force was computed at 12,000 men, in good order. Serious disorders were anticipated in Rajpootana.

CHINA.—At the last accounts, the English fleet was about to enter the Canton river. It was the design of the English commander to make the dispute entirely local, but it was not known what course the Chinese government would adopt relative to English traders in the other ports. The French naval commander was about to join in the attack on Canton, though without any formal convention or alliance. The American Minister, William B. Reed, had arrived at Hong Kong.

MEXICO.—The recent revolutionary proceedings in the city of Mexico, by which Comonfort was made Dictator, have not been received with favor in the interior, and several States have openly declared against them. Vera Cruz has withdrawn from its adhesion to Comonfort, a formidable military coalition is forming against him, and another civil war appears probable.

one of which states that Walker never could have been President of Nicaragua, as he claims, because the constitution of that State restricts the office to

**NICARAGUA.**—Col. Anderson, who held possession of Fort Castillo with a portion of Walker's party, was taken prisoner, with all his men, by a force from the U. S. frigate *Susquehanna*, on the 24th ult. He had previously burned the fort, and destroyed some of the steamboats on the river. The prisoners were sent to the United States.

**CANADA.**—At the beginning of the present year, the method of reckoning currency by pounds, shillings and pence was abolished, and a decimal system substituted.

**WEST INDIES.**—The yellow fever is reported to be very virulent both at Havana and Port au Prince.

**DOMESTIC.**—Accounts from the Utah expedition are to the 1st ult. Most of the troops were in winter quarters at Fort Bridger, which was being rebuilt. A portion were posted forty miles distant. They were in good health, and had provisions to last till next summer, on short allowance, but additional supplies had been sent for. Nearly two-thirds of the animals had died, the grass on the road having been nearly all burned. Governor Cumming, who was with the troops, had issued a proclamation, declaring that persons guilty of the acts of violence supposed to be countenanced by Ex-Governor Young, were in a state of rebellion, and stating that a Court for the trial of offenders would be organized near Fort Bridger. A posse of the well-disposed inhabitants of the territory would be first used to enforce the laws, and that failing, military force would be used. The proclamation commands all armed bodies to disband and return home, on peril of punishment as traitors.

On account of a dispute relative to the legality of the removal of the capital, the territorial legislature of Nebraska has divided into two bodies, the majority going to Florence, the new capital, while the minority remain at Omaha, in possession of the records.

The advices from Kansas, respecting the late election, are still so contradictory that the result cannot be ascertained. J. Calhoun, President of the Lecompton Convention, who had fled to Missouri, to escape threatened injury, has been escorted back to Lecompton by U. S. troops. The State legislature, elected under the Topeka organization, met at Topeka on the 4th inst., and after receiving a message from Gov. Robinson, adjourned to Lawrence. The Territorial legislature was also in session, and had removed from Lecompton to Lawrence. The message of Gov. Denver to the latter body advised the avoidance of legislation till the action of Congress relative to the Lecompton constitution is known, since the acts of the legislature will be nullified, should Kansas be admitted under that constitution.

The Minnesota constitution which has been sent to Congress by the President, is the one signed only by the members of the Democratic, or minority division of the convention, the copy signed by both divisions not having then been forwarded. It has since been received, certified by the Secretary of the territory, but Gov. Medary refused his signature, having previously attested the other copy.

Both branches of the Ohio legislature have passed resolutions instructing their Senators and Representatives in Congress to oppose the admission of Kansas under the Lecompton, or any other constitution, not the clear expression of the will of the majority.

Forty-two llamas, from South America, arrived at New York recently, consigned to a Baltimore firm. The object of their importation is to distribute them in wool-growing districts, with a view to naturalizing the species. Nineteen Angora goats, and three sheep, imported by government, arrived at Boston a few days since, from Constantinople.

Among the documents relating to Central America, transmitted to Congress by the President, are several letters from the Nicaraguan Minister at Washington,

and natives. Another returns thanks to our government on behalf of Nicaragua, Guatemala, and Salvador, for the arrest of Walker by Com. Paulding, saying that the point whence he was taken is an almost deserted one, where no Nicaraguan authorities exist who could have dealt properly with the invaders; and that, therefore, the Minister considers the proceedings of Com. Paulding as entirely justifiable.

An agreed case has been made up and submitted to the Supreme Court of California, for testing the right of the people to legalize the payment of the State debt by a vote, as was done at the late election. A speedy decision is looked for, and it is not doubted that it will be affirmative.

**PENNSYLVANIA LEGISLATURE.**—The report of the State Treasurer, showing where the money of the Commonwealth is deposited, was presented to the lower House on the 13th. The balance in the treasury was \$709,141, of which \$487,063 was deposited in banks. The two Houses met in joint convention on the 15th, to count the vote for Governor, which was officially announced as follows: Wm. F. Packer, 188, 846; David Wilmot, 146,139; Isaac Hazlehurst, 28, 096. A petition was presented to the Senate from stockholders of the Bank of Pennsylvania, asking for the passage of the pending bill, authorizing the sale or assignment of the charter of that institution. A bill passed both houses, making an appropriation to purchase a house for the residence of the Governor. Gov. Packer was inaugurated on the 19th inst.

**CONGRESS.**—The Senate has passed a bill repealing the act which authorized the Secretary of the Navy to change the names of vessels in certain cases. On the 14th, a resolution was adopted asking the Interior Department for an estimate of the quantity of land granted to Minnesota for railroad purposes, by the act of last session; and one calling on the War Department for the report of the commission on war claims in Oregon and Washington territories. On the 19th, the committee on the Pacific Railroad reported a bill, authorizing the President to receive bids, and to make a contract for locating the road, having a view to economy and the best route. Alternate sections of land on each side of the road shall be granted, and \$12,500 per mile advanced on the completion of every 25 miles, till \$25,000,000 shall be reached; the sums thus advanced to be returned in mail service and the transportation of troops and munitions of war.

The capture of Walker, and the questions connected therewith, constituted the principal topics of debate in the House of Representatives during the past week. The President's message on the subject, with accompanying documents, and one stating, in response to a resolution of inquiry, that Nicaragua had made no complaint of Com. Paulding's violation of her territory, were received on the 12th. Blair, of Mo., on the 14th, gave notice of his intention to offer a resolution providing for the appointment of a committee, with instructions to inquire into the expediency of acquiring territory, either in Central or South America, for colonizing free blacks, to be protected by the United States; and denounced the aggressive movements against Central America, as designed to extend slavery. The part of the President's annual message relating to military expenditures, was referred to the Judiciary Committee, with instructions to inquire into the expediency of amending the neutrality laws. On the 15th, a resolution was adopted providing for a select committee to investigate the charges preferred against the members and officers of the last House, growing out of the disbursement of money by Lawrence, Stone & Co., of Boston, or others, and report the facts, with such recommendations as they deem proper. The Senate bill, making appropriations of indemnity for slaves carried from the Southern States during the last war with Great Britain, was taken up.

# FRIENDS' REVIEW.

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SAMUEL TUKE.

Died 14th of Tenth Month, 1857, in his 74th year.

It is not intended, in the following sketch to attempt more than what must necessarily be a very bare and imperfect outline of our departed friend's life and character.

The sphere of his thoughts and actions was so extended, the traits of his character were so varied, and the retrospect of his active life revives so many associations, both of a religious and civil nature, that to attempt any thing deserving the name of biography in this notice, would be unsatisfactory to the writer, and disappointing to the reader. Those who knew him intimately, will, with willing hearts, fill up the lineaments which are wanting, to complete the more finished picture of one whom they so justly loved and honored.

Samuel Tuke was the son of Henry and Mary Maria Tuke, and was born at York, in the year 1784. From early childhood he appears to have manifested many of the mental and intellectual characteristics which so remarkably belonged to him in his riper years.

In many of the letters written by his loving mother, references are made, and incidents recorded, which indicate, even in the boy, a tendency to reflection and seriousness much beyond his years. Few have been more favored than he was in the possession of parents, who, in the management of their children, combined qualities too often separated—judgment and the most tender affection, with fervent piety.

With his removal from school to business, at the early age of thirteen, his education did not terminate. His evenings were devoted to careful study; and in the counting-house, so well known to Friends in Yorkshire, the influence of his

grandfather and father must have materially aided in moulding his mind, and have led to that early devotion of his time and talents to the service of his fellow creatures, which formed so conspicuous a feature of his after life.

Thus it is interesting to trace, in the formation of Samuel Tuke's matured Christian character, not only the result of natural endowment, but of the guarded training and bright example of parents who illustrated and enforced, by their daily lives, the doctrines which they professed. There appears scarcely to have been a period when the subject of this sketch was not, to a considerable degree, under the influence of Divine grace; without which all other advantages would have availed little. Although he was at times, in his earlier life, disturbed by doubts and temptations, and very often made to feel the evil propensities of his nature, he was not permitted to be drawn away from his allegiance to the God of his fathers, whom he had so early been taught to love and to serve. He has himself stated that the doubts which occasionally distressed him, at this period, were most effectually removed when "*I came to believe that God was round about my path, and that he did know all my secret ways and thoughts*"; this belief did more thoroughly solve all my doubts respecting the Divine Being, than any arguments or reasons which I ever heard."

The following memoranda of "Resolutions to be observed," were made at an early period of life:—

"1st. To read some portion, both of the Old and New Testaments, daily.

"2d. To endeavor to obtain, and fix in my mind, a *just estimate* of things, and to regulate my pursuit of them accordingly.

"3d. To continue my present pursuits, and use more diligence.

"4th. To endeavor rather to *shun* than conquer evil; 'and, since 'tis hard to combat, learn to flee.'"

After glancing at these interesting indications of character, it will not be attempted here to delineate the deepening growth of that Christian life, which, as the heart and intellect came under the full power of the Gospel, brought him savingly to accept the message of salvation through Jesus Christ; and, in after years, to proclaim the glad tidings of his Saviour's love.

At the age of twenty-six, he married Priscilla,

daughter of James Haek, of Chichester, to whom he was united by the closest bonds of affection for eighteen years. To his mind, as remarkable for tenderness as strength, the severance by death of this union, left behind it deep and lasting effects. The loss indeed was great, and *his* was the mind to feel it most intensely. Less hopeful naturally than many, the traces of this affliction remained throughout his future life; but not less so the evidence of the Lord's work in pruning "the branch which beareth fruit," and in preparing the vessel for his house, as "silver is tried."

This event threw doubly upon him the care and oversight of the numerous family thus left to mourn the loss of their beloved mother. In this work he was aided by his devoted sister, Maria Tuke, who, to the close of her valuable life, was to him a true sympathizer in his cares and sorrows, and a tender and judicious friend, to whom he could confide the various anxieties which he was naturally too prone to shut up in his own breast.

Amidst the incessant labors in which he was engaged, the right training and welfare of his children were always uppermost; and few parents have been regarded by their families with greater reverence, or loved with deeper affection. The periods of religious retirement with them, and the fervent earnestness and humility of his petitions to the Throne of Grace, at the evening family readings, have left behind them impressions which can never be effaced.

The interest which Samuel Tuke took in the care and humane treatment of those afflicted with mental disorders, especially in connection with the Retreat, is well known to all our readers, and cannot be more than cursorily referred to in this notice. One extract, however, from his memoranda, alluding to his exertions on behalf of the insane, so clearly and beautifully illustrates the motives which influenced him, not only in this, but in all his labors for the good of others, that it may not unsuitably be inserted here. On receiving from the printer an impression of his work, "A Description of the Retreat," published in 1813, when the author was in his twenty-ninth year, he makes the following entry in his journal:

"This work was commenced under a deep sense of the sufferings of the insane. Their afflictions have often been present with me in my retirement before God, and my prayer has been that, for the cries of the poor and needy who have no helper, he would arise. May he prosper this imperfect effort to awaken the public sympathy towards them." This work, reviewed in many of the leading publications of the day, excited an amount of attention to the subject which its author had never ventured to anticipate; and the "imperfect effort," under the Divine blessing, was instrumental, to a great extent, in promoting that change in the treatment of the insane which he had so earnestly longed for.

His efforts in this direction formed, however, but a small portion of the engagements of his active life. He early took a deep interest in the Bible Society, the Anti-Slavery, and British and Foreign School Societies; and, for many years, he labored assiduously to promote the cause of education amongst the industrial classes in his native city; whilst his expansive benevolence, and his warm-hearted philanthropy, called forth his sympathy with human suffering of every kind, and led him to active exertion for the moral and religious improvement of his fellow men, of all classes of the community.

In his own Society it is needless to speak of the position which he held. His steady onward course of practical usefulness has left too many permanent results to require much comment. Even from this more sectional point of view, his early connection with the history of the Retreat, and the subsequent development and administration of that Institution, was productive of incalculable good; and the value of his untiring devotedness to the interests of Ackworth School, and the educational establishments under the care of the Quarterly Meeting at York, as well as the promotion of a sound Christian education throughout the Society, is well known. There are many who will vividly recall his opening addresses at the meetings of the Educational Association, and remember with how deep an interest they listened to the exposition of his matured views upon these important subjects, as embodied in the "Five Papers," which he read at their Annual Meetings at Ackworth.

Whatever tended to the spiritual advancement and healthy progress of the Christian community to which he belonged, lay near to his heart; and it would not be doing justice to our dear departed friend, to omit giving due prominence to his warm attachment to the religious views of his own Society.

In connection with this subject, it will be recollected that he edited several works relating to the history and principles of the Society of Friends. The principal of these are: "Memoirs of the Life of Stephen Crisp," and "George Whitehead;" and "Selections from the Epistles of George Fox." The concluding paragraph of his introduction to the first of those works exhibits at once his high estimation of the "Early Friends," and his true appreciation of those who, in some respects, differed from them, and from himself, in religious opinion.

"We are not to forget," he remarks, "that the Episcopal Churches of England, Ireland, and Scotland, boasted, about that time, some of the most illustrious names in the galaxy of Christian worthies,—Usher, and Beveridge, and Leighton, and Taylor, and Cudworth, and Tillotson; nor must we forget the not less excellent names of Owen and Baxter. If we add to these the names of Fox, and Barclay, and Penn, and Crisp, some would probably startle at the alliance; but we

trust all these worthies have long since forgotten their earthly discrepancies, and learned to tune their harps together, to the praise of their common Redeemer,—hymning,

'Him first—Him last—Him midst and without end.'

It was not, indeed, in the narrow-mindedness of sectarian partiality, but from the deep conviction of a large and enlightened understanding,—a clear and comprehensive view of the scriptural soundness, and the consequent value and importance of its essentially and directly theocratic principles and polity—that, with the full heart of a truly catholic Christian, Samuel Tuke so sincerely loved the Society of which he was a member, and so largely devoted the energies of his capacious mind to the advancement of the cause of Christ within its borders. When, in the vigor of his meridian strength, his Christian graces became more fully expanded, the mellow richness of his personal experience could not be concealed; and, rooted as that evidently was, in humility, and faith, and love, those who knew him most intimately, could not doubt that he lived very near to the Saviour whom he adored,—that by the grace of God he was what he was,—that the fruits which he bore were “the fruits of the Spirit.” About his fortieth year, he first spoke as a minister of Christ. The hearts of many will respond to the testimony of a much loved and honored Elder in the Church, who thus alludes to it—“There is certainly something of zeal and religious exercise spreading amongst the younger part of our large Quarterly Meeting, and in no instance of dedication have I felt more satisfied and comforted than in that of S. T., who closed the last sitting for business on Fourth-day evening, by an offering of thanksgiving and supplication; under a covering of awful solemnity, equal, I think, to most, if not any, that I have witnessed. The effect was indeed very striking, and to some, I suppose, rather astonishing. I cannot but often think, how some would have rejoiced to have witnessed it, whose spirits are now at rest. I say *would have*; but we are left in great darkness as to the connection between the church militant and the church triumphant. It is said that ‘there is joy in heaven over the sinner that repenteth;’—and how do we know what may be experienced there, when spirits, still in conflict, catch the mantle of departed worth, cast down their crowns at the feet of the Saviour, invoke his strength, and rise to anoint the shield of their faith. It is, however, a consoling evidence to those who witness it, that the ‘one body,’ composed of the true church under every name, is not forsaken of her Lord and Master.”

(To be concluded.)

Avoid, all thou canst, being entrusted; but do thy utmost to discharge the trust thou undertakest; for carelessness is injurious if not unjust.

Penn.

For Friends' Review.

[In looking over some papers lately, I found an Epistle of London Yearly Meeting of 1823, and was so much interested in its perusal that I have thought it would be interesting to the readers of the *Review*. That portion on the due observance of the first day of the week, is worth the serious consideration of every one. I have often had to remark, that where there is a disregard for this observance, there is also a manifest indifference to vital Christianity. F.]

*The Epistle from the Yearly Meeting held in London, by adjournments, from the 21st of the Fifth Month to the 29th of the same, inclusive, 1823; to the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and elsewhere.*

DEAR FRIENDS:—We have again been made thankful in the belief that the Lord is not unmindful of us, and we reverently trust that this meeting has not been held in vain. We may inform you that the current of Christian love has renewedly flowed amongst us, and it has extended to our absent friends. Under this precious influence we offer you our endeared salutation, desiring your advancement in the way which leadeth unto eternal life, and that you may ever bear in remembrance that, “other foundation can no man lay, than that is laid, which is Jesus Christ.” 1 Cor. iii. 11.

Beloved Friends, we have no new doctrines to communicate, no fresh precepts to enforce; it is a peculiar excellence of the Gospel that its character is always the same. To those who desire to have their hearts cleansed from the defilements of sin,—yea, to all—the grace of our Lord Jesus Christ continues to be freely offered. The cross must be daily borne by all who would become his disciples. If we would attain unto that holiness, without which no man can see the Lord, we must apply in faith unto Him who “taketh away the sin of the world,” who was “wounded for our transgressions,” who was “bruised for our iniquities,” and by whose “stripes we are healed,” who being in glory with the Father “before the world was,” condescended, in order to effect our redemption, to come down from heaven and take upon him the nature of man. In contemplating the infinite importance of these solemn truths, and in publicly acknowledging our belief in the Divinity of our blessed Saviour, we desire most clearly to convey the sentiment, that it is not the mere assent of the judgment to the truth of Holy Scripture, however desirable such an assent may be, that is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come fully to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God.

It is our earnest solicitude that all whom we are addressing may be enough concerned for the salvation of their souls. Dear friends, we believe

that for the advancement of this most necessary work, it is good for us frequently to seek after retirement in spirit before the Lord, and to wait in reverent silence for the secret intimations of His will. If this be not immediately manifested, let not any be discouraged, but let them persevere in faith. Then we believe that in the Lord's time that evidence of his care will be granted, which will prove consoling to the mind. On such occasions the precepts of holy writ will at times be brought instructively to our remembrance. With these invaluable writings, it becomes every one who bears the name of a Christian to endeavor to be well acquainted. In order to acquire this knowledge, we wish that all our members may observe the good practice of a daily serious reading of the Scriptures in their families when collected, and also that they frequently read them in private, in a pious disposition of mind, even though it be but a small portion at a time.

In the sacred writings no duty is more clearly set forth than that of prayer. Prayer is the aspiration of the heart unto God; it is one of the first engagements of the awakened soul, and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If, in moments of serious reflection and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret supplications unto the Lord. And as we believe that it is one of the greatest privileges a Christian can enjoy, thus to draw nigh in spirit unto the Father of mercies, we earnestly desire that no one may deprive himself of so great a blessing. But let all, on such occasions, remember the awful majesty of Him who filleth heaven and earth, and their own unworthiness in His pure and holy sight. If these considerations ought to possess the mind in our secret aspirations unto the Almighty, how incumbent is it on those who publicly approach the Throne of grace, to cherish them in their hearts, and to move only under the influence of that Spirit which enables us to pray aright.

Whilst he who would be a real and not a nominal Christian, is duly impressed with the necessity of striving to become a meek and humble disciple of Jesus,—whilst he bears in mind that he is constantly liable to fall, and that he must therefore be waiting for the renewal of his spiritual strength and at all times be placing his dependence upon Divine aid,—there is safety. But we fear for some who have run well for a time, that either through the friendship of men or outward prosperity, or through unwatchfulness, they have gradually fallen away from that to which they had once attained, and that others, from similar causes, are not advancing to that state of purity and simplicity in which they would become useful members of the church of Christ. Dear friends, permit us in Christian love to remind you of the ever important injunc-

tion of our Lord:—"Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak!" If you endeavor to prove by your actions the sincerity of your profession, if in your intercourse with others you show that you have an honest and upright heart, if your lives are ordered in the fear of the Lord, you may by your daily walk through life commend and adorn your own religious principles. But if there be a want of consistency of conduct, it may lead those around you lightly to esteem those very principles which their judgment has at one time approved; nay, it may cause the way of Truth to be evil spoken of.

There are many ways by which our attachment to religion and virtue may be made manifest to others. One of these is the due observance of that day which is publicly set apart for the performance of divine worship. Our care for the due attendance of our religious meetings, both on first days and on other days of the week, has been repeatedly expressed, nor have we at this time been unmindful of this primary obligation. We earnestly entreat every one, when thus met, to consider the worship of the Almighty as a solemn act. Under this impression his demeanor will bespeak a serious thoughtfulness, and let all remember that at such times an indolent state of mind is offensive in the sight of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assembling with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading in the course of the day. On the other hand, great care is necessary that we do not, by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we may have been mercifully favored.

The accounts of the sufferings of our members in Great Britain and Ireland, in support of our well known testimony against tithes and all other ecclesiastical claims, including the costs and charges of distraint and a few demands for military purposes, have been brought up in the usual course. The amount is upwards of thirteen thousand two hundred pounds.

We rejoice with gratitude that this country has continued to be favored with the blessing of peace, whilst we lament that other nations, at no great distance from us, have been involved in contention and bloodshed. We desire that we may all so live under the influence of that Spirit which breathes peace on earth and good will towards men, that, whenever occasions occur, we may be prepared by our conversation and conduct in meekness and wisdom to show forth our precious testimony to the peaceable nature of the gospel dispensation.

Our friends in Ireland, and those of all the Yearly Meetings on the continent of America, have at this time been brought to our remem-

brance, with the feeling of much brotherly love, by the continuance of our usual exchange of epistles. This meeting has again felt deeply interested on behalf of the natives of Africa, who continue to be torn from their homes, and consigned to cruel bondage, as well as for those who are held in slavery in the colonies of this country. And we desire that Friends, everywhere, may not fail to remember all who are thus deprived of their liberty, with feelings of sorrow, and to pity them in their degraded condition, and also to embrace every favorable opportunity that may present itself for pleading the cause of these our oppressed fellow men.

"Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Signed in and on behalf of the Meeting,

JOSIAH FORSTER,

Clerk to the Meeting this year.

#### AFRAID OF THE WAGES.

"I want your boy in my shop," said a shopkeeper to a poor widow; "I have had a great deal of trouble with clerks, and I want your Seth, because I know he's honest."

The widow was glad, for it was time for him to be earning something, and she thought it would be quite a lift in the world to have him go in with Mr. Train, and she knew he would suit Mr. Train, for Seth did well everywhere.

When Seth came home from school he was almost as much pleased with his good fortune as his mother was. Neither mother nor son knew anything about Mr. Train's store; it was in the lower part of the town, but his family lived near the widow's, in fine style. Seth was to go the next Monday morning, and at the time he was punctual at his new post.

The week passed away. When he came home to dinner or supper his mother asked him how he liked it. At first he said pretty well, and then he didn't exactly know, then not very well; and Saturday he told his mother plumply that he didn't like it at all, and wasn't going to stay. "Well, Seth," exclaimed his mother, grieved and mortified at the change, "are you so difficult to suit as all this comes to? Do you know how important it is to stick to your business? What will Mr. Train say?"

"Mother," answered the boy, "the shop is a grog shop, and I cannot stay there!"

The mother's mouth was stopped; indeed, after that, she had no wish to have him remain,—but she was very sorry the case was so.

When Mr. Train paid the boy on Saturday night, Seth told him he could not stay.

The shopkeeper was surprised. "How is this," said he, "haven't I done well by you this week?"

"Yes, sir," answered the boy, "I never expect to find a kinder master."

"Do you find fault with the pay?"

"No sir," answered Seth, "it is good pay."

"Well, what's the difficulty then?"

The poor boy hesitated to give his reason. Perhaps the man guessed what it was, for he said:

"Come, come, Seth, you won't leave me I know. I'll raise your wages."

"O, sir," answered the brave boy, respectfully, "you are very good to me, very good, sir; but I cannot be a dramseller. I am afraid of the wages,—for I cannot forget that the Bible says, *the wages of sin is death.*"

Seth left; the man afterward said it was the greatest sermon he ever had preached to him; and it set him seriously to thinking about giving up the business. But he did not, and his own family bore awful testimony to the Bible declaration. A few years afterward he died the miserable death of a drunkard, and within six months his son, in a fit of intoxication, fell into the river and was drowned. Is it not dangerous to tamper with the wages of sin on *any terms?*

From the New York Evangelist.

#### HOW TO STUDY THE BIBLE.

If all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, then it cannot be too devoutly read and studied. The remarks which I am about to offer are not for the learned, but for the common readers of the received English version. The great mass of the people cannot study the original Greek and Hebrew. They must read the Scriptures "in their own tongues, wherein they were born."

There are many Bible readers who do not know how to read it to the best advantage. Several methods may be adopted, each of which has its advantages, but not to the exclusion of others.

The Bible may be read through in course, so many chapters in a day, from Genesis to Revelations. It ought to be read through very early, by the children of every family; and once a year, ever thereafter, is not too often. It would give such a familiar knowledge of its contents, that the careful reader would be able at once to turn to almost any passage without the help of a concordance; and to this end we should always use the same Bible, as we are often very much helped by recollecting just where, on the page, the passage we wanted is to be found.

But these daily Bible readings, in course, and spending no more time upon one part than another, are not enough. Some things are much harder to be understood than others. The historical Books of the Old Testament, for example, may be passed over much more rapidly than the Epistles of the New. The right understanding

of the cardinal doctrines of the Bible requires *study*.

Another, and a very profitable way of reading the Scriptures, is to take up a Gospel or an Epistle, and read it carefully through, from beginning to end, at one or two sittings, so as to take in the whole scope of the writer. This, I believe, is scarcely ever done by common readers. I suppose there are many who, though they read the Bible every day, never yet sat down to read one of the Gospels, or the Acts of the Apostles, or one of the longer Epistles through, as they do other books. All their reading is desultory—a chapter here and a chapter there—without much regard to the connexion. Hence, though they may study isolated passages, and be able to quote them, they get no comprehensive views of the main drift of the history or the argument. What proportion of professors of religion, even, spend much time in such continuous reading of the Sacred Books?

If any should offer the excuse that they have not time for it, they must allow us to question them a little. Do they not find time to read forty or fifty pages of history, or a long article in some favorite Quarterly, without rising from their seats? The longest Books in the New Testament can be read through, deliberately, in two or three hours. The Epistles will not, upon an average, require half that time. Many spend more time, every day, in reading the secular newspapers, than it would take to read the whole of the Gospel of John, or the Acts of the Apostles.

But here let me say, I have no doubt that whole Books of Scripture would be read through much oftener than they are, if they were printed as other books are. It is known to every one, who has paid the slightest attention to the subject, that the divisions and subdivisions throughout the whole Sacred Volume are extremely arbitrary. In numberless cases the divisions into chapters are made without any regard to the natural transitions from one topic, or train of thought, to another. The chapter leaves off abruptly, without any conceivable reason, just where you expected something more to carry out the argument—or it begins as abruptly in the midst of a subject. The subdivisions of chapters into verses are still more arbitrary. Sentences are so cut up into fragments, as it were, or so run together into verses, which ought to have been kept separate, as to deprive them of half their force. Instead of presenting to the eye a symmetrical articulation of joints and bands, there are often such violent distortions, as almost deter a great many readers from trying to put the parts together. By whom this hap-hazard work was done, it were of no use now to inquire. Nothing of the kind is to be found in the original Scriptures. Nevertheless it will be the reader's own fault, if he is hereby deterred from reading the Books carefully through, one at a time.

Nor, if he would be well instructed into the "things of the kingdom," must he stop here. He must "search the Scriptures." He must study them, to learn what is "the mind of the Spirit," with regard both to the doctrines and duties of religion. Where any thing is hard to be understood, instead of rejecting it, he must endeavor to get the true meaning, by comparing Scripture with Scripture. Other helps may be resorted to, but the Bible is its own best and safest interpreter. Who that has been at first perplexed by obscure passages, has not also often been agreeably surprised to find, in turning to other parallel texts, how much light they reflect upon each other? The further this method of studying the Bible is pursued, the fewer difficulties will be left to solve. The great reason why so many persons, who are ever learning, are never able to come to the knowledge of the truth, is that they rest upon insulated texts, without taking the trouble to inquire how they agree with other texts, and with the general scope of the Bible. I repeat, that the Bible must be studied and compared with itself, or it will never be rightly understood. As the richest pearls are brought up by the deepest diving, so, to bring out some of the most precious truths of the Scriptures, we must go down into the mine. We must search for wisdom as for silver, and dig for it as for hid treasures.

I would not condemn the use of concordances and marginal references as helps, but the best way is to get the Bible so much by heart that we can readily turn to any passage we want to find without their aid. They may be sparingly used to good advantage, but the more you depend upon them, the more you will; and the less familiar will your knowledge of the Sacred Oracles be. It were better, in most cases, to search a good while upon the sacred page itself, for what you want, than to ask Cruden where you can find it. Here, as well as everywhere, the more you rely upon your own memory, the better it will serve you.

About the use of commentaries I have only room left for a word or two. They are not to be rejected, as of no advantage, in studying the Holy Scriptures. They are important helps to common readers. But before referring to them for the meaning of a passage, it should be studied patiently, in its connexion. To take the opposite course—to ask Henry or Scott what the true meaning may be, is very much like studying any Greek or Latin classic with a translation, and constantly referring to it, instead of studying the text itself. As such a student will never make an accurate scholar, no more will he who depends upon an expositor to save him the trouble of finding out the meaning himself, gain a thorough and familiar knowledge of the Scriptures. It is searching the commentator, and not the Bible.

But, after all, read and study the Bible as we will, we shall never understand it without the

teaching of the Holy Spirit shining upon the sacred page; and that we may not expect without prayer for the needed aid. God delights to see us devoutly reading and studying his words, and we have the most abundant assurances that he will teach us if we ask light from above. "If any man lack wisdom, let him ask it of God, who giveth unto all men liberally, and upbraideth not." May we all so read and understand and obey the Scriptures, as to be wise unto salvation, through sanctification of the Spirit, and belief of the truth.—*Dr. Humphrey.*

#### DR. LIVINGSTONE'S EARLY LIFE.

The following passages, from Dr. Livingstone's work on Africa, will be read with particular interest by those who would know the secret of his wonderful power to endure hardships and overcome obstacles:

"The earliest recollection of my mother recalls a picture so often seen among the Scottish poor—that of the anxious housewife striving to make both ends meet. At the age of ten, I was put into the factory as a "piecer," to aid by my earnings in lessening her anxiety. With a part of my first weeks's wages, I purchased Ruddiman's "Rudiments of Latin," and pursued the study of that language for many years afterward, with unabated ardor, at an evening school, which met between the hours of eight and ten. The dictionary part of my labors was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the books out of my hands. I had to be back in the factory by six in the morning, and continue my work, with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Virgil and Horace better at sixteen than I do now.

My reading while at work was carried on by placing the book on a portion of the spinning-jenny, so that I could catch sentence after sentence as I passed at my work; I thus kept up a pretty constant study, undisturbed by the roar of the machinery. To this part of my education I owe my present power of completely abstracting the mind from surrounding noises, so as to read and write with perfect comfort amid the play of children, or near the dancing and songs of savages. The toil of cotton-spinning, to which I was promoted in my nineteenth year, was excessively severe on a slim, loose-jointed lad, but it was well paid for; and it enabled me to support myself while attending medical and Greek classes in Glasgow in winter, as also the divinity lectures of Dr. Wardlaw, by working with my hands in summer. I never received a farthing of aid from any one, and should have accomplished my project of going to China as a medical missionary, in the course of time, by my own efforts, had not some friends advised my joining the London Missionary Society, on account of its

perfectly unsectarian character. It 'sends neither Episcopacy, nor Presbyterianism, nor Independency, but the gospel of Christ, to the heathen.' This exactly agreed with my ideas of what a missionary society ought to do; but it was not without a pang that I offered myself, for it was not quite agreeable to one accustomed to work his own way, to become in a measure dependent on others; and I would not have been much put about, though my offer had been rejected.

Looking back now on that life of toil, I can not but feel thankful that it formed such a material part of my early education; and, were it possible, I should like to begin life over again in the same lowly style, and to pass through the same hardy training.

Having finished the medical curriculum, and presented a thesis on a subject which required the use of the stethoscope for its diagnosis, I unwittingly procured for myself an examination rather more severe and prolonged than usual among examining bodies. The reason was, that between me and the examiners a slight difference of opinion existed, as to whether this instrument could do what was asserted. The wiser plan would have been to have had no opinion of my own. However, I was admitted a Licentiate of the Faculty of Physicians and Surgeons. It was with unfeigned delight I became a member of a profession which is pre-eminently devoted to practical benevolence, and which with unwearied energy pursues from age to age its endeavors to lessen human woe.

But though now qualified for my original plan, the opium war was then raging, and it was deemed inexpedient for me to proceed to China. I had fondly hoped to have gained access to that then closed empire by means of the healing art; but there being no prospect of an early peace with the Chinese, and as another inviting field was opening out through the labors of Mr. Moffat, I was induced to turn my thoughts to Africa; and after a more extended course of theological training in England than I had enjoyed in Glasgow, I embarked for Africa in 1840, and, after a voyage of three months, reached Cape Town. Spending but a short time there, I started for the interior by going round to Algoa Bay, and soon proceeded inland, and spent the following sixteen years of my life, namely, from 1840 to 1856, in medical and missionary labors there, without cost to the inhabitants."

#### "SHE WAS ENCOURAGED."

A PRACTICAL ILLUSTRATION FOR TEACHERS.

The teacher of a large school had a little girl under her care who was exceedingly backward in her lessons. She was at the bottom of the class, and seemed to care but little about what passed in it. During the school hours, singing was sometimes employed as a relaxation, and noticing that this girl had a very clear, sweet voice, her teacher said to her, "Jane, you have

a good voice, and you may lead in the singing." She brightened up, and from that time her mind seemed more active. Her lessons were attended to, and she made steady progress. One day as the teacher was going home she overtook Jane and one of her school-fellows.

"Well, Jane," said she, "you are getting on very well at school; how is it that you do so much better now than you did at the beginning of the half year?"

"I do not know why it is," replied Jane.

"I know what she told me the other day," said her companion.

"And what was that?" asked the teacher.

"Why, she said she was encouraged."

Yes, there was the secret—she was *encouraged*. She felt she was not dull in everything; she had learned self-respect, and thus she was encouraged to self-improvement.

Take the hint, dear fellow-teacher, and try to reach the intellect through the heart. Endeavor to draw out the dormant faculties of your children by discriminating culture and well-timed praise. Give them credit whenever you can, and allure them on with hopeful words. Many a dull-minded child has been made irretrievably stupid by constant fault-finding or ungenerous sarcasm. And, on the other hand, how often has a genial smile or an approving remark wakened into new life some slow learning scholar.

## FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 30, 1858.

ANNUAL MONITOR FOR 1858.—A copy of this instructive publication has been received from England, and we, this week, copy from it the first part of a notice of the life of the late Samuel Tuke, intending to publish the remainder next week, and also to insert occasionally other interesting obituaries. In the Preface, the editor says:—

"The memorial of our late dear friend, Samuel Tuke, whose decease took place subsequently to the close of *our* year, will be dwelt upon with deep interest by the readers of the *Annual Monitor*. They will remember the part he took in remodeling this little periodical, and how much they owe to him for the instructive tone of the work in the first ten numbers of the 'New Series.' Deeming it desirable that some record should be preserved of the 'steps in life of Friends *well known* and esteemed in the Society,' he felt at the same time, to use his own words, 'more than willing to give the right place to the character of those steady pilgrims who have walked in their Lord's steps, though they may have been but *little known*, and have had but few talents.' Far from wishing to limit 'the freedom of Divine mercy at the latest mo-

ment of life,' he felt a godly jealousy, in connection with these records, 'lest our estimate of Christian attainments should be at all lowered by anything which has a tendency to make the getting to heaven *too much* a death-bed affair.' Those who are anxious that the *Annual Monitor* should exercise no other than a healthy influence in the Society will fully appreciate the practical bearing and value of these sentiments, and unite in the desire that they may be steadily kept in view."

We referred, a few months since, to the statistical tables given in the *Annual Monitor*, as showing the unusual average age attained by the members of the Society of Friends, when compared with that of the community at large. The table this year shows a higher average than either of the two preceding years, being *fifty-three years and nearly three months*. The number of deaths was three hundred, or one in sixty-seven of the members, and about one half the rate of the whole of England.

"The causes of this remarkable immunity from disease," says a writer in the *London Friend*, "must be looked for partly in the fact that our Society consists chiefly of individuals of the middle rank of life, neither the very poor nor the luxuriously wealthy; and secondly, in our freedom, generally speaking, from habits of drinking and other forms of intemperance. These are two potent causes; but perhaps the most important of all is the more rational mode of treating young children that prevails among us, than in society at large."

### FRIENDS TRAVELLING IN THE MINISTRY.—

We learn by a letter from England that Susan Howland and her sister were engaged, the latter part of last month, in visiting the families of Hardshaw West Monthly Meeting. They commenced the service in Liverpool on the 20th ult.

Daniel Williams, at the same time, was in Yorkshire. He attended the Quarterly Meeting at York on the 16th and 17th, and on the 27th ult., the latest date, was at Bradford.

Grover Kemp and his companions, after a visit of four weeks on the island of Antigua, where numerous meetings were held and largely attended, principally by the colored population, proceeded to Montserrat and Nevis, and expected soon to reach St. Christopher's. They had visited many schools and public institutions, and met with great kindness and attention from persons of all denominations.

Robert and Sarah Lindsey having returned to North Carolina, after their visit to Tennessee, started thence for Charleston, Mobile, and New Orleans.

**AN INDIAN'S TESTIMONY.—FRIENDS IN KANSAS.**—We are informed by a western correspondent, of the following interesting incident in Friends' Meeting at the Shawnee Mission, Kansas. It may probably be regarded as an evidence that the labors of Friends are not fruitless of good, but, under the Divine blessing, may lead the poor, benighted red man to a knowledge of the truth as it is in Jesus.

A minister having spoken in the meeting, a Shawnee Indian rose and said:—"Friends, it seems to me this gospel I hear to-day, touch my very heart. I believe this I hear to-day is living gospel preaching; and it seem to me that last part about narrow way and straight gate—how it lead to peace and happiness; and oh, that broad way and that wide gate—how it lead so many down to misery and destruction. And when you refer to those before me, and tell us you leave all friends behind, and everything behind, and come to help us, oh, how it cut my heart up in little pieces! It make me weep. I weep with them that weep. I long time see, I must trust in God and not in man. Friends, it seem to me I can't help acknowledge this time the goodness of the Lord in caring for the Red man. I hope He will touch our hearts, and He *will* touch our hearts, and we will know it, and we will feel it; and I do believe He will be with you too, and preserve you, and take care of your friends at home."

In connection, we may add some extracts from a letter recently received from a valued correspondent in Kansas, on the number and position of Friends in that territory. He says:

"There are about seventy members of our Society in this neighborhood, [Osawatomic,] including children, and we expect considerable additions to our number in the spring. We hold meetings on First-days, which are sometimes pretty largely attended; several who are not members attend quite regularly. There is a settlement of Friends on Stranger Creek, about seventy miles northward from here. They hold meetings on First-days. Families are located singly, or two or three in a neighborhood, in several different parts of the territory, and I think the number of Friends now in Kansas may be safely set down at two hundred. I look forward with pleasure to the early establishment

of meetings here. I have not had the privilege of sitting in a meeting for discipline for nearly five years." "It has required much close watchfulness in this peculiarly afflicted country, to maintain our Christian testimonies for peace; yet we have been led to marvel at the preserving hand of Providence, when prowling bands of marauders have been laying waste the country and passing within sight of our dwellings."

**HOME FOR THE MORAL REFORM OF DESTITUTE COLORED CHILDREN.** The third annual report of the Managers of this Institution is before us. They give assurance of its continued usefulness, and speak in the most favorable manner of the exertions of the Matron, who has taken the whole charge of the school and family during the winter. The pupils strive to improve, and those who reside in the family perform many services in household work.

Generous contributions have been made, though not yet to a sufficient amount, for the purchase of a more convenient house, and it is hoped the object will ere long be attained. The number of children in the family on the 1st inst. was 12. On the school list the number is 69, and the daily average attendance is 43. Several children have been placed in the country during the past year.

Subscriptions and donations are respectfully solicited by the Managers: Deborah Williamson, Mary S. Jenkins, Caroline R. Yarnall, Eliza C. Collins, Emma C. Yarnall and Sarah W. Cope.

**ASSOCIATION OF FRIENDS FOR INSTRUCTING POOR COLORED CHILDREN.**—From the report of the Managers it appears that the schools under their care are in an improved condition. An addition of 78 volumes has been made to the Library, and 876 books were borrowed by the scholars during the past year, showing a gratifying interest on their part in reading. The class list of the infant school numbers 75, and the average attendance is 55. In the girl's school the average attendance is 36, and 56 names are on the list.

The Managers remind their friends, that these schools for poor colored children depend on donations for their continuance, and although this is not a time of great abundance, it is hoped that the importance of contributing to this interesting concern will still be felt. The officers of the association are:—*Clerk*, Edward Richie;

*Treasurer*, Richard Richardson; *Managers*, Joel Cadbury, Israel H. Johnson, Thomas Lippincott, R. Richardson, Mark Balderston, Chas. J. Allen, Benj. H. Pitfield, Joseph S. Elkinton, Edward Sharpless, Jabez Jenkins, Jr., Caleb Wood and J. Wistar Evans.

**DEATH OF ABIGAIL H. WHITTIER.**—Among the deaths recorded this week is that of Abigail H. Whittier, mother of our friend John G. Whittier. We have been furnished with the following passage from a private letter addressed by him to a friend:—

“All that the sacred word MOTHER means in its broadest, fullest significance, our dear Mother was to us. A friend, helper, counsellor, companion,—ever loving, gentle and unselfish. She was spared to us until in her 78th year, and passed away, after a sickness of about three weeks, in the full possession of her faculties, in exceeding peace, and with an unshaken trust in the boundless mercy of our Lord. It was a beautiful and holy death bed. Perfect love had cast out all fear.”

DIED, In Amesbury, Mass., on the 28th of the 12th mo. last, ABIGAIL WHITTIER, in the 78th year of her age.

The deceased was a consistent and esteemed member of our religious Society, a constant attendant of its meetings when able to do so, and concerned to maintain its principles and testimonies. Although long an invalid, she was remarkable for her cheerfulness, patience and unselfish concern for the welfare of others. In her last illness she was mercifully favored with great peace and quietude of spirit, with a fixed unwavering trust in the Divine goodness, and a cheerful submission to the Divine will. In a notice of her decease, written by one in fellowship with another religious society, the writer says: “In her death her children have lost a devoted mother, and the community one of its brightest ornaments. The deceased was an honored member of the Society of Friends. Christ was her pattern, for, like Him, she ‘went about doing good.’ Her heart was ever open to the necessities of the poor, the afflicted, the down-cast and the oppressed.

‘She lived to die,

She died to live.’

‘Blessed are the dead that die in the Lord.’ C.”

—, In Grant Co., Ind., on the 10th inst., aged 56 years, of a protracted illness, NANCY, wife of Aaron Hill; an Elder of Back Creek Monthly Meeting. Her uprightness in life, and patient resignation under her long and sore affliction, have left us an example worthy of imitation, and her friends and relations feel the comfortable assurance that their loss is her eternal gain.

—, On the 31st of the 12th month, 1857, in Richmond, Ind., SUSAN W. BARNARD, only daughter of Paul and Martha Barnard, a member of White Water Monthly Meeting of Friends; in the 22nd year of her age.

In recording the decease of this dear young friend, we are reminded of the deep loss that her death has occasioned to be felt by a large circle of friends, to which she was endeared by the kindness and amiability of her manners and disposition.

During the forepart of her illness, she was deeply impressed with the conviction, that “there was nothing stable or certain in this life,” and she appeared, with little conflict of spirit, to be resigned to the dispensation her Heavenly Father saw meet for her.

Amid her sufferings, she evinced such patience as to utter no complaints, and with a smile on her countenance, reflecting her inward peace, she passed calmly and quietly into the embrace of death.

DIED, On the 30th of 7th month last, after a protracted illness, at their residence, near Clarksville, Clinton County, Ohio, RUTH H., wife of Benjamin Farquhar, and daughter of Abraham and Jane Hawkins, in the 21st year of her age, a member of Springfield Monthly Meeting.

A few days before her close, she became deeply concerned about a preparation of heart, and to such an extent was her mind occupied with the precious work, that she seemed every moment engaged; scarcely giving a thought to temporal things. When much worn and evidently suffering for rest, being desired to try to sleep, she replied, “My work is not done; I must not sleep till it is;” but the Lord in his own good time was pleased to speak peace to her troubled spirit, and to enable her to rejoice in a well-grounded hope that her name was written in the “Lamb’s Book of Life.” She at times addressed words of warning, encouragement and advice to the many afflicted friends who witnessed her sufferings, admonishing them not to put off a preparation for death, until brought upon a dying bed. In that sweet spirit in which she had patiently borne her sufferings, she gently and consciously passed away.

#### HAVERFORD COLLEGE.

The SUMMER TERM will open on Fourth day, the 10th of the Second month, at 9 o’clock, A. M. Students admitted at this term must be present on the morning of the previous day.

Applications, accompanied in all cases by certificates from the last Teacher, of moral standing, and a list of books studied, may be made to the undersigned, Secretary of the Board. CHARLES YARNALL,  
No. 126 South Twelfth Street.

#### WESTERN SOUP SOCIETY.

This Association, located at the corner of George and Seventeenth streets, is now in active operation, supplying the Poor residing within their district with Soup and Bread. During the past winter they distributed 42,368 quarts of Soup and 16,300 loaves of Bread to 562 families, embracing 854 adults and 1,509 children, at an expense of \$1,868 50, showing conclusively that this method of helping the Poor is one of the most effective, accomplishing more with the same means than any other way. And as the necessities of the Poor are likely to be greater, owing to the state of the times, we again call upon our friends to aid us in carrying on the object in which we are engaged. Donations may be sent to either of the following Managers:

MORDECAI L. DAWSON, N. E. corner of Seventh and Walnut streets.

WM. BIDDLE, Franklin Institute Building.

FREDERICK COLLINS, N. W. corner of Tenth and Filbert streets.

GEORGE VAUX, corner of Seventeenth and Cuthbert streets.

SAMUEL L. BAILY, No. 920 Chestnut street.

JAMES WHITALL, Race street, above Fourth.

A member of the Society of Friends, now in the third year of the Haverford College Course, wishes a position as Teacher at the close of the present Term on the 27th inst.

Applications addressed to the Editor will reach him.

#### DR. JOHN DALTON—THE ATOMIC THEORY.

[Concluded from page 318.]

The philosophers of ancient Greece and Rome were fond of arguing about philosophic beliefs—matters which they could neither prove nor disprove, because they were not experimental people. Amongst the chief topics of argumentation, the following was one: whether a thing having weight, and cognisable to the senses (matter,) could or could not be divided without end. Epicurus and Pythagoras imagined that matter could be thus divided *ad infinitum*, and Lucretius sets forth the views of these philosophers. Other ancients, too numerous for mention here, adopted the other side of the argument; and so they continued to argue away, proving nothing, until both sides got tired.

And what do *you* say about the argument, reader? Don't fear giving an opinion. You have common sense, and that goes a long way in philosophy. What do *you* think about it? Can a substance—*any* substance—a potato, for instance—can that potato, we ask, be indefinitely divided, or is such indefinite division impossible? Evidently the potato may be cut into two halves, and each of the two halves may be halved again and again and again, and so on, until our eyes are not sharp enough to see the little pieces. If instruments be now had recourse to—a microscope and a delicate knife—the division may be carried still further; and it thus seems proved that the subdivision of the potato *ad infinitum* is conceivable, if our instruments were delicate enough to effect the subdivisions, and our eyes to make them discernible. Thus argued Epicurus and his followers.

Let us now look at the other side of the argument, illustrating it by an assumption. Suppose that amongst the unknown things existing in parts of the earth yet unexplored, there should be a lump of new matter found (we may not say a particle)—a lump of some definite size—as big as a potato, for example. Suppose that lump of new matter should be so very hard that no human means could break, or cut, or otherwise divide it. What then? It would be indivisible, of course; “uncutable,” or, if we choose to adopt a Greek expression, it would be “atomic,” this word being a modification of *a* (not) and *τομή* (to cut)—not cuttable, or not divisible—in short, “atomic.”

So it appears, then, that our ordinary notion of an atom, as being something necessarily small, is only, after all, an indirect notion. That atoms *must* be small, if they really do exist, is demonstrable, since all matter can be divided to the furthest limits permitted by our means; and the

division might be carried further still if our means and our senses permitted. But, for anything one knows to the contrary, the potato *may* be composed of amazingly small indivisible parts; and the hard indivisible parts might each have been tangibly large—as large, say, as a potato, as we have assumed to be the case with the new mineral invoked by our hypothesis. Whether large or small, such palpable indivisible masses would have been to all intents and purposes *atoms*.

Mark, then! There lurked a fallacy in the argument of those who denied the possibility of atoms, because a substance (a potato, say) might, as they said, be conceived to be infinitely divisible. This line of illustration by no means proves that the potato could be infinitely divided, were it not for the imperfection of our senses and our tools; but merely (which is quite another thing) that the *space* occupied by that potato might be thus divided.

If atoms of matter be so inconceivably small, how then could people expect to see them? and if not seen, how could their existence be demonstrated? The ancients could get no proof, so they allowed the discussion to drop. Even in later times, our own illustrious Newton, though a believer in the existence of atoms, could not prove them to exist. He hoped they might hereafter be rendered visible by high microscopic power, but that hope has never been realized, and no one at this time believes that it ever will be realized. After Newton's time, the discussion dropped once more, and it may be said to have remained in abeyance until the celebrated labors of Dalton proved the existence of atoms by every testimony short of rendering them visible. We can never hope to see them, they are so very, very small.

But, reader, we must now find a tangible illustration, else you will not get your promised peep into the enchanted regions of the atomic theory.

You and I, we will assume, are schoolboys for the nonce. We have a bag before us, that bag containing leaden bullets. Dipping my hand into the bag, I withdraw a handful of leaden bullets, throw them into the scale pan, and weigh them; their weight we find to be (say) *three* ounces. We take another dip, and proceed exactly as before; but the weight is now (say) *five* ounces. Once more, *six* ounces. Once more, *four* ounces; and yet again, *two* ounces. That will do. Let us now see what comes of this.

We perceive that, although our dippings have been quite at random, we get no fractions of an ounce—no halves and quarters, and so forth. Moreover, the results of the five weighings seem to prove that each of the bullets weighs exactly one ounce; and if similar results accrued from any number of weighings, that which was at first a notion would grow into an irresistible conviction. Do you perceive what comes of this? There are sixty-three known kinds of matter, in respect of which Dalton perceived that, weigh

them, torture them, analyze them as he might, his weighings, torturings, and analyses disclosed no fractions. How can this fact be explained, except on the assumption that matter is composed of ultimate atoms?

If we now assume, in place of the existence of one set of bullets of one weight and one substance, the existence of sixty-three different kinds of bullets, differing from each other in weight; so that, calling the weight of the lightest 1, the weight of the heaviest would be 213, we arrive at a still nearer idea of the conditions of the atomic theory:

It so happens that each kind of matter has its own appointed work to do; and that one kind of matter can do the work, or fill the place of another kind: thus, to give an example in the language of chemistry, chlorine can unite with hydrogen, and so can oxygen; but whereas exactly eight parts by weight of oxygen are required by exactly one part by weight of hydrogen to generate water, it takes thirty-six parts, by weight, of chlorine, to be equivalent *for*, or take the place *of*, the aforesaid eight parts by weight of oxygen, and by combining with the one part by weight of hydrogen, to form muriatic acid. So 1, 8, and 36, are said to be the equivalents or atomic numbers of hydrogen, oxygen, and chlorine respectively. In like manner, each of the sixty-three kinds of matter has its own combining, or equivalent, or atomic number; for instance, the atomic number of the metal copper is 32, and that of silver is 108; by which we mean to say, that if one part of hydrogen can do a certain amount of work, it will require eight parts of oxygen, thirty-six of chlorine, one hundred and eight of silver, and thirty-two of copper, to do the same amount of work.

But what are these numbers the respective weights of? grains, ounces, pounds, or, in short, *what*? Just whatever you please. Atoms being inconceivably small, we are unable to weigh them absolutely: we can only ascertain the relation subsisting between their weights; the ratio according to which each is lighter or heavier than its neighbors.

*Cui bono?* What the advantage? Oh, it is universal. Everything truthful and reliable in analytical and operative chemistry depends upon an application of the facts above mentioned. Take an example. If silver be thrown into aquafortis, the metal dissolves and disappears, but it still exists in the aquafortis. The piece of silver, we will presume, weighed 108 grains. A chemist wishes to get this silver, but the aquafortis will not let him have it until it receives a *quid pro quo*. The greedy solvent will be content with copper, and so the chemist determines to give it copper; but he wishes to give it the exact quantity required, neither more nor less. Dalton's law teaches the chemist that 32 grains of copper will be the exact quantity. He adds that amount, and down goes the silver. It was a great

thing, even practically speaking, to have made this discovery, believe me, and if you ever become a chemist you will say so.—*Leisure Hour*.

#### SLAVERY AGITATION.

HOW MISSOURI IS TO BECOME A FREE STATE.

[From a speech delivered in the Hall of the House of Representatives at Jefferson City, Missouri, by JAMES B. GARDENIER, President of the Jefferson City Land Company.]

[Concluded from page 316.]

A denial of the power of Congress over the subject of slavery in the Territories, and in the District of Columbia, I have thought another error contributing largely to unnecessary agitation. I had occasion to look into this matter in 1849, and subsequent reflection and observation have but confirmed the opinion I then formed, and announced in more than forty speeches in the canvass of 1850. It is a matter I do not propose to discuss now, but a suggestion or two occurs to me, too pertinent to be dismissed.

The question of power in the Territories has been settled by the Supreme Court. That decision ought to be treated with respect, and submitted to by all good citizens. The tribunal that made it is above the individuals composing it. They may die, but the tribunal, it is hoped, will live forever. The reputation of the Judges is one thing, of the tribunal another. One is individual, the other collective. But it is no disrespect to say that if that decision is right, it is difficult to see how slavery can be kept out of any Territory, or *State* even, formed since the adoption of the Constitution. If Congress has no power, and the people of the Territories none, whence does it come? Not from a Territorial Convention. It represents a Territory, not a *State*. In constitutional parlance, it cannot be such until admitted into the Union. All Territories must, then, be admitted as slave States, and made otherwise, if at all, afterwards; and where the power to do it afterwards comes from, is a puzzle. The people did not have it to keep, and Congress did not have it to give, and yet in a sovereign State it exists. What particular process *creates* it I have never been able to settle.

I have connected the doctrine of the Supreme Court with the doctrine maintained here, that the people of the Territories have no power to exclude slavery. And, in this connection, it will not be out of place to mention the Jackson Resolutions of 1849. They are fully endorsed by our present Executive, in his late Inaugural, and announce this strange doctrine:

"The right to prohibit slavery in any Territory belongs exclusively to the people thereof, and can only be exercised by them in forming their Constitution for a State Government, or in their sovereign capacity as an independent State." [Laws of 1849, p. 667.]

This resolution denies the right of the people

of a Territory to exclude slavery by a *Territorial law*. It presents the confused idea that they have it, and do not have it; that it exists, but cannot be exercised; sleeps, but is waked by a *name*. Call the representatives of the people a *Legislature*, and the power does not exist; call the same assemblage a *Convention*, and it does. But the resolution admits the power exists, and may be exercised in forming a Constitution for a State Government. How does it happen that so vital a power exists just at this time, and not before? What clause of the Constitution does it come from? Or from what source outside of the Constitution? If members of the Legislature cannot exclude slavery, how can the same men, representing the same people, as members of a Convention, do it? It is plain that the torpid power thus insisted upon is purely arbitrary, and made so to let slavery into all the Territories, if a single individual chooses to carry it there, in spite of Congress, or the will of the local inhabitants.

I have a single remark to make in reference to the Fugitive Slave law. An error was committed in its passage, which, in my opinion, has largely contributed to the evils of slavery agitation. I speak of the clause commanding all good citizens to aid and assist in catching fugitive slaves, whenever their services may be required. It is an anomaly. There is no such obligation between the citizens of the slave States. We cannot here be made to help catch runaway slaves, and any attempt to pass a law making it our duty to do it would meet the most decided opposition. A law making it our duty to quit our own affairs and help our neighbors catch their stray horses would not be tolerated. That it is the constitutional right of slave-owners to follow their runaway slaves into free territory and recapture them, is beyond question; but as slavery exists *by force*, and not by law, they ought to be left to their own exertions, aided alone by those who are willing to do so. Catching slaves is one thing, keeping the peace is another. One is the business of slave owners and those willing to assist them; the other, of all good citizens.

Another error I shall notice is the position assumed the other night, that it is unconstitutional for emigrants to come here with a view to change our institutions. I am at a loss to know what clause of the Constitution is violated by such an emigration; what tribunal can take cognizance of it; how the grievance is to be ascertained; or how redressed. The right of emigration to this State is common to the citizens of our sister States, and all the privileges and immunities of citizens are guaranteed to them by the Constitution of the United States, when they get here. We have no inquisition to meet them at the border, and question them as to their motives. Their emigration here is one thing; the motives that bring them, another. With the

first no authority can interfere, and for the last they are answerable alone to their God. If they choose to come here, and become citizens with us, and seek to change our institutions, according to the forms of the Constitution, they have the right to do so, and the motives that brought them here, or prompt them afterward, are beyond the cognizance of human tribunals.

The same position was assumed by our State Executive, in his late inaugural, when he annexed to emigration the qualification of "*moral worth and political integrity*." The "*moral worth*" necessary to admission might possibly be determined, if we had a tribunal to take cognizance of the matter, but the "*political integrity*" would confound all attempts. Know-Nothing, Anti or Benton integrity would be required, as the one or the other of these parties might have possession of the tribunal taking cognizance of the case. But having no common tribunal, if each party organizes one of its own, I do not well see how any one is to get into the State at all.

This matter is well illustrated by the very occasion that has forced me to speak. Objections are made to emigrants from the free States, and to their building a University here, because, it is said, they are Abolitionists. The objectors make themselves the judges, bear no evidence, admit no defence, and exclude. Such a tribunal may well be compared to the Spanish Inquisition, and will certainly meet with the same determined resistance.

Mr. Douglass takes the same position in his report on Kansas affairs. A tribunal was organized to meet it. It acted independent of constituted authorities and was unknown to the Constitution and law. The history of Kansas tells a melancholy story of carnage and of blood, sadly illustrating the fallacy of the position. No good citizen—none who love the quiet of their hearthstones, and the majesty of the law that guards it—can wish to see such a doctrine put in practical operation here.

I have now finished my view of the errors from which, I think, much of the evil of slavery agitation has resulted. That much has resulted from improper Northern agitation, is doubtless true; but we ought not to allow such a consideration to lead us into similar errors. If ever there were a people who ought to be studiously careful to be right, it is the people of the South. If the terrible conflict, so often predicted, should come—I trust in God it may not—the civilized world will be against us; and, if Mr. Jefferson is to be believed, God has no attribute that could side with us in the conflict. The great masses of the free States have no interest but in being right, and they will be so, and sustain us in all our rights here, if we will keep right ourselves; but if, in the face of humanity, the united opinions of the founders of the Government, and of all experience, we assume that

slavery is a blessing, that all restrictions upon it ought to be removed, and political opinions sanctioned which would send it not only into all the Territories, but into all the free States, and result in the reopening of the slave-trade, everlasting and injurious agitation will be the inevitable result.

I come now to speak of slavery in Missouri, and what ought to be our policy in reference to it. That it is rapidly diminishing is a fact well authenticated, and that it will ultimately disappear from among us is a conviction deeply fixed in the public mind everywhere. Missouri is now the great central State of the Union, and is rapidly becoming the centre of its wealth and population. Midway between the two oceans, directly on the great railway route that must ultimately connect them, with a mild climate and unsurpassed agricultural and mineral resources, it is attracting an immense immigration. It is coming, and will continue to come, chiefly from the free States. Slaveholders not only will not come here, but those that are here are, every now and then, going off to Texas. Our policy is manifest. It is to impose no qualification, no restriction by our conduct, upon immigration; but, on the contrary, to encourage it, by the exhibition of generous, fraternal feelings. \* \*

The tendencies of the times will free us of slavery, without injury to the slaveholder; without a tax upon anybody; without leaving free negroes among us, and without agitation, unless it is wantonly thrust upon us by those who, losing sight of the great landed and property interests of the State, make the political ascendancy of the ultra pro-slavery party the chief labor of their lives, by exciting the fears of the slaveholders, misrepresenting "*the opinions and aims of other districts*," swelling the dangerous element of sectional agitation, and imperiling the Union.

But it has been urged upon us that we must not permit slavery thus quietly to find its way to the cotton and sugar fields of the South; that there must be a slave border somewhere; that we ought to furnish it; and if we do not, the Union will be dissolved. This is a monstrous assumption, and a short answer will dispose of it. It is that we must keep slavery here, regardless of our own interest, or submit to the horrors of dissolution. It is not pretended that Congress, the representative of all the States, can prevent us from abolishing slavery, if we choose; yet, if we simply *let it go*, when it is going, we are *threatened* with a power coming from the Southern States, not possessed by all the States, not possessed by Congress, and made formidable by all the horrors of civil war. What becomes of State rights, sometimes so ardently advocated, if our Southern neighbors can thus force us to continue the outpost, the picket guard of slavery, and to furnish them an everlasting slave-barrier? Let those who, in opposition to the founders of

our government, think slavery a blessing, furnish it a barrier, and have all its fruits, both good and bad.

#### THE NEW SUGAR EXPERIMENT.

We have received from Mr. Joseph S. Lovering a pamphlet account of his experiments with the "*Sorghum Saccharatum*," or Chinese sugarcane. This paper is minute in its descriptions of processes and results, not only in the making of the sugar, but the culture of the plant. Accompanying the pamphlet were specimens of the sugar and the syrup, the latter of fine quality, and the former ranging from imperfect samples to quite a superior article. The only question is one of economy. Mr. Lovering, in a note addressed to us, pronounces the result "highly encouraging." The pamphlet will be sought with great interest. We subjoin the conclusions at which the writer arrives; and we need hardly remark that he is most excellent authority in the premises:

1st. That it is obvious that there is a culminating point in the development of the sugar in the cane, which is the best time for sugar making. This point or season I consider to be, when most if not all the seeds are ripe, and after several frosts, say when the temperature falls to 25 deg. or 30 deg. F.

2d. That frost, or even hard freezing, does not injure the juice nor the sugar, but that warm Indian summer weather, after the frost and hard freezing, does injure them very materially, and reduces both quantity and quality.

3d. That if the cane is cut and housed, or shocked in the field when in its most favorable conditions, it will probably keep unchanged for a long time.

4th. That when the juice is obtained, the process should proceed continuously and without delay.

5th. That the clarification should be as perfect as possible by the time the density reaches 15 deg. Beaume, the syrup having the appearance of good brandy.

6th. That although eggs were used in these small experiments, on account of their convenience, bullock's blood, if to be had, is equally good, and the milk of lime alone will answer the purpose; in the latter case, however, more constant and prolonged skimming will be required to produce a perfect clarification, which is highly important.

7th. That the concentration, or boiling down, after clarification, should be as rapid as possible without scorching—shallow evaporators being the best.

With these conditions secured, it is about as easy to make good sugar from the Chinese cane, as to make a pot of good mush, and much easier than to make a kettle of good apple butter.—*N. American and U. S. Gazette.*

For Friends' Review.

## CHRISTIAN FRIENDSHIP.

Is it of earth, that in thine eye there shineth  
 A trembling tear, when sorrow dimmeth mine?  
 Is it of earth, the power that intertwineth  
 The clasping tendrils of my heart with thine?  
 Is it of earth?

Is it of earth, that when in pain I languish,  
 Thou, with thy balm-cup brimming full of love,  
 Comest, thy buoyant spirit half my anguish  
 Bearing, with strength that must be from above?  
 Is it of earth?

Is it of earth, for thee this interceding  
 In my soul's closet, when I shut the door?  
 Is it of earth, thy humble, fervent pleading  
 For grace, that thou and I may sin no more?  
 Is this of earth? M.

Is it of earth, that now upon the altar,  
 I lay thy soul, devoted with my own,  
 Trusting in Christ we may no longer falter,  
 Till our rapt praise-notes echo round His throne.  
 Is *this* of earth? M.

For Friends' Review.

E. K. K.

"A noble life is in thy care,  
 A sacred trust to thee is given;  
 Bright Island! let thy healing air  
 Be to him as the breath of heaven."  
*Dr. Kane in Cuba.*

Too late—too late! The lovely clime,  
 In vain its spells of healing wrought,  
 And breathed around him tenderly,  
 Soft airs with rarest odors fraught.

In vain for him, the queenly isle  
 Her robes of summer broidery wore,  
 And soothed him with glad songs of birds,  
 And bright waves whispering on the shore.

In vain for him, the southern sky  
 Filled its broad arch with fervent light;  
 Not tropic sunshine could dispel  
 The Arctic winter's fearful blight.

Too late!—Alone remaineth now  
 A memory, beautiful and rare:  
 A noble nature, wise to plan,  
 As prompt to do, and bold to dare.

Full of all generous impulses,  
 All sympathies of brotherhood,  
 Steadfast of purpose, strong of will,  
 Nerved with unflinching fortitude.

A fearless spirit, calm and sweet,  
 Serene in reverent faith and trust,  
 Holding its brave hope undismayed,  
 Its even balance, fair and just.

Nor losing, through that long dread night  
 Of peril, hunger, dire disease,  
 Its patient cheer, its playful grace,  
 Its quick, elastic energies.

How in such presence stand rebuked,  
 Our coward hearts, of life afraid,  
 Our selfish love of ease and rest,  
 Our faltering faith so soon dismayed!

Let us be nobler! Surely hearts  
 That hold a martyr's memory dear,  
 Should thrill in every pulse, to break  
 The chains of indolence and fear.

Our way lies not where his hath been,  
 In paths of daring, known to fame;—  
 A people's pride, a people's tears,  
 Nor life nor death of ours may claim.

Yet faith, like his, that starlike shone  
 Through those dark months of frozen gloom—  
 Endurance, courage, earnest work,  
 For these the humblest life has room.

And having these, the humblest life,  
 Heroic, beautiful, may be,  
 Unmarked of men, but known to God,  
 And crowned with truest royalty.

Let us, then, living witness bear,  
 In better deed, and purer thought,  
 In higher courage, firmer faith,  
 To what one noble life has taught.

H. H.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool advices to the 9th inst. have been received. The Bank of England had reduced its discount rate to 6 per cent., and there was a prospect of a further reduction, as money could be obtained at a lower rate from the discount houses and joint stock banks. The stock of gold in the Bank was large, and still increasing, and the general aspect of financial affairs was more encouraging.

Accounts are received of the death, by dysentery, of Gen. Havelock, the leader of the British troops in the first relief of Lucknow; of Redschid Pacha, the Turkish prime minister, and the ablest and most liberal statesman of that Empire; and of Marshal Radetzky, the famous Austrian commander in Italy, the last named in his 92d year.

PRUSSIA.—A royal decree, dated the 6th inst., prolonged the regency of the Prince of Prussia for three months.

DENMARK.—The government has replied provisionally to the representatives of England and Russia, that Denmark's answer to the Germanic Diet, relative to the Duchies, will be of a nature to lead to a pacific solution. Russia has instructed its ministers at London and Paris to request the co-operation of England and France in making such representations to the Danish government, as shall induce it to satisfy the claims of Germany.

RUSSIA.—The Circassians are reported to have attacked and massacred 1200 of the Russian garrison of Adekow. The Russians had been victors in a battle with the Tcherkeses in Stettavia.

TURKEY.—A letter from Vienna states that some of the provinces on the Adriatic Sea, in which two-thirds of the population are nominally Christian, were in open revolt against the authority of the Sultan; the Christians, especially those of the Greek Church, having taken up arms, which are said to have been furnished them from the Danubian Principalities. They drove from their residences the Turkish functionaries, both civil and military, a number of whom were killed by bands of armed peasants. It is thought similar events are likely to occur in other provinces where the Slavonian element is in the majority.

INDIA.—An action took place near Cawnpore, on the 27th of 11th month, between a body of 2000 British troops under Gen. Wyadham, and the Gwalior mutineers, in which the former were forced to retreat, losing about 300 tents, which were burnt by the rebels. The number of men lost is not stated. A few days later, Gen. Campbell attacked the victors near the same place, and totally defeated them, capturing a quantity of ammunition, stores and baggage, with trifling loss on the part of the British. The Gwalior force is represented as the last well organized and

disciplined body of the insurgents, unless other mutinies should take place among those portions of the natives who have hitherto remained quiet. The women, children, and sick from Lucknow had arrived safely at Allahabad.

**AUSTRALIA.**—The question of land monopoly has been producing considerable agitation, particularly in the colony of Victoria. A great portion of the public land is possessed by those called "squatters," who hold large tracts under government leases at a nominal rent. Most of these leases being about to expire, many of the people demanded the establishment of a land system similar to that of the United States, with the right of pre-emption and a low fixed price for the land. The government, however, being favorable to the squatters, introduced a bill into the local legislature promotive of their interests. This led to the formation of a National Convention of delegates, which adopted the American land system as the basis of its plan, and sent a deputation to the Colonial Premier, demanding the withdrawal of the government bill. The demand was refused, and at the last accounts, the bill, with some amendments, had been carried to a third reading. Should it pass both houses and receive the Governor's assent, some apprehension was felt that serious difficulties might ensue. A considerable party in the colony are in favor of republican institutions, though they probably are not yet prepared to make any earnest efforts for obtaining them.

**YUCATAN.**—A change of government has taken place, a new Governor having been elected. Negotiations for peace between the two contending parties are in progress.

**DOMESTIC.**—The steamer *Ariel*, which left Southampton, England, on the 30th ult., had not arrived at New York up to the 27th inst., and much anxiety was felt respecting it.

The statement of the official returns of the elections held in Kansas on the 21st ult., and 4th inst., published with the signatures of Gov. Denver and the presiding officers of the territorial legislature, whom Calhoun had invited to be present at the counting of the returns, gives the vote on the slave clause of the Leecompton constitution as follows: with slavery 6143; without slavery 559; but says that not more than 2000 of these were legal votes. The vote against that constitution, at the election of the 4th, was 10,226; for it, with slavery, 138, without slavery, 24. All the Free State candidates for State officers are elected, by an average majority of 415. The Senate will have 13 Free State and 6 Democratic members, and the House 29 Free State to 15 Democratic. Subsequent telegraphic despatches state that Calhoun has rejected some of the returns, on the ground that they were addressed to Gov. Denver instead of to him; and that the effect of this is to elect all the Democratic candidates for State officers, and give the same party a majority in the legislature. Parrott, the Free State candidate for Congress, is undoubtedly elected. The territorial legislature is proceeding with its business. A resolution has passed both branches, providing for the repealing of the present code, and the passage of a new one. A bill has been introduced, prohibiting slavery, and providing that all persons now held as slaves in Kansas shall be free after the 1st of 3d month next. It is reported to have passed the lower house.

Notwithstanding the persecution to which the Chinese have been subjected in California, and the large numbers who have returned to their own country, it appears that the emigration is increasing, and according to present indications, in a few years the Chinese immigration to our Pacific States will be larger than from all Europe. During the 7th, 8th and 9th months last, 1068 passengers left California for China, which during the same period 5,552 arrived

from that country. The emigration to California from the Atlantic States at present is quite limited.

Walker, the filibuster, was arrested at Mobile on the 25th, on an order from New Orleans, but was discharged the same day on a *habeas corpus*, Judge Gale quashing the proceedings.

The British Post-Office Department having made complaint that many newspapers containing writing are found in the mails received there from this country, the Post-master General has called the attention of postmasters to the necessity of enforcing the laws upon that subject, and exercising increased vigilance. The British Postal Department has been requested to return to this country all newspapers &c., thus illegally forwarded, that the senders may be prosecuted.

A public school house in Brooklyn, N. Y., containing about 500 children, took fire on the 19th inst., probably from a defective flue. Many of the children were passed out safely by the teachers, but a number of the little boys, in their fright and haste to escape, fell on the stairs, others still falling upon them, and completely blockading the way; and six of them were suffocated before they could be extricated from the mass. None were burned, and but few others seriously injured, though the building was entirely destroyed. Two days afterwards, a fire was discovered in a similar building in Boston, occupied by about as many pupils, but by the presence of mind of the teachers, nearly all were dismissed before an alarm was given, and no accident occurred. The fire was extinguished without serious damage.

**CONGRESS.**—Senator Hale, of N. H., on the 18th and 20th, ably reviewed Kansas affairs and the Dred Scott decision. On the 21st, the Committee on Public Lands reported back the "Homestead bill," and recommended its passage. The consideration was deferred to the 8th prox. The Committee on Military affairs reported a bill to increase the military establishment. A joint resolution to present a medal to Com. Paulding, for his capture of Walker, gave rise to an earnest debate, in which Senator Doolittle, of Wis., justified the course of Paulding. Brown, of Miss., moved a substitute, disavowing and condemning the act, as a violation of the territorial sovereignty of Nicaragua, which he supported by a speech to the same effect. On the 25th, the Committee on Foreign Relations presented an elaborate report on Central American affairs, taking nearly the same ground as that of the President in his special message. Resolutions were appended, declaring that no further provisions are necessary to enforce the neutrality laws; but a bill was also reported, making it the duty of naval officers who may arrest offenders against those laws on the high seas, to send them back to the port whence they sailed, to be dealt with according to law; and requiring the proper legal officers then to institute proceedings against them. On the 26th, the Committee on Territories reported a bill for the admission of the State of Minnesota into the Union. It provides that the State shall have one representative in Congress, and as many additional as the population shall entitle it to.

In the House, on the 20th, a bill to provide for the better security of passengers on ocean steamers was introduced, and referred to the Committee on Commerce. A bill was also introduced granting lands to California for railroad purposes. The part of the President's Message relating to the Pacific Railroad was referred to a select committee of fifteen, to report by bill or otherwise. The other portions of the Message were referred to the proper committees. On the 21st, the Committee of Ways and Means reported some of the ordinary appropriation bills, and one appropriating \$790,000 to supply the deficiency in the appropriations for paper, printing, binding and engraving, ordered by the two preceding Congresses.

# FRIENDS' REVIEW.

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SAMUEL TUKE.

[Concluded from page 323.]

This full surrender of himself to the service of God could not fail to render his position in the church one of deepening interest and importance; and, though he never travelled much as a minister of Christ, he was for many years extensively known in that character in his own Quarterly Meeting, and the Society at large; his varied services, and close connection with the "care of the churches," frequently brought him into wide-spread intercourse with his friends, both at home and abroad, and afforded him ample opportunity to make full proof of the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God. While his services in this respect were highly appreciated by his friends, it was deeply instructive to mark how humbly he walked with his God—and what reverence clothed his spirit in the services of the sanctuary.

For a number of years, and on some of the most interesting and critical occasions in its later history, he filled the important post of Clerk to the Yearly Meeting; and many will remember the Christian dignity and strict impartiality with which he sustained the duties of that position, and secured for himself, in no common degree, the confidence and esteem, as well as the love of the brethren. A highly valued friend, who had known him well for nearly forty years, writing after his decease, thus graphically recalls some of the features of his natural and spiritual character:—"Those which particularly recur to me were his originality, richness, and power, combined with great accuracy of reasoning, and at times an almost fastidious, yet singularly happy selection of the very best possible word or phrase to convey not the color only, but the exact shade

of the idea which he wished to impart. The earliest instance of his argumentative skill which struck my boyish mind was when, on the 'the floor' of the Yearly Meeting, and his grandfather seated near the right hand of the Clerk, he, as a young man, successfully opposed the views of that venerable patriarch, and defeated the proposition from his own Quarterly Meeting, for the adoption of a National Stock for the relief of the Poor.

"How vividly do I recur to the growing spirituality and tenderness of his ministry, not at all to the lessening of its real *intellectuality*, (if I may use this term in a qualified sense, in connection with so sacred a gift.) And then the impressive addresses on the state of the Society, which occasionally burst forth from his lips, not perhaps at the time specially allotted for such a theme, at the close of the Answers to the Queries, but at a later stage of the Yearly Meeting's proceedings. It were impossible to give an adequate idea of them, and impossible to forget them. But I think that sweetest of all to me is the remembrance of the spiritual greenness, brotherly tenderness to myself, and the humility which accompanied the earlier part of his decline of bodily power. Truly this last memory is like the odor of the myrtle, all the more fragrant because the leaf has been crushed."

The simplest record of the facts of such a life cannot easily avoid the appearance of eulogy; but that is not the object of this brief sketch; and both as a matter of taste and judgment, and of Christian principle, no one could have a greater dislike to it than the subject of it himself.

In the winter of 1848, an attack of paralysis compelled Samuel Tuke to withdraw from the active engagements of life. To one who had so long been devoting his energies and time to the service of the Church and of his fellow creatures, the transition to the quiet invalid life, which was prescribed, could not but prove peculiarly irksome, and required no ordinary exercise of faith and patience. These were mercifully granted in the time of need, and his sense of the many blessings he was still permitted to enjoy, and sympathy with those who had not similar privileges, often caused him to break forth in thankful acknowledgments to the "Giver of every good and perfect gift."

Thus, in a letter, written in the summer of 1849, after referring in terms of sympathy to those who are solitary pilgrims in this busy world, he adds, "It is sometimes very humbling to me to think of Watts' lines—

'Not more than others I deserve,  
But Thou hast given me more.'

"Yet no doubt their Lord is able to, and, I cannot doubt, often *does* make up abundantly all the wants of his poor children, who, walking solitarily through the wilderness, can say, 'Whom have I in heaven but Thee, or in the earth that I desire in comparison of Thee?' And if we allow our multiplied earthly comforts in any way to interrupt the intercourse with Him who can alone supply our spiritual needs, alas! what losers shall we be by what we so much prize."

Although Samuel Tuke took a very humble and often discouraging view of his own condition in the sight of God, and longed at times for more sense of his own sinfulness, he was not permitted, even when most cast down, entirely to lose hold of the Anchor which is both sure and steadfast, and which entereth within the veil. Thus, on one of these occasions, he remarked: "It is the sense of the *sinfulness* of sin, a *hatred* of sin, that I feel I want; this is the truly evangelical groundwork; for there is no disparity between the 7th and 8th Chapters of Romans—the full sense of sin, and of a struggle against it, *as well as of the means of deliverance from it.*"

Writing in 1850, he says, "Truly we have no continuing city. I do often remember that my days are numbered, but to *feel* that they are so, and that they will be few, so as to act upon the conviction, is quite another thing. Really to be a pilgrim—evidently by my actions saying like the Patriarch, that I am seeking another country, even a heavenly one—is what I want; and to possess it, I must have more of that living *faith* which takes hold of things which are not seen, as if they were seen."

During the greater portion of his illness he was able to hear and enjoy the reading of religious and other books. He had always been fond of poetry, and seemed to dwell upon some of his favorite hymns with peculiar pleasure. Addison's well known hymn, beginning,

"When all thy mercies, O my God,"

was one of these; and on one occasion he particularly noticed the lines,

"And when in sin and sorrow sunk,  
Revived my soul with grace;"

adding, "That is very beautiful, *exquisitely* beautiful." Montgomery's hymn on Prayer was another which he much liked.

In the reading of the Bible, the portions which he seemed more particularly to delight in hearing were such Psalms as the 84th, "My soul longeth, yea, even fainteth for the courts of the Lord;" or the 116th, "What shall I render unto the Lord for all his benefits unto me?"—"I will take the cup of salvation, and call upon

the name of the Lord;" or such chapters as the 53d of Isaiah; and he was always much affected by those passages in the New Testament which speak of the great mercy of God, and of the wonderful condescension and compassion of our Saviour to poor fallen man.

In the Seventh month, 1851, he writes to a dear friend: "I do feel now rather more power, and think I am about restored to my better point before the last attack. Yet I consider it is a gentle step in my downward course. Indeed, I am dealt with in a gentle way altogether, having hardly any pain, a fair appetite, and sleeping comfortably. For these and for other unnumbered blessings I am far from being sufficiently grateful. All my dear absent children have visited me this winter, which, though not without the thought that it would probably be our last interview, I have much enjoyed. Yet I sometimes think that, if an allotment less easy to nature might be the means of effectually quickening me in the great spiritual work which I much need, I could give thanks for pain and trouble. What a large and deep work is that of real repentance, including a true sense of sorrow for sin, and also a hearty turning away from and loathing of *all sins*, or of whatever is not in conformity with the mind of Christ. I assure thee, my dear friend, I feel that I need much deeper schooling in that lesson, and, I think, more and more see that it is the *only* sure basis of all religious experience, and of true hope; for it is surely those who feel the greatness of their sickness, and know that there is but one Physician who can heal them, who do come to Him in living faith."

In the autumn of 1852 he paid his last visits to several of his sons and daughters residing at a distance; and during the whole of 1853 he was able to walk short distances, to take his daily drives, and to receive visits from a few of his most intimate friends.

In the spring of 1854 a seizure of a very alarming character, which for some time threatened his life, left him in a greatly enfeebled state, and he was not afterwards able to go beyond the adjoining room.

Although, during this latter period of Samuel Tuke's illness, there was but little power of expression, his humble submission, and gentle, un-murmuring patience, were very striking and teaching to all around him. No word of complaint ever passed his lips, but to any expression of thankfulness, he was, when able, always ready to assent. When worn by weariness and pain, portions of the Psalms and hymns were frequently found to be soothing to him, and the night before the fatal attack came on, as the verse was read—

"In thee, my hiding place divine,  
Be rest throughout life's journeyings given;  
Then sweeter, holier rest be mine,  
With Thee in heaven."

he took up the last line, repeating again with difficulty,

“With Thee in heaven!”

How appropriate to the glorious change so soon to be his, when his soul would awake and be satisfied in his Redeemer's likeness!

On the following morning, the 12th of Tenth month, 1857, he was suddenly seized with an attack very similar to previous ones. Unconsciousness followed, from which he never wholly rallied; and two days afterwards, without any indication of suffering, the spirit was released from its earthly tabernacle, to occupy, as we reverently believe, the mansion in the heavens, prepared for him by his Lord and Saviour—another fulfilment of His blessed word when on earth: “Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory.”—*Annual Monitor*.

For Friends' Review.

STEPHEN CRISP ON THE DISCIPLINE.

Having, at various times, been much interested in perusing the following deeply instructive remarks, from the pen of that ancient and worthy friend Stephen Crisp, I have copied them for publication in *Friends' Review*. I think they may be read to comfort and edification by many who peruse its interesting columns, and who may not have access to the writings of the Author.

Ohio, 1st mo., 1858.

J. B.

“All you dear friends, upon whom the Lord hath laid a care for his honor, and for the prosperity of the truth, and gathered you into the good order of the gospel to meet together to manage the affairs thereof, take heed that ye have a single eye to the Lord, to do the Lord's business in the leadings of his spirit, which is but one, and brings all that are given up to be governed by it to be of one mind and heart, at least in the general purpose and service of those meetings. Although through the diversity of exercises, and the several degrees of growth among the brethren, every one may not see or understand alike in every matter, at the first propounding of it, yet this makes no breach of the unity, nor hinders brotherly kindness, but puts you often upon an exercise and an inward travailing, to feel the pure, peaceable wisdom that is from above among you, and every one's ear is open to it in whomsoever it speaks; and thereby a sense of life is given in the meeting, to which all that are of a simple and tender mind join and agree. But if any among you should be contrary-minded in the management of some outward affair, relating to the truth, this doth not break the unity that ye have in Christ, nor should it weaken brotherly love.

So long as he keeps waiting for an understanding from God, to be gathered into the same sense with you, and walks with you according to

the law of charity, such an one ought to be borne with and cherished, and the supplication of your souls will go up to God for him, that God may reveal it to him, if it be his will, that so no difference may be in understanding, so far as is necessary for the good of the Church, no more than there is in matters of faith and obedience to God.

For, my friends, it is not of absolute necessity that every member of the Church should have the same measure of understanding in all things; for then where were the duty of the strong bearing with the weak? Where were the brother of low degree? Where would be any submitting to them that are set over others in the Lord? which all tend to preserving unity in the Church, notwithstanding the different measures and different growths of the members thereof. For as the spirits of the Prophets are subject to the Prophets, so are the spirits of all that are kept in a true subjection to the spirit of life in themselves, kept in the same subjection to the sense of life given by the same spirit in the Church. By this means we come to know one Master, even Christ, and have no room for other masters, in the matter of our obedience to God.

While every one keeps in this true subjection, the sweet concord is known, and the oil is not only upon Aaron's head, but it reacheth the skirts of his garments also; and things are kept sweet and savory and ye love one another, from the greatest to the least, in sincerity and without dissimulation. This love excludes all whispering of evil things, all back-biting, tale-bearing, grudging and murmuring, and keeps Friends' minds clean one towards another, waiting for every opportunity to do each other good, and to preserve each other's reputation, and their hearts are comforted at the sight of one another. In all their affairs, both relating to the church and to the world, they will be watchful over their own spirits, and keep in the Lord's power over that nature in themselves that would be apt to take offense, or construe any word or action to a worse sense than the simplicity thereof, or the intention of the other concerned, will allow of.

And whereas, it may often fall out that among a great many, some may have a different apprehension of a matter from the rest of their brethren, especially in outward or temporal things, there ought to be a Christian liberty maintained for such to express their sense with freedom of mind, or else they will go away burdened. If they speak their minds freely, and a friendly and Christian conference be admitted thereupon, they may be eased; and oftentimes the different apprehension of such an one comes to be wholly removed and his understanding opened to see as the rest see. For the danger in society doth not lie so much in this, that some few may have a differing apprehension in some things from the general sense, as it doth in this, namely, when such that so differ suffer themselves to be led out

of the bond of charity, and labor to impose their private sense upon the rest of their brethren, and are offended and angry if it be not received: this is the seed of sedition and strife that hath grown up in too many, to their own hurt.

And therefore, my dear friends, beware of it, and seek not to drive a matter on in fierceness or in anger, nor to take offense into your minds at any time, because what seems to be clear to you is not presently received; but let all things in the Church be propounded with an awful reverence of Him that is the head and life of it; who hath said, 'When two or three are met in my name, I will be in the midst of them,' and so he is, and may be felt by all who keep in his spirit. But he that follows his own spirit sees nothing as he ought to see it.

Let all beware of their own spirits and, natural tempers, and keep in a gracious temper then ye are fit for the service of the house of God; whose house ye are, as ye keep upon the foundation that God hath laid; and he will build you up, and teach you how to build up one another in him. As every member must feel life in themselves, and all from one head, this life will not hurt itself in any, but be tender of the life in all; for by this one life of the Word ye were begotten, and by it ye are nourished, and made to grow into your several services in the church of God. It is no man's learning, or artificial acquirements; it is no man's riches, or greatness in this world; it is no man's eloquence and natural wisdom that makes him fit for government in the Church of Christ: all his endowments must be seasoned with the heavenly salt, and his spirit subjected, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honor, that so self may be crucified and baptized into death, and the gifts made use of in the power of the resurrection of the life of Jesus in him. When this great work is wrought in a man, then all his gifts and qualifications are sanctified, and made use of for the good of the body which is the Church, and are as ornaments and jewels, which serve for the joy and comfort of all who are partakers of the same divine fellowship of life, in Christ Jesus our Lord. Thus many come to be fitted and furnished to good works, which are brought forth in their due seasons, for edification and building up the weak, and for repairing the decayed places, and also for defence of them that are feeble, that hurtful things may not come near them.

In the next place, my dear friends, when ye are called upon in point of justice to give a sentence of right between friend and friend, take heed that neither party get possession of your spirits beforehand, by any way or means whatsoever, or obtain any word or sentence from you in the absence of the other party, he not being yet heard. There is nothing more comely among men than impartial judgment. Judgment is a seat where neither interest nor affection,

kindnesses may come. We may make no difference of the worthiness or unworthiness of persons in judgment, as we may in charity; but in judgment, if a good man being mistaken, hath a bad case, or a bad man a good case, according to his case must he have sentence. It was a good saying, 'he that judgeth among men, judgeth for the Lord, and he will repay it.' Therefore let all be done as unto the Lord, and as ye are willing to answer it in his presence; and although some may for a time be discontented thereat, yet in time, God shall clear up your innocence as the sun at noonday. They that kick at sound judgment will find hard work of it; they do but kick against that which will prick them, and however such, through their wilfulness and their abounding in their own sense, may hurt themselves, yet you will be preserved and enjoy your peace and satisfaction in the discharge of your consciences in the sight of God."

\* \* \* \* \*

"And when ye have to do with perverse, forward or disorderly persons whom ye have occasion to reprove and to rebuke for the Truth's sake, and you find them stout and high, and reflecting upon you, then is a time for the Lamb's meekness to shine forth, and for you to feel your authority in the name of Christ to deal with such an one; and to wait for the pure and peaceable wisdom from above, to bring down and confound the earthly wisdom. In this frame of mind labor together, to pull the entangled sheep out of the thicket, and to restore that which is gone astray to the fold again, if you can; but if you cannot, yet ye save yourselves from the guilt of his blood; and if such do perish, his blood will be on his own head.

But, on the other hand, if ye suffer their perverse spirits to enter, and their provocations to have a place in you, so as to kindle your spirits into a heat and passion, then you get a hurt, and are incapable to do them any good; but words will break out that will need repentance, and the wicked will be stiffened and strengthened thereby, and you miss the service that you did really intend.

Therefore, dearly beloved, keep upon your watch, keep on your spiritual armor, keep your feet shod with the preparation of the Gospel of peace, and the God of peace will be with you, and crown your endeavors with good success, to your joy and comfort. He will bring his power over your adversaries and opposers, more and more, to which many shall bow and bend in your sight; and will bring shame and confusion upon the rebellious who harden their hearts and stiffen their necks against the Lord, and his Christ and kingdom, which he will exalt in the earth, notwithstanding all that Satan and his evil instruments can do to hinder the growth and progress of his blessed Truth; for of the increase of the government and of the peace of the kingdom of Christ there shall be no end."

From the North British Review.

THE SYRIAC VERSION OF THE BIBLE.

Among the Oriental Churches, those of Syria should always hold a first place in the affections of Christendom. The New Testament, it is true, in wise adaptation to the wants of coming ages, was given to the world in Greek. But our Lord and his disciples spoke in the dialect of Syria,\* and although the sacred penmen wrote in Greek, it was in Syriac they heard their Master's utterances, and first preached the coming of "the kingdom of heaven." The excellencies of the Syriac version, though generally acknowledged, are far too little understood. The fact that Syriac is so closely allied to Hebrew, would, *prima facie*, confer importance on a version of the Old Testament, into the cognate tongues, apart from the acknowledged fidelity of the Pechito translation. How much more does the fact, that our Lord and his Apostles spoke in Syriac, confer value on the translation of the New Testament, made at a time when the language was vernacular to those who executed it! It is not improbable, that, in this version, we have, in many cases, the *very words* employed in their public ministrations. And yet this precious monument of ancient piety and learning was not known in Europe until the middle of the sixteenth century, when Ignatius, the patriarch of Antioch, sent Mosos of Mordin to obtain the aid of the Roman Pontiff in printing it. We may describe briefly a Syriac manuscript, which we had lately an opportunity of inspecting in the British Museum. It is from the collection of Rich, that successful explorer of Oriental treasures. To preserve it from injury, it is enclosed in a case, which, when opened, presents a compact volume of royal octavo size, and about two inches and a half thick. It is bound in Russia, its contents lettered on the back. This is a copy of the version already mentioned. It is described in the catalogue as exceedingly old, the inscription of its transcriber fixing its completion in the year of the Greeks, 1079, or A. D. 768, making its present age nearly eleven centuries. A man may well feel awed, when opening a production written by hands so long since shrouded in the tomb, in regions so far away, and relating to topics so sublime. The material is the finest vellum, more or less discolored by age; indeed, much more so than some of the Nitrian manuscripts a century or two earlier. The writing is in double columns, and, like most ancient documents, exceedingly correct. The ink is very

\* From various causes, especially their captivity in Babylon, the Hebrews lost their dialect, and adopted the Aramean or Syriac, thus becoming more assimilated with the surrounding peoples. The language of Syria, therefore, and not a corruption of Hebrew, was the vernacular of our Lord and his Apostles. The Hebrew was still the sacred tongue; but the language of ordinary life was that used at Damascus, Antioch, and Edessa.

thick, more like a pigment, making the letters stand out in relief; and except where damp has injured it, the writing is quite intelligible, as though written but yesterday. The titles of the separate books, and the headings of the ecclesiastical divisions, are written in red and green ink, of so good a color, that they give the page a gay appearance. A note informs us that the work was finished more than a thousand years ago, by one Sabar Jesu, in the monastery of Beth Cocensi.

THE "NEW ORPHAN ASYLUM"—FOUNDED ON FAITH.

In the neighborhood of Bristol, England, exists an institution but little known to the general public, yet of such a singular nature that it may be fairly classed amongst the wonders of the age. It is situated at Ashley Down, one of the most beautiful suburbs of the city, and is simply and unobtrusively named "The New Orphan Asylum." Within its walls, 300 fatherless children, aged from a few months upwards, are fed, clothed, and taught. The elder girls are instructed in sewing and all domestic arts, and at a proper age are each provided with an outfit and a suitable situation; the boys are similarly fitted out, and apprenticed; and all this is done without any regular funds or subscribers, by a man who neither does now, nor ever did, possess any property, or pecuniary means. Nor has a single shilling ever been solicited for its support, for the New Orphan Asylum is *founded on faith*.

This statement will probably raise a smile of incredulity; but it is, nevertheless, a fact which cannot be gainsaid. There is the extensive range of buildings, in substantial stones and mortar; there, too, are 300 living witnesses, the recipients of its bounty and protection. On every Wednesday, the doors are thrown open to all who choose to inspect for themselves this monument of love and charity. Enter: in this stern, practical, matter-of-fact nineteenth century, it is refreshing to halt for a moment on such a verdant oasis. There is no charge for admission; neither are the attendants permitted to receive any fees; but in the entrance-hall is a small box labelled, "For the Use of the Orphans;" and if you think fit to drop a coin therein, you may do so. Visitors are shewn the dormitories, each little bed with its snowy coverlet; the wardrobes, fitted up with presses, wherein every child deposits his or her Sunday clothing with admirable precision of folding and arrangement; the nursery, and its tiny inmates, their basins and toys; and the dining room, so large and lofty, and well ventilated, that it must be a pleasure to eat therein. Then there are the schools, three in number—the girls', the boys', and the infants'—all of whom go through their exercises and sing their simple melodies, wearing, withal, a healthy, hearty, and happy expression, which

speaks volumes for the system under which they are trained. Passing on, we visit the "cutting out" and "making-up" rooms, the bakery, the dairy, the kitchens, the laundry, the bath-rooms—all well arranged, and indeed perfect in their appointments. Another range of offices is devoted to various store-rooms. There are stores of flour, of bread, of meat, of rice, of oatmeal—good Scotch meal, which forms the staple of the children's breakfast. There are stores of shoes, of clothing, of soap, of linen, of crockery, and even of toys for the delectation of the younger ones. The staff of teachers, nurses, and servants is large and efficient; the mental and physical wants of the children are amply provided for, and their comfort most sedulously studied; and all this, as many well know, has been brought into existence literally out of nothing. Doubt it not. Were you as incredulous as Thomas of Didymus, yet must the evidence of your senses convince you of the reality of this extraordinary fact. Seek not to explain it away, for the truth of the history attached to that asylum is incontrovertibly established.

That history is to be read in a little book, entitled *A Narrative of some of the Lord's Dealings with George Muller*—a quaint, strange title, which of itself, seems to remove us far from the world of steam, and gas, and electric telegraphs. It is written in a simple style, wherein is no seeking after effect or ornament, and consists principally of extracts from the author's diary. I much fear, that in giving the substance of this narrative, I shall be unable to render it due justice; but my limited space forbids expansion. Here it is:

George Muller's creed is so unsectarian, that I have never yet been able to ascertain its precise nature; he, indeed, distinctly states that he does not belong to any sect, and his writings, no less than his deeds, confirm the assertion. He is a Prussian by birth, and emigrated, in 1829, to England, where, to quote from the narrative, he "began the service of caring for children who are bereaved of both parents by death, born in wedlock, and are in destitute circumstances, on December 9, 1835." For ten years he carried on his work of love in Wilson Street, first renting a single house for the use of his protégés. As their number increased, other premises became necessary; till in 1845, four contiguous houses were occupied by about 130 children.

The expense of supporting these establishments was entirely defrayed by unsolicited contributions. Upon this principle they were started, and even when sorely pressed, it was rigidly adhered to. A perusal of the author's journal shows that he was often reduced to great extremities, from which he was always relieved in what will no doubt be deemed an unaccountable manner. Thus, under date August 10, 1844, is the following passage:

"In the greatest need, when not one penny

was in hand, I received £5 from a brother at Hackney."

And again:

"Aug. 16, 1845. Our poverty is extremely great. The trial of faith as sharp as ever, or sharper. It is ten o'clock, and there are no means yet for a dinner. I thought now of some articles which I should be able to do without, to dispose of them for the benefit of the orphans, when one of the laborers (teachers) gave me 17. There were also taken out of the boxes in the orphan houses 1s. 6d., and by knitting came in 2s. 3d., and from A. A., 2s."

Such passages as these are of continual recurrence. Frequently, the last crust of bread, and sip of milk, was consumed, and Muller never contracted debts. Over and over again, the daily record commences with, "Not a penny in hand!" and ends with, "Only a few pence left;" and there was no treasure to draw upon, save the inexhaustible fund of faith—a fund which indeed appears to have fully answered every demand upon it, for the wants of the day were always fully supplied.

But the great work was yet to come. In 1845, Muller first began to conceive the idea of building an asylum for the accommodation of 300 orphans, and having fully considered the undertaking, "I judged," he says, "that the cost would be 10,000*l.*; and on November 4, I began asking the Lord for means." Strangely enough, on the following 10th December, 1000*l.* came to hand. This was the largest donation which, up to that time, had ever been received; "but when this money came," he writes, "I was as calm, as quiet as if I had only received one shilling; for my heart was looking out for answers. Therefore, having faith concerning the matter, this donation did not the least surprise me." Other donations followed, including a second sum of 1000*l.* on the 30th of December; and then he relates how he, "having asked the Lord to go before him, went out to look for a piece of ground" whereon to build.

Here is a picture of startling sublimity! Imagine a gaunt, grave man, attired in a suit of rusty black, walking forth into the bustling city, like the pilgrims in Vanity Fair, and in all simplicity of heart, and earnestness of faith, seeking to be so directed to a suitable site. One almost expects to read on the next page, how that "one of shining countenance appeared unto him, and bade him be of good cheer."

It is not my intention to follow George Muller throughout the gradual process by which he effected his purpose; suffice it to say that, by little and little, the necessary funds flowed in. The building, which, with the land, cost eventually upwards of 15,000*l.* was commenced in July 1847; and in June, 1849, the children were removed from Wilson Street to the healthier locality of Ashley Down. No flourish of trumpets ushered in the event; quietly and unosten-

tationally the children and their more than father walked from the one house to the other; and save that the old school-rooms were closed, whilst merry voices awoke the unwonted echoes of the Down, no change was perceptible.

Little more than twelve months elapsed ere Muller began to contemplate an extension of his work; and undeterred by the absence of visible means, the frequency of pecuniary difficulties, or the magnitude of the undertaking, he determined to build another wing, capable of receiving other 400 orphans, with a view to the ultimate extension of this additional number to 700, or 1000 in the whole. The first donation received for this purpose was ten shillings! But, nothing discouraged, he persevered; and in May 1852, the building fund amounted to 3530*l.* 9*s.* 0*d.* The next year this amount had increased to 12,531*l.* In 1854, upwards of 5000*l.* was added to the fund; and in 1855, the sum in hand being 23,059*l.* 12*s.* 0*d.*—always the odd farthing—the new building was commenced, and is, at this present writing, on the point of being opened for the reception of the forlorn little beings for whose benefit it is designed. Whether the benevolent founder will be enabled to complete his self-imposed task, by the construction of the intended third building, time alone can determine. Let us hope so.

Muller seems to have been incited to his efforts by the success of a similar institution at Halle, in Prussia, founded in 1696 by A. H. Francke, professor of divinity. This is the largest charitable establishment for poor children in the world, containing 2000 inmates, and is in a flourishing condition. We will here let our author speak for himself:

"Francke is long since gone to his rest, but he spoke to my soul in 1826, and he is speaking to my soul now; and to his example I am greatly indebted in having been stirred up to care about poor children in general, and about poor orphans in particular.

"At the last census in 1851, there were, in England and Wales, thirty-nine orphan establishments, and the total number of orphans provided for through them amounted only to 3764; but at the time the New Orphan House was being built, there were about 6000 young orphans in the prisons of England. Does not this fact call aloud for an extension of orphan institutions? By God's help, I will do what I can to keep poor orphans from prison."

The utter abnegation of self which pervades the work is remarkable and characteristic. "What have I done," he cries out in one place, "that men should praise me? I have only sought to be used as the honored instrument of saving young children, who have neither father nor mother, from sin and vice." Truly, such men are *in* the world, but not *of* it.

Contributions appear to arrive from all parts of the globe, and from all kinds and conditions

of men. Here are a few entries, for example: "From negro brethren in Demerara, 12 dollars;" "From an archdeacon, and one of the Queen's chaplains, 12 guineas;" "From one of the orphans formerly under our care, a sovereign;" "From Mount Lebanon, 2*l.*, and from Orleans, five francs;" "From an Israelitish gentleman, an entire stranger, 5*l.*;" "From a shepherd in Australia, who had read my narrative while tending his flock, 12*s.*" The amounts vary from a single farthing to thousands of pounds; and the receipt of a copper coin, or the presentation of a check for 5000*l.* is recorded in an uniformly grateful strain.

Nor is it to money alone that assistance is confined. One gentleman offers his services gratuitously as an architect, and another as a surgeon. Another gives glass for the three hundred windows of the new building, and others send jewelry and ornaments, silver spoons and teapots, watches, gold and silver, old coins and needlework—to be sold for the benefit of the institution. On one day, "three autographs of William IV., two of Sir Robert Peel, and one of Lord Melbourne," were received; and on another, "a Coverdale Bible of 1535, perfected almost sheet by sheet." Perhaps the most singular gift of this kind was, "A silver medal, given to the donor for being engaged in the taking of Java; but, laying down his honor, he desires to have this medal used to lay a stone in the new building." Then there are donations of books, of coals, of provisions, and of clothes—old and new; donations, indeed, in almost every conceivable form. And in this manner, to sum up all in his own words, "without any one having been personally applied to for anything, the sum of 84,411*l.* 6*s.* 3*d.* has been given to me for the orphans since the commencement of the work." And greatly has it been needed, for, in addition to the expense of purchasing land, and building and furnishing the asylum, the present average expense for each of the orphans is stated at 12*l.* 6*s.* 8*d.* per annum.

Not the least peculiar feature in the subscription-list is the absence of all personal publicity. Those who give to the New Orphan Asylum must do so from a pure and unmixed feeling of charity, for their names are carefully withheld; even their initials are rarely given; nor would any offer induce a departure from this rule.

No sectarian doctrines are taught in the schools, neither is any interest necessary to obtain admission for orphans. If they be deprived of father and mother, and in distress, that is sufficient passport to the large warm heart and helping-hand of George Muller. Long may his life be spared, and his labors blest!—*Chambers' Journal.*

The summer showers of mere sensibility soon dry up; while the living spring of Christian charity flows alike in all seasons.

For Friends' Review.  
SAMUEL BOWNAS.

In the account of this excellent man published in Friends' Library, Vol. 3, it is remarked that "in the religious Society to which he was joined, he conducted himself as a man of peace and prudence, choosing to walk in the plain and middle path, without declining to any extreme; so that he neither idolized forms, nor contemned good order."

O that all who have been active in our religious Society for many years past, had walked in the same spirit and way; how much sorrow and evil would have been prevented, and how much more inviting and effectual would Christianity have appeared through us as a people!

B.

## FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 6, 1858.

MEMOIR OF WM. FORSTER.—Henry Longstreth, Bookseller, No. 915 Market Street, will issue in a few days, in pamphlet form, the tribute to the memory of the late Wm. Forster, which appeared recently in Friends' Review. Single copies sent *postpaid*, 10 cents; five dollars per 100 copies; and to Tract Associations a deduction will be made on larger quantities.

### CAPTURE OF SLAVERS ON THE AFRICAN COAST.

ISLAND OF ST. HELENA, NOV. 24, 1857.

In my last I spoke of the revival of the slave trade on the coast of Africa. By occasional arrivals since, we have heard of more captures, of cargoes waiting shipment, and large sums of money offered for vessels for their conveyance; and now we have actual demonstration of the awful traffic in the arrival at this port a few days since of H. M. steamer *Alecto*, with a prize schooner, having on board about six hundred poor Africans in all their nakedness, it being the seventh capture by that steamer within two months. She is an American built vessel, of about 170 tons, a fast sailer, name unknown, it having been painted out on the stern, though it shows faintly through as the "Windward, of New London." She arrived under the name of "Lucia." She was captured on the 4th instant, about five degrees off the coast, (so that she was well off,) after a hard chase of ten or twelve hours, and was only taken by the fear, and consequent refusal of the crew to work her, after having been fired on some seven or eight times. She had one or two passengers from captured vessels, and a crew, all told, of fourteen persons, of mixed nationalities, but no Americans among them. When seized, she showed no flag, had no papers, acknowledged no captain, and of course her cargo declared itself and her own condemnation. She had been out several days when captured, and had lost, by death, a great many; and the poor fellows continued dying by the dozen daily, even after arrival here, twelve dying on the day of arrival, and out of about six hundred, only something over four hundred have outlived the miseries and sufferings of the "middle passage" of only fourteen days.

I visited the vessel in a few hours after her arrival,

to give you this sketch of a scene we vain had hoped belonged to days gone by, but which was before my eyes in all its horror. I found a small schooner, whose deck and hold swarmed with the poor creatures as thick as they could sit, most of them young men, very many boys, and about eighty girls and young women. They had been stowed in sitting postures in the hold, and then over their heads a slave-deck laid, whereon were crowded the women and the boys in a space barely high enough to admit of sitting upright. I could not have believed it possible that so many human beings could have been stowed in such a space. When I visited them, they of course were not in irons nor confined in their original positions, for the deck was alive with them.—*Correspondence of Journal of Commerce.*

Very frequent has become the record in our newspapers, of such cases as the above, indicating, in connexion with the many cargoes of slaves known to have been landed on the coast of Cuba of latter time, an alarming increase of the African slave trade. Our sensibilities are, of course, shocked by the recital of the cruelties and sufferings inflicted upon the unoffending sons and daughters of Africa, and we readily denounce the wickedness of those who are engaged in what we term an abominable commerce. But may not the question be pertinently asked,—*why* are men found pursuing a trade which is abhorred by Christians generally, as an outrage upon humanity, and is proscribed as piracy by the laws of several nations? It cannot be that they are merely actuated by the love of adventure or crime; nor that, without a motive, they inflict unutterable misery and suffering upon their fellow creatures who have done them no wrong. For an effect so horrible in its character, so fraught with risk and wickedness and woe, there *must* be a cause, corresponding in its power and influence. Can any reader fail to perceive this cause in the demand for slave-labor? And how easily do we trace the root and origin of this demand! If the six hundred slaves, crowded into the "Lucia," had reached their probable destination in Cuba, how soon would the fruits of their labor—the result, and the grand object of enslaving them—have been found upon a thousand tables in our very midst! As the waste of human life on the sugar, rice and cotton plantations of our Southern States is replenished by the internal slave trade, so the supply of slaves from Africa fills the constantly occurring deficiency of slave labor in Cuba, and meets the ever-increasing demand for sugar.

Leaving to the judgment and conscience of our readers, individually, the application of the principle we have suggested, we may add a few

remarks, written some years since by a Friend, on the character and effects of abstinence from the products of slavery.

"Its foundation upon the rock of conscience and self-sacrifice is sure. They who embrace it, should their best devised schemes [of emancipation] fail, have something more than mere expediency to fall back upon. They have a predetermined, impregnable defence behind which to rally their forces, and from which, with renewed confidence and power, to press on to victory. The call to that rally is so clear that it needs no might of intellect—but only a pure heart that will heed—to hear it. The very child that plays around its mother's knee, will acknowledge its power, and shun with noble heroism continual temptations to violate it. It is so free from passion in its nature that its opposers can have no plea for passionately contending against it. The slave-master can find no false position or inconsistency to carp at in its advocacy. He cannot even raise the common cry of interference against those whose first object is to keep pure their own souls. The principle and deed are perfect in their nature. They cover him who bears them with an armor that the finest Damascus steel of the adversary cannot penetrate, and give him a weapon which pride and love of power cannot long resist. His acts plead when his words are unheeded. They are a silent, yet ever stern rebuker of him who, knowing what slavery is, palliates or upholds it. They call in trumpet tones to those who know little of it, to examine it thoroughly. Abstinence guarantees and ensures the sincerity of him who abstains and confirms his endurance in the faith. It constantly reminds him that, above his money-making, are claims of suffering humanity that cannot lightly be put aside. It elevates his love to higher pleasures than those of the body. Not for strife, nor for division, does the self-sacrificing man plead for the Truth, but that the Truth may be over all. It holds up to the planter no bribe by which Northerners are wont to seduce Southerners to buy, and whip, and make naked, and starve, and insult, and degrade, and imbrute *men*. It is two-edged, cutting off the inducement to hold slaves, and laying bare to the quickening Truth the conscience of him who holds them."

DIED, in Morris, N. Y., on the 4th of 12th month last, CALEB BRALEY, a beloved Minister of Butternuts Monthly Meeting, in the 74th year of his age. He joined our Society in early life, by conviction, and became well established in the principles of Friends. His labors in the ministry, characterized by simplicity, were mostly within the limits of his own Quarterly Meeting, but, at different times, he visited some neighboring meetings to the satisfaction of his friends. During his last sickness, which was attended with much bodily suffering, he was preserved in great patience, not a murmur escaping his lips, and at the close he passed quietly away.

DIED, in North Collins, Erie Co., N. Y., on the 1st of 1st mo., 1858, ABRAM GIFFORD, in the 82d year of his age, an Elder of Collins Monthly Meeting. He suffered long and severely from bodily afflictions, which he bore with a degree of Christian resignation. Although his mental faculties were somewhat impaired, his faith in Christ, his redeemer, was strong, and his desire that Friends should maintain the purity of their ancient principles was unabated.

—, In Plattekill, Ulster County, N. Y., on the 18th ult., ADNA HEATON, a valued elder of Marlborough Monthly Meeting, in the 73d year of his age.

In the removal of this beloved Friend, the Church is deprived of the services of a firm and consistent supporter of its principles and testimonies, his family of a kind companion and tender father, and the community in which he lived, of a benevolent and liberal minded citizen.

Unassuming in his manners, and diffident of his own abilities, he sought not the applause of men; yet by faithful continuance in well doing through life, he had secured the friendship and affection of an extended circle of acquaintances; and he has left the most satisfactory assurance that his end was peace, his hope a glorious eternity, by his consistent example before men, his humble walk with God, his patient endurance of affliction in the sickness and decease of several of his beloved children, whose sufferings for many years, seemed almost too much for his sympathizing nature to endure, his continued assiduity to relieve their afflictions, at any cost of means within his control; and finally by the calm resignation manifested throughout the sickness that terminated his life, and the oft repeated expression of confidence in the mercy of our Heavenly Father through our Saviour Jesus Christ.

#### HAVERFORD COLLEGE.

The SUMMER TERM will open on Fourth day, the 10th of the Second month, at 9 o'clock, A. M. Students admitted at this term must be present on the morning of the previous day.

Applications, accompanied in all cases by certificates from the last Teacher, of moral standing, and a list of books studied, may be made to the undersigned, Secretary of the Board. CHARLES YARNALL,  
No. 126 South Twelfth Street.

#### THE TANGLED YARN.

A woman had put a hank of yarn upon a reel, intending to wind it into a ball; but as the thread would not run as she wished, she lost patience, and pulled it to and fro. This, however, only made the evil worse, for it multiplied the ends until she no longer knew which to draw. Gotthold looked on in silence, but thought with himself: I now see how it happens that the interference of third parties only complicates quarrels. The reason is, because they bring to them more of needless anger and zeal than of judicious moderation and skill. Many a matter might easily be settled if we only knew the right end by which to take hold of whimsical and wilful minds. Worldly disputes are almost all like this yarn; whosoever ventures to meddle with them, except with a meek and sober heart, will do no good. It is folly for any man to expect that all things shall or can be made square with his views. He acts a wiser part who tries to accommodate himself to seasons

and circumstances, so far as he can with a safe conscience. Many a one complains of the tangled yarns and whimsical characters with which he has to do, without being conscious that his own hat covers as much oddity, and that that gives other people no less occasion to complain of him.

In my vocation I must daily expect to meet with tangled yarns. Give me, my God, a meek and prudent heart, that I may always find the right end to draw!—*Gotthold's Emblems.*

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THE PHYSICIAN OF FREDERICK WILLIAM OF PRUSSIA.

No profession, perhaps, offers greater opportunities for active benevolence than that of a physician, and few men have made better use of those opportunities than Dr. Christopher Louis Heim, one of the physicians to the household of Frederick William III, king of Prussia. Called by his high appointment to frequent intercourse with the great of the earth, he still devoted himself with equal interest to the amelioration of the maladies of the poorest, to whom he frequently extended that substantial pecuniary help which is often of more value than medicine. His colleague, Dr. Hufeland—also eminent as a physician and a Christian, and of whom the queen Louisa said, "Hufeland is at one and the same time physician for body and soul"—gives the following particulars and anecdotes of his excellent friend.

Heim was a physician by nature, and his correct judgment and remarkably quick perception were the means of saving many lives. His activity was unwearied, and the number of visits he made daily seems almost incredible. He was seen as often in the dwellings of the poor as in the palaces of the rich, and everywhere he showed the same careful, willing attention. He thus very naturally became the favorite of the people. Once, when on horseback at an illumination, the expressions of indignation at the bold rider who was forcing his way through the crowd were changed to acclamation as soon as it was known that the rider was none other than Father Heim. His manner was somewhat laconic and free; but, living as he did, for and with the people, it cannot excite surprise, and from the great originality and straightforwardness of his character, he did not throw it off in the presence of royalty itself. He was physician in ordinary to the Princess Amelia, the Queen of the Netherlands, as well as to one of the Prussian princesses. This last-named lady possessed an excellent character, but both she and her court retained much of the etiquette of the time of Frederick the Great, who addressed every one in the third person. The following scene once occurred between the princess and Dr. Heim, which strikingly illustrates the characteristic qualities of both.

The princess was one day sitting in a splendid

saloon on a sofa, and as the doctor entered she surveyed him from top to toe.

"Approach," said she, and then continued: "I hear much of his dexterity and of his extended and successful practice. I have therefore determined to appoint him my physician in ordinary, and this I would announce to him."

"I thank your royal highness for the confidence you have in me, but only under certain conditions can I accept the honor of becoming your physician in ordinary."

Dr. Heim said this in a pleasant genial tone. The princess, laughing, exclaimed: "Conditions! No one in the course of my life has ventured to bind me by conditions."

"Indeed?" answered Heim; "then it is high time you should be taught what conditions are."

"Well," said she, "I am curious to make the acquaintance of these conditions; he may make them."

"The first is, that your royal highness should not call me 'he;' it is not suitable for the present times; the king does so no longer, and my own man-servant I do not address as 'he.' The second condition is, that you do not make me wait so long in the ante-chamber. I have no time to lose; the longest day is always too short for me. The third is, that your royal highness should not look at my feet so much; I cannot come in drawing-room shoes, but in boots and in a comfortable overcoat. The fourth is, that you should not demand that I come to you first of all; I come according to the description of illness, and according to the situation of the streets and houses. The fifth is, that you should not keep me too long, and that you will not expect from me that I should gossip about politics and town news; for such things I have no time. And lastly, that, as you are royal, you should pay me royally."

They both laughed heartily, and on these conditions he was gladly seen at the court of the princess, where he was much esteemed and beloved.

But this is not the most valuable feature of his character. We must see how he is enabled to bear misfortune, which is the real touchstone of Christian temper and of vital religion. Liberal to the poor, benevolent to all who were in need, his large income could not, however, render him insensible to a loss which he sustained through the bankruptcy of a large house of trade. In reply to Dr. Hufeland, who some days after expressed his sympathy, he said: "I would rather not be reminded of it; God be praised, I have trampled it under my feet."

"How did you manage it!"

"As I generally do when I cannot help myself; and I could not help myself in this case. I could not forget the disagreeable affair; I thought of it day and night. That valuable money that I had earned with so much trouble, now lost all at once! Alas! even my poor patients suffered

from it, for I was always absent. At home, too, I had no more pleasure. My good wife, at other times so cheerful, hung down her head; even at dinner, when people ought to be the most cheerful, we sat dumb and out of humor opposite each other, and our merry children looked at us timidly. The money was gone, and with it was gone the first blessing of life—contentment. I, poor worm of the dust, unable to help myself in this necessity, took refuge in the Almighty. I hastened to my bedroom, locked the door, and prayed right earnestly that strength, courage, cheerfulness, and peace might again be given me. It was to me as if God himself appeared and said to me: 'Thou art a poor clergyman's son, and I have blessed thee in thy vocation, so that thy position is now secure. For a number of years I have let thee play with the money thou hast lost. Now, Heim, be no longer foolish, and stop these lamentations, otherwise I shall show myself very strange to thee. I have the keys to all money-coffers, and I can make good the loss to thee in course of time. Therefore, be now of good courage, and give me thy hand upon it, that thou wilt from this time forth cheerfully follow thy vocation.' I have promised this; my wife and my children are again cheerful; I have forgotten it; it is under my feet, and I am again happy in my God. This is what prayer can do, if it is earnest, believing prayer. And now let us talk of something else."

This excellent, pious, and genial physician had no time to become ill himself, and was actively useful to a great age. His jubilee was commemorated by the whole city, from the highest to the lowest, and continued during three days. In constant excitement, he was at last thoroughly exhausted, and ordered that the house should be kept perfectly quiet. Late in the evening a poor citizen's wife came to ask him to go to her sick child. She was refused; but, knowing the house, she found her way to the physician's bedroom, where she was somewhat impatiently dismissed. Everything again became still, but at last his wife exclaimed: "But, my dear husband, what is the matter with you? You do nothing but throw yourself about!"

"I cannot sleep," said he; "it is a singular thing with the conscience. I must go."

He rang the bell, and, forgetting all fatigue, hastened to the sick child, which happily recovered.

This slight sketch gives us an insight into the character of this excellent physician, who lived and died treading in the footsteps of his Divine Master, who went about doing good.—*London Letsure Hour.*

The generalities are the worse for their plenty. The voluptuous consumes it, the miser hides it; it is the good man that uses it, and to good purposes. But such are hardly found among the prosperous.—*Penn.*

## AFRICAN PRODUCTIONS AND DISCOVERIES.

Two arrivals at our port last week, from the western coast of Africa, brought nearly seven thousand bushels of pea or ground nuts. It is said that from fifty to sixty thousand tons a year are shipped from Africa to this country, and to Great Britain and France. The export of peanuts and palm oil only to America and Europe, represents the annual value of at least thirteen millions of dollars. So much for merely two articles of African produce.

Barth's travels cover Central Africa as far as to within eight degrees north of the Equator. Livingstone's researches come to within the same distance south. So that there is still a belt of sixteen degrees, with the equator as a centre, which no white man has yet visited. Lieutenant Burton, celebrated for his successful visits to Mecca and Medina, is now travelling in that portion. He hopes to cross the entire continent, midway between the routes of Barth and Livingstone.

Meanwhile, we now know enough to be sure that we have, heretofore, known but little of Africa, or its inhabitants. Both Barth and Livingstone, the latter especially, prove that the whole immense tract from the Sahara on the North, to the Kalabari desert on the South—with a breadth of from five hundred to two thousand miles—is a wonderfully fertile and well watered country, probably not inferior in natural productiveness to the valley of the Mississippi and the Rio Grande, capable of yielding all tropical productions, and inhabited by a most interesting people, or rather by a group of races, all of whom differ materially in character from the natives of the Slave Coast, who have, hitherto, stood as the types of the population of Africa. These revelations are the great significant facts of modern discovery, and point the way to results exceeded by nothing since the discovery of America.—*Philadelphia Inquirer.*

## A JUST DECISION.

Some time ago a Missouri slave holder brought a suit against the Illinois Central Rail Road, for carrying a runaway negro on his journey northward. The lower courts decided the question against the slave owner, but the suit was carried up, and has just been pronounced upon by the Supreme Court. We learn from the *Chicago Journal* that the opinion of the Court is in effect, that the constitution and laws of Illinois recognize all men within the State as free men; that slavery is an institution of mere local law in the States where it exists, which local law extends to no other State; that the law of Missouri, under which the alleged slave is claimed by the plaintiff, has no force whatever in the State of Illinois, but is "repugnant to our laws;" and that, therefore, the plaintiff, "under the law of Illinois,

has no property in the fugitive, and can here, under State authority, assert no property in or authority over him."—*Toledo Blade*.

#### CANDLES.

A very simple matter was it in the days of our grandfathers, nay, perhaps in our own days too, if we are not quite juveniles, to make a candle. A wick of cotton dipped in a pot of melted tallow, removed, and dipped again, and the process repeated until a sufficient amount of tallow had accumulated round the wick, and there was a candle. A primitive, simple candle, indeed, is one of this kind—a dip; but dip candles still hold their own in presence of all the modern mysteries of sperm and stearine. When our grandmothers wanted a candle better than a mere tallow dip, but less expensive than spermaceti or wax, they used ordinary tallow mould candles; composition candles, as they are now called, did not exist then. Few of us, I believe, know how much science is involved in the making of a composition candle.

Tallow candles have their uses, and they have also their defects. Their flame is never very brilliant, and their substance is liable to gutter; then what a plague it is to be obliged to snuff them so frequently! but tallow candles may be carried about with less damage to themselves than either candles of wax, spermaceti, stearine, or composition: this at least is an advantage. Suppose, however, tallow were a desirable thing of which to make candles universally, see what a position we should be in. Tallow, as most people know, I presume, is only a sort of hard fat which accumulates in the bodies of certain animals. However good a fat may be, considered in relation to the materials of fuel and illumination, it must be hard—it must be *tallow*, if we are to make candles of it without the aid of chemistry; and even tallow of the best kind has great defects. Its color is disagreeable, it is too soft, and it contains shreds of animal membrane, which makes the candle spit and throw off sparks.

If, on some very cold day, you squeeze a piece of tallow between two pieces of blotting paper, taking care you do not melt it, and if the two pieces of paper be examined, they will be found soiled with oily matter; hence it appears that the tallow, hard though it be, really contains something which is not hard—a mere bland oil. This discovery was an important fact in the history of the candle manufacture. Follow me now to the oil cruet. The weather is still piercingly cold, and the salad oil looks different from what it did before the cold set in. Perhaps you will tell me the oil is frozen; and if you do, I do not know that one has much cause to quarrel with the expression. Experience proves, however, that cold though the day may be, the whole of any portion of salad oil never freezes, but a part remains fluid to the last. What is the natural

inference to be deduced from this? Why, evidently, that olive oil is composed of two different fatty bodies, one capable of solidifying by cold, the other remaining fluid. In like manner, the inference is deduced that tallow is a compound of two fats, one a liquid oil, the other a fatty body, having a tendency to become solid when sufficiently cooled. This, I say, is the inference in either case—an inference proved to be correct by a celebrated French chemist, M. Chevreul, who worked at the subject of oils and fats for a period of more than twelve years.

Oils and fats are really not the simple bodies we often take them to be. As the hardest tallow contains something which is soft, and the blandest olive oil something which is hard, so, in like manner, are all fixed oils and fats made up of two or more fatty bodies. If we can remove the softest of those, and leave the hardest, we ought to be able materially to improve the manufacture of candles. This is what in reality has been done. By means of a chemical process, it is easy to extract the hard or most infusible part out of oils and fats, and turn the hard portions into candles.

Chemists are strange people. They tell us that each of the simple fatty bodies into which a compound fatty body may be separated is a salt—a compound of an acid with a base; a sweet substance called glycerine being the base, and the acid differing according to circumstances. In the case of ordinary animal tallow, the hard congealable part is a combination of stearic acid with glycerine, and the soft liquid uncongealable part a combination of oleic acid with glycerine. But to come to the point at which I am aiming: whereas formerly candlemakers were obliged to use such fats as came naturally to their hands, discarding all that might be too soft, they are now far less restricted. Since M. Chevreul, with his chemistry, has taught them to separate hard from soft fats, and to make hard fats still harder and more combustible by taking from them the incombustible portion called glycerine, the art of candle-making has become not only more refined and philosophic, but also more easy. Those vexatious long wicks, so continually requiring snuffing, have had their *coup de grace*. If people now submit to be troubled by them, it is their own fault, for stearine or composition candles are manufactured cheap enough to be within the reach of all. Perhaps a tallow dip may be useful now and then for carrying about; but as for tallow rushlights, I would banish them altogether in favor of Childs' Night Lights, as they are called, made of stearine, by Price's Candle Company.

The discovery of Chevreul, to which allusion has been made, may hardly suggest to the non-scientific reader a true idea of its importance. It is considered by scientific men to be one of the master discoveries of this century, however; and when I say that it has done more to give the

death-blow to the African slave-trade than any one single discovery beside, perhaps, the reader may have the curiosity to demand an explanation. That explanation is simply this. The reason why native Africans are kidnapped and sold is, because of the money realized by their sale: if they would realize more money by being kept at home, depend upon it they would never find their way across the Atlantic. From the extraordinary and growing demand which is now made for oils, this is likely to become increasingly the case; for in Africa, and especially on its western coasts, there grow incalculable quantities of oil producing trees, amongst which the oil-palm is pre-eminent.

Now palm oil is yellow and odorous, and it is not well adapted in its natural state for the manufacture of candles; but if there be any truth in the doctrines of M. Chevreul, what should prevent the chemical manufacturer from extracting from yellow and not very hard palm oil, the hard and inodorous portion of it best adapted for the manufacture of candles? Nothing prevents him; accordingly, this is now done by one of many processes, each obvious enough to the chemist, but somewhat too elaborate for description here. Though, in deference to the presumed wishes of the reader, the beautiful principles of chemistry involved in the new candle-making operation have been rather indicated than entered into, I did nevertheless venture so far on the forbidden chemical ground as to intimate that every fat is of the nature of a salt, that is to say, a compound of an acid and glycerine. Concerning this glycerine, let me now write a few words. It has become somewhat plentiful of late; it may be obtained at any druggist's shop, and almost at the shop of every oilman. It is called glycerine because of its remarkable sweetness, and is altogether a very curious substance. Firstly, it is incombustible: therefore no one will question the propriety of removing it from all fatty bodies intended for combustion, even did it not possess utilities of its own. Before the discovery of M. Chevreul, glycerine could not thus be taken out of oils and fats; hence, useful or not useful, there it must remain. The manufacturer now extracts it, and turns it to account in many ways. The physician administers it instead of cod-liver oil, which latter is very disagreeable to most palates, though glycerine is delicious. The soap maker uses it to mingle with his soap; the artist to grind his moist water colors with. It is good for chapped hands and sore lips. Meat and fruits immersed in it remain fresh and unchanged for an indefinite time. This photographer uses it, and many other classes of people, I have no doubt, whom I cannot just now remember.

Though palm oil may be considered the grand staple of stearine or composition candles, it is by no means the only one. Cocoa nut oil is also used extensively, and indeed the beauty of the discovery made by M. Chevreul, is its applicability

to all fatty bodies. There are some curious points yet to be adverted to, in connection with stearine or composition candles. It was in the year 1847, if I mistake not, that Englishmen were all on the *qui vive* about poisoned candles. The fact was this. So thoroughly effectual was the treatment devised by M. Chevreul for separating the hard matter of fats and oils, that it threatened to be almost too hard: it crystallized around the wicks, and fell off in flakes. It would have been provoking indeed had the new candles been worthless in consequence of their exceeding excellence; but, at any rate, they must not be allowed to crystallize; that would never do.

Next in the order of discovery, the fact was made out that a certain proportion of wax melted with the stearine prevented crystallization. Ay, but wax is dear. Well, terrible to relate, the fact was also discovered that a certain portion of white arsenic melted with the stearine also prevented crystallization. The application of this arsenical discovery had fortunately but a short existence. Arsenic is never so dangerous as when absorbed through the lungs, and had arsenic candles maintained their sway, there is no foreseeing the amount of terrible consequences. They soon went out of vogue, conquered by another discovery most provokingly simple. Inasmuch as crystals can only form whilst particles are free to move in all directions, some person bethought himself of the expedient of pouring the stearine into the candle moulds, not at the point of highest fusion as hitherto, but after it had become somewhat pasty by cooling. This simple expedient was tried with complete success, and it is now always adopted.

The discovery of Chevreul being properly applied to a fatty body, no matter how colored it may be, is competent to give an absolutely white result. Nevertheless, the fact will perhaps have been remarked, that the best English stearine candles will have a shade of yellow. Oh, prejudice! to what absurdities dost thou bring us! Wax candles are yellow or straw-colored; they cannot be made white; but sperm candles, which are white, occupy a lower rank than those of wax. Well, forsooth, in order that stearine candles may not be mistaken for sperm candles, and may wear the aspect of wax ones, they must needs be tinged (to their own detriment be it known) with gamboge. Apropos of wax candles, I may now state that they are neither made by dipping nor by moulding, but by dipping combined with rolling, the latter operation being performed on a slab of marble.

Some years ago there was considerable talk about candles manufactured, or, rather, to be manufactured, out of peat bog. There was no doubt as to the fact. I have not only seen such candles, but I have burned them, and excellent candles they are. They are composed of a chemical principle termed paraffine, which can be

got out of peat bog, but all attempts to get it economically have failed.

There is one subject which the discovery of M. Chevreul suggests, so pregnant with future consequences, so expressive of the goodness of the Almighty in permitting a discovery to be made just when mankind wants it, that I cannot forbear touching upon it. Very little of the tallow of which candles, before Chevreul's discovery, had been made, was the produce of highly cultivated lands. We sent to the steppes of Russia for it, over which countless millions of horned cattle run wild; we sent also to South America and to Australia. So large an exuberance of animal life as the tallow merchant requires cannot be found in any land where population is thick, and ground is inclosed and cultivated. Unless, then, we are prepared to admit that the present condition of the surface of the earth is permanent; that Russian steppes, and Australian grass lands, and the prairies and pampas of the New World, will never bend under the fuller dominion of man, and become inclosed, each bearing an appropriate crop; unless we assume this, I say, man's necessities for grease will be developed in precise ratio to the difficulty of obtaining it. This is no mere groundless speculation. Not only, in the matter of soap and candles, were we crying out for grease, grease, of an exclusive kind, just as the discovery of M. Chevreul dawned; but our steam-engines, our locomotives, and all the myriads of steam-moved combinations were thirsting for oil (liquid grease) so strongly, that lubricating matters of animal origin would not have been adequately forthcoming. Machinery is no less exclusive than are candles in the matter of grease. The former cannot have it too thin, while the latter cannot have it too thick; so the discovery of M. Chevreul suits them both.—*Leisure Hour.*

#### SHADE TREES IN PASTURES.

In an Address before the late Annual Fair of the Onondaga County Agricultural Society, A. B. Dickinson inveighed severely against the preservation of shade trees in pasture lands. Such trees, he contended, are a great injury to the soil, exhausting it for a large area of its fertility and moisture. For this reason, if for no other, they should be extirpated. But, furthermore, they hinder the fattening of animals grazing in such fields. In lots fully exposed to the sun's rays, the grass is of a better quality; and then, the cattle, having no shady resorts, stand up and eat all the time; whereas, if there were trees here and there, they would lie down under them in the heat of the day, and so eat less, and consequently fatten less.

Mr. D. says he has tried the experiment to his entire satisfaction. Every spring he buys a thousand head of steers, assigns to each field as many as it ought to sustain well, and never changes

their quarters. He has, in particular, two fields of thirty acres each, as near alike in quality of grass, and in all other respects, as possible, with the exception that one has several shade trees in it, and the other has none. These fields he has used to test his theory, and he finds that his cattle fatten sooner in the open field than in the shaded. He has found by actual experiment that the cattle in the open field increase in weight fifteen pounds per head a month over those in the other pasture. He has arrived at the definite conclusion, in his own mind, that other things remaining the same, "a lot of steers will gain as much in an open field in four months as they will in five months in a field where they have access to shade."

Mr. D. is a large and thorough-going farmer, and deserves credit for his energy, and for the zeal with which he prosecutes experiments. But we cannot fully adopt his opinion in the present case; at least we must be allowed to express some objections. Shade trees, he says, exhaust pastures of their fertility. Well, but do they not pay back large instalments in their annual deposit of leaves? The grass is of poorer quality around such trees. Granted, but not so poor that cattle do not eat it. And besides, the soil and the quality of the grass beneath such trees, are benefitted by the droppings of the cattle while resting in the shade. But then, in fields with occasional trees, cattle will lie down in the middle of summer days, when they ought to be out in the sun industriously filling themselves with grass, and so taking on fat! We are not overwhelmed with the force of this last consideration. To compel a steer to stand up in dog-days, at noon, and eat grass so as to hasten his fattening, when he is already full and wants to rest, is ludicrous, if it be not a barbarous and short-sighted philosophy.

But whether this theory be true or not, many of us still advocate the preservation of a few shade trees in pastures. Do rational men live for nothing but to fatten cattle in short metre? Have considerations of beauty no weight in their minds? Have they no regard for the comfort of their domestic animals? A merciful man is merciful to his beasts. There is, perhaps, no rural scene more pleasing than that of flocks and herds resting at summer noon under the shade of trees, or cooling their hot limbs in some running stream.

We grasp the hand of Mr. D.'s foreman, who, on being ordered by the proprietor to demolish every tree in a certain pasture, came back at night, saying: "I cut down all but two; they were so handsome I could'n't do it; I could'n't touch 'em. If you want them felled you must do it yourself, for I won't." Good, Sir! The panting steers will thank you, and so will we.—*Am. Agriculturalist.*

It were endless to dispute upon every thing that is disputable.—*Penn.*

For Friends' Review.

## THE LAKE.

So late the theatre of Night and Storm,  
 Whose scenes the boldest hearts with terror shake;  
 Type of the face wild Passion doth deform,  
 Type of the heart dark Pride its home doth make:  
 Now, o'er the stilled, calmed bosom of the lake,  
 The glorious sun his robe of light bath cast;  
 So, the dark reign of Pride and Passion past,  
 The soul a lustre from its God doth take.  
 I charge thee, when the storms of life awake,  
 Remember thou that little diamond sea,  
 The lake Gennesareth of Galilee,  
 And in the Saviour's name, and for His sake,  
 I charge thee hearken to His "Peace, be still!"  
 And, oh, my soul! obey His sovereign will!

M.

## THE ANGEL OF THE WATERS.

Full flow'd Bethesda's mantling pool;  
 While forth from hall and bower  
 Came the pale throongs of wand disease  
 To test its healing power;  
 Yet wrapp'd in deep repose it lay,  
 Though many an earnest eye  
 Each shade or ripple closely watch'd  
 With pain's impatient sigh.  
 What moves it? Man of science, say!  
 For not a zephyr strays;  
 What elemental agent meets  
 Thy searching sceptic gaze?  
 The Angel of the Waters, see!  
 Enrobed in might and love,  
 Who o'er Bethesda's bosom bids  
 The healing spirit move.  
 Oh! if the fever of the soul,  
 The palsy of the brain,  
 Should smite us, Father! and we find  
 All earthly helpers vain,  
 Send forth the Gospel's blessed stream,  
 That holy health can give,  
 And let thine Angel stir the wave,  
 That we may bathe and live.

L. H. S.

For Friends' Review.

## THE HEAVENLY PILGRIM.

Oft I met a pilgrim stranger,  
 With his garments travel-worn,  
 Bending 'neath a cross resembling  
 His, who wore the crown of thorn.  
 In the Saviour's sacred footsteps,  
 Morn and eve might he be found;  
 For he trod the path which leadeth,  
 Through enchanted holy ground.  
 Never halt'ing for earth's pleasures,  
 Onward still he sped his way;  
 Prizing only heavenly treasures,  
 Which he laid up day by day.  
 Many blessed the gentle stranger,  
 In this world of wo and sin;  
 For the fadeless flowers of virtue,  
 Bloomed where'er his feet had been.  
 Holy words of hope and comfort,  
 To the weary by life's way;  
 Tones of love and deeds of kindness,  
 Marked his progress day by day.

Though at times the cold world mocked him,  
 Planting in his way the thorn;  
 Yet the "peace which passeth knowledge,"  
 Paid for all their bitter scorn.

But at length the angels called him,  
 And he left his house of clay;  
 Fled beyond our earthly vision,  
 Vanished from our sight away.

And, 'tis said, that now he walketh,  
 Through a city paved with gold;  
 Wearing robes of regal splendor,  
 Which shall last and ne'er grow old.

Flushing, 1st month 25th, 1858.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool are to the 16th ult. The steamer Ariel was safe, having returned to Cork, disabled by the breaking of a shaft. The accident occurred during a severe gale on the 6th ult, when in latitude 50° N. longitude 26° W. No person was injured.

ENGLAND.—The Bank of England, on the 14th, reduced its discount rate to 5 per cent., being the lowest point reached in fifteen months. A still further reduction was thought probable. The stock of Bullion had again largely increased. The market for both cotton and breadstuffs was dull, with a declining tendency, and at Manchester the state of trade was considered unfavorable.

Reform meetings were being extensively held both in London and the country, preparatory to the meeting of Parliament. The Chartists were taking part in them.

The renewed attempts to launch the *Lewiathan* had proved so far successful, that it had been moved from 10 to 15 feet per day, and was within six feet of the end of the launching ways, with about ten feet of water under it at ordinary high tide. It would remain in that position during the "prevailing spring tides, and would then be pushed off the ways to await the high spring tides at the end of the month, which were expected to float it.

FRANCE.—An attempt was made to assassinate the Emperor, on the evening of the 14th ult., by throwing some explosive missiles at his carriage. Both he and the Empress escaped injury, though five persons were reported to have been killed, and a large number wounded. The conspirators were said to be Italians, and many arrests had been made.

A letter from Marseilles reports that the American ship *Adriatic*, which had been confiscated by the French Court of Appeals, on account of its collision with the French steamer *Lyonnais*, at sea, some months since, causing the loss of the latter vessel, escaped from detention at Marseilles and put to sea on the night of the 8th ult. A French war steamer was sent next day in pursuit, but had not returned at the last accounts. It was feared this occurrence might lead to serious difficulties.

The weather in France had been very severe, but the cold had materially moderated.

SPAIN.—The Ministers had tendered their resignations, on account of the election of the opposition candidate as President of the lower chamber of the Cortes; offering, however, to retain office if the Queen would dissolve the Cortes. Their resignations were accepted, and a new Ministry was formed, with Isturitz as President of the Council.

RUSSIA.—The nobles of the district of Nizhnee Novgorod, following the example of those of Lithuania and St. Petersburg, have asked the Emperor's permission to enfranchise their serfs, and he has granted their request.

HAMBURG.—The London correspondent of the N. Y.

*Commercial Advertiser* states that the mercantile convulsion has been followed by a singular rebound. Discount, which some weeks since could scarcely be obtained at 12 per cent., has fallen to 2½ per cent. This is attributed to the paper now offered being such only as represents legitimate business, and in limited amount, the immense credits without any solid foundation having all been swept away by the late difficulties.

**INDIA.**—Gen. Campbell has evacuated Lucknow, the rebels in that vicinity still greatly outnumbering his forces. He succeeded in safely removing the garrison, with most of their guns, ammunition and provisions. The Oude insurgents were pushing southward, at the last accounts. The garrison of Futtehpore were so closely pressed by them as to have abandoned part of their entrenchments. Two more regiments of the Bengal army had mutinied, thus extinguishing that army. Twenty-four thousand European troops were in the Bengal Presidency, and a steamer with one thousand had arrived at Bombay.

**AFRICA.**—A slave ship of 1000 tons was recently captured on the west coast of Africa by a British cruiser. The slaver was run ashore to prevent capture, and the crew escaped to the shore in boats, after throwing overboard eight hundred of the negroes, half of whom were drowned. Four hundred more were found on board the vessel, which was subsequently burnt to the water's edge.

**DOMESTIC.**—The State officers recently elected in Kansas by the Free State party, under the provisions of the Lecompton Constitution, have adopted a memorial to Congress, praying that Kansas may not be admitted under that constitution, on the ground that it was framed by a bare majority of a convention elected by a small minority of the people of Kansas, which refused to submit it to a popular vote; and that when thus submitted under the law of the Territorial legislature, it was rejected by an overwhelming majority. They state that the object of their supporters and themselves, in participating in the election, was not to sanction that instrument, but to place themselves in a position to destroy it, in case Congress should admit Kansas under it, and to enable the people to substitute for it such a constitution as the majority should approve; a course to which they were pledged in advance by the action of the convention which nominated them. A similar protest, from the members of the State legislature, is said to be in preparation. Ex-Secretary Stanton has published an address to the people of the United States, vindicating his course as acting Governor of the territory, and confirming in all essential points the statements of Governor Walker. A copy of the Lecompton constitution has been brought to Washington, and delivered to the President, to be laid before Congress. A bill has passed the territorial legislature, legalizing the city charter and government of Lawrence, framed by the citizens themselves. Calhoun, who arrived at St. Louis some days since, on his way to Washington, is reported to state that the Democratic State ticket has been elected, and that there will be a Democratic majority of one in the legislature on joint ballot. He has made no official publication of the result, and has not given certificates to the members of the legislature.

The Supreme Court of California has decided that the State debt was legally incurred, and that its obligation is constitutionally valid. A slight shock of earthquake was experienced at San Francisco on the 24th of 12th month. Fine specimens of cotton have been raised in Tulare county. The mines are represented as prosperous, but business generally has been very dull. The total value of the merchandize exported from San Francisco last year, was \$4,415,759, and of gold, \$49,256,182; dutiable imports, \$4,410,205.

The official returns of the election in Oregon show

majorities of 4000 in favor of the State constitution, 5000 against slavery, and 7500 against the admission of free colored persons.

**PENNSYLVANIA LEGISLATURE.**—The Senate has adopted a resolution proposing that the Governor shall open a correspondence with the Secretaries of other States, with a view to uniform legislation for the abolition of bank notes of small denominations, and suggesting a convention of delegates from the several States to consider the subject; providing that no delegate shall be appointed by Pennsylvania, unless others are appointed from at least half the States of the Union. Resolutions instructing our Senators in Congress to resist the admission of Kansas, unless a constitution is presented which has received the unqualified sanction of the majority of its bona-fide residents, were introduced in the House on the 28th ult., and were referred to a special committee.

**CONGRESS.**—On the 27th ult., Senator Wilson, of Mass., introduced a resolution authorizing the appointment of a commission to examine the difficulties connected with affairs in Utah, and whether they can be settled without a resort to force. It was referred to the Committee on Military Affairs. The minority of the select committee on the Pacific railroad presented a bill, directing the President to advertise for proposals for establishing a railway, and to contract for the transportation over it of the mails, military stores, &c., the road to be constructed within ten years; and appropriating \$10,000,000 to be paid as the road progresses, and alternate sections of land for six miles on each side of it. A substitute for the Army bill, providing for five new regiments, was rejected, yeas 8, nays 38. On the 28th, an amendment to the Pacific railroad bill reported the previous day, was introduced, providing for a northern route. The select committee on the banking system of the District of Columbia, reported a bill to prohibit the issue or circulation in the District, of bank notes of less denomination than \$50; also a resolution declaring it inexpedient to authorize the establishment of banks of issue therein. Slidell, of La., offered an amendment to the bill reported last week from the Committee on Foreign Relations, relative to the neutrality laws, authorizing the President to suspend those laws at his discretion, but not longer than for twelve months; requiring him to communicate the reasons therefor to Congress. The subject was postponed to the 9th inst. On the 2nd inst., Douglass, of Ill., moved to take up the bill providing for the admission of Minnesota into the Union: a long debate ensued, in which many Southern Senators manifested a disposition to make the admission of Minnesota dependent on the fate of the Lecompton constitution.

A resolution was adopted in the House of Representatives on the 27th, calling on the President for information as to the cause of the Utah expedition, and how far the Mormons are in a state of rebellion. On that and the next two days, the Deficiency bill was the ostensible subject under consideration in the Committee of the Whole, but the speeches were mainly upon other questions. Leach, of Michigan, protested against the President's recommendation of the payment of an indemnity to the claimants in the Amistad case. Shaw, of Ill., Hickman, of Pa., and others, opposed the course of the administration relative to Kansas. It was stated in the debate, that the printing expenses of the 33rd Congress were nearly \$1,700,000, and of the 34th, \$2,330,000. On the 2nd inst., a bill was passed making an appropriation of \$360,000 to supply a deficiency in the army bill of last session; also a resolution authorizing the appointment of a select committee to examine and report on the reduction of the expenses of government, the navigation laws, and the expediency of repealing all duties on imports and resorting to direct taxation.

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*A testimony of York Quarterly Meeting, (Eng.) concerning MARTHA THORNHILL, deceased.*

The life and Christian experience of our late beloved friend Martha Thornhill furnish not a few instructive illustrations of the power and efficacy of Divine grace, to which we feel engaged to bear our testimony.

She was the daughter of Henry and Ann Lister, and was born at Addingham, a village near Skipton, in this county, on the 10th of Eighth month, 1781. At the age of thirteen she was placed for one year at Aekworth school, and subsequently for a few months at York school. Short as was the time spent in these institutions, our dear friend refers in after life to the permanent effect of some of the religious impressions which were then made upon her heart, and the benefit she derived from the example and Christian counsel of those under whose care she was placed. It was, however, but as seed sown, to be long buried in the earth, and not to be found till after many days.

Years of vanity followed. Long visits were paid to friends and acquaintances, with whom religion appeared to be almost the only thing neglected. Amidst these associations the natural love of the corrupt heart for the fashions and pleasures of the world was cherished; and the pernicious habit of novel reading was so deeply formed that all other reading became distasteful; and not only her leisure, but much time which ought to have been appropriated to her daily duties, was devoted to this absorbing pursuit. The Bible was entirely discarded, and she records that for weeks together she never so much as saw one.

Yet God, who is rich in mercy, left her not wholly to herself, but followed her, even in this time of forgetfulness of Him, with the convic-

tions of the Holy Spirit, tendering her heart at seasons before Him, and creating desires after holiness and heaven. Family affliction, failure of health, the Gospel ministry of the Lord's messengers, as well as the direct visitations of the Spirit, were instrumental in disturbing her false rest, and arousing her to a true sense of her awful condition as a lost sinner. Powerful, but not permanent, were the impressions thus made; feeble was the resistance offered to the enemy of her soul, and again and again did she return to the paths of folly and of sin.

In the twenty second year of her age she married Joseph Thornhill, of Whitby, who, though once in membership with Friends, had left the Society.

Two days after her marriage her father was suddenly removed by death. This solemn event deeply affected her. She bears grateful testimony to the love and affection of her husband, and his endeavors to make her new home comfortable; but he was not able to understand the hidden conflicts of her awakened soul, or to enter into that sympathy with her spiritual condition which is the privileged experience of husband and wife, when one in the Lord. The friends among whom she now came to reside received her kindly, and by their judicious care and attentions attracted her again towards the Society, her membership in which she had lost in consequence of her marriage; and, the meeting being favored with a living Gospel ministry, she was often contrited under it, and helped forward on her way.

Burdened under a deep sense of her iniquities, and brought to feel her utter helplessness, she was at length enabled to flee for help and refuge to the only source of pardon and peace. About this time she writes:—"I cannot but admire the great condescension of the Almighty in this day of mine espousals. Often did He make my cup to overflow with love to Him and to his people. Often did I rise out of my bed before the morning light, that I might retire and seek for strength to perform his requirings; for indeed I found a great need of a daily supply of that bread which alone could strengthen me to support the many trials I met with."

In the path of self-denial she had now to tread, her faith and obedience were often severely tested; but, being faithful to the con-

victions with which she was favored, she made steady progress in her Christian course. She had taken much delight in gay apparel; and when she believed it right to lay it aside her trial was great, especially as her husband did not see the necessity of it. She says:—"I found it needful to try the fleece wet and dry before making any change in my outward appearance; otherwise my motives might not have been so pure, and I might have taken up my rest in the profession without the possession of that which my soul panted after."

In the course of a few years Martha Thornhill applied for re-instatement into membership; and her request was cordially acceded to, greatly to her comfort and encouragement.

Having herself tasted of the blessedness of God's salvation, she became deeply exercised before the Lord on behalf of her beloved husband. While she pleaded with him in tenderness and affection, it was her earnest endeavor to discharge her conjugal and parental duties with exemplary fidelity, and thus to commend her Christian profession. Laboring in faith, she had at length the inexpressible comfort of witnessing such a progressive change in his character and conduct, that when, after a union of eight years, he was taken from her by death, she was cheered by the hope that her prayers had been answered, and that (to quote her own words) "his spirit had gained an admittance amongst those whose robes have been washed and made white in the blood of the immaculate Lamb."

Left with four young children dependent upon her little business for support, greatly was her affliction increased, in winding up her husband's affairs, to find that from a rapid depreciation in the value of the stock the estate was not solvent. Naturally of an anxious disposition, it is deeply instructive to observe the manner in which our dear friend was sustained under these trying circumstances, in the humble trust that she and her little ones would be cared for. "Thy Maker is thy husband;" "A father of the fatherless and a judge of the widows, is God in his holy habitation:" these and similar precious promises were appropriated by her, in that faith which enables the soul to cast all its care upon Him that careth for it; so that in the depths of her sorrow she could sing of mercy as well as of judgment, and put her trust in the Most High.

Though thus sustained on her own behalf, her distress was great that the creditors should not receive all their due. The deficiency was not large, and she resolved that, if the Lord would be pleased to grant her the means, all should eventually be paid. She was enabled, by the assistance of some friends, to continue the business; and, under the Divine blessing, she realized in a few years, from her share in the profits, and by the most exemplary economy, sufficient to accomplish this desired object.

Under date Eleventh month 3rd, 1818, after

expressing her gratitude for the many mercies extended to her and her little family, and testifying that they had never wanted anything needful, she writes, "Oh, how my cup hath run over with thankfulness in the remembrance of the Lord's goodness in enabling me to perform what I have long believed it right for me to do!" and, after stating that the creditors had been that day settled with to her satisfaction, though it had taken nearly all her little savings, she thus proceeds, "I now feel my mind relieved in that respect, and can, I trust, humbly rejoice, in the language of the Prophet, 'Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive tree shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation.'"

Only four days after the preceding entry in her diary, she received the unlooked-for information that a relative of her late husband, from whom she had no expectation, had bequeathed her a small estate, "far more," she writes, "than I have had to give up, for which I wish to be humbly thankful to Him who hath hitherto so wonderfully provided for me. 'Surely goodness and mercy have followed me all the days of my life.'"

In 1829, retiring from business with a small competency, but sufficient for her very moderate desires, she removed to Ackworth, within the compass of Pontrefract Monthly Meeting.

(To be concluded.)

#### A SUNNY SPIRIT.

How beautiful it is!—A spirit of cheerfulness and readiness to enjoy, of genial humor, warmth and gentleness and hopefulness of feeling, charity and kindness, of peaceful faith, of brightness of fancy and clearness of thought, and the joyful appreciation of all that is beautiful! What a charm such a spirit sheds about its possessor! How tranquil and how happy are the family circles amid which it prevails! How does it make the common words of the soul which it pervades as musical in their flow as brooks in June! How sweetly does it retain its serenity against the strong impulse of opposition! How does it enlighten that portion of life which is overhung and shadowed by sorrow or by peril! How does it imbue with beauty the literature or the art of the mind that is its dwelling. How does it convert even the infirmities of old age, which it cannot dissipate, into occasions of pleasanter anticipation: as the sun at evening lines the thickest clouds with pearl and silver, and edges their masses with golden sheen! And how does such a spirit, as the evidence and result of faith in Christ, and of delightful trust in the Divine Father, correspond with all that is sublime in holiness, and grand in self devotion, and power-

ful and uplifting in belief of the Truth. How does it find its fitting and natural consummation, after life's day is done, amidst the rest and peace of heaven!

Who would not have a "sunny spirit?" the charming influence of Christianity; the sweetener of life; that beautiful essence, pervading our thoughts; that fruit of gentle submission to the Divine wisdom; that shadow of God's love, as Plato said light is of his body. No felicity of organization, no effort of the will, no friendly guidance and education, alone can give it, can render it perfect or make it permanent. But in Christ Jesus, through faith in him, and the reception of his spirit and joyful trust in his redemption, we may find it.

PATRICK HAMILTON, *the first Preacher and Martyr of the Scottish Reformation.*

If it were for no other purpose than that of marking the different modes by which the providence of God was pleased to prepare the way for the introduction of evangelical light in the various nations of Europe, which had for ages been overshadowed by the thick gloom of Papal error and superstition, works such as this before us must be regarded with special interest by all who have any just appreciation of the blessings which the Gospel imparts to mankind.

But the work of the Hebrew Professor of the Presbyterian College in London meets a still higher purpose, and gives a graphic and encouraging description of one who was indeed "a burning and a shining light;" who passed as a meteor across the dark sky of the northern portion of our isle, and yet left behind him trails of his course never to be obliterated, and effects of his brief but energetic ministrations, which issued at length in the subversion of Popery, and the establishment of the Reformation under the sterner and more protracted labors of John Knox.

Patrick Hamilton was the proto-martyr of the Scottish Reformation. The researches of our author have thrown considerable light upon certain portions of his history, which enable us to form a more correct judgment of the character of this youthful pioneer in the cause of Christ, than could be gathered from the few and scanty documents which meet the eye of the reader in the pages of John Foxe, of Archbishop Spottiswoode, and other ecclesiastical writers. Nearly all that was known of him was gathered from the pages of the old indefatigable Martyrologist, to whose zeal and industry we are indebted for a mass of information nowhere else to be found, and which, but for him, would long ago have perished from the memory of mankind. We do not wonder that the name of Foxe is held in such abhorrence by the apologists for Rome; nor do we think it yet held in the honor it deserves, by the maintainers, professed or sincere, of a purer faith.

Before we proceed with the examination of the

work before us, we will give the account furnished by Hume of the subject of this biography:—

"About the year 1527, Patrick Hamilton, a young man of a noble family, having been created Abbot of Ferne, was sent abroad for his education; but had fallen into company with some Reformers, and he returned into his own country very ill-disposed towards the Church, of which his birth and his merits entitled him to attain the highest dignities. The fervor of youth, and his zeal for novelty, made it impossible for him to conceal his sentiments: and Campbell, prior of the Dominicans, who, under color of friendship and a sympathy in opinion, had insinuated himself into his confidence, accused him before Beaton, Archbishop of St. Andrew's. Hamilton was invited to St. Andrew's, in order to maintain, with some of the clergy, a dispute concerning the controverted points; and after much reasoning with regard to justification, free-will, original sin, and other topics of that nature, the conference ended with their condemning Hamilton to be burned for his errors. The young man, who had been deaf to the insinuations of ambition, was less likely to be shaken with the fear of death; while he proposed to himself, both the glory of bearing testimony to the truth, and the immediate reward attending his martyrdom. The people, who compassionated his youth, his virtue, and his noble birth, were much moved at the constancy of his end; and an incident which soon followed, still more confirmed them in their favorable sentiments towards him. He had cited Campbell, who still insulted him at the stake, to answer before the judgment-seat of Christ; and as that persecutor, either astonished with these events, or overcome with remorse, or, perhaps, seized casually with a distemper, soon after lost his senses, and fell into a fever, of which he died, the people regarded Hamilton as a prophet as well as a martyr." (Hist. of England, ch. xxxii.)

This is perhaps, as favorable a portrait as we could expect to see from this cold, phlegmatic, and skeptical artist. It gives the impression of an amiable, yet brave and inflexible mind, which neither blandishments nor terrors could subdue; and the truly enlightened Christian will not fail to discern, even through the chinks of the historian's flippant skepticism, the vital principles of that faith which sustained the youthful martyr amid the flames of persecution, and in the agonies of death. Hume, in acknowledging that "he had been deaf to the claims of ambition," bears unconscious testimony to that Christian humility of the youth which nothing but Divine grace can inspire; and in the concession, that he was "less likely to be shaken with the fear of death, while he proposed to himself both the glory of bearing testimony to the truth, and the immediate reward attending his martyrdom," we have evidence that the historian was beginning to find himself out of his depth in a subject on which he had nothing to guide him but the glimmering taper of a

"philosophy, falsely so called;" otherwise his reasoning would have been, not that the young man was destitute of ambition, but that his ambition had taken a new and peculiar turn; namely, the glory of bearing testimony to the truth, and of reaping the honors and rewards of a martyr's death. This, however, is but an example of the way in which philosophical historians are wont to write what is palmed upon the world as authentic history.

The volume under review, however, corrects the illusions under which writers of a more popular class would present Patrick Hamilton to the world. Before his time the Gospel trumpet seems to have given no certain sound in his country for many ages. He was born in the year 1504, either in Glasgow itself, or within the Diocese of Glasgow. He was of noble birth, and connected on his mother's side, with the Royal Family of Scotland; his father, Sir Patrick Hamilton, having married Catherine Stewart, "born a princess of the Royal blood." The father was distinguished as the most chivalrous of all Scottish knights, at the time when chivalry had reached its culminating point; and amusing incidents are recorded by the author, of his prowess in single combat. At length Sir Patrick fell a victim to the rashness which the spirit of the age infused, and lost his life in an encounter against fearful odds, to which he had been provoked by one who had dared to call his courage in question.

The son inherited the bravery without the impetuosity of the father, and applied his courage, as well as other rare qualities of mind and heart, to far nobler purposes. No particular record remains of the manner in which his boyhood was spent, nor of the kind of education through which he passed in his native land. It is fair to presume, from his birth and connections, as well as from his subsequent proficiency in the literature of the age, that it was the best his country could afford. As he was destined for the clerical profession, he was appointed, according to the practice of the age, even while an infant, Abbot of Ferne. We have incidental proof of a most affecting kind, that he had the advantage of the example and influence of a pious mother, who survived him, and to whom he cherished the most filial attachment; commending her with his last breath, when expiring at the stake, "to the sympathy and care of his friends and kindred"—"a most touching testimony," as our author observes, "to the affectionate solicitude with which she had watched over his early years, and how indelibly she had stamped her image and memory upon his heart."

After a few pages spent in tracing the various noble and literary characters of the circle by which Patrick Hamilton was surrounded from the period of his birth, the author proceeds to speak of him in the following words:—

"Brought up in the midst of, and continually

surrounded by, a circle of relatives so distinguished in rank and refinement, and adorned by so many manly virtues, and scholarly accomplishments, it is no wonder that we should be told by our historians, that the first Reformer of Scotland was distinguished for his high breeding and courtesy; for a strong sense of honor, which made him scorn, at the bidding of fear, to desert the post of danger and duty; for a noble impatience and indignation at falsehood and hypocrisy; and for an intense love to all humane and liberal studies. All this was no more than might be expected from his birth and upbringing. With the best blood of Scotland in his veins, and with the most heroic and accomplished men in the kingdom to form the mind and manners of his early age, it was only natural that he should grow up to be what he afterwards became, when the endowments of grace had been added to the gifts of nature and the accomplishments of education—not only one of the most zealous, but the most courteous of evangelists—a confessor of the truth, as mild and modest and gentle in his bearing and manners as he was firm and impregnable in his spirit and principles—a martyr as learned and cultured as he was fervent and self-devoted—a master of all the new learning of the age, as well as instinct with all its revived religious zeal and ardor. But a young man of genius and susceptibility receives the impress of other schools and schoolmasters than those of the seminary and the family circle. The public events and transactions of his time became a school to give form and bias to his mind; and the public men who figure most prominently in these events and transactions became his most influential schoolmasters. In Hamilton's instance, it is well worth remarking that the years when his mind must have begun to be alive to the interest of public affairs, were years signalized by national events of the greatest importance, which could not fail to call forth his patriotic feelings, and to stamp upon his mind indelible impressions. He was in his tenth year when the battle of Flodden was fought on the 9th of September, 1513—a national calamity which must have brought a shadow of patriotic grief and anxiety even over the light heart of boyhood. The danger, too, which the Hamiltons narrowly escaped on that occasion must have agitated with strong emotions every member of their powerful house."

The King had threatened the ruin of the Earl of Arran, for having failed, as Admiral of the Fleet, through negligence, to assist the King of France in his contest with England. The death of James IV. on the field of Flodden saved Arran and the Hamiltons from this meditated disgrace and ruin. Yet disastrous consequences to the Church and nation flowed from the rash enterprise which strewed the battle-field with the lifeless bodies of Scotland's bravest sons. The death of the noblest and most experienced of her warriors placed the chief authority in the hands of

ecclesiastics. The young nobles who succeeded to the titles and offices of their slaughtered fathers, were driven, by their own want of experience, to the necessity of yielding to the influence and counsels of the prelates. The Bishops were at war among themselves, fighting disgracefully for the prizes of ambition which the vacancies occasioned by death had recently made in the highest ecclesiastical preferments. Episcopal palaces became, like ancient baronial castles, the scenes of political conflict, and "the head-quarters of contending factions."

We may conceive to what a low state the Church had fallen in Scotland, when bishops contended for their position with force of arms, and when every thing connected with election to the higher offices of the Church was carried by intrigue or violence, by the chicanery of political adventure, or at the point of the sword. But it is not easy to imagine, still less to describe, the horrible moral delinquencies by which the sacred office was almost universally defiled. Perhaps no country in Europe possessed a clergy more dissolute in manners, and more bold in the indulgence of vicious habits, than Scotland. The whole head of the Papacy "was sick, and the whole heart faint;" but the sickness was nowhere more deadly, and the moral disease nowhere more deeply seated, than in the northern portion of our isle. The greatest crimes were committed by the clergy without remorse of conscience, or the blush of shame on the cheek.

Such was the state of things which the young Abbot of Ferne was compelled to witness when he rose to the years of puberty. It has been generally supposed that he was receiving his education at the College of St. Andrews, while these disorders were at their height. But Professor Lorimer has been able to correct the erroneous impression, and to show indisputably that he studied and graduated at the University of Paris, though it cannot be now determined at which of the Colleges in that city he received his education. He must have gone thither in 1516, or at the latest in 1517; for he took his Master's degree in 1520. The proof of the fact is contained in the Album of the University of Marburg, and the *Acta Rectoria* of the University of Paris. It is also confirmed by the statements of his convert and successor as a preacher and sufferer in the cause of Christ, Alexander Alane, better known in the literary world by his more euphonious classical name of *Alesius*. The fact thus brought to light, accounts for Hamilton's superiority in literature, and in courtesy of manners, to the majority of Scottish nobles; and may serve to reveal, in some measure, the secret of the influence he gained, in so short a period, over the minds of his rough, uncultivated countrymen. But it especially accounts for the great change which had taken place in his religious views. *Alesius* tells us that he studied both at Paris and Louvaine; and at the period when he

was thus engaged, the credit of Erasmus stood high at both these seats of learning; and the doctrines of Martin Luther were beginning to arrest the attention of the learned.

(To be continued.)

For Friends' Review.

#### A FEW PLAIN QUESTIONS.

At a Quarterly Meeting of Friends of London and Middlesex, in the year 1833, J. J. Gurney used the following language:

"And some of you who have thrown off the restraints of your youth, let a plain man ask you a plain question: Was it the love of a Saviour that constrained you to choose that course? Or was it the delusion of the world? Was it the unmortified pride of your own hearts? Was it your conformity to the god of this world, who would lead you first one little step in the downward path, and then another, and another, and you go down, and down, and down, till nothing can arrest your progress? \* \* \* \* But I am bold to express my conviction that, as a religious Society, we shall never gain strength by turning our backs on our Christian testimonies." Again: "I wish I could convey to my younger brethren and sisters the deep settled conviction of my spirit, that though, in the estimation of some, we be a poor, scattered people, they will never gain anything by seeking out another way for themselves."

To how many amongst us are these expressions like "words fitly spoken." If any of our members are tempted to deviate from the *plain, simple* path which our forefathers trod, let them consider these words addressed to them by one who, "being dead yet speaketh." \* \*

#### CHRISTIAN PRINCIPLES IN BUSINESS TRANSACTIONS.

A PASTORAL LETTER.

There is special call, in this day of commercial disaster, to review the principles upon which Christianity requires men to act in their business relations. There is radical unrighteousness in the principles adopted, or wide-spread dishonesty in their application, to produce those financial earthquakes which rend to fragments the commercial structures over our whole country every few years: it must be so, for surely righteousness exalteth a nation, and sin alone bringeth reproach upon any people.

While others are discussing the proximate causes which have produced this alarming commercial revulsion, it becomes a Christian press and a Christian people to go behind these, and inquire into the state of the mind and heart whence these and all evils arise.

The Presbyterian Synod of New York, in a recent pastoral letter to the churches, thus impressively speaks:

"One of the crying sins of the age has been

an impetuous thirst of gain. It has become an epidemic malady. This making haste to be rich is condemned by the Holy Scriptures, not only because it is the token of a covetous heart, but because it spurns the laws of a prudent moderation, and assumes risks which are akin to the presumptuous ventures of gambling. The business movements of the day have derived a large part of their vehemence from principles with which reason and Providence are at war. Men have been aiming to get something for nothing; have speculated rashly upon a futurity always dubious; have risked more than they could lawfully risk, and built their schemes upon treacherous uncertainties; showing in all this that they are dissatisfied with that divine constitution by which God has ordained that the growth of what is valuable should be gradual."

How emphatically speaks the Bible to this point. "An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed." "He that maketh haste to be rich shall not be innocent." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Mark what results this rage for sudden wealth has produced. The Synod proceeds to say:

"It has not only strained to the utmost, but as you see, has overstrained and broken the delicate and necessary mechanism of *credit*, which, in the Christian vocabulary, ought to be but another name for a prudent and honorable integrity in the dealings of man with man.

"It has introduced a factitious depreciation and inflation of values which, in some quarters, has assumed the dimensions of a gigantic system of lying or chicanery. Witness the abuses of stock-jobbing.

"It has led to the introduction of articles into the internal and external commerce of Christendom, which have based the gain of the few on the ruin of many; witness the traffic in opium and strong drink.

"It has prompted a resort to many arts, say rather, tricks of trade, the object and effect of which is to impose upon the consumer; witness the false invoices, the false entries, the false marks on merchandise, the false advertisements, and the other mixed deceptions, which are no less hated of God than those false balances with the false weights which Holy Scripture has declared to be 'an abomination to the Lord.'

"It has fostered the most irrational outlay in shops, dwellings, dress, equipage and entertainments; exhibiting an extravagance sufficient to provoke a sarcasm, did not sorrow for the loss of Christian and republican simplicity preclude other emotions.

"It has produced combinations by means of which the cost of food has been unreasonably increased, to the great injury of those who were

in moderate circumstances, especially to the poor, and this has incurred the guilt of extortion.

"It has filled society with a luxurious sensualism, which has already gone far to curse the youth of the land who were growing up under its influence.

"It has engendered a monstrous spirit of speculation, destroyed much of our faith in legislative virtue, produced a horrid progeny of fraud among men holding public and private trusts—and by these means has eaten as a canker into the very heart of public confidence.

"It has trampled on that sacred law which, by enjoining a religious rest for body and soul, aims to cool down and keep cool the feverish spirit of gain; making many of the great corporations which are the carriers of the land, agents of great mischief, and sufferers from a great punishment.

"But why enumerate all the evils which the craving for speedy fortune under the name of enterprise has brought upon our day, and upon every other period when it has ruled the traffic of the world? The question is, whether God is not at war with any system which proceeds upon principles and involves consequences so offensive to him, so noxious to the individual and to society? And to this question, beloved brethren, you know well there can be but one answer, 'Verily there is a God who judgeth in the earth.' Can any one fail to see his majestic jurisdiction in the means by which he has made this madness of men recoil upon them, and forced covetousness to be its own punishment?

Curbing this foolish and wicked thirst for undue gain would do much to shield us from such sweeping revulsions in the future.

In connection with this, there is greatly needed a *full and fearless truthfulness in all our business communications*—truthfulness between man and man, truthfulness of every man towards himself. A strict application of the test at the outset of every contract, "Is this the truth, the whole truth, and nothing but the truth, in regard to this business?" would prevent many of those ill-advised transactions which result in disappointment and ruin. Concealment, dishonest concealment, practised by the buyer and seller, the creditor and debtor, is too general, if not almost universal, in commercial relations. Illustrations crowd upon us. A borrower wishing to secure a loan, represents himself worth \$50,000, when \$10,000 would truly state his wealth. Upon this untruthful representation he obtains a large advance, speculates, and is ruined. The merchant in prosperous business finds it easy to secure aid as his exigencies require, and while prosperous meets his bills at maturity; but he suffers large and repeated losses, absorbing his whole capital. Truthfulness requires that he make a full exhibit of his affairs to his endorsers. If they are willing still to assist, well. But instead of this truthful

course, he conceals his misfortunes, keeps up appearances, gives large parties, perhaps extends his business, borrows more largely, and at length carries down hundreds with him. Another pursuing a legitimate business partly upon borrowed capital, owes money, but is abundantly able to meet all liabilities, and upon this his creditors rely, and loan him as he needs. But now an outside friend seeks his name for a large amount; he gives it, concealing from his regular creditors his new indebtedness. His friend fails, his own property is absorbed, and his deceived creditors are carried with him.

Now all such deceit is a violation of the great law, "all things whatsoever ye would that men should do to you, do ye even so to them." Let this law, rightly understood and rigidly obeyed, be applied to commerce universally, and a new era will dawn upon the business world.—*American Messenger*.

#### MUTUAL RELATIONS BETWEEN THE PHILOSOPHER AND THE THEOLOGIAN.

An important principle, which reason teaches as appropriate for this mutual creed, is, that entire harmony will be the final result of all researches in philosophy and religion. It is strange how any other view of the matter can be entertained by men who profess to believe that the God of nature is the God of revelation. For what are nature and revelation but different developments of one great system, emanating from the same infinite Mind? Yet not a few theologians look upon science as a dangerous ally of revelation, and maintain that we are not to seek for harmony between them. "The Bible," say they, "was given for our infallible guide, and it is of little consequence whether its teachings coincide with those of philosophy. The history of the church shows us that the two have always been in collision, and it is a dangerous enterprise for the religious man to labor for their reconciliation. Let him follow the teachings of revelation implicitly, nor suffer any of its statements to be modified by the pretended facts or theoretical deductions of science."

Does this seem to any to be a caricature? Take, then, the words of a distinguished American divine. "We are not a little alarmed," says he, "at the tendency of the age to reduce the great facts narrated in the Bible to the standard of natural science." "Human science is a changing and restless thing. It is well that it is so."

On the other hand, not a few scientific men, although professing respect for the Bible, and faith in it, yet feel as if its statements should have no weight, even upon any matter of fact which comes under the cognizance of philosophy. Science, it is thought, has its own appropriate evidences, which must be admitted, whatever else goes against it. The Bible was not given

to teach science, and therefore it was never intended to be authoritative in such matters. Now, if these two classes of men were to lay it down as a settled principle that all science and all religion are certain ultimately to harmonize throughout, it would remove this mutual jealousy and distrust; nor would the parties be disposed to stand aloof from each other, and to treat one another as enemies. If they are ultimately to be entirely one, then they are essentially so now, and all discrepancy is apparent only. Therefore should the philosopher and the theologian feel as if they were brothers, whose business it is, in mutual good will, to elucidate and bring into harmony different portions of the same eternal truth.

Another article of this mutual creed should be, that scientific men may have the freest and the fullest liberty of investigation. They have not always had it. "We remember," says Melville, "how, in darker days, ecclesiastics set themselves against philosophers, who were investigating the motions of the heavenly bodies, apprehensive that the new theories were at variance with the Bible, and therefore resolved to denounce them as heresies, and stop their spread by persecution." Open persecution is unpopular now; but I fear that a remnant of the same feelings still lingers in some minds. They will not say directly to the scientific man, "Abstain from your researches, for they seem to threaten injury to religion," but their fears of some disastrous influence make them jealous of the man, and fearful that his scientific conclusions may lead himself and others astray; and hence they withdraw their confidence from him, and thus take the most effectual way to alienate and make a sensitive mind sceptical. But how narrow are such views! and how idle the fear of collision between science and revelation! How much more noble and truly Christian are the sentiments of Dr. Pye Smith! "Only let the investigation be sufficient, and the induction honest; let observation take its farthest flight; let experiment penetrate into all the recesses of nature; let the veil of ages be lifted up from all that has hitherto been unknown, if such a course were possible—religion need not fear; Christianity is secure, and true science will always pay homage to the divine Creator and Sovereign, *of whom, and through whom, and to whom, are all things, and unto whom be glory forever.*"

Finally, it ought to be a position admitted by the philosopher and the theologian, that the facts and principles of science, brought before an unsophisticated mind, are favorable to piety. A contrary impression prevails extensively; just because not a few scientific men, in spite of science, and not through its influence, have been sceptics. Their hearts were wrong when they began the study; and then, according to a general law of human nature, the purest truth became only a means of increasing their perversity. But had their hearts been right at first, that same

truth would have nourished and strengthened their faith and love. Why should it not be so? For what is true science but an exhibition of God's plans and operations? And will any one maintain that a survey of what God has planned and is executing should have an unfavorable moral effect upon an unperverted and unprejudiced mind? If it does, it must be through the influence of extraneous causes, such as pride, prejudice, bad education, or bad habits, for which science is not accountable. O, no! the temple of Nature is a holy place for a holy heart. Pure fire is always burning upon its altar, and its harmonies are ever hymning the praises of its great Architect, inviting all who enter to join the chorus. It needs a perverse and hardened heart to resist the good influences that emanate from its shrines.—*Hitchcock on Religious Truth.*

## FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 13, 1858.

POCKET ALMANAC FOR 1858.—The Tract Association of Friends in New York has published a small Pocket Almanac for 1858, which, in addition to the usual information respecting the rising and setting of the sun and moon, &c., is so arranged as to show the times of holding the several Yearly Meetings, also the Quarterly Meetings, held in each month, belonging to all the Yearly Meetings. As the Moral Almanac, published by the Tract Association of Friends in Philadelphia, has ceased to notice the time of holding any meetings except the Yearly Meeting of Philadelphia and its branches, this Pocket Almanac will be found very convenient and valuable to Friends in all parts of the country. The price is twenty-five cents per dozen, and when sent by mail the postage will be twelve cents additional, or one cent each. Orders may be sent to S. S. and W. Wood, 389 Broadway, New York.

FRIENDS' BOARDING SCHOOL, RICHMOND, IND.—We are informed that the winter session of this school is progressing satisfactorily, with a little over one hundred students, many of whom are industriously qualifying themselves for teaching. Ample arrangements will be made for the opening of the summer session, on the 23d of 3rd month.

As the Boarding School Committee is required by the Yearly Meeting, to place the school on a basis which will enable it to support itself, the charge for the summer session has been fixed at

sixty-five dollars. This price is believed to be as low as can be found in any self-sustaining institution where the same facilities for education are afforded.

The Society of Friends has always considered a guarded, literary education, "not merely as a matter of temporal convenience and accommodation, but as a *religious concern of primary obligation*, and deeply affecting the spiritual welfare of their children." Viewing the subject in this light, parents should be not only willing but zealous to make such pecuniary and other sacrifices as may be necessary to secure for their offspring this invaluable blessing.

MARRIED, on the 13th ult., at Friends' Meeting, Sugar Creek, Poweshiek Co., Iowa, BARCLAY HINCHMAN, M. D., to LOUISA COX, both members of Lynn Grove Monthly Meeting.

—, at Friends' Meeting, Springdale, Cedar Co., Iowa, on the 14th ult., BENJAMIN MILES to ELIZABETH R. BEAN, daughter of John and Elizabeth Bean, all of Springdale.

—, At Friends' Meeting in Durham, Maine, on the 31st of 12th month last, IRA GODDARD, son of Samuel and Anne Goddard, of Brunswick, to HANNAH M. BEAL, daughter of Ephraim S. and Mary Beal, of Lewistown, Me.

—, On the 18th of 11th month last, at Friends' Meeting, Red Cedar, Cedar County, Iowa, JAMES R. WILSON to MARY J., daughter of James Walton, all of that place.

DIED, on the 6th of 1st mo., 1858, BARZILLAI FRENCH, a member of Upper Springfield Monthly Meeting, Ohio, in the 77th year of his age. He had been a member of Springfield Preparative Meeting from the time it was first established, a period of about 50 years. His exemplary life and the resigned frame of mind manifested during a protracted illness, afford an evidence to surviving friends that his end was peace.

—, At South China, Maine, on the 13th of 12th mo., 1857, LORISA, wife of John Tobey, a member of China Monthly Meeting, after a long and, at times, distressing illness, through which her mind was preserved in unwavering confidence in her Saviour. After saying she believed that through His adorable mercy a happy rest was prepared for her weary soul, she was enabled to resign her dear husband and beloved children, and all things earthly, into the Heavenly hand, and to pass peacefully away.

—, At Granville, N. S., on the 21st of 11th mo., 1857, HENRY MUNRO, in the 89th year of his age, a member of China Monthly Meeting, Maine. The goodness and mercy of God through Christ Jesus being renewedly extended to him in advanced age, he was strengthened to yield to its correcting and regenerating influences, and favored to find a place of repentance and forgiveness of sins; and having been forgiven much, he loved much, and especially were his affections warm toward those friends that visited that land in truth's service.

Being deprived of his sight by reason of age, he esteemed it a great blessing that he was favored with loving children who kindly administered to his wants and soothed his passage to the grave, whether he descended in the hope of a happy immortality.

DIED, On the 12th ult., WILLIAM HURTLEY NEWBY, son of Thomas and Alice Newby, of Kansas Territory, in the 8th year of his age.

This dear child was remarkable for his tenderness of spirit and love of the Saviour. A short time before his death, on being asked if he did not wish to recover, he answered, "No, not if Jesus would take him," and repeated the following lines:

Dear Jesus, when I languish  
And lay me down to die,  
Please send a shining angel  
To bear me to the sky.

—, Of Paralysis, at Burlington, N. J., 11th mo. 28th, 1857, ELIZABETH PROSSER, in the 53d year of her age.

She was favorably and extensively known as a teacher, and in filling this important station she evinced extraordinary firmness and capability of discipline, whilst her gentle, conscientious and impartial discharge of her duties, secured the affection of her pupils. She impressed upon children a reverence for sacred things, not allowing them to be spoken of with levity. Having served her generation, as we trust, not with eye service, but as unto God, and having loved her Lord and Saviour, her friends can rejoicingly believe that she has fallen asleep in him.

—, At Springdale, Cedar Co., Iowa, on the 10th of 11th mo., last, JOSEPH WATSON TOWNSEND, eldest son of William and Elizabeth Townsend, in the 18th year of his age, a member of Red Cedar Monthly Meeting.

CIRCULAR OF THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their reports *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and *their receipt should always be promptly acknowledged.*

Address John Richardson, No. 116 North Fourth street, Philadelphia.

THOMAS KIMBER,  
CHARLES YARNALL,  
SAMUEL BETTLE, JR.,

Committee of Correspondence.

Philad., Second mo., 1858.

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 COMPARISON.

France has a larger population than the United States, the one being about 35,000,000 and the other 28,000,000. Yet it is a singular fact that the principal cities of our country generally exceed in size those of the French empire. To this rule the great centre, Paris, forms an exception of course, because we have no such metropolis where the affairs of a continent, nay, of the world, concentrate as in a focus. But, taking the other cities of France according to the census of 1856, and comparing them with the latest estimates of our own population centres, they stand thus:

Lyons,	292,731	New York,	615,000
Marseilles,	233,817	Philadelphia,	500,000
Bordeaux,	149,928	Brooklyn,	250,000
Nantes,	108,530	Baltimore,	200,000
Rouen,	103,222	Cincinnati,	175,000
Toulouse,	103,144	New Orleans,	150,000
St. Etienne,	94,432	Boston,	145,000
Toulon,	82,705	St. Louis,	125,000
Lille,	78,641	Pittsburg,	110,000
Strasburg,	77,655	Chicago,	100,000
Metz,	64,727	Albany,	60,000
Havre,	64,137	Washington,	55,000
Amiens,	56,587	Louisville,	54,000
Brest,	54,293	Buffalo,	53,000
Rheims,	51,725	Newark,	50,000
Angiers,	50,726	Charleston,	50,000
Montpelier,	49,737	Providence,	45,000
Nancy,	48,199	Milwaukie,	44,000
Orleans,	46,922	Rochester,	43,000
Limoges,	46,564	San Francisco,	38,000
Rannes,	45,645	Troy,	36,000

In the ten cities first named our superiority is obvious enough. The comparison is not so favorable in the others, because our census statistics are not so recent as those of France. If they were, all our secondary cities would far surpass

the French towns of the same class. In a new country like ours this does not seem like a favorable tendency of population which causes a rush to the towns.—*North American & U. S. Gazette.*

For Friends' Review.

THE AMISTAD CASE.

In the United States Senate on the 2d inst., the Committee on Foreign Relations, in accordance with the recommendation of the President's message, reported a bill to indemnify the owners of the Spanish schooner *Amistad* and her cargo, including a number of alleged slaves. Those whose memory of public events extends backward twenty years, are probably familiar with the details of this case, and are aware how utterly groundless is this claim for indemnity; but to the generation which has since grown up, a brief statement of the facts may show the iniquity of the proceeding. Such a statement, drawn from authentic sources, I propose to present.

In the latter part of the 8th month, 1839, a strange vessel, described as "a long, low, black schooner," manned by blacks, was seen repeatedly on our coast, being spoken by several pilot boats and other vessels, and partially supplied with water. A U. S. steamer and several revenue cutters were despatched in pursuit, but without success. At one time, a part of the crew landed on the east end of Long Island, to obtain water and fresh provisions. Here a Captain Green met with them, and after some parley, carried on by signs, being made to understand that a vessel of war was in pursuit of them, and that there were no slaves or Spaniards there, they agreed to give up the schooner to Green, to be taken to another part of the island, signifying a wish to be taken to Africa. Lieut. Gedney, however, commander of the brig *Washington*, employed in the coast survey, discovering the schooner, sent an officer to board her. He found a number of negroes, and two Spaniards, Pedro Montez and Jose Ruiz, who claimed to be the owners of the negroes, and asked protection. Lieut. Gedney at once took possession of the vessel, and carried her to New Haven, where a hurried examination was held by the Judge of the U. S. District Court, and the U. S. Marshal for Connecticut.

The schooner proved to be the "*Amistad*" of Havana, which place she had left nearly two months before, for Guanaja, a port 300 miles to the eastward, on the way to Principe, with 54 negroes held as slaves, and with Ruiz and Montez as passengers. On the fourth night, the blacks rose, killed the captain and cook, two seamen escaping in a boat, and took possession of the vessel. Ruiz and Montez were spared, to navigate the vessel, and were required to direct her course towards Africa. During the day, when the negroes knew the direction by the sun, they steered eastward, but at night they sailed westward and northward, hoping to fall in with other vessels. In this manner they at length arrived

on our coast. The number of negroes was by this time reduced by death to 43, four of whom were children, besides the cabin boy, who was the slave of the captain.

Upon this statement of the Spaniards, the remaining adults were committed for trial in the U. S. Circuit Court, on a charge of murder and piracy on the high seas, and were consigned to the jail at New Haven.

Some friends of freedom in New York interested themselves in the fate of these friendless strangers, and a committee of three persons was appointed to act for their protection and benefit. This committee secured able and faithful counsel for their defence, and as they were likely to be detained in custody for some time, measures were also taken to secure to them intellectual and religious instruction. It was ascertained that most of them were natives of a district called Mendi or Kaw Mendi, lying east of Sierra Leone, and not far inland.

As the captives could speak neither English nor Spanish, communication with them was difficult; but at length two native Africans were found among the crew of a British vessel which arrived from Africa with some slavers as prizes, who belonged to their tribe, and one of whom could both speak and write English well. From the statements given by the negroes through these interpreters, it was found that all of them, except the cabin boy, had been brought from Africa in the same vessel, with a number of others, had been landed by night at a village near Havana, had been purchased there by Ruiz and Montez, and transferred at once to the *Amistad*, for transportation to Principe, and that the object of their rising was to regain their liberty and their native country.

When the Circuit Court met, the Grand Jury dismissed the indictments for murder and piracy, being instructed by the Judge that the offence, if it was one, being committed on board a Spanish vessel, the Courts of the United States had no jurisdiction.

At the term of the District Court, in the 9th month, Ruiz and Montez filed claims for the cargo and slaves as their property, and the District Attorney filed one on behalf of the government, on two distinct grounds; one that these Africans had been claimed by the government of Spain, and ought to be retained till the pleasure of the Executive might be known as to that demand; the other, that they should be held subject to the disposition of the President, to be sent back to Africa, under the act of 1819 relative to that subject. Lieut. Gedney and Capt. Green also presented claims for salvage. These were dismissed by the Judge, so far as related to the negroes, though Lieut. Gedney's was admitted to be just as to the vessel and cargo.

On behalf of the negroes, it was proved that the African slave trade, though connived at by the Cuban authorities, was prohibited by the laws

For Friends' Review.

## INTOXICATING DRINKS.

When we call to mind the fact, that the Society of Friends long took foremost ground on the temperance question, and still maintains its reputation in this respect, the desire is but natural that we should not stop short, nor lag behind others, until we have attained that position beyond which no further progress remains to be made. And especially would it be a matter of deep regret, were we now, by falling into the middle ranks or the rear, to become a stumbling block in the way of others. The query may then very properly arise, can we, with any degree of propriety, come to a stand, until we have discarded, as an article of drink, *all intoxicating liquors*?

When we look abroad in the world and reflect on the enormous and multiplied evils of intemperance, permeating and infecting every class of society; on the tens of thousands annually drawn into the terrible vortex, scarcely one of whom but would have shuddered, when taking his first glass, at the bare thought of becoming a drunkard, can we do otherwise than give to the question a negative answer? Then of necessity must we abandon the use of fermented cider.

I know it is sometimes argued that this is a harmless drink, scarcely ever causing intoxication; but we should bear in mind that it is usually with such as this that the drunkard begins his career. It is thus that a *taste* is acquired which at length gains an ascendancy, and by degrees brings him to so terrible a ruin! Besides, I have known many lads and young men, and some of these, (must it be told,) members of our Society, to become thoroughly intoxicated on cider alone. But as they had drunk nothing stronger, it was deemed a very small matter. Were we to meet a drunken man on the highway, would it detract aught from the feelings which such a spectacle would inspire to be told he had drunk only the juice of the apple? One of the cases alluded to was that of a lad, or young man, who undertook to drink as many glasses as an elderly Friend who stood high in Society!

A circumstance still more lamentable, of which I read a few years since, I think in the "Review," is worth being told again. It impressed me deeply at the time. An individual who had once been reclaimed from intemperate habits, happened in company with others at the house of a Friend. Cider was passed among the company, and freely partaken of. When invited to drink, he declined, but on reflecting that he was among those who had a high reputation for temperance, he concluded that this, at least, must be a harmless drink, and so at length yielded. From this he relapsed into his former habits, from which, alas, he never recovered!

There is another branch of this subject, though not coming under the head of the present article, to which I wish briefly to allude. It is that of growing barley for market. The price at which this

of Spain, which declared free all negroes so imported, that and these negroes, though described in the official permits authorizing their transportation to Principe as *Ladinos*, or negroes long resident in Cuba, were really just imported, and therefore were not legally slaves; and it was contended that being in actual possession of freedom, there was no authority to reduce them again to slavery, nor could human beings be demanded as property by a foreign government, unless specifically named by treaty. By adjournments of the Court, the case was continued till the 1st month, 1840. Judge Judson finally decided that the negroes, being imported into Cuba in violation of Spanish law, which declared such negroes free, of course were not the property of Spanish subjects; and he decreed that they should be delivered to the President of the United States to be transported to Africa, there to be delivered to the Agent appointed to receive and conduct them home. From this decision, the District Attorney, on behalf of the government of the United States, appealed to the Circuit Court, before which the case came in the 4th month, 1840. This Court, Judge Thompson presiding, affirmed the decision of the inferior Court, and the case was then carried by appeal to the U. S. Supreme Court, in 1841. Here the venerable John Quincy Adams appeared as one of the counsel for the Africans, and was ably seconded by R. S. Baldwin, who had pleaded their cause in both the lower Courts. This Court also declared them free, and thus after a protracted struggle, the right finally triumphed.

The manner in which the influence of the administration was exerted throughout against these wronged and helpless Africans, is another proof of the power which slavery has long exercised in the general government. One disgraceful instance of this is found in the fact that a national vessel was actually dispatched to New Haven, while the case was pending in the District Court, to be in readiness to receive the negroes and carry them to Cuba, in case the Court should decree their delivery to the claimants; and the District Attorney was instructed to carry the order for that purpose into execution, unless an appeal should have been actually interposed. He was "not to take it for granted that it would be interposed."

Many minor incidents of the judicial proceedings have been left unnoticed in this sketch, as of little importance to its main purpose. The subsequent history of these interesting captives must also be dismissed, at present, with the remark that the survivors, on their return to their own country, were accompanied by missionaries, and that a mission has been since kept up among their people through many difficulties. Though many of the Amistad prisoners returned to their savage habits, a few, it is believed, have remained attached to the missionaries, and have acquired at least the rudiments of civilization and Christianity.

A.

grain sells, about double that of corn, must at once convince us that it is wanted for other purposes than feed for stock, and the inference is irresistible, that it is nearly all converted into beer and ale. With a knowledge of this fact, the case must be a plain one to every consistent Friend and promoter of temperance.

R. T. R.

#### ANCIENT ASSYRIA AND THE BIBLE.

The discoveries of Layard at Nineveh, though curious and instructive in all respects, are most important for the light they throw on Scripture. In reading the narrative of the bold explorer, we seem to be transported back to the days of the Hebrew prophet, for substantially the same manners and customs prevail in Mesopotamia now as did three thousand years ago. There are still the lodges in the cucumber gardens, which Isaiah describes; the oxen still tread out the corn; the vessels of bulrushes may still be seen; and the wild asses of the desert, so poetically alluded to in Job, still watch the traveller from a distance, pause for him to draw near, and then gallop away to the shadowy horizon. To realize the Old Testament, Layard should be read. That ancient portion of the Bible ceases to be the dim, far off record it has heretofore appeared; light gleams all along its pages; its actors live and move before us; we become ourselves sharers in the story; and the past, for the moment, is vivified into the present.

The confirmation of the truth of Scripture, derived from the sculptures of Nineveh, is not less remarkable. The bas-reliefs on the walls of the palaces, now just restored to light, after being entombed for nearly two thousand years, verify perpetually the Hebrew Bible. There are still to be seen the wild bull in the net, mentioned in Isaiah; the Babylonian princes in vermilion, with dyed attire on their heads, described by Ezekiel; and warriors bringing the heads of their enemies in caskets, to cast them down at the palace gates, as was done with the heads of the seventy sons of Ahab. There, too, are painted shields hung on the walls of besieged towns, as we are told by the Jewish prophet he beheld at Tyre. There are the forts built over against the beleaguered city; the king placing his foot on the necks of the captive princes; and the idols of the conquered carried away by the victors, precisely as described by Hosea and other sacred authors. There are also the Assyrian gods, still the same as when their portrait was drawn five and twenty centuries ago—cut from the trees of the forest, decked with silver and gold, fastened with nails, and clothed with purple and blue. The very star to which Amos alludes is yet on those palace walls, above the horned cap of the idol, though the worshippers have been dead for thousands of years, and though the wild beasts, as predicted, have long made their lairs there.

Even the enormous circumference which Jonah gives to the walls of Nineveh is fully corroborated. The three days' journey of the prophet is still required to make the circuit of the great ruins on the east bank of the Tigris—for the people of Mesopotamia built their cities as the Hindoos still construct theirs. First, one king erected a palace, around which grew up a town; then a new monarch built one, for fresh air, on the verge of the open country, whither soon followed another town; and this process was repeated till several contiguous cities were decaying and being erected, all passing, however, under the general name, and covering together an extent of ground which would otherwise be incredible. The light thrown on Scripture, the confirmation afforded to the Bible, by these recent discoveries at Nineveh, is so remarkable, that it almost seems as if that ancient city, after being buried, had been allowed to be disinterred, solely to confound the folly of modern skepticism.—*Boston Investigator.*

#### DON'T READ TOO FAST.

Many readers of the Bible, who stumble over doctrinal difficulties, might be relieved by adhering to the simple advice of an untaught African preacher to a troubled inquirer. The anecdote is found in Dr. Belcher's volume on the clergy of America.

A respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures, had read but a few chapters, when he became greatly perplexed with some of those passages which an inspired apostle declared to be "hard to be understood." In this state of mind he repaired to a colored preacher for instruction and help, and found him, at noon, on a sultry day in summer, laboriously engaged in hoeing his corn. As the man approached, the preacher with patriarchal simplicity leaned upon his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner; and I have commenced reading the Bible that I may learn what I must do to be saved. But I have met with a passage here, (holding up his Bible), which I knew not what to do with. It is this: 'God will have mercy on whom he will have mercy, and whom he will he hardeneth.' What does this mean?" A short pause intervened, and the old African replied as follows: "Master, if I have been rightly informed, it has been but a day or two since you began to read the Bible, and, if I remember rightly, that passage you have mentioned is away yonder in Romans; long before you get to that, at the very beginning of the Gospel, it is said, 'Repent; for the kingdom of heaven is at hand!' Now have you done that? The truth is, you have read entirely too fast. You must begin again, and take things as God has been pleased to place them. When

you have done all you are told to do in Matthew, come and talk about Romans." Having thus answered, the old preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense which characterized this reply? Could the most learned polemic more effectually have met and disposed of such a difficulty? The gentleman particularly interested in this incident gave an account of it with his own lips, and said: "It convinced me most fully of the mistake into which I had fallen. I took the old man's advice; I soon saw its propriety and wisdom, and hope to bless God for ever for sending me to him."—*Bible Society Record.*

## ENGLISH FARMING.

BY JUDGE FRENCH.

Butler Abbey is the residence of Thomas Crisp, Esq., one of the most noted breeders of short-horn cattle, of swine, and of Suffolk cart-horses, in that part of England. I spent several days under his hospitable roof, and gave his stock of animals a pretty thorough examination. He farms about 3,000 acres, and has hundreds of cattle and horses, and thousands of sheep. Perhaps a ride round the farm, for it is quite too large to walk over, may give an idea of a large farmer's affairs in that part of England. Mr. Crisp is, like most farmers, a tenant, and not the owner of the land he occupies. These tenancies, usually, I find, are not by a written lease, but by a sort of understanding, not quite definite enough for my taste, regulated much by the customs of the particular estate. A large proprietor, Lord somebody, or the Duke of something, owns some 20,000 or 30,000 acres, which has been in the family a thousand years, or, at least, from the time of William the Conqueror. This proprietor usually gives no personal attention to his estates, so far as the rents are concerned, but intrusts all such affairs to a steward, who makes his bargains with the tenants, and the lord of the domain sometimes does not even visit a farm in a generation; the tenant occupies at a fixed rate, which he pays half-yearly in cash; and although neither party is bound for more than the year, the tenant often occupies for his lifetime, and his son takes the farm at his decease. Landlords are willing to give long leases, but tenants seem to prefer the yearly system, so far as I have observed.

The tenant farmer seems to go on and make the permanent improvements, often at great expense, and lays out his work as if he owned the fee simple; and on the whole, homes are more permanent in this land of mere tenants, than in our land of fee-simple owners with migratory habits. The farmer pays a rent of, say five dollars per acre, annually, for his land, and conducts his operations in his own way, provided he does not cut down trees, or plow up any pasture land, or disturb the game, such as hares, and

partridges, and pheasants, which go where they please, and do as much damage as they like, unmolested.

A "keeper"—that is, a game-keeper—lives on the estate, whose business it is to protect the game, and catch the poachers who presume to touch these animals, which are held as sacred as the geese in Rome's capital. The game laws are, and ever have been, a fruitful source of crime and suffering, and always will be, till human nature is thoroughly changed. On every estate where I have been, I have noticed with indignation the ravages of these useless animals called game in the fields of the finest wheat, while neither farmer nor laborer dares even drive them away, on penalty of his lord's displeasure, and the loss of his lease next year. I will say, however, that, properly viewed, this waste of human food is not the loss of the farmer, but of the landlord, because land not subject to the preservation of game is, for that reason, leased at a higher rent.

There are no large barns for grain and hay in the south of England, as with us, but those products which we so carefully protect are never housed. I have discussed the topic a good deal with farmers here, and they have reasons for their course; some I cannot venture to answer. They say they cannot afford the expense of barns, and that, if they could, hay would heat and burn up by spontaneous combustion, if put into them. The climate there is much more moist than ours, and I think the storms are not so violent. Hay does not dry so readily nor injure so much in the stack as with us, and, on the whole, if English farmers like their own mode best, we will find no fault with their judgment; but I am sure it is poor economy for New Englanders to follow their example in this particular. The low price of labor and the high price of building material in England, make in favor of stacks and against barns.

In Mr. Crisp's farm yard I saw an original of the farm yards in which Landseer, and Herring, and other painters of animals, so much delight. Around in some order, though with no great regularity, are huge stacks of wheat, and barley, and hay, and straw, as large as goodly sized barns, all neatly thatched and trimmed.

There is a donkey quietly meditating upon the better condition of half a dozen cart horses that are standing up to their knees in straw, eating rye grass and clover from the rack; and there a dozen black pigs of two months, with their maternal relative rooting about the very feet of the horses. Flocks of ducks are waddling about in the same yard, and hens and chickens mix into the scene in crowds. A big dog is chained to the gate, and a smaller one is barking at any stranger who approaches. Under the long tile-roofed shed, a dozen carts keep company with as many long-handled, long-nosed, long-beamed plows.

A steam-engine is puffing away, quietly and busily, with a threshing machine. Two or three men are passing up the sheaves from the rick, and two women on the top of the thresher receive it and untie the bands, while two more men are pitching the straw on to a new stack, about as large and high up as a forty-foot barn; while on the top of the same stack a boy is mounted on a horse of near a ton's weight, riding constantly about to tread down the straw. The horse and rider remind you of an equestrian statue on a very large pedestal; and as the horse is gradually rising higher and higher, you wonder how he is ever to get down again, seeing that the stack is perpendicular on every side, and fifteen feet high already. Everywhere is straw a foot thick—about the yards, in the stables, in the cow-stalls—the great object seeming to be to tread it down for manure.

#### THE OYSTER BEDS AND OYSTER BUSINESS OF VIRGINIA.

Tide water Virginia contains in its bays, rivers and creeks, not less than 2,000 square miles, or 1,280,000 acres of oyster beds. Allowing one-tenth of a bushel to every square yard, we have upon the *jus publicum* of our State 619,520,000 bushels of oysters. Those who are ignorant of the subject have no conception of the trade in these bivalves—the extensive fleet of vessels and army of persons engaged in their taking, transporting, &c. Not less than 100,000 tons of shipping are annually employed in the trade, and at the lowest estimate twenty millions of bushels are taken every year from the rocks and beds, eighteen millions of which are carried outside the boundaries of our State.

It is known that 275 vessels, varying in capacity from 400 to 4,000 bushels, and employing 725 men, are employed in the oyster trade of Baltimore. In Fairhaven 80 vessels, varying in capacity from 2,000 to 7,000 bushels, were owned in 1856, which were exclusively employed in this trade, besides a large number which were chartered by its inhabitants during the busy season. It is estimated that nearly a hundred vessels in this trade are now owned at that port. The very large number of vessels owned in Boston, New York and Philadelphia, for this trade, is not known. Six years ago, a captain informs us that he knew of sixty in New York city. Boston is known to have at least forty vessels. Providence, New London, Bridgeport and New Bedford, each owns ten sail at least of large vessels, and other smaller towns on Long Island and elsewhere own many vessels.

It is exceedingly difficult to get at the quantity of oysters taken to the different ports from Virginia; but from numerous inquiries in every direction, we are justified in believing that 4,000,000 bushels are carried annually from our State to Fairhaven; 4,000,000 to New York city

and vicinity; 2,000,000 to Boston; 2,000,000 to Philadelphia; 2,000,000 (not including those from the Maryland beds) to Baltimore; 3,000,000 to Providence, Bridgeport, New London, New Bedford and elsewhere, and 1,000,000 to the South, making a grand aggregate of 18,000,000. *Norfolk Argus.*

#### THE MONARCH OF THE ORCHARD.

The largest apple tree in the United States is standing within the limits of the City of Reading, on the farm of Wm. B. Schœner, Esq. It is called the President—a name given to it many years ago by the venerable William Schœner, father of the present owner. The stock or trunk of the tree measures five feet and a half in diameter; at a point a few feet above the ground, there is a protuberance or exerescence of bark, of great thickness, not included, however, in the measurement. Its annual yield of apples was never less than sixty bushels. The apples in size were as large as the Fallenwalder. The tree is estimated to be over one hundred years old, and attained its present size fifty years ago. The upper branches are large massive columns, which would make ten ordinary apple trees, supporting when in bloom, an arch of foliage of sixty-five feet in diameter, forming a circumference of over two hundred feet. Apple—yellowish green ground, faint red cheek, white flesh, sub-acid, juicy, short, thick stem, shape symmetrical, and all of regular size. Season from November till April. We have frequently enjoyed the apple, and found it of superior quality. The tree is evidently in its dotage, but ten years ago it was in prime bearing condition. This kind of apple is not known to exist in the country, or elsewhere. A large number of fine graftings from this tree are now growing in various parts of the city.—*Reading, Pa., Press.*

#### TWO MILLIONS OF TONS OF SILVER.

The ocean holds dissolved two millions of tons of silver. To three French chemists the discovery is due. They took gallons of water from the coast of St. Malo, a few leagues from land, and analysed it in two ways. A portion of the water they acted upon by the usual test for silver, and the presence of the precious metal was clearly ascertained. The remainder of the water they evaporated, and the salt they obtained they boiled with lead. This gave them a button of impure lead, which they subjected to what is termed cupellation. This rather grand word denotes a very simple process. The button is placed upon a little tiny saucer made of lime, and is submitted to a heat sufficient to melt lead, but not high enough to affect the silver, should any be present. The lead soon begins to melt, and as it melts it is sucked up by the porous little saucer, or cupel: it grows smaller and smaller until no lead remains, and in its place is a little brilliant

speck, far brighter than the boiling lead. The cupel is then removed from the fire, and as it cools, the red-hot spark cools too, and you have a homœopathic globule of silver, very much like one of those small pills that druggists delude smokers into buying to take away the smell of the fragrant weed. The operation is very simple, and is the ordinary mode of procuring silver from the ore. Analyses are being made in this way every day at the Mint. When the presence of silver is doubtful, the work is most exciting. An English ore was so tested, the other day, and, sure enough, after a few minutes of anxious watching, shone forth a bright spark about the size of a pin's head. The ore proved a very rich one, and we shall most likely soon hear more about it.—*Leisure Hour.*

Communicated for Friends' Review.

THE LOVED AND LOST.

IN MEMORY OF JOSEPH G. HARLAN.

When fading leaves were falling—he fell as a faded leaf;  
The Reaper, with the Autumn flowers, hath bound him in his sheaf!  
'Twas fit to die before the sun had reached his mid-day throne,  
Since God had called him ere the prime of manhood's years was flown;  
'Twas fit to die in those calm days when spirit robes were flung  
O'er hill and forest, where the pride of summer green had hung;  
When low laments the waning year sang in the wind's refrain,  
And all bright, beauteous things were changed for winter's coming reign;  
All save eternal lamps that shine in wide blue heavens above,  
Reflecting down to lowly earth God's smiles of light and love.  
And fit it is for us to mourn the good, the loved and lost,  
When melancholy nature mourns the ravage of the frost.  
But even while the warm tears fall, the sigh is half subdued,  
A witness of the truth hath joined the white-robed multitude;  
A chain of love-links reaches up to bind our souls to his,  
Down which the love of that bright world like pulse-beats throbs to this:  
How beautiful the dead appeared that first grief-clouded day,  
As if the soul's glad pinions stayed the fingers of decay!  
How pure that look of hope fulfilled, that radiance on his brow,  
The lofty forehead, so serene, as if 'twere thinking now!  
Rest, rest, thy problem thou hast solved, the proud result we boast;  
Go, leave the work behind for us who mourn thee, loved and lost.  
We walk about, or linger where we oft were wont to meet,  
The class-room and the house of prayer have each a vacant seat!  
The windows of his room are closed, his books are all alone,

The grave-yard has another mound—our hearts a sadder tone;  
And silence, save of cricket's chirp, reigns where he used to gaze  
Long hours, to trace the backward course of thousand trembling rays;  
The very telescope seems sad! and now its noble eye,  
Which, if 'twere animate, would weep, is downcast from the sky;  
The hands are pulseless now, which once familiar motions gave;  
The eye that saw the "brighter stars" is closed and in the grave;  
The dirging clock, like some lone guard, forever at his post,  
Slow beats the funeral step of time, and mourns the loved and lost.  
Along the path where duty led, his footsteps ever trod;—  
One of the world's true noblemen is gathered home to God!  
"Though he be dead, he speaketh yet;" his deeds as fadeless flowers,  
Are twined, a-wreath of memory,—'tis all we claim as ours.  
We cannot ask him from that home, with walls of amethyst,  
Where looks he not on setting stars, or fields of stellar mist;  
He gazeth not with wondering praise upon the gorgeous night.  
When God in his majestic works, walks through the heavenly height;  
Nor peers through ether's deepest blue where light of planet wanes,  
To ponder fires that feebly gleam through heaven's far window panes;  
But with his God, as angels do, he sees, he feels, he hears  
The glory of eternal works, the music of the spheres.  
The gentle and "the good die first"—they're fittest for the crown;  
They go up in a smile of heaven which we take for a frown.  
Oh! may that smile fill up the void to those who miss him most,  
And take the place of tears that fall for him they loved and lost. T. H. B.

*Haverford College, 12 mo., 1857.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool are to the 23d ult. The news is unimportant. Cotton had slightly advanced. The Manchester advices were more favorable. Money was plentiful in London for loans on stocks at 2½ per cent, and the best paper was discounted at 3¼ per cent. The Bank of Belgium had reduced its rate of discount to 4 and 4½ per cent., and the Bank of Prussia to 5 per cent.

FRANCE.—The number of wounded, by the attempt to assassinate the Emperor and Empress, was not less than 150; six deaths had occurred. One of the Italians arrested is said to have revealed the whole conspiracy. It was said that the British government had been called upon to expel certain refugees who were supposed to be implicated in the attempt. Two more journals, the *Spectateur* and *Revue de Paris*, have been suppressed by the government.

The Emperor opened the Legislative Assembly with a lengthy speech, in which he represented the foreign relations of France as satisfactory, and said he had refused to interfere in the question of the Duchies, so long as the integrity of Denmark was not threatened, and would exercise a spirit of conciliation at the Paris Conference. In respect to internal affairs, he declares

that he considers liberty without constraint impossible, while obstinate faction exists, and that the absence of repressive laws, rather than excessive prerogative, is the present danger; and that candidates must hereafter take the oaths before the elections.

**ITALY.**—Reports had been received in Paris of the landing of two hundred partizans of Mazzini at Ancona, who attempted to surprise the Austrian garrison, but were defeated, some being killed and others taken prisoners.

**CHINA.**—The English and French forces had taken possession of an island opposite Canton, without resistance. The French Admiral had proclaimed the blockade of the Canton river. Lord Elgin had sent his ultimatum to the Chinese authorities, giving them ten days to consider his requirements. It was reported that the American Commodore had offered to act as mediator, and had been accepted by the English; but the report was doubted.

**CANADA.**—The Imperial Government has fixed upon Ottawa City, formerly Bytown, on the Ottawa river, as the future seat of government for Canada. The town is a small one as yet, the population in 1851 being 7,760. A movement to obtain the abolition of imprisonment for debt has been commenced in London, C. W.

**DOMESTIC.**—The Grand Jury at New Orleans has found true bills of indictment against Gen. Walker, Col. Anderson, and their associates, for violation of the neutrality laws, and they have been bound over for trial.

It is stated that the Commissioner appointed by the President to audit the claims of citizens of Kansas who sustained losses during the difficulties there, has allowed claims amounting to \$400,000. A board of Commissioners appointed by the Legislature, are taking testimony relative to alleged election frauds.

The Legislatures of Michigan and Rhode Island have passed resolutions instructing their Senators and requesting their Representatives in Congress to oppose the admission of Kansas under the Lecompton constitution. The Tennessee Legislature has rejected resolutions requesting its members of Congress to vote for such admission.

The Legislature of Ohio, a few years since, passed a law denying the use of the jails of that State for the confinement of fugitive slaves. An effort has been made in the present Legislature to repeal that law, and a bill for the purpose has actually passed the House of Representatives.

The annual report of the Superintendent of Common Schools of Pennsylvania, states the number of public schools in the State, exclusive of Philadelphia, to be 10,956. The average length of the term for which they have been in operation during the past year, is five months and thirteen days. Including Philadelphia, the number of teachers was 13,445, of whom 7,924 were males, and 5,521 females. The whole number of pupils was 598,008. In this city, the number of applicants waiting for admission to the schools is reported at 3,369.

**PENNSYLVANIA LEGISLATURE.**—A resolution instructing the special committee on the Kansas resolutions not to report till the 10th of next month, passed the House on the 4th. A motion to discharge the committee was lost. A resolution declaring that the President's late message on Kansas affairs embodies the principles of the Democratic party, and censuring the Pennsylvania delegation in Congress for opposing the Lecompton organization, was introduced on the 5th, and referred to the special committee.

**CONGRESS.**—On the 2nd, the Committee on Foreign Relations reported to the Senate a bill appropriating \$50,000 to indemnify the owners of the Spanish schooner *Amistad* and her cargo, including a number of alleged slaves. Senator Seward gave notice of a minority report against the claim. A bill from the

House, appropriating \$300,000 to supply the deficiency in the army appropriation of last session, was passed. A message was received from the President, transmitting the Lecompton constitution of Kansas, and a letter from the President of the Convention. The message recommends the admission of Kansas under that instrument, and charges its opponents in the territory with being in a state of rebellion, and endeavoring to establish a revolutionary government. Bigler, of Pa., moved to refer the message to the Committee on Territories. Douglass asked leave to present the protest of the newly elected State officers, and moved its reference to the same committee. On the 3rd, Wilson, of Mass., offered an amendment to Bigler's motion, referring the message to a select committee, to report on the facts. The subject was debated on that and the following day, by Wilson, Brown, of Miss., and others. On the 4th, Douglass submitted a resolution calling on the President for information respecting the number of votes cast at the various elections in Kansas, and all other particulars, together with the correspondence. He asked its immediate consideration, but Mason, of Va., objected. Jones, of Iowa, presented a resolution of the legislature of that State, instructing her Senators to oppose the admission of Kansas with the Lecompton constitution, but avowed his determination to disregard those instructions. On the 8th, Wilson's amendment was rejected by a vote of 22 to 23, and the message was then referred to the Committee on Territories.

The House rejected the Printing Deficiency bill on the 2nd, yeas sixty-nine, nays one hundred and thirty-five. On the 3rd, the committee on Naval Affairs presented two reports respecting Com. Paulding's action in Nicaragua, that of the majority declaring it unauthorized, and a grave error, though imputing to him no improper motives; the minority justifying it. Both were referred to the Committee of the Whole. The Kansas question has produced much excitement, and led to some disgraceful scenes. The President's message on the subject was received on the 2nd. Hughes, of Ind., moved to refer it to a select committee of 13, to report on the expediency of admitting Kansas as a State, accompanied by bill or resolution. This he afterwards modified by omitting the instructions. Harris, of Ill., moved a reference to a select committee of 13, appointed by the Speaker, to inquire into all the facts connected with the Lecompton organization. On the 5th, he withdrew this resolution, and substituted another, increasing the committee to 15, with power to send for persons and papers; and upon this he moved the previous question. A protracted struggle ensued, the Southern members using every expedient to prevent the vote being taken. Repeated motions of adjournment were made, the yeas and nays were called on these and various other motions, great confusion prevailed, and the session was prolonged to 6½ o'clock A. M. on the 6th, nearly nineteen hours. A resolution was then adopted unanimously, to adjourn to the 8th, when the subject should be resumed, and the vote on the pending propositions should be taken without further delay. During this exciting debate, a personal collision took place between Keitt of S. C. and Grow of Pa, in which the former appears to have been the aggressor. The friends of both came to their aid, and for a time a fierce conflict appeared to be threatened, but the combatants were separated and quiet restored. On the 8th, the motion to refer the message to the Committee on Territories was disagreed to, yeas 113, nays 114. Harris' amendment was adopted, yeas 114, nays 111, and a motion to reconsider this vote, and to lay that motion on the table, prevailed, yeas 115, nays 111. Hughes' resolution, as amended by Harris, was adopted by a similar vote. Keitt and Grow apologized to the House for their collision.

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PATRICK HAMILTON, *the first Preacher and Mar-  
tyr of the Scottish Reformation.*

(Continued from page 357.)

Hamilton speedily adopted the sentiments of Erasmus on the necessity of the revival of ancient literature, and the substitution of true philosophical inquiry in the place of the scholastic subtlety of the middle ages. The sarcasms of this celebrated precursor of the Reformation on the monkish Orders of the Papacy, and on the corruptions which pervaded the seats of learning, contributed largely to the success of the bolder and more conscientious efforts of Luther and his associates in the great work of the Protestant Reformation. But the best service which this learned but timid advocate for truth did to this sacred cause, was the publication of his Edition of the New Testament in the original language, and his valuable Notes on the sacred text;—a work far in advance of the age, though now superseded by the accumulated labors of modern commentators. It is painful to reflect, that he who did such effectual service to the cause of God, should not only have stopped short where he did, but should, at length, have given way to peevish but impotent resentment against those more faithful and consistent Reformers, who only carried out his own principles to their legitimate issue. That Hamilton had already drunk deeply at the fount of classical literature, and was strongly imbued with the philosophy of the ancients, rather than that of the scholastic age, is affirmed in the following quotation, made by our author from an article on Hamilton in Herzog's Encyclopædia, by Dr. Weber:—

"Nature had given him a feeling of the lofty and the noble. She had made him susceptible of enjoying the refined pleasures of culture and

science, and to be sensible of the charm which lies in the writings of the ancients."

"But," it is added, "it was not only the spirit of Erasmus that Hamilton came into communion with on the banks of the Seine. During his residence there, an impulse was propagated to the University, from a soul immensely more potent and world-subduing than the polished and timid scholar of Rotterdam. In 1519, the strong hand of Luther knocked violently at its gates, and the sound reverberated through all its studious halls and cloisters." . . . "In 1520," writes Bulaeus, "the Universities of Cologne and Louvaine condemned many of Luther's books to the flames; and the same thing was done with many of them in Germany. In an instant Luther blazed with resentment, and inveighed against those Universities with the severest reproaches and calumnies."

"The Doctors of the Sorbonne spent more than a year in the examination of Luther's writings. Not only all Paris, but all Europe, waited anxiously for their decision. For a time the issue seemed doubtful, for Lutheran votes were not wanting even in the Sorbonne. But at length the champions of the old darkness prevailed over the friends of the new light, and the University solemnly decreed, on the 15th of April, 1521, in the presence of students from every country in Christendom, that Luther was a heretic, and that his works should be publicly thrown into the flames. But it was easier to make an *auto-da-fé* of the Reformer's books, and to scatter their ashes to the winds, than to suppress the agitation which those acts produced in the public mind. The Parisian 'Act,' of what Erasmus calls Luther's tragedy, did not end when the Sorbonne intended it should. In a few months after the publication of the sentence of the Theologians, there arrived in Paris 'A Defence of Martin Luther against the furibund Decree of the Parisian Theologasters,' from the pen of young Philip Melancthon of Wittenberg. Melancthon's name was already known throughout Europe as one of the first scholars of the age. Men were eager to hear his young but already potent voice. His attack upon the Sorbonne, as pungent as it was polished, and as contemptuous as it was elegant, made an immense sensation. When one of the youngest authors of the day, and a professor in one of the youngest schools of

Europe, came forward to utter his scorn for the learned fathers of the Sorbonne itself, men were either astounded at his presumption, or in transports of admiration at his spirit and gallantry."

It was in the midst of these exciting scenes that Hamilton was pursuing his studies at Paris and Louvaine; and there can be no doubt of the side he took in the controversy then raging. If the number of learned men was greater on the side of the Papacy than on that of the Reformation, the conscientious zeal and ardor, the spirit of power, moral and intellectual, and above all, the firm, unshaken confidence in the goodness of their cause and in the Divine presence and blessing while engaged in it, were all on the side of those who maintained the new doctrine, and who counted not their lives dear unto them, so that they might "finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God."

In the year 1523, Hamilton again appears at St. Andrew's. This was about three years after he had graduated at Paris. It may therefore be inferred, that this interval was chiefly passed between the two Universities of Paris and Louvaine. He was only sixteen when he took his Master's degree, and was twenty when he returned to Scotland, "deeply imbued with the love of those liberal studies, of which Paris and Louvaine were the chief centres." To Louvaine he may have been attracted by a desire to see and become acquainted with Erasmus, who resided there in the year 1521. Our author hoped to have gained some information on the subject of his volume from Louvaine, but he was informed "on good Belgian authority," that "the good Jesuits were chary of the documents" which he would have liked to consult.

In June of the year 1523, above referred to, Hamilton was incorporated in the University of St. Andrew's, and in the following year was admitted, *ad eundem*, in the Faculty of Arts. Whether he took this step for the purpose of adding to his own literary stores, and of moving in a wider circle of learned society than he could do in any other city of Scotland, or whether his special object was to propagate the principles of Reform which he had himself embraced, it is not possible from any extant sources of information to determine; he might have a view to both these objects. Though at this period the greatest darkness prevailed in the most celebrated University of Scotland, both in literature and theology, yet some students were found who could sympathize with the views which had taken possession of Hamilton's mind.

"In the same year that he was incorporated in the University, Gavin Logie became Principal of the New College of St. Leonard's—a man of open mind and progressive thought, who showed in after-life that he was capable both of receiving and suffering for the truth of God."

"Among the younger canons there were several names—John Wynram, John Duncanson, and Alexander Alane (Alesius)—which afterwards became connected with the cause of the Reformation. The description which Boyce has left us of the intellectual and religious character of the Priory at this period, is extremely pleasing. He tells us that its members were devoted to the interest of religion and learning, and spent their time usefully and honorably in study, and in the discharge of the offices of education and devotion."

Boyce was a correspondent with Erasmus, who in one of his letters expresses the pleasure it gave him to hear that the kingdom of Scotland was every day becoming more polished and refined by the study of the liberal arts.

"The Church was both the chief promoter and the chief opponent of liberal studies in that age. Several of the highest clergy patronized, and were themselves proficient in such pursuits; while, in general, the monks and friars, and the whole body of the inferior clergy, with a truer instinct of danger to the interests of Rome, dreaded and hated the new learning and all its abettors."

That Hamilton, at this time, was neither out of favor with his ecclesiastical superiors, nor had any intention of forsaking the communion of the Church of Rome, appears, incidentally, from the fact, that he composed a mass, arranged in parts for nine voices, in honor of the angels, intended for that office in the Missal, which begins with "Benedicant Dominum, omnes angeli ejus." This piece he procured to be sung in the Cathedral of St. Andrew's, and he acted himself as precentor of the choir. But it is obvious that his mind was in a state of transition,—as were the minds of the early Reformers generally,—before he was in any degree aware of the step which must ultimately be taken, if he carried out his views to their legitimate result. Though an Abbot, he never assumed the monkish habit. He probably hoped to see some necessary reforms effected before he would place himself ostensibly at the head of a monastic institution. That the cause of his declining to undertake the duties of his appointed office, was not indolence, or indifference to religion, is clear from the whole tenor of his brief life. He also assumed the office of the priesthood at the unusually early age of twenty-three, that, as Frith declares, "he might be admitted to preach the word of God."

"This statement amounts to a proof, that at the time when Hamilton took orders in the Roman Church, his mind was sufficiently enlightened by Divine Truth, to be sensible that the proper food of souls was the pure word of God, as distinguished from 'the doctrines and commandments of men;' and that he was already sufficiently under the power of the evangelical spirit to be supremely desirous of the privilege of proclaiming and dispensing that word in the office

calm as I had somewhat to say to him. I told him that having cause to suspect his honesty, I had followed him the evening before, and saw him take something out of the stone fence, and put it under his coat, and that I had been at the place and found an article which I showed to him. He seemed much startled, but confessed to the stealing of all that I had missed, and asked if I had sent for a constable. I told him that I wanted no constable, but would propose that if he would still refrain from intemperance and use his family well and act honestly hereafter, I would book the articles he had taken, and he might work out the price of them; and as the circumstance was only known to himself, my uncle, and myself, it should never be divulged in his name; but if he again became intemperate, abused his family or acted dishonestly, this affair would be exposed, and he would have to answer to the law for the offence. He conducted himself well whilst in the neighborhood, and removed some time afterwards more than one hundred miles from me. In the course of a few years he and his family became members of our religious Society, and he afterwards came back to my neighborhood and was on a visit at my house."

#### A PERSECUTED WIFE.

The following article, illustrating the power of a Christian wife's and mother's example and prayers, even after she had passed away from earth, is communicated to us from the physician in whose practice the events occurred. They may serve to encourage many, who, in similar circumstances, are seeking to fulfil the duties of life, and hoping, almost against hope, for the conversion of ungodly companions and children.—[*Eds. of N. Y. Observer.*]

"Doctor, I feel that I am very ill, and have a presentiment that it will be my last sickness. I am not afraid to die; I have no desire, indeed, to live any longer in this world of sin and sorrow. My Saviour has prepared a place for me; I am anxious to go, and be with him. Now, doctor, be frank, and tell me your opinion of my case. Is there any probability of my recovery?"

Thus, in feeble, though cheerful tones, was I addressed by a patient recently prostrated by a violent attack of disease. I had long known and esteemed her, as a most worthy woman. As a Christian, her influence, unobtrusive, was great in the circle of her acquaintance; her hands were ever open to relieve the wants of the needy, her heart to sympathise with the afflicted. She was the wife of a wealthy farmer, whose whole soul was absorbed in gain; whatever reminded him of religion was sure to provoke his violent hostility; the Sabbath was to him any thing but a "day of rest;" the meeting-house anything but a sanctuary. He neither revered the one nor visited the other, and persecuted his wife for her conscientious endeavors to consecrate the day to its sacred

purposes. A clergyman, especially if a Methodist, was an object of peculiar hatred. His wife was a member of that branch of the church. On one occasion, an itinerating minister called, to pass the night at his house, when the man tied the preacher's horse to a brush-heap, and left him standing thus without food through the night.

They had seven sons, all of whom had been led by their father's influence and example to join in ridiculing and persecuting their mother; in fact, so far as they could, they worried the good woman's life away with their scandalous behaviour and outrageous annoyances. She always met them with a pleasant smile and kind words, and endeavored faithfully to fulfil the duties of a wife and mother. Often in secret her prayers ascended to God for their conversion. She committed them to her Saviour without a murmur. In such circumstances, for years, had lived my patient, now lying on her bed of death.

In reply to her question, I candidly informed her that the disease would probably soon prove fatal. The announcement of my opinion was received with calmness. She expected and was prepared for it, and her face lighted up with holy joy, as she contemplated her release from the toils and trials of earth. As I was leaving, she requested me to call and ask her pastor to visit her. I subsequently learned that her family had that very morning refused to call him. It was with difficulty she could induce her husband and sons to remain with her during her last hours. She died; but before her departure she affectionately exhorted her family to love and serve that Saviour who had been her comforter in life, and who was her joy and hope in death, and commending them to God, she fell asleep; she died, and was buried.

Months passed away, and the recollection of the (to me) sad event was sinking into forgetfulness. Spring was once more bursting forth into new life. I was returning, at midnight, from visiting a distant patient. The moon was at its full; large, broken clouds were slowly sweeping athwart the heavens. One moment the earth would be enveloped in a shroud of gloom, and the next, a flood of light would spread over the landscape, like a halo of glory. My way led past the burying ground, whose white tombstones stood like a multitude of ghosts in the clear moonlight, and would anon fade from view as the dark clouds spread their shadows over the scene. Riding slowly along, the better to enjoy the magnificent picture, my attention was suddenly arrested by a dark object among the tombs. What it was could not be distinguished, as at that moment the light was obstructed by an approaching cloud. After passing along a short distance, I was enabled to catch another momentary glimpse of the object, which, instead of satisfying, only increased my curiosity. That it was any domestic animal was not probable, for

the enclosure was well fenced. It could not be possible that any one was intending to desecrate the dead, for there had been no recent burial. But why a midnight prowler in the grave-yard? I determined to satisfy myself.

Reaching a point out of sight of any one on watch, I secured my horse, and proceeded to reconnoitre. Noiselessly entering the ground, I cautiously approached the point where my attention had been attracted. As I drew near, what was my astonishment to discover the husband of the woman spoken of, prostrate at the head of her grave, earnestly praying, with sobs and groans, that God would forgive him, a miserable sinner. Without disturbing the penitent man, I quietly withdrew.

The following day was the Sabbath. The man was at the house of God, and with tears and smiles, addressed his astonished and delighted neighbors, asking their forgiveness for his previous godless life and example, as he humbly, penitently hoped that God, for Christ's sake, had pardoned his great sin. He spoke of his heartless treatment of his deceased companion; how the arrows of conviction had for years rankled in his heart, and he had madly resisted; how her dying words, and prayers, and holy life were perpetually condemning him; but now all was peace; and hoping, with God's grace, to live a new life, he fervently implored his Christian neighbors to permit him to walk with them, and entreated them to assist him with their counsels and prayers. Every eye was moistened as that hard man related his struggles with conscience, and the final triumph of the Holy Spirit over that stony heart. He united with the church, where his wife once belonged. His sons, one after another followed the father's example, until the whole number were joined in the fraternal embrace of a Saviour's love.

Years have passed since the events recorded. The old man is a father in the church, universally respected and beloved by his acquaintance. His house is a synonym of hospitality, and no clergyman's horse need fear neglect at his hands. The sons are yet living, and honor their profession.

Verily the prayers of the righteous shall be heard and answered. If the poor pleader do not always in this life see the answer, it will come. Oh, Christian, whoever you are, pray in faith; He is faithful who hears you. Remember, "They that sow in tears shall reap in joy." "Sorrow may endure for a night, but joy cometh in the morning." If there be "joy in heaven over one repenting sinner," who can appreciate the blessedness of the good woman whose death is here recorded?

#### WRITTEN SERMONS.

The Congregational Herald quotes from an exchange an account of a person who had been announced to preach, but said to the congregation,

that by an oversight of the baggage-master his carpet-bag had been carried on, and that some one else must therefore preach in his stead. The Herald says: "Imagine Paul standing on Mars Hill at Athens, before an assembly of keen, criticising Greeks, and saying, 'Ye men of Athens, I perceive that in all things ye are too superstitious, and I will argue the question with you as soon as my carpet-bag comes from Berea!'"—*Journal and Messenger.*

## FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 20, 1858.

PENNSYLVANIA HOSPITAL FOR THE INSANE.—Our readers may find in another part of this number, some extracts from Dr. Kirkbride's report of this noble and beneficent institution, for the year 1857. Patients are found here from almost every State in the Union, so that it is not a mere local interest which is attached to present results, and to the completion of the new Hospital. On no department of medical treatment, taken in its most extended sense, can we dwell with so much pleasure, as upon the great changes and improvements which have been effected in the management of the insane, and the application of remedies for the cure of their fearful malady. It is not claiming too much to say, that the Pennsylvania Hospital maintains a position second to no other in every agency and appliance necessary or desirable for the comfort and restoration of its inmates.

Among its benevolent founders, more than a century since, were numbered many Friends; and from that time to the present, a large share of its management has been borne by members of our religious Society. Our distant readers may be interested in the information that the physician, steward and matron, and seven of the twelve managers now belong to that portion of the community.

We can add nothing to the force of Dr. Kirkbride's appeal for the additional assistance necessary to complete and furnish the new building, but we heartily commend it to a favorable consideration.

DIED, in this City, on the 23d ult., of pulmonary consumption, ORRIN PHARO, aged 35 years, (late Editor and publisher of a weekly and monthly Journal at Freehold, N. J.,) a member of Shrewsbury Monthly Meeting. He was of a modest and retiring nature, and ever conscientious and upright in his dealings, which had won the respect and esteem of a very large

peared, and it was only at intervals that she was fully conscious. On two friends calling upon her she manifested her pleasure at seeing them, and said, in a scarcely audible whisper, "I love all those who love the Lord Jesus Christ in sincerity." After awhile she endeavored to express something which could not be understood. This appeared to distress her; but, after very many attempts, these words were gathered,—“I have a good hope.” Finding she was understood, she appeared satisfied and relieved. These were almost the last words she uttered. She continued to sink for a day or two afterwards, and on the morning of the 25th of first month, 1856, gently passed away to her heavenly rest in the kingdom of her Redeemer. She was in the 75th year of her age, and had been a recorded minister 35 years. Her remains were interred in Friends' burial-ground at Ackworth, on the 31st of first month, 1856.

#### ISAAC PENINGTON TO HIS CHILDREN.

For my dear children J. J. and M. P.  
10th of Third month [Fifth mo.] 1667.

*My dear Children*,—Two things I especially desire in reference to your learning;—one is, that ye may learn to know and hearken to the voice of God's witness in you. There is somewhat in you, which will teach you how to do well, and how to avoid the evil, if your minds be turned to it. And the same thing will witness to you, when ye do well,—and against you, when ye do evil. Now to learn to know this, to hear this, to fear this, to obey this, *that* is the chief piece of learning that I desire to find you in. And your master or any one of the family that turns you to the witness, reminds you of the witness, reproves you for not hearkening to or obeying the witness, O! love them, and bless God for them in that respect: and remember this, that he that hearkens to reproof is wise, but he that hates or slights it is brutish. That is the dark spirit, which would please itself in its dark ways, and therefore loves not the light which makes them manifest and reproves them: and that spirit is the brutish spirit, which hates the reproof of the light, and would continue its vain foolish ways and delights, which the light testifies against;—that spirit therefore debaseth man. Therefore mind the witness which discovers these things to you, and leads you out of them, as ye hearken to it, and come to know, fear and love the Lord God, by his instruction and testimony. The way of youth is vain and foolish, and defiles the mind: O! my children, wait for the cleansing,—watch to that which cleanseth the foolish way of children, which is that which discovers and witnesses against your foolishness and vain tempers, and the temptations of your minds, and leads out of them. Learn to bear the yoke in your tender years. There is a vain mind in you—there is somewhat which would be feeding and

pleasing that vain mind; and there is somewhat near you, appointed by God to yoke it down. O! give not scope to vanity, it will be an occasion of wo and misery to you hereafter. But the yoke which keeps under the vain mind, O! take that yoke upon you: and then ye shall become not only my children, but the disciples of Christ, and children of the Most High. This is the first thiug, which I mainly and chiefly desire you should apply yourselves to learn.

The next thing is, (which will also flow from the first,)—that ye learn how to behave yourselves as good children, both in the family and to persons abroad, in a meek, modest, humble, gentle, loving, tender, respectful way,—avoiding all rude, rough, bold, unbeseeming carriage towards all; honoring your mother and me, as God teaches and requires; dearly cleaving to one another in the mutual relation, which is of God, wherein ye are loved, [having] even a great proportion of natural affection and kindness one to another: ——— So to the servants, carry yourselves very lovingly, sweetly, meekly, gently; that none may have any cause of complaint against you, but that all may see your lowliness, and be drawn to love you. And to strangers, carry yourselves warily, respectfully, in a sober, submissive, humble manner of demeanor; not disputing and talking, which becomes not your age and place; but watching what ye may observe of good in them, and what ye may learn of those that are good, and how ye may avoid any such evils, as ye observe in any that are evil. Thus your time will be spent in profit,—and ye will feel the blessing of God and of your parents, and be kept out of those evils which your age and natural temper are subject to, and which other children, who are not careful nor watchful, are commonly entangled in. Mind these things, my children, as ye will give an account to God, who through me thus instructs you,—who am your imprisoned father—and have been much grieved when I heard of any ill concerning you,—it being more matter of trouble and sorrow to me, than my imprisonment, or any thing else I suffer, or can suffer from man.

Your father, who desires your good, and that it may go well with you, both here and hereafter,  
I. P.

10th of Third mo., 1667.

#### HUME'S ARGUMENT AGAINST MIRACLES.

This well-known infidel argument was brilliantly refuted by Edward Everett in his address before the State Agricultural Society at Buffalo.

“A celebrated sceptical philosopher of the last century—the historian Hume—thought to demolish the credibility of the Christian revelation by the concise argument, ‘It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false.’ The last part of the proposition, especially

in a free country on the eve of a popular election, is, unhappily, too well founded; but in what book-worm's dusty cell, tapestried with the cobwebs of age, where the light of real life and nature never forced its way—in what pedant's school, where deaf ears listen to dumb lips, and blind followers are led by blind guides, did he learn that it is contrary to experience that a miracle should be true? Most certainly he never learned it from sower or reaper, from dumb animal or rational man connected with husbandry. Poor Red Jacket, off here on Buffalo creek, if he could have comprehended the terms of the proposition would have treated it with scorn. Contrary to experience that phenomena should exist which we cannot trace to causes perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience there are no phenomena which can be rationally traced to any thing but the instant energy of creative power.

“Did this philosopher ever contemplate the landscape at the close of the year, when seeds and grains and fruits have ripened, and stalks have withered, and leaves have fallen, and winter has forced her icy curb even into the roaring jaws of Niagara, and sheeted half a continent in her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and after week upon week and month upon month have swept, with sleet and chilly rain and howling storm, over the earth, and riveted their crystal bolts upon the door of nature's sepulchre; when the sun at length begins to wheel in higher circles through the sky, and softer winds to breathe over melting snows, did he ever behold the long-hidden earth at length appear, and soon the timid grass peep forth, and anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forests; and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter's hand, buried but to spring up again, clothed with a new mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendent from stalk and vine and tree; the meadow, the field, the pasture, the grove, each after his kind arrayed in myriad-tinted garments, instinct with circulating life; seven millions of counted leaves on a single tree, each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human mind; every planted seed and grain which had been loaned to the earth, compounding its pious usury thirty, sixty, a hundred fold, all harmoniously adapted to the sustenance of living nature—the bread of a hungry world; here a tilled cornfield, whose yellow blades are nodding with the food of man; there

an unplanted wilderness—the great Father's farm—where he ‘who hears the raven's cry’ has cultivated with his own hand his merciful crop of berries and nuts and acorns and seeds, for the humbler families of animated nature: the solemn elephant, the browsing deer, the wild pigeon, whose fluttering caravan darkens the sky; the merry squirrel, who bouds from branch to branch in the joy of his little life: has he seen all this, does he see it every year and month and day; does he live and move and breathe and think in this atmosphere of wonder—himself the greatest wonder of all, whose smallest fibre and faintest pulsation are as much a mystery as the blazing glories of Orion's belt—and does he still maintain that a miracle is contrary to experience? If he has, and if he does, then let him say that it is contrary to experience that the august Power which turns the clods of the earth into the daily bread of a thousand million souls, could feed five thousand in the wilderness.”

For Friends' Review.

“DEAL GENTLY WITH THE ERRING.”

The following circumstance was related to me about three years ago by an aged Friend, a well esteemed minister of the gospel, who has since been gathered to his heavenly home. The relation so much interested me that I thought it worth writing down, and if thou shouldst think proper to insert it in the Review, thou art at liberty to do so. D. G.

Warren Co., Ohio, 1st mo. 10th, 1858.

“When I carried on farming many years ago, I had a man sometimes in my employ who was very intemperate and often abused his family, and was frequently in want of the necessaries of life. At length I told him that if he would refrain from intemperance and the abuse of his family, I would purchase a cow for him. He promised to do so, and accordingly I bought the cow. He worked for me faithfully until he had nearly paid for her, keeping his promise, as far as I knew. But I became suspicious that he was not entirely honest. During hay harvest we had a rain one afternoon, and he starting homeward through a piece of woods, I followed unobserved after him, having my dog with me. After he was fairly out of sight of my house he turned square out of his course and went some distance to a stone fence, and took something white out of a hole, putting it under his coat, then went back and took his first course. I went to the hole in the fence and found an article belonging to me, which I took home, and communicated the circumstance to an aged uncle of mine. The next day, when dinner was over, and the man and several other hands were starting to their work, I spoke to him mildly, and, asking him to come back into the house, I took him into the room where my uncle was, and requested him to be

of the priesthood. But the statement implies quite as clearly, on the other hand, that when Hamilton took orders, he could have had no idea of *breaking* with the Church of Rome, and no conception that the vows of canonical obedience, which ordination included, were inconsistent with any convictions of scriptural truth which he had as yet attained to. His high and pure mind would have shrunk from ecclesiastical vows which he could not honorably undertake. At the moment when 'he took priesthood,' with a view 'to testify the truth,' he could not as yet have learned enough of that truth to be aware that loyalty to 'the glorious Gospel of the Blessed God' is entirely irreconcilable with allegiance to the See of Rome."

The first public intimation of serious alarm on the part of the hierarchy respecting the progress of the principles of the Reformation appeared in July, 1525, when Hamilton was quietly pursuing his studies at St. Andrew's. It occurs in a significant act of Parliament, which, in declaiming against "the damnable opinions of heresy spread in divers countries by the heretic Luther and his disciples," asserts that Scotland had "firmly persisted in the holy faith, since the same was first received by them, and never as yet admitted any opinions contrary to the Christian faith, but had ever been clean of all such filth and vice." The Act is avowedly directed against *strangers*; but we may assume that it never would have passed, had the latter portion of the above statement been true. Strangers had not only been there, but had brought with them, or left behind them, the seeds of a harvest which all the power of Rome could not destroy. It was, indeed, not more than a few weeks after the passing of the above Act, that an order in council was issued in the king's name, who was now entirely under the control of ecclesiastics, which declares that *others* as well as foreigners "have books of that heretic Luther, and favor his errors and false opinions, in contravention to our Act of Parliament lately made;" and it peremptorily enjoins that their goods should be confiscated and brought into the royal treasury. So that it follows, that either the Act itself had been the *cause* of the Lutheran infection complained of, or, as is more probable, that it had previously begun to prevail, and the Act had proved insufficient to retard its progress.

"In a short time, indeed, the number of native Lutherans became so conspicuous and alarming, that in 1527 the Lords of the Council introduced into the Act the following additional clause:— 'And that all others the king's lieges, assisters to such opinions, be punished in a similar way, and the effect of the said Act to strike upon them.'"

The time was suited to call forth the utmost zeal and energy of all whose hearts were imbued with the genuine principles of the Reformation. We shall not refer to the detail of corruptions in

doctrine and practice, which showed a more unblushing front in Scotland than in any of the most enslaved and polluted nations of Europe. It may suffice to refer, in proof of the gross ignorance of the clergy, to the case of Crichton, Bishop of Dunkeld, who "thanked God that he knew neither the Old Testament nor the New;" and boasted that his knowledge was confined "to his Breviary and his Pontifical."

Poets had already begun severely to lash the vices of the clerical orders. Luther's books were introduced into many families; copies of Tyndale's New Testament were brought by vessels belonging to Leith and other ports of Scotland, from the marts of Flanders and the Netherlands, carefully concealed in bales of unsuspected goods; and thus the Gospel, as a contraband article, was smuggled into Scotland by parties who probably had no higher aim than that of pursuing a gainful traffic.

(To be continued.)

*A testimony of York Quarterly Meeting, (Eng.) concerning MARTHA THORNHILL, deceased.*

[Concluded from page 354.]

About the time of her husband's death our dear friend was brought into great conflict of mind, in the apprehension that she would be required to speak as a minister; and deep were the baptisms through which she had to pass in preparation for this important service. She first spoke in our meetings for Divine worship in the 32d year of her age; and, her services proving acceptable to her friends, she was recorded as a minister by Pickering Monthly Meeting, in the third month, 1821.

She was sound in the Christian faith, and as a minister of the Gospel was earnestly concerned to be found faithful. Her preaching, delivered under a sense of her responsibility as one that must give account, was calculated to arouse the careless, and to direct the awakened sinner to Christ, as his only and all-sufficient Saviour. The work of the Holy Spirit, and the blessedness of freely yielding to the convictions thereof in the day of merciful visitation, were frequently the subjects of her ministrations. Her services were thus often truly instructive and acceptable to those among whom she labored. Yet our dear friend was not exempt from infirmities. She possessed her treasure in an earthen vessel; and we think it right to acknowledge that there were times, during her course as a minister, when she exceeded the measure of her gift, and her ministry was less characterized by life and Gospel authority. But even here she was an example to those that remain, in the meekness and sweetness with which, on such occasions, she received the counsel of those who watched over her for good.

Martha Thornhill travelled, in the exercise of her gift in the ministry, at various times, through

several of the northern, midland and eastern counties; and she labored within the limits of her own Monthly Meeting. She was frequently engaged in visiting Friends in their families, and in holding meetings with those not in profession with us, more especially in villages and rural districts. She was at times engaged, both in her own and the surrounding villages, as well as in other districts, to invite together as many of the neighbors, especially of her own sex, as could be accommodated in one of the larger cottages, freely lent for the purpose, and to hold meetings with them after the manner of Friends. She was often drawn forth, in the exercise of Christian sympathy, to visit the poor, the widow, and the afflicted. She had herself largely partaken of sorrow and trial, and of Divine support under them; and thus was she well prepared from experience to be the minister of encouragement to those who were in affliction, and to comfort them with the comfort wherewith she herself had been comforted of God.

The last journey taken by her in the work of the ministry was in the spring of 1850, when, accompanied by an Elder of her Monthly Meeting, she attended the Yearly Meeting in Dublin, and afterwards visited some parts of the South of Ireland. This labor of love, undertaken in much bodily feebleness, was an evening sacrifice offered in faith, and, we believe, was edifying to the Church, and accepted of her Lord. She thus records her feelings in the retrospect of this journey:—"7 mo. 5, 1850. It is very pleasant to be once more at my own habitation, where I am favored to feel the sweet reward of peace, although under a humiliating sense of my own unworthiness; but how comforting it is to know and to experience that we have a great High Priest, who can be touched with the feeling of our infirmities, and is both able and willing to succor his poor children in the day and hour of temptation."

After the return of our dear friend from Ireland her health gradually declined. She was afflicted with a disease characterized by a great loss of power, an extreme nervous restlessness which deprived her of regular sleep, and required almost continual change of position. Her diary affords ample evidence of the lively exercise of her soul that she might bear her sufferings with Christian patience, and submission to the Divine will; and her prayers were fervent that she might bring no dishonor on the cause she loved.

8 mo. 13, 1850. "Lord help me, I beseech thee, to pass the few remaining days of my pilgrimage to thy glory. Oh, that I may show forth thy praise in the evening of my day! Thou knowest what I can bear; thou knowest my many infirmities; grant me strength to enable me to endure the trials of the day."

Her prayers were doubtless answered. Those who witnessed her meek endurance of suffering, peculiarly calculated to disturb the tranquillity

of the mind, bear testimony that she did in a remarkable degree "adorn the doctrine of God her Saviour" throughout the lingering years of her slow decline.

In the last few years of our dear friend's life she was seldom able to speak above the most feeble whisper, which almost precluded verbal expression; yet it was evident that her interest in the prosperity of the cause of Truth remained unabated, and her love to her friends increased as she drew nearer the eternal world.

A few extracts from the later portions of her diary will show that under all her trials the everlasting arm sustained, and that her trust was firmly fixed on Christ, the rock of ages.

11 mo. 5, 1850, she writes:—"Oh! how I long for more purity, more of holiness in life and conversation. Often have my knees been bowed in prayer to the Father and Fountain of all our sure mercies, beseeching his preserving grace; and that now, when the infirmities of age creep on, I may increase in faith and patience. And Oh! that He who hath been my support and refuge in the many years of my wilderness journey may still continue to be near to help and strengthen his poor dependent servant."

5 mo. 12, 1851. "I feel the awfulness of death, although I have a good hope of being admitted into eternal rest, through the mercy and love of my Redeemer."

10 mo. 21, 1851. "Great have been my sufferings since the last record; great also have been my mercies. My constant prayer is for help from above to enable me to bear this distressing complaint with resignation to the Divine will, and that it may be a sanctified affliction. My times are in thy hand, my gracious God! Be thou with me to the end, and conduct me safely over Jordan into one of thy mansions of rest and peace. Amen."

The last entry in her diary is written with a very feeble hand, under date 1 mo. 4, 1852:—"I am permitted to enter on another year very feeble in body; but my mind is, I trust, increasingly resigned to suffer, so that I may only be prepared for my heavenly rest, and know my robes washed white in the blood of the Lamb. I feel to have nothing to trust to but mercy, matchless mercy!—no works of my own."

"Nothing in my hand I bring;  
Simply to thy cross I cling;

\* \* \* \*

Other refuge have I none;  
Hangs my helpless soul on thee."

During the four succeeding years the feebleness of our dear friend gradually increased, though her mind, so far as could be indicated by the few expressions she was able to utter, appeared to be clear. She could listen to the conversation of her friends; and it was instructive to sit by her and witness her resignation to the Divine will. Two or three days before her decease, symptoms of an apoplectic character ap-

and a sudden failure of muscular power. Con-saw, hammer and plane, and the varnishing brush, the lathe, and all tools necessary for actual, substantial building. The royal boys could shift for themselves on a desert island, and the royal girls can serve a dairy—probably better than the dairy-maids whom farmers' wives refuse to hire because they have lace on their sleeves, and were never properly taught their business."

From the North American Medico-Chirurgical Review.

INFLUENCE OF VARIATIONS OF ELECTRIC TENSION AS A CAUSE OF DISEASE.

By WILLIAM CRAIG, Surgeon, Ayr.

The monograph of Mr. Craig addressed to Dr. Hollingsworth, the late editor of the Examiner, was accompanied also by a letter from that gentleman, in which he expresses his surprise, "That men whose every-day pursuit is in the field of medical science, continually in contact with vital operations, and who are characterized as lovers of matter of fact, are content, in such an important matter as the remote cause of endemic and epidemic scourges which periodically devastate the human race, to believe in the agency of miasm, which miasm has never been identified, and appears to be a mere phantom of the brain. I am very glad," he continues, "that on your side of the Atlantic, other views begin to be entertained, and I am strongly under the conviction that the electric theory will yet be recognized as the true one, and that the researches in this direction will ultimately lead to the most satisfactory results. The American Continent is a much better field for making observations connected with endemic and epidemic diseases than the little island which constitutes Great Britain. Here we are confined to a small portion of the earth's surface, with a comparatively uniform temperature, and can see the operations of nature only in a very limited form. The small swamps in the fenny counties of England, exhibit the endemic phenomena in a very circumscribed degree, and on this account strike the mind of observers less forcibly than might be the case in situations where there is a large exposure of swamp under the influence of a nearly vertical sun."

His own paper, which was originally published in the London Medical Gazette for June, 1851, extends in double columns through some eighteen pages of that periodical, and its reprint entire would therefore occupy more space than we could conveniently spare; but inasmuch as it relates to a subject at once important, interesting, and novel, and is moreover strikingly confirmatory of the views put forth by Dr. Littell, we have thought that an abstract of it would not be unacceptable to the readers of the Review.

It is entitled, On the Influence of Variations of Electric Tension as a Cause of Disease; and sets out with the opinion that such variations on the various parts of the earth, act prejudicially

on those animals which are placed on the portions of the earth thus affected. It is assumed as postulated, that heat and electricity are identical and convertible, that every atom of ponderable matter is surrounded by a little atmosphere of heat, and that it is through the agency of this element that attraction and cohesion between the primary constituents of bodies are maintained. The gaseous bodies, whether in their æriform state, as in the atmosphere, or solidified, as in vegetable combination, possess a great amount of latent heat, which is evolved in the new combinations formed in the animal economy, and is the source of warmth to the system. The electricity so constantly and so liberally supplied by the various decomposing processes of respiration, digestion, and assimilation, cannot, however, be intended merely for the support of animal temperature, but must have some other important work to perform, and what more likely than to minister to the vital operations in corporeal existence? The analogy, if not the identity of electricity and the nervous power is maintained, on the ground, that the action of the one can be successfully substituted for the other. Experiments showing, in the language of an able physiologist, "that a current of electricity sent along the referent nerves produces effects precisely analogous to those which are consequent on the transit of nervous forces. If it be sent along a motor nerve, muscular action is the result; along sensitive ones we effect the sensation peculiar to that nerve. Thus by means of a simple galvanic current passed through the eye, we produce the effect of light; through the auditory nerve, that of sound; and the nerves of smell and taste may be similarly acted upon." Dr. Wilson Philip has asserted that he can produce the secretion of the gastric juice by sending a current along the divided pneumogastriacs.

This view is further confirmed by the structure and distribution of the nerves, as developed by the microscopical researches of Prevost and Dumas, and the conviction is confidently expressed, not only that electricity evolved during respiration and assimilation is that which supplies nervous power, but that the structure of the nervous system favors the conclusion that the nervous forces are effected on the principle of a galvanic arrangement. Admitting the truth of this principle, it will follow that suspension or derangement of those provisions which nature has furnished for preserving a continual supply of vital electricity, cannot fail to affect the system prejudicially, in proportion to the amount of its abstraction.

The phenomena of disease prove that the first morbid impression is made upon the nervous system. The tumultuous form of nervous action which constitutes a rigor, conveys to those who are the subjects of it, the sensation as of a sudden abstraction of heat; coincident with which, there is a general derangement of the secretions,

sidering then that electricity and nervous force are identical, that the electricity evolved during the processes of respiration and assimilation is that which supplies the vital electricity to the nervous system, and that any cause which hinders the supply, or suddenly and to a great extent withdraws it after being supplied, must necessarily be mischievous, we have an intelligible combination of causes which will injuriously affect the system, without resorting to an imaginary miasm, which is not known as anything tangible, or appreciable by any of the senses, and which has eluded all search into its reality.

Taking cold will thus be an easily comprehensible idea. The escape of heat—that is the withdrawal of electricity from the body—is understood to be taking cold. The abstraction of vital electricity from a person whose nervous system has none to spare, will cause derangements that will be developed in some form of disease; the nervous currents in such circumstances, acting on a secreting gland, may be insufficient to elaborate from the blood those constituents which are required to form the various secretions; and in this manner the secretion may be imperfectly eliminated, the depuration of the blood incompletely effected; and the retention of those elements which ought to have been given off, will give rise to diseases which result from the vitiation of the fluids of the body.

Water in assuming the form of vapor absorbs a large quantity of electricity, and during this process portions of the earth, and the objects upon it, are deprived of their due share. It is thus that such injurious influences are exerted, especially on the predisposed, as are sufficient to cause epidemic and wide-spread disease.

[To be concluded.]

#### UNPROFITABLE FARMING.

“Why is it that there is so much *unprofitable farming*, when it has been shown, again and again, that money can be made in the culture of the soil? Where lies the failure?”

“In the neglect of known rules and precautions in nine cases out of ten,” we answer. For the one failure from the want of *knowing how*, we can point you to scores where the farmer did not “live up to his light,” but concluded to “take the chances,” when his reason told him they were largely against him. A list of the practices common among farmers, though generally acknowledged to be unprofitable, would surprise the majority of our readers. Let us instance a few, and it can be but a few, of them.

*Depth of soil* is acknowledged to be necessary to large productiveness. A large hill of corn, a thrifty growth of wheat, barley, or grass, must have roots and rootlets equally large and thrifty—and such only grow in a deep mellow soil. With plenty of room and food for the roots, the whole plant will correspond; with a shallow *four*

or six inch soil, the roots are only adequate to a small growth above ground—they can neither find nor carry up the nourishment required to a large product. A shallow soil also soon becomes sterile under the influence of drought, especially if the sub-soil is of a retentive character.

*Clean Culture* is an acknowledged necessity in profitable farming. All allow it to be a matter of much importance to a growing plant, whether it has a whole field to itself, or whether weeds surround it, stealing away the greater share of the nourishment supplied by the soil. It is acknowledged poor policy to manure and plant a field, and then have useless weeds to use up that manure, and starve out the planted crop. And yet how often is it done. It would not be too much to say that *weeds*, of one kind and another, *exhaust one-third of the productive energies* of nine-tenths of the cultivated acres of the country. This alone accounts for so much *un-profitable farming*.

*Unseasonable seeding* is known generally to result in loss to the farmer; and yet nothing is more common than to plant and sow, when only a very remarkable season can produce a favorable result. Corn is planted, when we know that frost must come before it is nearly matured; spring grains are sown when in the usual course of nature the summer drought will injure them to a large extent; wheat is gotten in too late to withstand the winter, and just in time for the midge—the farmer “taking a risk” no insurance company would venture upon without the highest premium.

*Adaptation of the crop to the soil* is important to profitable production. It is well known that some crops seldom succeed on a clay soil, while others fail on those of a sandy character. Wheat, for instance, delights in a well-drained clay, while rye likes best the sandy loam. These “likes and dislikes” should be studied—the affinity of soil and product carefully attended to—then we should escape another frequent cause of loss to the farmer.

Other sources of loss to the farmer—of losses known and acknowledged by all—we shall perhaps refer to in a future number.—*Country Gentleman*.

For Friends' Review.

#### THE CHILD'S PETITION.

“Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven.”

For his dear sake who said  
 “Let children come to me,”  
 My Father, I would tread  
 The path that leads to Thee!  
 Lord! teach me day by day;  
 For, if by Thee untaught,  
 I know not how to pray,  
 Or praise thee as I ought!

Not only to the field  
 Of waving, golden grain,  
 The skies are bid to yield  
 The sunbeams and the rain,

suffering is more to be commiserated than that which is merely physical.

Assistance given to such a cause as this, can hardly make any one feel poorer; and although the reverses of the past year, as we all know, have diminished the ability of many to aid the work, as their generous impulses would dictate, still there are so many left abundantly able, that it is to be hoped that their places will be fully supplied. It is not to be forgotten either that many small contributions will be as effective as a few large ones. Every member of our community has a direct interest in this work, as has every section of the country from which patients are received, and a general appeal, properly urged, could hardly fail, even now, to secure all that is required.

A contribution to this object may fairly be regarded as an investment, about the excellence or safety of which there can be no question; no commercial crisis can either destroy or lessen its value; in all future time its returns must be such as to satisfy every humane heart; abundant in periods of prosperity, they must be still larger, when financial difficulties and business depression render most others less profitable, or even worthless. No one can ever regret assistance rendered to a cause like this. Every dollar thus bestowed does its part, in helping to restore to afflicted fellow-beings that which gives to man his proud pre-eminence in creation, and which is often more to be prized than life itself. Of such a contribution it may truly be said, as has been of Mercy,

"It is twice bless'd:

It blesses him that gives, and him that takes."

I close my seventeenth Annual Report to your Board, with an increased conviction of the wide field that is still open for progress in the care and treatment of the insane, and with a firm belief that the application of ample means by enlightened and Christian men, can hereafter exhibit results quite as cheering as any that have been witnessed from the days of Pinel and Tuke; although progress hereafter, as it becomes of a higher order, will require more costly means for its full development.

With feelings of devout gratitude to a superintending Providence for all his continued blessings and protection which have been so signally vouchsafed to us, I again commend this great charity to your fostering care, and to the kind sympathies and liberal interest of the whole community.

THOMAS S. KIRKBRIDE.

*Penna. Hospital for the Insane, 1st mo. 1st, 1858.*

#### DEAD LETTERS.

We learn from the dead letter office in Washington that the number of dead letters containing articles of value other than money, registered and sent out for delivery to the owners during the six months ending Dec. 31, 1857, was 4364,

the contents of which were as follows:—Bills of exchange, drafts and letters of credit, bonds, notes, checks, orders and treasury warrants, certificates of deposit, accounts and receipts, which, computed at their nominal value, amounted to \$1,460,685.58. Also 307 deeds and land titles, 72 articles of agreement and policies of insurance, 42 certificates of stock, 142 pension papers and land warrants, 512 miscellaneous articles, and 120 daguerreotypes. Nearly all of the above letters, with their contents, have been delivered to their proper owners. A very large proportion of the valuable dead letters reach the dead letter office through the fault of the writers—either on account of misdirection, illegible writing, or neglect to prepay the postage.

Under the provisions of existing postal treaties the dead letter branch of the General Post Office has just returned to their respective countries the following correspondence:—To England, 20,000; Bremen, 2,600; Prussia, 5,925; France, 2,071; and to Canada, 7,845. These letters were duly received, advertised, and every lawful means taken to deliver them to the parties to whom directed, but without success. They have thus been sent back, unopened, so that the postal departments of the lands from whence the letters came may dispose of them according to their own arrangement.

From the London Friend.

#### INDIA: A LAND OF WONDERS.

The political history of the British in India is a mournful chapter of English history, and extends over a period of about one hundred years. As a trading community the English occupied a small and unimportant part of India about one hundred and fifty years before the days of Clive, who has been greatly applauded by the press, as the founder of our greatness and renown in that distant portion of Britain's dominions. However great, or honorable, or upright, were the founders of our commercial connection in India, their successors did not for any very lengthened period tread in the footsteps of their forefathers. Unhappily the spirit of annexation soon took strong hold upon them; the pen of the writer was almost magically transformed into the sword of the warrior, and conquest upon conquest, victory upon victory, seemed to wait on the footsteps of the daring and unscrupulous Clive, who had in a few years risen from a station in the Company's service to that of governor of the newly acquired province of Bengal.

There is something in the character and disposition of Clive, suited to the strange ideas he had formed in the recesses of his gloomy mind of the acquisition of territory for the Company, and a name and fame for himself and family. Greatly as his talents have been admired, in him was verified the truth of the remark of the Abbé Mariti, that, "nothing astonishes the

vulgar more than rapidity of conquest, and what is only the result of fortunate audacity, appears to them to be an action more than human." The work of conquest was now begun, and a succession of events soon rendered it most convenient and agreeable that the destiny of the English rule in India should be apparent to the world by fresh acquisitions of power: from that time to the present the East India Company has steadily advanced in the work of absorption, till at the present time almost the whole of India is either protected or positively under British rule.

About sixty treaties have been entered into with the native princes, and territories more or less large have been conquered, annexed, ceded, lapsed, escheated, or by other means subjected to the English crown. During this time there is only one period of ten years, from 1805 to 1815, in which some treaty has not been signed; in 1818 there were four treaties; two and three in other years.

That a mighty and magnificent empire, or that an empire at all, should in the course of a century pass into the hands of merchant princes, exceeds the dreams of the most mighty conquerors of antiquity. If we glance at the acquisition of territory during this period, and the means employed to secure the same, it is not to be wondered at if at length the natives are heartily tired of the work of despoiling their countrymen, deposing their native princes, and passing their lands into the hands of aliens and strangers, nor need we be surprised at their efforts to free themselves from the military incubus that has for this period pressed so heavily upon them. It is evident that very many of them are too far-sighted any longer to wear the chains of galling servitude; they would gladly be freed from it, did they know how, though too many are yet disposed to join the army in the absence of other employment, for the food, the pay, and the false coloring of romance that attaches itself to a military life. Whatever their crimes may have been—and they have been horrible indeed!—a compound of cruelty, lust, superstition and fraud, it is a question if in many instances they have not been equalled, or even exceeded by those committed in years gone by, under the sanction of the East India Company.

It should be borne in mind they have been in our employment, and while under our care ought to have been at the least disciplined in the school of humanity; in good truth they have learnt European tactics and discipline; and even the *Times* acknowledges that, had they been united and well-officered, "they would have held their own against us much longer than they have done, and possibly gained the upper hand." We affect to deplore what has happened, and wonder at the events that have arisen—forgetting a century of military domination, a continual encroachment on native rights, and an increasing extension of military occupation with its attendant

evils. If the press may be credited, facts come out which show very plainly that the native population do not like the rule of the East India Company; they would gladly be free from the anomaly of those who exercise over them nominal sovereignty, if not something more than this, when they are but a delegated body: power of coining, power of taxing, power of governing,—all these attributes of royalty claimed by a company of merchant princes is an anomaly that should never have existed. If the East India Company could be wholly freed from the governing powers they have held in India, and the future responsibility rest with the English Parliament, we need not despair of gradually regaining the power over the native population, which recent events have well-nigh shaken to the centre. But in order to do this, there must be justice, clean open-handed justice, between us and the native population; petitions that have been accumulating for years ought to be listened to; and if their reasonable requests are complied with, in this way it may be possible through them to reach the Sepoy class, of whom they form a part, notwithstanding caste. The grand evil of India, and in most of the English dependencies, is the employment of military and naval men as governors. We stumble at the threshold of improvements by employing these persons. As well may we expect to pluck grapes from thorns, as to find them administering the duties and obligations of the civil magistrate; the love of power inherent in the human heart is intensified in the conduct of such when they are placed in possession of it. It has been our boast that "India was won by the sword, and by the sword it must be maintained;" if there ever was in the world's history an instance of a century of military occupation and commerce combined, mutually assisting each other, employing force as a means of extending commerce, and then using the proceeds as a pretext for further conquests, India has been such an instance;—and in estimating the worth of military occupation to advance civilization and uphold the interests of humanity and of justice, or in any way permanently to benefit the nations by its influence, the language of Holy Writ is strikingly applicable: "Weighed in the balance and found wanting."

S. E.

#### MANUAL LABOR IN SCHOOLS—VICTORIA'S CHILDREN.

The *London Daily News*, in an article advocating the use of productive labor as a means of education in schools for all classes, the highest as well as the lowest, says: "It is adopted at present in the highest—the very highest of all—and in the lowest; and the aim must now be to extend it to all between. The highest children in the realm are familiar with the use—not only of the dibble and rake, and watering pot, but the

circle of Friends and acquaintances. From the commencement of his illness, which was about five months, he gave himself up a willing sacrifice, and seemed drawn very near to the Lord, the source and fountain of all true peace. Many friends had opportunities with him, which he frequently remarked were very precious seasons to his mind. He retained his faculties to the last, and frequently spoke of the glorious prospect of the future. His sanctified spirit has, we doubt not, taken its flight to a glorious immortality, prepared for those who love the Lord.

THE INDIANS OF MASSACHUSETTS.

The fragments of Indian tribes still lingering in Massachusetts—numbering in all some seven or eight hundred individuals—get an annual recognition by the State in the reports of the trustees and guardians appointed to look after their annuities. Charles Marston, trustee of the Marshpee Indians, some 320 in number, has expended for them in ten months of the present year \$1,172. He reports a decrease of intemperance among them. They have good schools, which are well attended. There has been much religious interest, under the labors of their missionary, Stephen Coombs, and several have connected themselves with the church. For the Herring Pond Indians, 40 in number, \$383 were expended. They are in comfortable circumstances, have a missionary, Joseph Amos, and have just erected a meeting-house costing \$1050. Charles Brigham, trustee for the Grafton Indians, reports the tribe almost extinct; he knows of but two families and a few scattering distant relatives. The Chappaquiddick tribe, residing at Christiantown in Dukes county, are some 340 strong. Their guardian, Barnard C. Marchant, reports an expenditure of \$415 in their behalf. The Natick Indians have required assistance to the amount of \$89, which has been drawn from the interest of their fund, which is now \$1,100.

CURIOUS FACTS RELATIVE TO THE BIBLE.

There are in the Bible sixty-six books, 1,189 chapters, 31,173 verses, 773,692 words, and 3,567,180 letters. The middle and shortest chapter in the Bible is the 117th Psalm. The middle verse is the 8th of the 118th Psalm. The longest book is the Psalms, and the longest chapter is the 119th Psalm. The alphabet may be traced in Ezra 7: 21. The 19th chapter of 2 Kings and 37th chapter of Isaiah are alike. The 14th and 53d Psalms are alike, save the 5th verse. The shortest verse of the Old Testament is 1 Chron. 1: 25; the shortest of the New Testament is John 11: 35.

The Bible was not divided until modern times into chapters and verses; the chapters have been attributed to Lanfranc, Archbishop of Canterbury, A. D. 1070; and also Stephen Langton, Archbishop of the same see, A. D. 1206; but the real author of this division, in the opinion of most, was Cardinal Hugo de Sancto Caro, A. D. 1236.

The facility of reference thus afforded was increased by the introduction of *verses*; this was done for the Old Testament in the original Hebrew by a Jewish Rabbi, Mordecai Nathan, A. D. 1445; and for the New Testament, A. D. 1545, by Robert Stephens, a French printer, and, it is said, was done by him as a matter of recreation while on horseback.

*Extracts from the Report of Dr. Kirkbride, to the Managers of the Pennsylvania Hospital, for 1857.*

At the date of the last report there were 224 patients in the institution, since which 140 have been admitted, and 134 have been discharged or died, leaving 230 under care at the close of the year.

The total number of patients in the hospital during the year, was 364. The highest number at any one time was 248; the lowest was 224; and the average number under treatment during the entire period was 237.

The hospital has been full during the entire year—for a considerable portion of the time much crowded—and with an earnest desire to accommodate all who applied, we have been compelled to decline many cases that were in every respect suitable for hospital treatment, and who could hardly fail to suffer from the want of that particular kind of attention which they could nowhere else receive. Often have anxious looks been cast by sorrowing friends towards the gradually rising walls of the new building, and earnest wishes been expressed for its speedy completion, till which, no better state of things can be hoped for.

During the whole year a remarkable degree of general good health has prevailed throughout our large household.

Of the patients discharged during the year 1857, were cured, 74; much improved, 12; improved, 23; stationary, 8; died, 17; Total, 134.

The net receipts the past year were \$64,456 92  
The total expenditures . . . 63,103 43

Making the excess of receipts . \$1,353 49

As is generally known, the determination to put up a new Hospital for the Insane, in connection with this, originated from an inability to provide even for the present wants of our community in those already existing. An appeal was therefore made to the liberality and benevolence of our citizens, and relying entirely upon these, as soon as the subscriptions amounted to a sum that it was thought justified such an undertaking, the plans (which had already been prepared) were confirmed, a building committee appointed, contracts made, and the work commenced.

The first stone of the new building was laid

on the 9th day of July, 1856, and, as mentioned in my last report, the work was steadily prosecuted till the close of that year, at which time the foundation walls of the entire structure were nearly ready for the first floor of joist. Building operations were again commenced on the 30th of March, of the present year, and have been urged on as rapidly as possible up to the present time.

The entire building is now under roof; that portion which is but one story high is plastered both on the inside and outside, and all the iron and wooden sash, and glass for the same, have been delivered. The iron stairways throughout the hospital are all in place, and the four iron water-tanks, capable of containing an aggregate of 21,000 gallons, have been placed in position in the dome of the centre building, at a height of more than one hundred feet from the floor of the engine house.

The total amount paid for all purposes, up to the date of this report, is \$161,844 49, and there is still due for retained percentages, and for bills for work soon to be finished, and for materials on the ground, about the sum of \$15,000.

It is gratifying to be able to add to this statement, that all the work originally proposed to be done this year is now finished, and that its cost has not exceeded the estimates made previous to the commencement of the building.

If the means are forthcoming to have the work started early in the spring, and urged on as rapidly as can be done with advantage, there is scarce a doubt but that the entire hospital can be completed, and made ready for occupation, by the close of this year. To effect this, however, it will be necessary that no time be lost in the early part of the season, for although nearly all the plans for the various arrangements and fixtures have been decided on, still they are of a character to require considerable time and care in their preparation.

To complete the building, introduce all the machinery, fixtures, and arrangements peculiar to a first rate establishment of this kind, will cost about \$100,000; the whole of which, but for the disastrous financial crisis through which the whole country has just passed, would have been furnished by the subscriptions already made, but which may now possibly fall as much as \$25,000 below that amount. After the building is entirely finished, there will still be required, for furniture, for laying out the grounds, and for providing the various means for the instruction, occupation, and amusement of the patients, the further sum of \$25,000.

Those most conversant with the condition and requirements of the insane, and with the wants of our own community in this respect, would, under any circumstances, and at any time, regard it as a source of deep regret, that there should be even a slight delay in the completion of this noble provision for the relief of one of the heaviest of

human afflictions; but just now it would be peculiarly so, when so much has already been expended, and so little, comparatively, is required to enable it to do all that could be hoped for from its establishment. It is not easy to calculate how much would be lost by a single year's delay in the completion and occupation of this structure, unless we can estimate in money the value of a sane mind, propose an equivalent for that form of suffering which comes from lost reason, weigh as in a balance, the sorrows and anxiety of sympathizing families and friends, the risks to the public from a want of care of irresponsible beings, and the cost of permanently supporting many of those who would otherwise have been again made productive members of the community.

Commencing with a resolution to incur no debt which they had not the means to liquidate, and still determined to adhere to this principle, those intrusted with the erection of this new Hospital, can only say to their fellow citizens, that the experience of the past year has but increased their convictions of the necessity and importance of its early completion, and that they are ready and anxious to have this done as rapidly as the means placed at their disposal will permit. For these reasons, an early payment of subscriptions becomes just now especially important, and the appeal cannot be too strongly made to all who have the ability, for their liberal aid towards making up the amount yet required to secure that usefulness which all have a right to expect from the imposing structure which is already in full view to those who pass in its vicinity, and which, it is hoped, is destined to be an honor as well as an ornament to Philadelphia.

Further argument can scarcely be required to prove the necessity for this additional provision for the Insane. A simple statement of facts is, indeed, the best argument that can be used. It is enough to say, as has often been said already, that until its completion, no one in our community can be certain, at any time, of being able to find a place for the most urgent case of mental disease that may occur; that a large proportion of such patients can be treated successfully, only in institutions of this kind; and that the form of disease, for which it provides, is peculiar to no age, sex, rank, or station of life, but may be developed wherever mind exists. To this may be added, that this hospital does, and always has relied on private benevolence for its means of usefulness; that it interferes with, and can be replaced by no other existing charity; that while various other noble provisions are made for the relief of ordinary infirmities, the great mass of our community must look to this institution for the care of their insane; and that its claims for aid may fairly be regarded as being as much stronger than those for common sickness, as the attributes of the mind are superior to those of the body, and as mental

But to the frailest flower  
That droops upon the sod ;  
So let thy Spirit's power  
Descend on me, O God !

Not only do the good  
And fruitful orchard trees,  
But even the seedling bud,  
Receives the living breeze ;  
Thus breathe within my heart,  
And let Thy Spirit's breath  
Its life to me impart,  
And save my soul from death !

From even the smallest sin,  
My Father, set me free,  
That I may now begin  
A life of praise to Thee ;  
O wash me white as snow,  
In my Redeemer's blood,  
That all my heart may glow  
With love to Thee, O God !

By Thy own Spirit's light  
Make me Thy will to know,  
And by Thy Spirit's might  
Aid me Thy will to do !  
Thus, Father, may I tread  
The path that leads to Thee,  
For His dear sake who said,  
" Let children come to me !"

M.

HORA NOVISSIMA.

Far down the ages now,  
Her journey well nigh done,  
The pilgrim Church pursues her way,  
In haste to reach the crown.

The story of the past  
Comes up before her view ;  
How well it seems to suit her still,  
Old, and yet ever new.

'Tis the same story still,  
Of sin and weariness,  
Of grace and love still flowing down  
To pardon and to bless.

'Tis the old sorrow still—  
The briar and the thorn ;  
And 'tis the same old solace yet—  
The hope of coming morn.

No wider is the gate,  
No broader is the way,  
No smoother is the ancient path  
That leads to light and day.

No lighter is the load  
Beneath whose weight we cry,  
No tamer grows the rebel flesh,  
Nor less our enemy.

No sweeter is the cup,  
Nor less our lot of ill ;  
'Twas tribulation ages since,  
'Tis tribulation still.

No greener are the rocks,  
No fresher flow the rills,  
No roses in the wilds appear,  
No vines upon the hills.

Still dark the sky above,  
And sharp the desert air ;  
'Tis wide, bleak desolation round,  
And shadow everywhere.

Dawn lingers on yon cliff,  
But, oh, how slow to spring !  
Morning still nestles on yon wave,  
Afraid to try its wing.

No slacker grows the fight,  
No feebler is the foe,  
No less the need of armor tried,  
Of shield and spear and bow.

Nor less we feel the blank  
Of earth's still absent King ;  
Whose presence is, of all our bliss,  
The everlasting spring.

Thus onward still we press,  
Through evil and through good,  
Through pain and poverty and want,  
Through peril and through blood.

Still faithful to our God,  
And to our Captain true ;  
We follow where he leads the way,  
The kingdom in our view.

*Horatius Bonar.*

117TH PSALM.

Praise ye the Lord !  
Sing praises ye nations, the Lord is our God !  
O sound His high praises, ye people, abroad,  
For His merciful kindness is great to us ward,  
And forever endureth the truth of the Lord !  
Praise ye the Lord !

M.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 30th ult., have been received. The discount rate of the Bank of England had been reduced to 4 per cent., and the London money market was somewhat easier. Commercial affairs in France were also slowly improving.

ENGLAND.—The Princess Royal, eldest daughter of the Queen, was married on the 25th ult. to Prince Frederick William, son of the Prince of Prussia, and nephew to the king. The marriage was celebrated with great pomp, and was made the occasion of a general holiday throughout the kingdom. A serious riot occurred at Belfast among the crowd collected on the occasion.

Parliament was to assemble on the 4th inst. A numerous deputation had waited on Lord Palmerston to urge the abolition of the church rates, but met with very little encouragement. They therefore pledged themselves to press forward an independent bill for the purpose.

The Leviathan had been pushed twenty-five feet off the end of the launching ways, and the cradles were being removed. She had 17 feet of water under her, and was expected to be fully afloat the day the steamer sailed. Another accident had occurred, by the breaking of some portion of the machinery, injuring several of the workmen.

FRANCE.—The American ship *Adriatic*, which escaped from custody at Marseilles, was recaptured in the Gulf of Spezzia by the French vessel sent in pursuit, and the captain was put in irons.

The Queen of Oude, in Hindostan, died at Paris on the 14th ult.

The *Moniteur* has published a decree announcing the intention of the government to put down all religious controversy in the French press.

The army has been divided into five great commands, confided to as many prominent Marshals, and having their head quarters at Paris, Nancy, Lyons,

Toulouse and Tours. The ostensible purpose is that the means may be at hand for maintaining "order," in case of any fatality to the Emperor.

AUSTRIA.—The National Bank is stated to contain a greater amount of specie, by 3,000,000 florins, (about \$1,450,000,) than ever before.

The government has forwarded dispatches to Paris and London, expressing a desire to adopt a conciliatory policy with regard to the navigation of the Danube. It is reported to have consented that the agreement on that subject made by the States bordering on the river, which had caused dissatisfaction to other powers, shall be submitted to the Paris conference.

DENMARK.—A new project from Denmark, having for its object to place the Duchies in an exceptional position in the Danish monarchy, has been sent to the German Diet at Frankfort, but the latter body declared it insufficient.

TURKEY.—The ministry has published a plan for the withdrawal of the present depreciated paper money, by the issue of 312,000,000 francs of *selims*, guaranteed by the produce of the customs duties and the direct taxes. The scheme, though imperfect and costly, is thought likely to have some good results.

Fresh disturbances have broken out in Bosnia, and a large body of troops has been dispatched thither. Russian agents are charged with exciting a ferment in the Slavonian provinces of Turkey, by circulating documents relative to the projected abolition of serfdom in Russia.

It is asserted that the British government has agreed to pay the Porte a pecuniary indemnity for the island of Perim, the amount to be amicably fixed by the two powers without the intervention of others.

INDIA.—Gen. Campbell had left Cawnpore at the last advice, intending to proceed to Agra. Some detachments of the rebels had been defeated, but suspicious were entertained of some regiments which had not joined in the revolt, and the natives were far from being completely subdued. The Punjaub and Scinde were still quiet.

CHINA.—The ultimatum of Lord Elgin, demanding that the treaty should be carried out, that Canton should be placed on the same footing as the other treaty ports by having its gates opened to commerce, and that compensation should be given for damage to British merchants, was rejected by Yeh, the Governor, who declared that a decree of the Emperor had settled the treatment of strangers at Canton, and that he had demanded compensation of the English government for losses suffered by China. The American Commissioner endeavored to obtain an interview with Yeh in the city, but was answered that he would be met outside, but that no foreigner could be admitted within the walls. The English fleet was preparing to bombard the city. The army of the Chinese rebels, or followers of Tae Ping Wang, were reported to be also pressing on the province of Canton. The liberty hitherto granted to foreign residents at Shanghai to go into the country has been withdrawn.

Mexico.—President Comonfort, having been abandoned by his troops, left the city of Mexico on the 21st ult., when his opponents took possession, and their leader, Gen. Zuloaga, was elected by the Council of Notables as Provisional President. Puebla and a few other points acknowledged the new government, but the whole country was in a state of great confusion. Juarez, who, as President of the Supreme Court, is President of the Republic under the Constitution, had called Congress to meet at Guanajuato, while armies from other points were preparing to march upon Mexico. Zuloaga, who is supported by the clergy, has issued decrees restoring the ecclesiastical and military jurisdiction; repealing the laws for alienating the property of ecclesiastical corporations, and annull-

ling the sales made under those laws. Comonfort has arrived at New Orleans.

DOMESTIC.—By way of California, we have accounts from Utah to the 13th of 12th month. The proclamation of Gov. Cummings, issued at Fort Bridger, had been received at Salt Lake City, but was objected to as unofficial, not having specified that he was appointed by the President of the United States. The Mormon troops had returned to the city, leaving a small force to watch the passes of the mountains. Fort Supply, 12 miles south of Fort Bridger, had been evacuated by the Mormons, and the U. S. troops had taken possession. They were said to have sufficient provisions, but Col. Alexander, with an escort of 28 dragoons, had been sent back to St. Louis for supplies. An unsuccessful attempt had been made to force a passage through Echo Canon, in which four dragoons were killed.

A bill providing for the election of members of a convention to frame a State Constitution, has passed both houses of the territorial Legislature of Kansas, but with a disagreement as to place, the Council being in favor of Lawrence, and the House, of Topeka. The act abolishing slavery has passed both houses. A bill has also passed locating the capital at a place called Minneola. The commissioners appointed to investigate election frauds have taken a large amount of testimony, showing some of the returns to be grossly fraudulent. The returns of both elections, which had been concealed, have been found, and verify these accounts. Those of a place called Delaware Crossing, where 43 votes were recorded, were altered after leaving the hands of the election judges, so as to amount to 349, changing the representation of Leavenworth county, and the relative number of the two parties in the Legislature. Evidence of this fact having been forwarded to Washington, Calhoun, is said to have declared his readiness to give certificates to the legally elected members from that county.

CONGRESS.—Senator Douglass attempted, both on the 9th and 10th, to call up his resolution of inquiry on the Kansas question, but was defeated on both occasions. The bill for increasing the army was under discussion on several different days, and was earnestly opposed by a number of members. A motion to strike out the section providing for the addition of two companies to each regiment, was lost, yeas 25, nays 26; and the section was then amended by limiting the increase to two years. Resolutions making an appropriation for publishing the opinions of the Supreme Court in the Dred Scott case were reported on the 11th, but after the rejection of an amendment declaring that the Senate did not mean, in adopting the resolutions, to endorse the decision, they were lost.

A bill passed the House of Representatives on the 9th, appropriating \$80,000 to run the boundary line between Texas and the United States territory. The select committee, to which was referred the President's message on the Kansas constitution, was announced by the Speaker on the 11th as follows:—Harris, Ill., Adrian, N. J., Morrill, Vt., Wade, O., Bennett, N. Y., Walbridge, Mich., Buffington, Mass., Stephens, Ga., Letcher, Va., Quitman, Miss., Winslow, N. C., White, Pa., Anderson, Mo., Stevenson, Ky., and Russell, N. Y. The last eight are believed to be favorable to the adoption of the Lecompton constitution, the others opposed to it.

A witness summoned by the committee of investigation relative to alleged bribery of members, having refused to answer some of the questions propounded to him, was brought before the House on the 15th, and still declining to answer, though disclaiming any intentional contempt for its authority, was ordered to be committed to jail, and kept in close custody until he shall be willing to answer all proper and legal questions.

# FRIENDS' REVIEW.

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PATRICK HAMILTON, *the first Preacher and Martyr of the Scottish Reformation.*

(Continued from page 371.)

Such were the preparations of the Great Head of the Church for its spiritual renovation; but hitherto no living voice had dared to proclaim the truth from the pulpits of the land. This want was now to be supplied; and the first preacher and sufferer in the cause was Patrick Hamilton. He had gradually passed over from the views of Erasmus—who wished only to cleanse the outside of the cup and the platter, or at the most to effect a merely *moral* reformation—to the views of Luther and Melancthon, who felt that the tree must be made good, before any good fruit could spring from it.

“The choice to which Hamilton was now conclusively brought, was to accept the theological and spiritual reform of Luther, in preference to the moral and disciplinary reform of his former master, Erasmus. There were no principles of Luther’s teaching which Hamilton grasped more firmly, and set in a clearer light, than those on which the distinction between Luther and Erasmus mainly turned.”

“It was probably in the year 1526 that Hamilton first began to declare openly his new convictions; and it was not long before the report of his heretical opinions was carried to the ears of the Archbishop, (Beaton,) who early in 1527 ‘made faithful inquisition during Lent’ into the grounds of the rumor, and found that he was already ‘infamed with heresy, disputing, holding and maintaining divers heresies of Martin Luther and his followers, repugnant to the faith;’ whereupon he proceeded to ‘decern him’ to be formally summoned and accused. Such was Beaton’s own language in the following year,

when he pronounced him to be clearly convicted of heresy, and worthy of death.”

What shall the young and faithful monitor now do? Shall he, at once, make his life a sacrifice in the Saviour’s cause? Is he prepared for this? Or has he misgivings lest in the hour of trial his faith should fail? The opportunity of escape was afforded him; and he wisely availed himself of it. He fled from the gathering storm; but it was not with the desire to make any compromise of his principles; for he resorted to the very quarter where they would be strengthened and established. In the spring of 1527 he went to Germany, accompanied by three of his countrymen. In Wittenberg he sought the society of Luther, Melancthon, and Francis Lambert, and was admitted to the friendship of these eminent Reformers. From Wittenberg he passed to Marburg, where Philip, the Landgrave of Hesse, was just founding a new Evangelical University, in which Lambert was appointed to preside over the theological faculty. In the society of these men, and especially of Lambert, he derived strong confirmation to his faith, as well as increasing clearness in his views of Christian doctrine.

“Of all the Marburg Professors, Hamilton drew with most sympathy and attachment to Francis Lambert. This distinguished divine was a Frenchman, and had for some time lived in a monastery at Avignon; but he early embraced the Reformation, and being obliged to fly from his country, had studied for some time in the schools of Wittenberg. He was afterwards a preacher in Strasburg, from whence he was called, in 1526, by the Landgrave of Hesse, to take the lead in introducing the Reformation into his hereditary States. . . . A recent biographer of Lambert remarks that, ‘as a teacher of theology, he occupied himself much more with the kernel of Christianity than with its shell. He did not depreciate the importance of theological learning; there was only one thing which he considered as more important in the teaching of divinity, and that was, that a clear insight should be given into the chief things of Christianity—its spirit and life.’ . . . Hamilton felt the attraction of a teacher at once so clear in his perceptions, so fervent in his spirit, and so decided in his tone. He not only attended his prælections for several months, but sought also the advantage of his private conversation. The feeling

of attachment became speedily mutual. Lambert conceived for his young disciple the warmest esteem and affection. 'His learning,' he tells us, 'was of no common kind for his years, and his judgment in divine truth was eminently clear and solid. His object in visiting the University was to confirm himself more abundantly in the truth; and I can truly say, that I have seldom met with any one who conversed on the word of God with greater spirituality and earnestness of feeling. He was often in conversation with me upon these subjects.'"

It was at the suggestion of Lambert that Hamilton published a series of theses, which he had publicly defended in the University of Marburg. They were written in Latin, and afterwards translated into English by John Frith, and may be found at length in Foxe's "Book of Martyrs." "This little Treatise," says the Translator, "teacheth exactly of certain commonplaces, which known, ye have the pith of all divinity."

This short summary of Christian doctrine supplies ample evidence of its author's power as a reasoner, and accuracy as a theologian. It is also a document of considerable importance, as being the earliest doctrinal production of the Scottish Reformation. And as there are no remains of any of Hamilton's public discourses, it affords the only evidence now attainable of the character of his preaching.

His mind was now so completely imbued with evangelical truth, that, after a residence of six months among the Reformers of Germany, he felt an irrepresible desire to revisit his native land, bearing with him the inestimable treasure of the Gospel. His faith had been confirmed by his intercourse with the holiest and best men of the age; he had seen the blessed effects produced on the hearts of numbers who had flocked to the preaching of Luther, of Lambert, and of Bugenhagen; he had been animated by the example and conversation of Tyndale and John Frith, who, like himself, "made a good confession before many witnesses," and received at length the crown of martyrdom; and he could no longer forbear to carry the lamp of truth into his native land. The two friends who had accompanied him in his flight were fully alive to the danger of his return, and used the most urgent persuasions to prevent it. But he was deaf to their entreaties; and, leaving them behind, he departed, accompanied only by his servant, from scenes of surpassing attractions to his cultivated mind, to a land where all was darkness, ignorance, and sin, and where his past experience taught him to expect nothing but suffering and death. Yet so powerfully did the love of Christ constrain him, that "none of these things moved him," and he hastened with inward joy to fulfil his formidable mission.

In the autumn of 1527 he returned to the family mansion at Kincavel, and was cordially

welcomed by his elder brother, Sir James, and his wife. His mother still survived; and "he had a sister named Katharine, a lady of spirit and talent." The family at Kincavel formed his first audience. "His labors among his relations were blessed with signal success. Both his brother and sister welcomed the truth, and were honored several years later to suffer much for its sake."

From the testimony both of Knox and Spottiswoode, it appears that he preached the Gospel in all the country round. "Many gave ear, and a great following he had, both for his learning and courteous behaviour to all sorts of people."

The preaching of the pure Gospel, which among ourselves would excite little or no astonishment, because the topic has, through Divine mercy, become familiar to our ears, burst with all the force of novelty upon audiences steeped in superstition, and totally ignorant of the first principles of the oracles of God. But there was in the preacher's manner and earnestness of spirit what we ourselves also need, to give effect to our public ministrations. Ministers could not then preach the truth at all, but in peril of their lives; and their words were like the fire, and the hammer that breaketh the rock in pieces. And many cold hearts were set on fire, and many rocky hearts broken into pieces, by the forcible appeals to the conscience made by such preachers as Patrick Hamilton.

While some others, less blinded than the rest to the evils of the times, were attempting to improve the tree by lopping off some of its luxuriant shoots and branches, Hamilton laid the axe to the root, and aimed at a thorough Reformation, such as the omnipotence of Divine grace could alone produce. Others would correct open and notorious vices; he insisted upon an entire change of heart, as the only real cure for the malady which was preying upon the vitals of the Church and nation.

A few months after his return home, Hamilton imitated the example recently set by Luther, of marrying a wife. This fact had escaped the record of history, though undoubtedly it was well known at the time it took place. It is, however, related by Alesius, who says, that "shortly before his death he married a young lady of noble rank."

Hamilton, perhaps, scarcely expected long to escape the fury of his adversaries; but he had counted the cost, and was content to await the issue, in the vigorous discharge of his ministerial duty.

"Meanwhile the Reformer's adversaries were already on the alert. The fame of his preaching travelled fast; and it had not far to travel to reach the ear of Archbishop Beaton. In the month of November, 1527, the Primate was residing in the monastery of Dunfermlin, and the movements of Hamilton on the opposite side of the Firth would instantly be reported to him.

Beaton was alarmed to hear of his return to the kingdom, and of the boldness with which he had resumed his interrupted preaching. And indeed he had good reason to feel alarm. The young and noble Hamilton was the most dangerous preacher of heresy that could have appeared in the country; and he was more dangerous now than ever, after six months' intercourse with the German heresiarchs themselves. He could not fail to produce an impression upon the people, most perilous to the Church. A Lutheran missionary, with royal blood in his veins, and all the power of the Hamiltons at his back, was a more formidable heretic in Scotland than Luther himself would have been. The moment was critical; no time must be lost. Still the Primate and his councillors must proceed with caution. The preacher's family was too powerful to be attacked in his person, in a bold, unwary, and defiant manner. . . . They were obliged to affect great moderation of tone and procedure. . . . Beaton sent a message desiring to have a conference with him at St. Andrew's, on such points of the Church's condition and administration as might appear to stand in need of some reformation."

This bland and specious course of proceeding did not deceive the youthful evangelist. He predicted his own speedy death, and yet he resolved to brave the danger, and to bear what he supposed might be his dying testimony to the truth which he had preached. He declared that he would go to St. Andrew's, "that he might confirm the pious in the true doctrine by his death." His friends in vain endeavored to dissuade him from his purpose; but all that he would concede to their affection was, that a party of his friends should accompany him.

On his arrival, a conference took place between him and the Archbishop, with his coadjutors, which was continued for several days. Great professions of candor and conciliation were made. Hamilton's views were, in many particulars, avowedly approved; the necessity for reform was admitted, and he was allowed to deliver his sentiments freely both in public and in private. This both gave them time to carry on their intrigues against him with the political chiefs of the country, and to accumulate evidence against him from his own unguarded admissions. It might also serve to rouse the prejudices of the populace. Aware of the end for which this liberty was allowed him, he did not, for a moment, shrink from making the utmost use of it. Alesius says,—

"He taught and disputed openly in the University on all the points on which he conceived a reformation to be necessary in the Church's doctrines, and in her administration of the sacraments and other rites.

"Among his visitors were many monks, who came professing their desire to enjoy the benefit of his conversation, but in reality with the base

design of reporting his words to the Primate. Hamilton was warned of their treachery, but he neither declined their visits, nor put a guard on his language on that account. He was convinced that his time was short, and he felt that it was his duty to make the most of it, to proclaim the truth of God to all comers. The chief of these dissemblers and informers was Alexander Campbell, Prior of the Dominican Monastery of St. Andrew's, 'a young man of good wit and learning,' on whom Beaton appears to have mainly relied for the success of the inquisition which he was now privily making into the Reformers' doctrines."

Yet all the visitors of Hamilton were not of this despicable class. Alane (Alesius) was at this time an adherent to the scholastic theology, and had no doubt that he should be able to convince Hamilton of his errors, and bring him back to the Church. He had recently attacked the heresy of Luther, and had earned laurels among his countrymen in the contest. Full of expectation and of confidence, he undertook the task of grappling with the accused. The issue of the struggle was the reverse of what he had anticipated. The assailant confessed himself defeated. "He returned to his study in the Priory, not only disconcerted by his failure, but shaken in his old faith, and much more disposed to go over to the side of his courteous opponent than to renew the dispute. From that moment a feeling of warm interest in the Reformer sprang up in Alane's heart, and he was soon afterwards a deeply affected spectator of his trial and martyrdom." The period allowed him for free disputation previously to his seizure, was a month, "more or less." "That busy month of unfettered labor was a precious sowing-time, and was followed by an abundant harvest."

(To be concluded.)

#### EPISTLE OF GEORGE FOX, 1658.

[To sing, pray, give thanks, praise and fast, in the Spirit.]

MY DEAR FRIENDS.—Be not carried away by good words and fair speeches, nor the affectionate part, which is taken with them; but every one have hold of the Truth in yourselves, and the life, and light and power of the Most High, by which ye may be staid upon Christ, your bread of life: He is the staff of your heavenly and eternal life. Now, Friends, who have denied the world's song and singing, sing ye in the spirit and with grace, making melody in your hearts to the Lord. And ye having denied the world's formal praying, pray ye always in the spirit, and watch in it. And ye that have denied the world's giving of thanks, and their saying of grace, and living out of it; do ye in every thing give thanks to the Lord through Jesus Christ. And ye that have denied the world's praising God with their lips, whilst their hearts are afar

off, do ye always praise the Lord night and day ; and from the rising of the sun to the going down of the same, praise ye the Lord. And ye that have denied the world's fasting, and *their hanging down their head like a bulrush for a day, who smite with the fist of wickedness*, keep ye the fast of the Lord that breaks the bond of iniquity, and lets the oppressed go free ; that your health may grow, and your light may shine as the morning. G. F.

*Notice of WILLIAM BROWN, of Luton, England, deceased 6th of 10th mo. 1856, aged 64.*

The exemplary and consistent life of this dear Friend attached him very closely to the more immediate circle of his acquaintance—those in religious fellowship with himself—in whose welfare he ever evinced a warm and affectionate interest ; and by many others, who were not connected by the same tie, his counsel and assistance were frequently sought, as from a friend upon whose sincerity and kindness they might confidently rely. In early life he was not a member of our Society ; and we have no information as to the manner or time of his conviction and admission into it. He had few advantages ; and, knowing little of the benefits derived from rightly directed parental influence, his path was strewn with a larger share of discouragement and trial than falls to the lot of many young persons in the present day. The education he received was very limited, and acquired at no slight personal sacrifice ; yet he was strengthened to bear up under surrounding difficulties, to acquit himself faithfully in the discharge of the duties which devolved upon him ; and in after life, he recurred with feelings of gratitude to the kindness and protecting care of his Heavenly Father, whose love and fear had early taken possession of his soul, and brought him to the saving knowledge of Christ.

Whilst employed by a relative in London, he attended Southwark meeting on the First day of the week ; and “many,” he remarked, “were the sweet and refreshing seasons I enjoyed there.” That he highly valued the opportunity for assembling with his Friends for the solemn purpose of divine worship, was subsequently evidenced, when he commenced business in Luton ; his endeavors to let no temporal engagements stand in the way of a regular discharge of this religious duty, were marked ; nor less so was the seriousness of his demeanor upon these occasions, which he acknowledged, often proved seasons of spiritual blessing to him.

He early felt the cares of business to stand in the way of his spiritual growth, and the one to decrease with the gradual extension of the other. In reference to this period he remarked : “Many were my omissions—partly the effect of much business. I had it in my power to become rich ; but finding I had enough, I declined the further

pursuit of it, and I have never regretted taking the step.” This was when he had just passed the meridian of life, the remainder of which was spent in much quiet seclusion, mostly within the precincts of home. It was his practice to pass some hours of each day in the perusal of the sacred volume, and in dwelling upon its highly valued contents. The writings of some of our early Friends were also frequently enjoyed by him. He was not given to much expression of his opinions, except when the welfare of others called forth a word of counsel or a few short sentences, embodying the result of his own experience and well-matured judgment upon matters in question. In this way he was useful to many ; and, though not gifted as some are, his example affords encouraging ground for the belief, that, with the two as with the five talents, a blessing accompanies the faithful endeavor rightly to fulfill the individual trust in the service of Him who has bestowed it. To do this appeared to be the frequent and prayerful desire of this dear Friend, whilst holding on his way in the comparatively retired path cast up for him.

During the latter years of his life he filled acceptably the office of Elder in his Monthly Meeting. In this capacity his heart could sympathize with those who stood in need of comfort ; and, when required, expression was given in the tone of affectionate encouragement, to keep close to the unerring Guide, who would rightly direct under every varied difficulty. Whilst holding very humble views of his own fitness for this and other services in the church, he was unwilling to shrink from the discharge of such as he believed to be required of him ; seeking rather, in meekness, to press forward toward the mark, than to plead the excuse of not having reached to that growth which he desired.

His testimony to the value and importance of a regular attendance of meetings was borne to the last, often when, in the opinion of his friends, his bodily weakness hardly warranted such an effort. He went there on a First-day morning a few weeks previous to his death, when tokens of incipient disease were strongly indicated. Throughout his subsequent illness, when equal to the exertion, he frequently requested that Friends who called might be introduced to his chamber ; and to some of these he expressed his strong desires for the welfare of our little Society, which he was deeply sensible could only be livingly strengthened and kept up by humble reliance upon the Gospel of our Lord and Saviour Jesus Christ, brought home to the heart by the power of the Holy Ghost, and self-denying obedience to his requirements. In reference to his own feelings in the prospect of death, and in the retrospect of his past life, he observed, with much emphasis, “I have nothing of my own to lean upon—if only an admittance into the heavenly kingdom be granted me, it will be through free, unmerited grace ; nothing,” he repeated, “but

unmerited grace." The evening previous to his decease, to several Friends who were present he expressed his anticipation that the approaching night might be the last he should pass upon earth; and if so, he said he was about to depart "in love with all his friends—yes, and with all the world."

With much calmness and decision, he made what he considered requisite arrangements for the few succeeding hours of his continuance; and early in the morning those of his relatives within call were summoned to witness his last gently drawn breath.—*Annual Monitor*.

#### ABSENCE FROM HOME.

The absence of public men from home is justly regarded as a great calamity, both to themselves and their families. The London Christian Observer, in a review of the memoir of the late Dr. Robert Newton, the celebrated English Methodist minister, has the following very pertinent and important remarks on the subject:—

"At this point of our observations we feel bound to notice what appears to us the great defect, or rather the great calamity of Mr. Newton's life—his long periods of absence from his home and the duties which devolved upon him as the father of a large family. This, it will be said, was a necessity of his position; but it was a necessity which he voluntarily incurred, and the evils of which he seems to have used but few efforts to mitigate. It is perhaps scarcely a possibility that a very popular man should be a very domestic man. The evils of this continued absence were deeply and sensibly felt by Mrs. Newton, who seems, however, to have devoted herself earnestly to the care and education of her family, and to have done all in her power to supply her husband's lack of service in this department. Patient and uncomplaining as she was, she sometimes ventured to remonstrate with him upon this painful subject. To these remonstrances he replied, by reminding her 'of the engagement into which she entered with him before their marriage, that she would never hinder him in his work, by requiring him to preach even one sermon less on her account;' an answer which might impose silence, but could scarcely afford satisfaction. A family of eight children, all educated at home, should have been regarded as a powerful plea for the relaxation of a bond into which their mother, in a season of enthusiasm and ignorance, had been betrayed.

"May we be permitted here, in the peculiar post that we hold, to express a word of caution to those over-labored servants of the Church or of the State, who, in their zealous devotion to their public work, are in some danger of forgetting or neglecting the calls of domestic duty? Surely to a Christian man it ought to be a painful reflection, that, whilst he is known to all the world besides, he is a stranger to his own chil-

dren. Our readers will remember how keenly Mr. Wilberforce felt upon this subject, and what a deep impression it made upon his mind, when, one of his children beginning to cry as he took him up, the nurse, in explanation of his timidity, said, 'He always is afraid of strangers.' Such a state of things he could not and did not suffer to continue. From that moment he used every effort to mitigate the evil of his absence, and took great pains in so making his arrangements; as to give him 'an opportunity of becoming acquainted with his own children.' If the practical wisdom of this conduct could be thought to require support, we shall find it sanctioned by the maxims and the practice of great and good men. 'While,' says Sir Thomas Moore, 'in pleading, in hearing, in deciding causes or composing differences, in waiting on some men about business, and on others out of respect, the greatest part of the day is spent on other men's affairs, the remainder of it must be given to my family at home; so that I can reserve no part of it to myself, that is, in my study. I must talk with my wife, and chat with my children, and I have somewhat to say to my servant; for all these things I reckon as a part of my business, except a man will resolve to be a stranger at home; and with whomsoever either nature, chance, or choice has engaged a man in a commerce, he must endeavor to make himself as acceptable to those about him as he can.'

#### CHARACTERISTICS OF INDIVIDUAL PUPILS.

I want now to draw your attention to some characteristics that may apply to some individuals of a class.

Here is this first child, he is a lump of clay; there is something pliable in his character. I have to put him on my potter's wheel, and, (instrumentally,) I can mould him almost to any shape I like. Now, such a character, as it is so easily moulded for good, may be as easily moulded for evil. I shall have, therefore, to look very carefully after that child's home, after his parents, so that there may not be any moulding process of a contrary character going on; because if these parents are, all the week through, moulding my pliable lump of clay after their fashion, and Sunday comes, and I am to mould it after my fashion, I have not much chance in my contest with them. It is six days against one. Besides, so pliable a character will want very great care employed to straighten it. When the potter has moulded his vessel on his wheel it wants very careful handling, because it is so easily disturbed. It will hardly bear a touch. He has, therefore, to bring fire to influence it, so as to change its pliability somewhat, and to harden it and make it of use. The teacher, therefore, will need to employ very carefully the inculcation of right principles in this pliable child. I remember a mother once saying to me some years

ago, "I always manage my children by love; they always do what I tell them, because they love me so." I could not help replying, "Well, that will not last always. It will answer when they are young, but when they grow older their love for you will not be so strong as their love for themselves; and their selfishness will therefore be a stronger motive than their affection for you. What you ought to do is, to implant right principles in their minds, and get them to do what is right, and that because it is for God's glory, rather than because it will please you." I have seen that love for the parents gradually wearing out, and becoming feebler and feebler, as the love of self became stronger and stronger, until now, if that mother were to speak honestly concerning the past, she would tell you that her children's love for herself had quite ceased to be the motive on their part. And so, in reference to any earthly principle, it must be. And that is why I would find some fault with a very popular book, which has been much commended, "It is never too late to mend," in which a chaplain, in addressing prisoners in a jail, makes use of his affection for them, and their regard for him, as a reason why they should alter their conduct, and become good men; and the book is intended to show the influence a man's kindness may have in the reclaiming of prisoners. I do not deny that there may be very great moral power thus exercised—I believe there is, and I believe it is right to employ it; but it is not the great principle,—it is not our ultimate hope. I do not believe that, as a general rule, a criminal will be reclaimed simply because a man comes and talks to him in a kind way. I do not think his regard for that kind person will be sufficiently strong to reclaim him from his evil ways, unless God's grace also takes hold of his heart. I believe personal kindness on the part of a teacher will often make an entrance into a child's mind, but it must make an entrance not for itself, as the only visitor there, but in order that thereby a better opening may be made for the entrance of God's grace.

Then, another child is just the reverse. He is a mis-shapen, rough-hewn block of marble, and he will want a great deal of skilful, patient, toilsome labor, chipping away a little bit here and a little bit there, if the teacher hopes to realize the sculptor's proverb, "that there is a statue in every block of marble"—if he hopes to be able, by God's blessing on his efforts, to fashion that rough, hard boy into something like the symmetry of a new creature in Christ Jesus.

Then another child you might call an iron child; there is something of the rigidity of iron about his character. He will not bend under a teacher's discipline, under instruction, or under appeals to his conscience. There is something obstinate about him; and the teacher thinks, "Oh! what a valuable element in his character

that would be, if it were only on the side of Christ." Then the teacher's business must be, so far as human effort is concerned, to get that ironness of character on the side of Jesus; it should be his effort that the child should become a converted character, and then he will discover subsequently in the history of that child that there is something very valuable in an iron scholar, when that ironness is strengthening the principles and the motives of Christian duty.

Then another child reminds you of a piece of rock, not only cold and hard, but apparently altogether impenetrable. You cannot make anything of it. You think there may be something of the sensitiveness of the heart of flesh beneath, but the exterior is nothing but a rocky surface, and you have tried and tried for a long time, (it may be in vain), to make a dent upon it; now, your business with that rocky child will be, by some means or other, to get that rock broken up, in order that you may, by breaking up the rocky exterior which conceals the child's soul, touch its inner sensitiveness, and find some chord which will vibrate under your teachings.

In every school there are these individualities of character found, perhaps, in almost every class. The teaching, therefore, which is suitable to one will not be suitable to each of them; and therefore it is of importance to the teacher so to analyze the materials composing his class, that he may know how to deal with the idiosyncrasy of each child.

Then the teacher will discover variation of capacity. All his children will not be on the same mental level. There will be a dull scholar. Some teachers have a dull class, all dull together; but perhaps in every class there is a dull scholar—a dull boy, or a dull girl that nothing reaches, nothing touches, nothing affects. Or there is a child that is not remarkably dull, but very slow. The child is very slow and sluggish in all his actions, it may be, and, therefore, also in the actions of his mind. Such a child may turn out a good and bright scholar; very frequently the sluggishness of children is occasioned by a very slow development both of body and of spirit, and in after years many of those slow-minded scholars have turned out very bright men.

Then there are some children who are very bright, and the bright children very often give the teacher the most trouble, and become a source of disappointment. They are very promising at first, but are not always constant and persevering.

Then there may be varieties of age. It is not generally a good rule to have children of different ages in the same class. As a general rule the children's ages should be as nearly as possible the same; still occasionally an older child comes into the class, because it is somewhat backward. It is not usually a good plan to put the older children who are backward in their education in

a class with younger ones; it is usually better to group them in a class by themselves. But you may find in a class perhaps an older scholar very backward. Now that scholar will require very careful treatment, lest you offend his pride, because, though he may be backward in learning, he may have some sense of importance, and may not like to be treated as you are treating the younger children.

Now, all these things want noticing. These are preliminary steps which a teacher should take who is appointed to a class, and who asks himself, "What am I to do?"—*Whittemore's Lecture on the Theory and Practice of Teaching.*

For Friends' Review.

SLAVERY—WHAT IS OUR DUTY IN RELATION TO IT?

We frequently see the inconsistency of the use of slave produce, with the principles held by Friends, brought to view. Is it not time to take a step forward, and see in what way we can avoid our present course.

I hope there is not a reader of these pages, but that is fully and heartily convinced of the sin of slavery; let us then individually inquire of ourselves whether we are doing what we can for its extinction, or whether we add our mite to its extension. I think we shall, many of us, find, when we come to examine our conduct, that we are indulging in that for which the slave has toiled and died. By our use of these articles, we are enhancing their value, and fastening the chains of the oppressed more tightly around him.

In many places it would be almost impossible for Friends to obtain free labor produce without combining their efforts. If in each city or neighborhood, even half a dozen families agreed among themselves to purchase such goods, some respectable person might readily be found to keep a stock of them on hand, and I hope and believe the half dozen would be but the centre around which many would gather, even of those not of our Society, but principled against this evil. Each little band might not be able to accomplish much, but should we not be taking a stand on the side of humanity, and might we not look for a blessing on our labor? Let me urge this upon the attention of Friends, and beg them to remember that every pound of slave made sugar, every yard of slave grown cotton they use, is an encouragement to the master to persevere in his course of oppression? F. E.

*Maryland.*

"RELIGIOUS" WARFARE.

If a forbearing temper should be maintained toward the irreligious, how much more by the professors of religion towards each other. It is a lamentable instance of human infirmity that there is much of hostility carried on by good men who profess the same faith; so it is a strik-

ing proof of the litigious nature of man, that this spirit is less excited by broad distinctions, (such as conscience ought not to reconcile,) than by shades of opinion, that the world would not know that they existed at all, if, by their animosity the disputants were not so anxious to inform it.—*Hannah More.*

MACAULAY AND WM. PENN.

In the new edition of his History of England, Lord Macaulay adheres to his unfavorable view of the character of Wm. Penn, which called forth what was considered by the public generally an unanswerable reply and refutation of the charges of the historian, by Hepworth Dixon and others. Macaulay says:

"If it be said that it is incredible that so good a man would have been concerned in so bad an affair, I can only answer that this affair was very far indeed from being the worst in which he was concerned. For these reasons I leave the text, and shall leave it exactly as it originally stood." The *Athenæum* says, the reason Macaulay gives for his statements will very much surprise his readers. It adds "we firmly believe that there are only two opinions on the subject of this singular charge against Penn—on one side that of Baron Macaulay, on the other side that of the British public."

When Macaulay first astonished the world by his charges upon the character of the founder of Pennsylvania, Mr. Hepworth Dixon, the present editor of the *Athenæum*, explained in a manner that was convincing to almost everybody, that the historian had confounded Wm. Penn with George Penne, a man notoriously engaged in the kind of corruption charged upon the Quaker, and who was, at the time, in the town where the corrupt transactions took place. We think that disinterested men who read the note which Macaulay has inserted upon this subject, in the new edition of his history, will have their faith shaken in the candor of the historian rather than in the purity of the Quaker. The world cannot afford to spare William Penn from the roll of greatness. It is not likely it will be called upon to make the sacrifice.—*Providence Journal.*

For Friends' Review.

FRIENDS' MEETINGS IN IOWA, 1857.

SALEM QUARTERLY MEETING, 484 families and six Monthly Meetings, as follow:

*Winneshiek Monthly Meeting*, composed of 62 families, viz: Winneshiek Preparative 20, Springwater Preparative 13, Elkhorn Indulged 11, Pleasant Valley do. 7, Fairview do. 11.

*Cedar Monthly Meeting*, of 130 families, viz: Red Cedar Preparative 64, Springdale do. 45, Honey Grove Indulged 13, Centre do. 8.

*Bloomington Monthly Meeting*, of 32 families, viz: Bloomington Preparative 24, Muscatine do. 8.

*Salem Monthly Meeting*, of 140 families, viz: Salem Preparative 99, Chesnut Hill do. 41.

*New Garden Monthly Meeting*, 61 families.

*Cedar Creek Monthly Meeting*, 59 families.

PLEASANT PLAIN QUARTERLY MEETING, 708 families and nine Monthly Meetings, as follow:

*Pleasant Plain Monthly Meeting*, composed of 78 families, having two Preparative Meetings: Pleasant Plain and Walnut Creek.

*Richland Monthly Meeting*, of 63 families, viz: Richland Preparative 52, Rocky Run do. 11.

*Spring Creek Monthly Meeting*, of 82 families, viz: Spring Creek 44, Gilead Indulged 9, Center Grove Preparative 16, Sharon do. 13.

*Lynn Grove Monthly Meeting*, of 83 families, viz: Lynn Grove Preparative 42, Sugar Grove Indulged 7, Pleasant View Preparative 15, Center do. 19.

*Three River Monthly Meeting*, of 123 families, viz: Middle River Preparative 33, South River do. 35, Indianola do. 22, Rich Square do. 28, Hopewell Indulged 5.

*Bear Creek Monthly Meeting*, of 69 families, viz: Bear Creek Preparative 46, Summit Grove do. 23.

*Westland Monthly Meeting*, having 30 families.

*Western Plain Monthly Meeting*, of 77 families, viz: Western Plain Preparative 63, Hartland do. 14.

*Honey Creek Monthly Meeting*, of 103 families, viz: Honey Creek Preparative 35, Highland do. 22, New Providence do. 18, Rocksylvania do. 22, Humboldt Indulged 6.

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## FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 27, 1858.

OBITUARIES.—Two obituary notices have been received—one from New York, the other from Iowa—without the names of the writers or of any other persons to certify their authenticity. A little reflection must convince our correspondents that it is unsafe for us to publish accounts of deaths or marriages furnished in this manner; and when notices thus sent do not appear in the Review, the reason may be understood.

FRIENDS IN IOWA.—The rapidity with which Friends have formed settlements and established meetings in Iowa has been a subject of frequent remark; and a general interest is probably felt to know the number of our members in that State. Through the kindness of a correspondent, we are enabled to publish a statement of the meetings, and the number of families belonging to each, as they were visited last summer. At that time, it may be observed, there were only

two Quarterly Meetings, Salem and Pleasant Plain. It was agreed at the last Indiana Yearly Meeting to establish two new ones—viz: *Red Cedar Quarterly Meeting* to be composed of the Monthly Meetings of Red Cedar, Winnesheik, and Bloomington, and to be opened in the Fifth month next; and another, which was not named in the Minutes of the Yearly Meeting, to be formed by Western Plain, Westland and Honey Creek Monthly Meetings, and to be opened in the Sixth month next.

The number of families, when the account was taken, was 1192; and if we assume the members in each family to be five, the whole number of members was 5960.

RELIEF OF FAMINE IN FINLAND.—It may be recollected that about a year since, a sketch was given in the Review, of a journey into Finland by our friends Joseph Sturge and Thomas Harvey, for the purpose of ascertaining, by personal observation and inquiry, the character and extent of the sufferings of the poor people whose property had been wantonly and cruelly destroyed by the English fleet. It was understood, also, and it was certainly to be expected, that these outrages had excited great bitterness of feeling among the inhabitants of Finland towards Great Britain.

The result of this eminently Christian mission being made known by a private circular addressed to the benevolent in Great Britain and Ireland, a fund was raised, to be applied, under the direction of a Committee of Friends, to repair, as far as practicable, the losses of the poorer part of the Finns.

In the mean time, in addition to the actual destruction of property, it was found that the stoppage of trade, the blockade of the coast by the English fleet, and the failure of the harvest in the northern districts of Finland, had produced distress and want, amounting to famine. "The poor creatures," said the *London Times*, "were at that time living on a bread composed of bark and straw. In the neighborhood of Uleaborg, the famise seems to be making great ravages." The *Daily News* stated that "the latest accounts from Finland continued to give a most distressing picture of the famine raging in that unhappy country. \* \* \* \*

"In the districts of Uleaborg, Wasa, and Kuopio alone, out of a population of 657,000

souls, no less than 250,000 have no other means of subsistence than begging, or else eating the unpalatable bread made from the bark of trees. The mortality is consequently very great, and daily on the increase, as the dreadful famine-typhus has broken out with great malignity. The distress is so great that children have been seen who, for want of other food, have actually eaten off their own fingers."

This public report of the distress warranted a general appeal to the English people, and the Committee formed in London issued an Address, asking assistance. This received a liberal response, and subscriptions were made to the amount of nearly £9000. The Committee, at this time, were in correspondence with Finland, where Famine Committees had been formed to distribute the money and food which might be sent to them. The course pursued by the Committee, and the steps taken in Finland to carry out their instructions, are shown in their Report, comprised in a pamphlet of 44 pages which we have just received from London. We give some extracts on another page. They furnish gratifying evidence of extensive relief to the unoffending victims of the horrors of war and famine, and that the sympathy and motives of the subscribers to the fund were fully appreciated in Finland, and much of the animosity and hostile feeling produced by the war was removed. How strikingly does this Christian effort contrast with the dishonorable and barbarous attack of a powerful fleet upon the unresisting towns of Brahestadt and Uleaborg, and the destruction of poor fishermen's boats and nets along the coast. It is a sad concomitant of war—often productive of the greatest cruelties—that neither the rulers who make the war, nor the officers and soldiers who are the immediate actors, feel or are willing to acknowledge their individual responsibility. Whatever there may be of wrong or crime in their acts, is placed to the account of an intangible something called the *government*. It is well that a counteracting influence against the spirit of war, now so rife in the world, should be faithfully maintained, though it be by only a few. A valued English Friend and correspondent, who was an active member of the London Finland Committee, writing recently in reference to the war in India, said, "I never saw more clearly the importance of the existence of a religious Society like ours, upholding the full principles of

peace." It is earnestly to be desired that all its members may thus appreciate their profession and adorn it by lives corresponding therewith.

THE NEW FOREIGN SLAVE-TRADE, AND HOME INIQUITIES.—A strong inclination is manifested, in various quarters, to follow the example of the French, in procuring what are called free laborers, on the coast of Africa. Even in England advocates are found for the adoption of a measure so closely related to the slave-trade, if not identical with it, that the effects would doubtless be the same. An English Friend writes to us under date of the 27th ult.—"This movement on the part of France, to obtain emigrants for their colonies in the West Indies, is a painful circumstance. We fear, indeed, it seems admitted as certain, that it has given rise to the renewal of the horrors of the African slave-trade, under some of the Kings of Africa. Additionally grievous is this, inasmuch as a peaceful, legitimate commerce with England and France was increasing from year to year; and sad to say, the London *Times* has advocated a similar course of action in England. The Ministers, we are glad to know, are alive to the evil. Our Meeting for Sufferings has appointed a Committee to attend to the subject."

Much is said in the newspapers of the "failure of emancipation" in the West Indies; of the want of laborers, and the decrease in the exportation of sugar; of the depreciation in the value of the property, and of the destruction of estates. The condition of the Islands at the period of emancipation is little known or has been forgotten. Estates were almost universally mortgaged to their full value and rapidly passing into the hands of the merchant princes of London, or the wily attorneys in the islands. General bankruptcy was imminent. The present state of the colonies could not be worse, and there is abundant evidence that it is greatly improved, though this may be doubted in some of the islands by those who measure their prosperity by the amount of sugar and coffee produced or exported. A comparison, however, is not feared even on this point, wherever the laborers have been fairly treated by the proprietors. A correspondent of the Portsmouth (N. H.) Journal, in a letter dated "Barbadoes, Jan. 9th, 1858," says, "The great staple or product of the island,

is sugar, and it is cultivated from end to end, like a garden without a fence, by happy, *free* laborers. Land is worth twice as much as it was under slavery." "The quantity of sugar made in 1839 by slave-labor was 27,234 hhds. In 1856, 40,431 hhds. were made by free hands, and the estimate for 1858, is 50,000 hhds. That alone shows what has been gained by manumission, to say nothing of the present value of land compared with the price it sold for when it was wet with the tears and blood of slaves. Land is now worth \$500 an acre; then the same land was worth only \$250." "You will be surprised, no doubt, to learn that there are negro men on this island who have been slaves, that are worth their hundreds of thousands of dollars." "On the whole, the condition of the colored people here does not give much color to the theory of the inferiority of the negro race, or their absolute incapacity to take care of themselves. It may well be doubted whether white people of any country, with no more advantages to begin with than they had, would have succeeded any better. Poor white persons here are now supported by their former slaves."

We trust there is little ground to fear that the English Government will yield to the solicitations of speculators in their fellow-men, whether at home or in the colonies. In our own country attempts have been made to adopt the French scheme. At the late session of the Mississippi Legislature, a bill was introduced into the House of Representatives, with the object of incorporating a Company to supply the planters of the State with negro laborers from Africa. As the laws of Mississippi prohibit the introduction of free negroes into the State, and the laws of the United States forbid the importation of slaves, the bill was framed to evade both these statutes. It authorized the Company to "procure the immigration of Africans, by their own act, obligated to labor for a term of twenty-nine years." No provision was made for the return of such laborers as might survive those long years of toil. This duty, an advocate of the law very significantly said, "might safely be confided to the next generation." "What we now want," he continues, "is to open the supply of African labor." "It has been inquired," he further says, "whether the Company can actually procure the immigration of Africans by their own act, obligated to labor for a term of years. This,

however, has been practically settled; the French government already does it, and if the French can, we can. Letters from highly-intelligent and practical gentlemen now in the slave-trade, and numerous facts within my knowledge, authorize me to guarantee that the Company, if chartered, can 'procure the immigration of Africans by their own act obligated to labor for a term of twenty-nine years.' The services of a gentleman eminently qualified have already been procured to go to Africa and *inspect the enlistment and documentation of the negroes, so that there shall be a complete conformity to the United States laws.*"

We do not know whether this bill is likely to become a law, but it would be difficult to find anything in the whole slave code more intensely heartless, selfish and unchristian. It may, indeed, be feared, that the public morals are becoming increasingly corrupt, through the influence of the United States Judiciary, and the Federal Administration. Their acts and doctrines are rapidly overturning the old landmarks of freedom, and we find many, both North and South, ready to give effect to their views by State legislation. Richard Yeadon, editor of the *Charleston (S. C.) Courier*, in a late address at Erskine College, took occasion boldly and candidly to say, that the South, from a "poor, half settled country, with an institution pointedly condemned by the fathers of the republic, and barely tolerated by the Constitution," had become rich in negroes and cotton, and had "extorted concession after concession from the North, until even the Bible and the Supreme Court are made to go for slavery!"

The free colored man is proscribed by the Federal Government, even in his business. It is said the Treasury department has instructed the Collector of the Port of Baltimore, not to permit a free negro to act as the master of any vessel, thus tyrannically interfering with private rights. In the Legislature of Virginia a movement has been made for the extinction of the free colored population of the State, by banishing a portion and "allowing" the remainder the "alternative of voluntary enslavement." A bill has been introduced into the Alabama Legislature, making it unlawful to liberate slaves by last will and testament. Its advocates declare that a man who emancipates his slaves is not a true friend of the South, and they truly

say that it is a virtual acknowledgment on his part that slavery is wrong.

Ten years ago, the "Black Laws," which had long disgraced the statutes of Ohio, were repealed, but it is now proposed to enact a law of similar character, but still more unjust and oppressive, such a bill having been introduced into the Senate. We are glad to believe, however, that the veto of the present Governor of Ohio would be interposed against an act of this character.

In thus referring to some of the sorrowful indications of the prevalence, in our country, of a spirit directly opposed to the precepts and the mission of the Saviour of mankind, we desire to extend toward our erring fellow-citizens that feeling of Christian charity and forbearance, which should be cherished by us all, knowing that we, too, may be tempted. At the same time it becomes us to consider seriously what our duties may be in the case. In a Minute of advice issued by Philadelphia Yearly Meeting, in 1839, on this subject, we find the following appropriate sentences, in reference to one branch of our duty: "The close connection and intimate intercourse which are maintained between the different sections of our common country, through the diversified and widely spread channels of commerce and business, may, unless we are very watchful, blunt our sensibilities to the cruelties of slavery, and diminish our abhorrence of its injustice. We wish tenderly to incite our dear friends to an individual inquiry, with a single eye to the pointings of truth, how far they are clear in these respects, and should such an examination awaken serious apprehensions as to any part of their traffic, that they may be willing to forego every prospect of gain arising from the prosecution of business which is incompatible with the purity of our religious profession."

MARRIED, At Friends' Meeting, Newberry, Clinton Co., Ohio, on the 29th of 10th month last, LEWIS M. MILLS to CATHARINE B. TOWNSEND.

—, At Friends' Meeting, on the 9th of 12th month, 1857, MERRIT MURPHY, son of William and Betsy Murphy, to MARTHA JANE CHAPPELL, daughter of Benjamin and Mary Chappell, all members of Richland Monthly Meeting, Hamilton Co. Indiana.

—, At Friends' Meeting, Spiceland, Henry Co., Indiana, on the 26th of 8th month last, JOSEPH W. HOLLOWAY, of Duck Creek Monthly Meeting, to HANNAH A., daughter of Aaron Stanley, of the former place.

DIED, At the residence of her son, Aaron Stanley, Spiceland, Ind., on the 6th inst., MARY, widow of

Michael Stanley, (of Guilford Co., N. C.,) in the 88th year of her age, a member of Spiceland Monthly Meeting of Friends.

*Extracts from the Report of the English Committee for the relief of Famine in Finland, 1857.*

The views of the originators of the movement had become enlarged by the pressing necessities arising out of the want of food, and in appealing to the public for aid, the intention of compensating sufferers by the war was merged in the question of an immediate supply of food. The Committee, however, believed they were only consulting the wishes of the subscribers in endeavoring to convey to the receivers of relief some expressions of sympathy for their sufferings, and regret for the cause which had so much added to those sufferings.

The Committee have ample reason to believe that the motives of the subscribers have been fully appreciated in Finland, and that much of the hostility caused by the war and its consequences has been removed by this practical expression of the good feeling of England towards Finland.

The Committee appropriated to the town of Christinesstadt £250, of which sum the £200 subscribed by N. M. Rothschild and Sons formed part.

They received acknowledgments from H. O. Fontell, of that town, who undertook the distribution.

Six thousand roubles (about £1,000) were sent for distribution through Ferdinand Uhden, at Tamerfors, and Eric Julin, at Abo. At first there was some difficulty in getting permission from the Russian Government to make this distribution; but on the 18th April, 1857, F. Uhden writes:—

"I had the pleasure of writing to you on the 8th inst., and can now inform you that an answer has been received from the Governor-General, declaring that there is no obstacle in the way of receiving collections from abroad for the distressed people in the North, and that committees had been formed at the principal places where they are most wanted.

"If help is to be afforded it must be quickly done; since it is said that infectious diseases are spreading, in consequence of the unnatural food some of the people have made use of to quench the cravings of hunger."

*From F. Uhden, dated Tamerfors, 9th May, 1857.*

"Time is precious, for we are now at the height of the distress, all stocks of food, of whatever kind, being consumed, and, for three months to come, no harvest to be expected. What you, therefore, intend doing, do it quickly.

"I have requested M. Julin to send you a loaf of such bread as now serves for food for the poor people in the suffering districts, and which con-

sists of the inner bark of the fir-tree, mixed with straw, or ears of the straw after having been thrashed. It is a most unwholesome nourishment, as it merely inflates the stomach, and stifles its cravings, but does not contain one particle of food. And yet those who have such bread are considered as well off by those others who cannot afford even such. The consequence of eating such bread is a swelling of the whole body; and typhus fever, or other malignant diseases, make an end of their sufferings, particularly amongst children.

"I believe that people in England, on seeing such bread, will scarcely credit that such can be food for people."

The Committee availed themselves of the services of Ferd. Granberg at Uleaborg, a merchant there, and a member of the local Relief Committee. They wrote him in Third month (March), advising remittance of £1,000; and, after explaining how the subscription originated, and that the management here was in the hands of the Society of Friends, the Committee say—

"The Society of Friends have always held that all war, whether offensive or defensive, is a violation of the spirit of the Gospel of Christ; and whilst the principal object of this subscription must be to alleviate the general distress arising from the failure of the crops and want of food, another object with them is to express their sympathy with such of the peasantry as have been sufferers during the late war, and to endeavor by some reparation to allay the angry feelings which may have been aroused. These are the views of the Society of Friends, by whom the subscription has been managed; but the contributors to the fund are not at all confined to that Society, but are of all classes.

"Whilst, therefore, we wish that every care should be given to such cases of distress and destitution as may have been caused by the late war, and that endeavors be made to allay the angry feelings arising therefrom, the distribution must not be confined to all such cases, but must be applied in aid of the general want and destitution now prevailing over the North of Finland.

"You will understand that no part of the money is to be applied to the reimbursement of merchants, or others not in needy circumstances, who may have been sufferers during the war; but only to such persons as are reduced to actual destitution and want. In some cases it may be found desirable to supply the peasants with seed-corn, and this we consider would be in accordance with the intention of the subscribers, and a desirable mode of assistance."

The Committee received, through an English mercantile house, a detailed statement of the destruction of property at Uleaborg during the war. The statement is verified by the names of the principal merchants in the place. The fol-

lowing extracts may be interesting to the subscribers:—

"On 30th May a thick smoke was observed in the direction of Brahestadt. In the night, intelligence was received that an English squadron, under Admiral Plumridge, consisting of the steamers 'Leopard,' 'Odin,' and two others, of together thirty 68-pounders, and twenty-four 32-pound cannons, and crews, together, of 1010 men, had run into the harbor, and without anything further, had sent out boats, and set fire to the pitch manufactory, shipyards, and nine large vessels, of which five were building. It was hoped that the ice which remained would protect Uleaborg; but on the afternoon of the 1st June the ice had disappeared, and the squadron was observed to come in this direction. Incited by the piteous fate of Brahestadt, the town sent out a flag of truce, demanding what the admiral meant to do with our in every way unprotected town."

Here follows an account of the interview with the Admiral.

"About twelve o'clock at night, twelve boats in one direction, and seventeen in the other, well manned, and amongst them eight with cannons, were sent out, and were placed in line, thirty or forty yards from the shore. Sentinels were sent out by the now landed crews, and detachments were sent to see if the bearer of the flag of truce had spoken the truth. Two old buildings in Chancery, the one being a dwelling of the governor of the country, the other, where twenty Cossacks had been quartered, it was intended to burn; but, being afraid that the town would be in danger, this was not done, on condition that necessary provision should, in three hours, on payment being made, be given to the squadron, and if this should not be done, the town should on a given signal be bombarded.

"About two o'clock in the morning of June 2nd, the English murderers were let loose, and soon thirteen vessels, of which six large ones were on the stocks, were in flames, besides seven ship-building yards, with all the materials; the houses, mast warehouses, smithies, &c., tar depot, with about 15,000 barrels of tar; the entire place called Sundbacken, with from fifteen to twenty ship cargoes of timber, deals, and spars; sixty warehouses with all the goods in them; several thousand fathoms of firewood, and all the costly harbor piles, with the piers. This awful fire, which, like a sea driven by the storm, sent its swelling waves over the clouds, was also in the light spring night as horrible as it was frightening, as the entire destruction of the town in the dry weather seemed certain. But Providence willed it otherwise. The wind, which the whole day before, and just before the kindling, was in the north-west, and would have covered the town with fire, shifted now to the north-east, and drove on a storm. Dark watery clouds hastened, driven by the storm, over the town, and

the pouring rain, together with snow sleet, helped, if not to extinguish, at least to check the destroying fire, which now and then flamed up from between fearful pillars of smoke, and still smouldered, a fortnight after, amid the remains of the destroyed. Meanwhile the incendiaries proceeded to set fire to all that stood in their way, also magazines with seed, glass, salt, furs, household articles, &c., which were also plundered with especial eagerness. After they had all fulfilled their duty they hastened on board, with the exception of one man, who, most likely excited with spirituous liquors, had gone so far in his zeal for his duty, that he was found dead in the flames.

"The squadron departed at six o'clock on Whitsunday, and took its course in a northerly direction, where a continual smoke marked its course, and not only the poor inhabitants' vessels and supplies of firewood, their only protection against a Northern winter, but also their fishing articles, according to all accounts, were burnt up and destroyed.

"The proud England is famed far and wide as not only rich in gold, but also in fear of God, hospitality, honor, talent and humanity. Its great Queen has solemnly declared, through her ministers, that she would hurt no private person nor his property, neither by the scourge of war nor by armed privateers. The proclamation of her admiral who was sent here is to the same effect, and we, the inhabitants of the poor north, as peaceable as innocent in all political matters, who always relied on the holiness of a promise, and, quieted by the same, kept ourselves undefended; we have both been witnesses and the object of the most dreadful tragedy in the world; for we have seen how the Christian Englishmen, in spite of their promises, and everything which is held holy, sprang about with burning torches from their prayers, pointed their cannons on our town, on our, their co-religionists' church, and by high authority, like the Vandals of old, destroying and plundering, destroyed our private property, our peace, and our quietude, yes, even the hope of defending ourselves against the hard winter. These crimes they have tried to hide in the foreign newspapers by putting in accounts, namely: that the burning could not be prevented, because the town, notwithstanding all threats, refused to deliver up the gun-sloops and all other vessels of war. But as this account is entirely false, as no such vessel was built, and therefore no such could be delivered up, this excuse must fall to the ground, and the deed remain in all its horrible nakedness. To the honor of humanity we must still acknowledge, with pleasure, that many of the officers and crews of the enemy, —yes, probably, the admiral himself,—looked on this horrible deed accomplished by high authority, not without being moved: a deed which will be branded by history, and, as it ought, heard of by the high-minded English people with horror.

"The merchants of Uleaborg who have signed this, declare on oath that there has not been, for the Russian Government's account, anything contraband, nor built, nor meant to be built, gun-boats, or other vessels of war, neither was there in the town the least property belonging to the Russian Government, fortification, or necessaries of war, military, or other means of defence of what name soever, and therefore all the property destroyed by the admiral was private, intended for exportation on account of the merchants, chiefly to England, for which partly they had received advances, and for a portion of which they had been entirely paid, and which had remained for the last year, of all which the admiral had been informed, but to no purpose.

"In the town there was certainly a school-house belonging to the Finnish government, which the admiral thought proper to spare from destruction; but a Finnish pilotage, and the pilot's house at the quay, worth about £15 sterling, he burnt, besides the merchants' magazines, and supplies for exportation.

"There was no other property belonging to the government in the town; and about the gun-boats, there has not been any here at least these forty years.

"The twenty Cossacks who are generally stationed in the town at the disposal of the governor, were then away, of which the officers who were sent on shore assured themselves, by searching their house, which was hired by a poor family."

*Letter from FERD. GRANBERG to the Committee, dated Uleaborg, 4th April, 1857.*

"It is with the utmost gratitude that we have received the mark of confidence with which the Committee established in England for the collection of subscriptions for the relief of the distressed Finlanders have honored us, by entrusting us to superintend the carrying out of the noble intentions of the subscribers. We wish also to express the joy which this subscription has excited, both amongst us and amongst all our friends, who have already been informed of it, not only on account of the relief afforded, but also for the sympathy shown for our country.

*Extract of a Letter from the London Committee to FERD. GRANBERG, Uleaborg, in reply to his of 4th April, 1857.*

"It would be gratifying to us if this opportunity could be made a means of touching the souls, as well as the bodies of the recipients; and we would suggest to your Committee whether you might not have printed on small hand bills, and given to the poor, when you give them aid, a few words of teaching such as we have noted at foot. We leave this, however to the decision of your Committee.

"Note.—'Receive this assistance offered you in Christian love, and let it remind you of Christ your Saviour, and our Saviour, who is the bread of life.'—John vi. 33, 35, 48, 50, 51.

"He was holy, harmless, undefiled, and separate from sinners."—Heb. vii. 26.

"He spent his whole life in doing good, and overcoming evil with good, and the same mind that was in Him, must be the mind of those who follow Him. If we are His children, let us live as brethren, and love one another as dear children."—Eph. v. 1, 2.

*Extract of a Letter from the London Committee to FERD. GRANBERG, Ulenborg, dated 29th April, 1857.*

"You mention that your Committee look to employing the fund to some extent in wages for work done, to avoid the demoralization of the people if given gratuitously. We shall be glad to know, when you give us the details of distribution, the nature of the work on which you have employed the people.

"We agree with you that great judgment is needed in making the distribution. Where the labor is for the benefit of private individuals, some equivalent ought to be rendered to the Committee, by the persons benefited; but you may possibly have so managed the labor as to be itself a means of help to the country at large, and as labor applied towards providing against future wants in bringing waste lands into cultivation, or on public works of necessity to the population."

It will be satisfactory to the subscribers to see the care that has been taken in Finland to secure a judicious distribution of the funds, and it will be seen, in the subsequent pages of the Report, that the scheme for redeeming waste common lands, and thus giving employment to the people on reproductive works, has been approved by the Committee.

In the early part of Sixth Month (June), for the further satisfaction of the contributors, Wilson Sturge and George Baker, on behalf of the London Committee, went as a deputation to Finland, to visit the places to which help had been sent, and to report to the Committee what yet remained to be done.

In concluding their Report they say :

"We believe it will be gratifying to the Committee, and to the subscribers generally, to learn that those feelings of hostility and bitterness towards England on the part of the Finns, which were caused by the wanton and unjustifiable destruction of private property by our cruisers during the war, and the reports of which had not been exaggerated, are now being effectually removed by the knowledge that the friendly hand of help from England has been spontaneously and generously extended towards them, at a time when Finland was suffering from famine and its attendant evils."

In accordance with the judgment of the English deputation, the Committee intend to help forward the reclamation and drainage of waste lands and morasses, as one means of guarding against future chances of famine. They also

have several other claims upon them from different quarters in Finland.

The total amount of subscriptions received is £8,930 13s. 7d.; of this the Committee remitted to Finland or expended, as per account annexed, £7,345 0s. 6d. They hold the balance for appropriation to the purposes above named, of drainage, and individual cases of distress which are still coming in; and should there be any balance, after closing the account, it will be placed at the disposal of the subscribers.

The subscription from England has formed only a part of the foreign aid received in Finland during this time of distress: Sweden, Germany, &c., having largely assisted.

The Russian Government has also done much for the people during their time of suffering, in sending forward large supplies of food to the districts needing it.

The Committee have received gratifying testimonies, from many quarters, of the good feeling and grateful appreciation with which the assistance from England has been received.

The following letter, addressed to Joseph Sturge by Baron Nicolay, conveys to the subscribers the acknowledgment of the Emperor of Russia:—

*Russian Embassy, London, July 13th, 1857.*

DEAR SIR,—In the absence of H. E. Count Chreptowich, I have been instructed, by command of the Emperor, to convey to the subscribers to the fund which has been raised in this country for the purpose of alleviating the calamities of famine in Finland, His Imperial Majesty's thanks for their liberal and charitable donations.

To you, Sir, and your friends, to whose generous exertions on behalf of my unfortunate countrymen these thanks are especially due, I address myself in the hope that you will kindly enable me to fulfil the orders I have received, by making known to the numerous subscribers who responded to your appeal, the grateful sense His Imperial Majesty entertains of their conduct.

Believe me, dear Sir, to be yours sincerely,  
NICOLAY.

To Joseph Sturge, Esq.

In concluding the Report, the Committee desire to express their obligation to those individuals, both in this country and in Finland, whose assistance has been so valuable in carrying out the intentions of the subscribers. They hope that this united effort to relieve physical suffering may also not be wholly without fruit in promoting peace on earth and good will among men.

#### SLAVERY VERSUS COMMERCE.

It is worthy of notice, that the two countries with which we carry on trade to the most disadvantage, those of which we buy the most while we sell them the least, are precisely the two next to ourselves great slaveholding countries of this hemisphere. Of the Spanish Colonies we bought

last year upward of fifty millions of dollars' worth of goods, principally sugar and molasses, while they took of our products less than twenty millions' worth. From the Brazils we imported a value of twenty-one millions or more, chiefly in coffee, while the worth of our products sent thither was but little over five millions. The explanation is obvious. The cultivation of those countries is carried on by slaves, who consume very little imported produce, and who furnish no market, or but a small one, for such articles of necessary consumption as we have to sell. The planters, on the other hand, take money and lay it out in articles of luxury, bought not of us, but of Europe. The great balance against us in our trade with Cuba has often attracted notice, and it has been proposed to set the matter right by annexing Cuba to the United States. But should that be done, the fundamental difficulty would still remain. It is only free-labor countries that furnish any considerable market for such articles as we have to sell. This has been illustrated in the case of the British West Indies, which, since the emancipation of the slaves there, have become much larger and better customers for our products than they ever were before.—*N. Y. Tribune.*

For Friends' Review.

#### THE CHILD'S REQUEST.

My Father! in my Saviour's name,  
I bow my dust to dust,  
And lift my spirit up toward Thee  
In humble child-like trust;  
Believing Thou wilt hear my prayer,  
O teach me day by day,  
To thank Thee for Thy mercies past,  
Thy mercy still to pray!

For all my precious friends, for whom  
Fond Nature bids me care,  
Teach me to pray, and lend Thine ear  
To poor affection's prayer!  
Enlarge my heart to offer up  
One earnest, endless cry  
For all—for *all* Thy blessed Son  
Did bow His head and die!

M.

#### THE OFFERING.

TRANSLATED FROM THE GERMAN.

"My son, give me thine heart."—Prov. 23-25.

Here is my heart!—My God, I give it thee;  
I heard thee call and say,  
"Not to the world, my child, but unto me;"  
I heard, and will obey;  
Here is love's offering to my King,  
Which, a glad sacrifice, I bring—  
Here is my heart.

Here is my heart!—surely the gift, though poor,  
My God will not despise;  
Vainly and long I sought to make it pure,  
To meet thy searching eyes;  
Corrupted first in Adam's fall,  
The stains of sin pollute it all—  
My guilty heart!

Here is my heart!—my heart so hard before,  
Now by thy grace made meet;  
Yet bruised and wearied, it can only pour  
Its anguish at thy feet;  
It groans beneath the weight of sin;  
It sighs salvation's joy to win—  
My mourning heart!

Here is my heart!—in Christ its longings end;  
Near to his Cross it draws;  
It says, "Thou art my portion, O, my Friend,  
Thy blood my ransom was."  
And in the Saviour it has found  
What blessedness and peace abound—  
My trusting heart!

Here is my heart!—ah! Holy Spirit, come,  
Its nature to renew,  
And consecrate it wholly as thy home,  
A temple fair and true.  
Teach it to love and serve thee more,  
To fear thee, trust thee and adore—  
My cleansed heart!

Here is my heart!—it trembles to draw near  
The glory of thy throne;  
Give it the shining robe thy servants wear,  
Of righteousness thine own;  
Its pride and folly chase away,  
And all its vanity, I pray—  
My humbled heart!

Here is my heart!—teach it, O Lord, to cling  
In gladness unto thee;  
And in the day of sorrow still to sing  
"Welcome my God's decree."  
Believing, all its journeys through,  
That thou art wise, and just, and true—  
My waiting heart!

Here is my heart!—O Friend of friends, be near,  
To make each tempter fly,  
And when my latest foe I wait with fear,  
Give me the victory!  
Glady on thy love reposing,  
Let me say, when life is closing—  
Here is my heart!

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Dates from Liverpool are to the 10th inst. The Bank of England had reduced its rate of discount to 3½ per cent., and a general reduction had also been made by the banks on the Continent.

ENGLAND.—Parliament reassembled on the 4th. Lord Palmerston obtained leave to introduce a bill making conspiracy to murder a felony, which was understood to be designed to apply to the case of political refugees in England charged with participating in plots against the lives of foreign sovereigns. Much dissatisfaction had been felt at the tone towards England of some of the congratulatory addresses from the French army to the Emperor on his recent escape, and a strong opposition to the measure was anticipated. Notice was given of a bill to amend the government of India. A bill abolishing imprisonment for debt had been read the first time in the House of Lords.

The French ambassador had given notice that the French Consuls in Great Britain would no longer grant passports to others than subjects of France, and a modification of the English passport system had been adopted in consequence.

Lord Panmure stated in Parliament that troops were sent to India at the rate of 1000 per month; that recruiting was progressing favorably, and that orders had been sent to the colonies to enlist volun-

teers. The bounty offered to recruits had been increased.

The Leviathan was successfully floated on the 31st ult. No accident occurred, although the river was covered with boats.

The Atlantic Telegraph Company has published a report, which states that it is proposed to issue £20 shares, in order to raise sufficient new capital to meet the expense of the 700 miles of additional cable now preparing, and to provide for contingencies. The ordinary meeting of the stockholders was called for the 18th inst., when twelve residents of the United States, Canada, and New Brunswick, would be proposed for election as honorary Directors.

A frightful explosion had occurred in a coal pit near Ashton-under-Lyme. About one hundred persons were in it at the time, and it was feared many of them were killed. About forty had been rescued alive, some of them injured.

FRANCE.—The project of a law had been presented to the Legislative Body, for punishing persons concerned in intrigues against the Imperial government, and manufacturers, without legal authorization, of destructive machines or fulminating powder. It also authorizes the expulsion of persons condemned, expelled or transported in 1848, 1849 or 1851, who may again appear dangerous to public safety. The law, as proposed, met with strenuous opposition in the Council of State, and only passed that body by a majority of four. It was supposed it would be made less stringent before its final enactment.

The *Monteur* publishes letters patent nominating the Empress as Regent in case of the Emperor's death during the minority of his son.

A project for a submarine tunnel between France and England has been submitted to an official commission, named by the Minister of Public Works.

The journal *La Presse*, which had been suspended by the government, has reappeared.

The American ship *Adriatic* was reported to have again escaped from the French steamer.

NAPLES.—At the trial of those concerned in the attempt at revolution last summer, which had commenced at Salerno, 286 prisoners appeared in the court. The appearance of many of them, it is stated, gave evidence of the hardships they had suffered in their imprisonment. Their allowance is three half pence per day.

RUSSIA.—It was announced at St. Petersburg that Schamyl had resolved on submitting to the Russians, in consequence of the important advantages gained by them over the Circassians.

TURKEY.—The Porte is said to be preparing a plan for emancipating from serfdom the peasants of the Danubian Principalities.

Constantinople advices to the 27th ult. report that certain Circassian slave merchants, on their way to that city with slaves, having been refused passports by the Russian Consul at Trebizond, in Asiatic Turkey, in consequence of the promise of the Sultan to interdict the sale of white slaves, took up arms and threatened to destroy the Consul's house; but the English and French Consuls, and the resident Europeans, 300 in number, armed themselves and gathered around the Russian Consulate for its defence.

Herzegovina, the most western province of Turkey, is said to be in a very alarming state, the Christians being in revolt, and pillaging and murdering the Turks.

CHINA.—Accounts from Canton to 12th month 29th, had been received in England, via telegraph from Malta. The combined forces, consisting of 4600 British and 900 French, landed on the 28th, a bombardment of the city having been commenced that

morning, which continued all day and night. An assault was made next morning, one fort was captured and two others blown up. The Chinese were fleeing from their houses, but the troops had not entered the city.

DOMESTIC.—Petitions are in circulation in the southern part of Nebraska Territory for the annexation to Kansas of that portion of the territory lying south of the Platte river, and are said to have been generally signed by the inhabitants of that section.

The territorial legislature of Kansas adjourned on the 13th inst. Gov. Denver did not sign the bill calling a new constitutional convention. A number of corporations were chartered to establish towns, ferries, &c. Bills were passed requiring all ballot boxes to be made of glass, regulating elections, providing for a registry of votes, &c. The Governor was asked to make a requisition on the President for the delivery of Surveyor-General Calhoun as a fugitive from justice, to be tried for election frauds, but he declined doing so, unless the Grand Jury should find a true bill against Calhoun. The Topeka legislature reassembled on the 10th inst. The committee appointed for the purpose reported a complete code of laws. Parties of armed men were said to be roving in the neighborhood of Fort Scott, but no fighting had occurred. A band of free State men have visited Kickapoo, burned some houses, and driven a number of pro-slavery men into Missouri, as an act of vengeance for the frauds perpetrated at that place.

A bill for the suppression of lotteries has been introduced into the House of Delegates of Maryland. Bills have been introduced in the Legislatures of Mississippi and Louisiana, incorporating companies to procure the voluntary immigration of Africans contracting to labor for a term of years.

The Pacific Hotel in St. Louis, Mo., was destroyed by fire about 3 A. M. of the 20th inst. The fire commenced in a store under the hotel, and soon cut off all egress by the stairways. Several persons were killed and others injured, by leaping from the windows. Of 100 inmates of the building at the time, more than forty were said to be missing.

CONGRESS.—Senator Houston, of Texas, on the 16th inst., presented a resolution instructing the Committee on Foreign Relations to inquire into the expediency of our government establishing a protectorate over Central America and Mexico, "in such form and to such an extent as shall be necessary to secure to the people of said States the blessings of good and stable republican government." It was laid on the table the next day, after the presentation by Hale, of N. H., of an ironical amendment, including British America in the proposed inquiry. An amendment to the bill for increasing the army was adopted, providing that the increased force shall not be continued more than two years. The majority of the Committee on Territories reported on the 18th a bill for the admission of Kansas under the Lecompton constitution, accompanied by a long report, asserting the legality of the convention, and repeating the usual charges against its opponents. Two minority reports, one signed by Douglass, the other by Collamer and Wade, were also presented. The former objects to the constitution on the ground, among others, that there is no evidence that it is the act of the people of Kansas; the latter, because the government of Kansas was usurped by a foreign force, for the purpose of establishing slavery, and the Lecompton constitution is the result of these proceedings; and to adopt it would be to sanction fraud and iniquity. The reports were all ordered to be printed.

The time of the House has been occupied chiefly by the contested election of H. W. Davis, of Md., and by speeches on the Kansas question and the subjects connected with it.

# FRIENDS' REVIEW.

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PATRICK HAMILTON, *the first Preacher and Martyr of the Scottish Reformation.*

(Concluded from page 387.)

A summons for his apprehension was at length issued; and the friends of Hamilton, aware that danger was imminent, urged him to save his life by instant flight. It is said, indeed, that even the Archbishop privately wished him to escape; but he was inflexible. "He had come thither," he said, "to confirm the minds of the godly by his death as a martyr to the truth; and to turn his back now, would be to lay a stumbling-block in their path, and to cause some of them to fall."

It appears that his brother, Sir James Hamilton, finding him resolved not to flee, and perceiving that his enemies would resort to extremities, had gone home to arm his retainers for the purpose of rescuing him by force of arms; but that a continued storm in the Firth had prevented his return in time. Another friend of the Reformer, John Andrew Duncan, Laird of Aidrie, also armed his tenants and servants to rescue him from the hands of his enemies. But Beaton was prepared to repel force by force, and was impelled, by these attempts, to a more precipitate accomplishment of his tragic purpose. He could no longer allow Hamilton to remain at liberty, but issued an order for his immediate apprehension.

"After nightfall, the captain of the Castle of St. Andrew's drew a band of armed men around the house where Hamilton was lodged, and presenting himself at the entrance, demanded admission. The Reformer, accompanied to the door by the group of faithful friends who were still in attendance upon him, calmly inquired of the officer what was his errand,—and on receiving his reply, declared his readiness at once to surrender himself to his custody. Only he begged that his

friends standing by might not be molested; and addressing them, he commanded them to offer no resistance on his account. They neither altogether obeyed, nor altogether disregarded his wishes. They did not use their swords in his defence, but they refused to deliver him up till they had exacted an assurance from the captain that he should be restored again without injury into their hands."

The trial commenced on the last day of February, in the Cathedral. The Primate, with his train of Bishops, Abbots, and Priors, was there, and took his seat at the tribunal of heresy. Hamilton, conducted from the Castle under a strong guard, was placed on a pulpit, where he could be seen and heard by all. The Doctors handed up their judgment on the articles alleged against him. Friar Campbell read over the articles, charging them one by one upon the prisoner. The following description is given by Alexander Alane:—

"I was myself an eye-witness of the tragedy, and heard him answering for his life to the charges of heresy which were laid against him. These were read aloud by a Dominican Friar; and he was so far from disowning the doctrines which were alleged against him as heresies, that he defended and established them by clear testimonies of Scripture, and refuted the reasonings of his accuser. He took care, also to guard his doctrine against the calumny that the faith of which he spoke might be no better than the faith of devils and hypocrites, and not that reliance of the heart which draws along with it repentance, hope, and charity. He was careful to explain that faith, hope, and charity are so knit together, that he who has any one of them has all, and he who is destitute of one is destitute of all."

Campbell, silenced in argument, turned to the tribunal for instructions. He was commanded no more to reason, but to fling the opprobrious title of heretic in the face of the accused, and to heap fresh charges upon him.

"'Heretic!' he exclaimed, turning again to the Reformer. 'Nay, brother,' replied Hamilton, mildly interrupting him, 'you do not think me heretic in your heart; in your conscience you know that I am no heretic.' 'Heretic!' reiterated Campbell, stifling the emotion which such an appeal must have called up in his heart; 'heretic! thou saidst it was lawful to all men to

read the Word of God; and especially the New Testament.' 'I wot not if I said so,' replied Hamilton, 'but I say now, it is reason and lawful to all men that have souls to read the Word of God; and in particular, the latter will and testament of Christ Jesus, whereby they may acknowledge their sins, and repent of the same, and amend their lives by faith and repentance, and come to the mercy of God by Christ Jesus.' 'Now, heretic! I see that thou affirmest the words of thy accusation.' 'I affirm nothing but the word which I have spoken in the presence of this auditory.'"

These charges were followed by others concerning the worship of images, prayers to the Saints and to the Virgin, masses for souls, purgatory, &c.; to all of which the most calm and pertinent replies were promptly given. After which the Prior turned to the tribunal, and said, "My Lord Archbishop, you hear he denies the institutions of holy Kirk, and the authority of our holy father the Pope. I need not to accuse him any more." The sentence of death was then pronounced, and Hamilton was conducted back to prison. With indecent haste the execution of the sentence was ordered to take place on that very day. The martyr was ready for the stake, which had already been prepared for him. "The Spirit of power and of love had fallen abundantly upon him, and the most perfect composure, resolution, and devotion filled his soul. When the hour of noon had struck, he sent for the Captain, and inquired whether all was ready. The Captain, more humane than his masters, was unable to tell him plainly the fatal truth; he could only hint that the last hour had even come. Hamilton immediately rose from his seat, and, putting his hand into the Captain's, walked forth with a quick step to the place of execution. He carried in his right hand a copy of the Evangelists, and was accompanied by his servant and a few intimate friends. When he came in sight of the spot, he uncovered his head, and, lifting up his eyes to heaven, addressed himself in silent prayer to Him who alone could give him a martyr's strength and victory. On reaching the stake, he handed to one of his friends the precious volume which had long been his companion and the rod of his strength; and taking off his cap and gown and other upper garments, he gave them to his attendant, with the words, "These will not profit in the fire; they will profit thee. After this thou canst receive of me no commodity, except the example of my death, which I pray thee bear in mind. For albeit it be bitter to the flesh, and fearful before man, yet is it the entrance to eternal life, which none shall possess that denies Christ Jesus before this wicked generation."

Life was still offered, if he would recant the confession he had made; but his answer was, "As to my confession, I will not deny it for the awe of your fire. . . . I will rather be content that my body burn in this fire for confession of my

faith in Christ, than that my soul should burn in the fire of hell for denying the same. But as to the sentence pronounced against me this day by the Bishops and Doctors, I here, in the presence of you all, appeal contrary to the said sentence and judgment given against me, and take me to the mercy of God."

He was bound to the stake with an iron chain, which passed round his body; and while the fire and wood were being prepared, he prayed for his murderers, and implored Christ, as his Mediator with the Father, to strengthen him by the Holy Spirit for the fiery trial through which he was about to pass. He also prayed to the Father that he might not be tempted to swerve in any degree from his faith in Christ; and that he would receive his soul for Christ Jesus' sake, "in whose name, I make this oblation and offering, that is to say, my body in the fire, and my soul in the hands of Almighty God."

He suffered much from the slow burning of the fire; and during his bodily agonies, was still importuned to turn, to pray to Our Lady, to say "Salve Regina." But he replied with a smile, "You are too late with your advice. . . . If I had chosen to recant, I need not have been here. But I pray you come forward, and testify the truth of your religion by putting your little finger into this fire, in which I am burning with my whole body."

To Campbell, his betrayer and accuser, he spoke in stronger terms. This friar was foremost among the tormentors of his last moments. The sufferer repeatedly besought him to cease from troubling him, but without effect; and at length he exclaimed, "Wicked man! thou knowest it is the truth of God for which I now suffer. So much thou didst confess unto me in private, and thereupon I appeal thee to answer before the judgment seat of Christ."

In the midst of the flames, forgetful of himself, he remembered his widowed mother, commending her to the care and sympathy of his friends. When nearly burned through the middle, a stander-by desired him, if he still had faith in the doctrines he had taught, to give a last sign of his constancy. He raised three fingers of his half-consumed hand, and held them there till he ceased to breathe. His last words were, "How long, Lord, shall darkness overwhelm this kingdom? How long wilt thou suffer this tyranny of men? Lord Jesus, receive my spirit!"

The execution lasted nearly six hours; but "the martyr never gave one sign of impatience or anger, nor ever called to heaven for vengeance upon his persecutors."

Thus died Patrick Hamilton, on the 29th of February, 1528, in the twenty-fourth year of his age. The work of a long and glorious life-time was accomplished by a youth in the short space of a few months; and the effect was felt like an electric shock throughout Scotland. The seed sown on that memorable day began to vegetate

and spring up, till at length it ripened into a harvest more abundant than the martyr himself, in his most sanguine moments, could venture to anticipate. There were those around his funeral pile, who became not only convinced of the truth of the doctrines for which he died, but also zealous and able witnesses for God when his lips were sealed in death. The cruelty of his murderers shook men's confidence in the infallibility of a Church which could resort to such means of self-defence; and the meek constancy and fervent piety of the expiring youth suggested the question, "Did that religion need to be extirpated by fire, which could produce such virtues as adorned the character of Patrick Hamilton?"

We cannot follow our author through the interesting sketches he has given of those who followed the footsteps and entered into the labors of this first of Scotland's Protestant martyrs. The movement gradually gained strength, till it resulted in the subversion of the Papacy, and the establishment of the Reformation under the rough, vehement, yet honest leadership of John Knox.

We thank the learned author of this book for the light which he has been able to throw upon an important, but ill-understood portion of ecclesiastical history. The times loudly call for a full exposure of the Papal system, under which the nation and the world so long groaned; and under which both would groan again, should the enemy be suffered stealthily to make his way, till he can again place his iron hoof on the neck of prostrate kingdoms. It is in vain to boast of the enlightenment of the nineteenth century as a barrier against tyranny, or to flatter ourselves that the lion's teeth are drawn, and his disposition softened down to that of the lamb. So long as the Church of Rome maintains the doctrine that there is no salvation out of the true Church—that is, her own,—persecution even to the death is not only an obvious duty, but the highest compassion. Why should a heretic be left to aggravate his guilt, and plunge deeper into the pit of perdition? Some Papist may reply, "That is not my creed;" our answer is, "Then you are no true Papist."

The author puts forth this volume, as the first of a series of Memoirs of the precursors of Knox. We heartily wish him success, and commend his well-compiled memoir to the attention of our readers.—*Christian Observer*.

#### CHARACTER OF GEORGE FOX, BY WM PENN.

He was of an innocent life, no busy-body, no self-seeker, neither touchy nor critical; what fell from him was very inoffensive, if not very edifying. So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company. He exercised no authority but over evil, and that every where, and in all cases; but with love, compassion and long-suffering. A most merciful man, as ready to forgive, as unapt

to take or give offence. Thousands can truly say he was of an excellent spirit and savor among them, and because thereof, the most excellent spirits loved him with an unfeigned and unfading love.

#### INFLUENCE OF EARLY TRAINING.

I have recently read with much interest "*The Story of a Pocket Bible*." It is full of instruction, and has a word in season for many persons, but none of its chapters made a stronger impression on my mind than that on *Protestant Formalism*. I wish all professors of religion, who are harsh and unloving, who do not feel "the spirit of adoption" warm in their hearts, might ponder those fearful pages.

Mr. Greene, whose character is there briefly but graphically sketched, daily read the Bible in his family, and "with much outward solemnity and decorum knelt and offered up prayer;" but the form was scarcely gone through with, when in stern and angry tones he addressed one of his children, and a scene of "disputatious wrangling" ensued. The immediate cause of this was a trivial mistake committed by the child, that might have been corrected by a pleasant parental smile, but which called forth a threat of severe punishment. Such scenes of domestic tyranny and family discord were frequent—husband and wife answering each other with sharp retort, and the children, disrespectful, disobedient, and contentious.

On Sunday "a double portion of chilling reserve rested on Mr. Greene's countenance; and when he spoke, his voice was doubly stern." During a cheerless meal a child, not more than five years old, attracted her father's attention by a laugh. "What day is it?" inquired the father sternly. "Sunday," the child tremblingly replied. "I could not help it, father—James made me laugh." The child was struck, and James was taken to a chamber. "The sound of angry stripes and loud cries sounded from the distant apartment, while those who remained at the table, including even the passionate mother, were awed into deeper silence, and the sobs of the first punished child were hushed." The father returned to the dining room, took a Bible from the shelf and then went with it to his son, bidding him—"in accents of inflexible severity, which seemed to have in them no admixture of parental tenderness or pity"—learn a whole chapter "word for word before night, or —." The blank was not filled, but it was well understood, and through the whole day the Bible was the boy's sole companion, and the object of his bitter dislike. "It is a precious thing to store the memory of the young with the words of God, but grievous to make them an instrument of torture." Frequently was the Bible placed in the hands of Mr. Greene's children "as a task-book, from which, under pain of bodily suffering, they

were compelled, in punishment for trivial offences, to commit to memory long chapters, taken especially from those parts which tell of the righteous indignation of the Ruler of the world against sin and sinners; while no loving efforts were made by the severe parent to lead the minds of his children to a contemplation of his character as the kind and gentle Shepherd of Israel, who 'gathers the lambs with his arm, and carries them in his bosom;' or as the compassionate Father, who delighteth in mercy, and who pities those that fear him."

As might be expected from such home influence, James Greene grew up with no kindly feeling toward his father, "whose severity and harshness were ever remembered with bitter emotions." He chose for his companions those, who, like himself, laughed at the restraints of godliness, and wandered farther and farther from the path of purity and virtue, till he became finally the inmate of a prison. "The months of his imprisonment rolled slowly on; hard labor told upon his health, and wore down his spirits; but a determination to despise the infliction of punishment, and to spurn the instructions of wisdom, was deep-rooted in his heart. Once only was he slightly moved; it was at the sight of his mother's tears and sore distress—the mother who had journeyed far to visit her convict-son. Yet no tears of penitence fell from his eyes even then; but with cruel vindictiveness, he laid his ruin to the influence of the wretched home of his childhood. 'I was made there,' he said, 'what I have been and am, and shall be. Let my father thank himself for it.'"

James was urged by a friend to read the Bible. "'Look here,' said he fiercely, 'and here, and here,' as he turned over rapidly the pages of his Bible that he held in his hand—stopping only for a moment when he caught glances of his former hated task—'and here, and here,' he continued, letting his finger rest on one and another of the pages of the Holy Book. 'You talk as if I did not know anything about the Bible; why, I can't take it in my hand, you see, without its opening itself at places where I have had to learn chapter after chapter, and was beaten before I learned them, and beaten while I was learning them, and beaten after I had learned them, because I had not learned them quick enough, or well enough,' and as he said this his bosom heaved with passionate resentment."\*

"Alas! it was too true. Wise is the parent who early stores the mind of his child with the treasures of Scripture knowledge, but only wise so far as he does it with love and kindness mingled."

Had James Greene never heard of the Bible—had it been a sealed book to him—he might have listened with willingness and even eagerness to its blessed truths, but he hated the very sight of the book. Instead of speaking to him of One who is love, it only brought to his mind his un-

loving father, and the cruel suffering that had been inflicted on him. How could he kneel and pray as our Saviour taught his disciples to pray? How could he approach God with any proper feeling and call him Father, when the word brought up the image of one as unlike God as possible? How fearful the responsibility that rests upon parents, who, while they profess to be followers of Christ, by their daily life deny him. With their own hands many of them sign the death-warrant of their children.

The history of James Greene is the history of many others, and there are thousands of children to-day learning practical infidelity from the example of those who are mere formal professors of religion, who know nothing of its saving, sanctifying power in their hearts.

Religion is too often considered as something to be kept by itself, and to be manifested by a long face and a peculiar phraseology, to be called into requisition on Sundays and Fast days, and at morning and evening worship. Cheerfulness is regarded with suspicion, and sighs and doubts and fears are esteemed marks of piety. The Christian, no doubt, may have seasons of sadness, but it is not to his Christianity that he owes them. That brings to him joy and gladness, and peace beyond understanding. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance," are fruits of the Spirit which have been promised by our Saviour to his children, to abide with them forever. This "Comforter," even the Spirit of truth, "whom the world cannot receive, because it seeth him not, neither knoweth him," "will guide us into all truth," and will teach us of "the deep things of God." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," but He reveals them unto His children by His Spirit.

True Christianity is not an isolated feeling, or a mere intellectual belief. It permeates every fibre of one's being, and clothes the intellectual conception with the warmth and vivifying power of love. True piety mingles with the life-current and modifies every act and thought. There are few who do not know how an earthly love quickens the pulse and affects the life—a heavenly love is as real in its influence, and is powerful just in proportion as we give ourselves up to its elevating, purifying, ennobling control. When the love of God is "shed abroad in the heart," it is as natural to look to "our Father" for daily guidance and protection, for needed wisdom and grace, as it is for a hungry child to ask food of a loving parent, and it affords such "sweet repose" to trust everything to Him, to be "anxious for nothing," that

"The willing soul would stay  
In such a frame as this,  
And sit, and sing herself away  
To everlasting bliss."

Why will the Christian ever wish to bear his own burdens? There is no occasion for his doing so. The infinite Friend can relieve him from every one and be indeed a Saviour. I know of none who may be as cheerful and happy and joyous as those who "live by faith," and who trust themselves and those dear to them to the mercy of a covenant-keeping God.

The formal professor not only wrongs himself, and dishonors God, but he deeply wrongs his children, and renders their salvation terribly uncertain. God has provided a way by which all may be saved. He has made a most precious covenant with parents, all that their fondest, most anxious love can ask, yet these cold formalists heed it not, and their children grow up, if not like James Greene, yet without the control of religious principle and the restraining power of love to God, and with no regard for that Holy Book which, by the aid of the Spirit, is able "to make them wise unto salvation." They conceive altogether wrong ideas of God as arbitrary, unloving and unforgiving, and know nothing of Him as he really is. Professing parents, are you a formalist, or are you a living Christian? Are you, by your daily life, educating your children for heaven, or are you forming their character in such a way that they will have no desire to so live that they may enter its pearly gates? "The child is governed almost entirely by example. It is not what he hears you say that forms him, but what he sees you do." "See to it that yours be such a character as that you could die and leave it for imitation."

The same God who said, "Children, obey your parents," said also, "Fathers, provoke not your children to anger, lest they be discouraged;" and one of these requirements is no more binding than the other. As you value the souls which have been entrusted to your keeping, be careful how you represent God to their young hearts—how you teach them to appreciate his blessed words. Every day impresses its mark, and helps to fit or unfit them for the society of the holy. Be not, in the performance of your religious observances, driven by duty, but be drawn by love.—*Advocate and Guardian.*

#### INDIAN SUMMER OF LIFE.

In the life of the good man there is an Indian summer more beautiful than that of the seasons—richer, sunnier, and more sublime than the most glorious Indian summer which the world ever knew: it is the Indian summer of the soul. When the glow of youth has departed, when the warmth of middle age is gone, and the buds and blossoms of spring are changing to the sere and yellow leaf, then the mind of the good man, still ripe and vigorous, relaxes its labors, and the memories of a well-spent life gush forth from their secret fountain, enriching, rejoicing and fertilizing; then the trustful resignation of the

Christian sheds around a sweet and holy warmth, and the soul, assuming a heavenly lustre, is no longer restricted to the narrow confines of business, but soars far beyond the winter of hoary age, and dwells peacefully and happily upon that bright spring and summer that await him within the gates of Paradise evermore. Let us strive for and look trustingly forward to an Indian summer like this.

#### FIDELITY IN SMALL MATTERS.

It is in piety, as in the economy of temporal goods; we shall be sooner ruined by the neglect of trifles than by great expenses. He who lets nothing be lost will soon grow rich.

Besides, we should consider that God does not so much regard our actions, as the motive of love which incites us to perform them, and the compliance which he requires of our will. Men judge of our actions only by what appears outwardly. God accounts as nothing all that is in them most glaring in the eyes of men. What He would have, is a pure intention, a will ready for all things, and pliant in his hands, with a sincere detachment from ourselves. All this is often exercised with less danger to our pride, and in a way that tries us more severely, on common occasions, than on the most extraordinary. Nay, we often value a trifle more than a matter of seemingly great importance; we should, perhaps, find more difficulty to renounce a favorite amusement than to bestow a large sum in alms.

We the more easily deceive ourselves in small things, as we believe them innocent, and imagine ourselves less attached to them. Nevertheless, we may easily perceive by our concern, when it pleases God to deprive us of them, how excessive and inexcusable our enjoyment of and attachment to them was. Besides, if we are negligent on small occasions, we shall often give offence to our family, our domestics, and the world. They cannot imagine that we are sincerely pious when in particular instances they perceive us remiss and irregular. What reason have they to believe that we should, without hesitation, make the greatest sacrifices, when they see that we decline the smallest?

But what is of all other things the most dangerous is, that this neglect of trivial matters accustoms the soul to infidelity. It grieves the Holy Spirit; we become abandoned to our own will, and regard as nothing an offence against God. On the contrary, perfect love esteems nothing little; everything that can either please or displease God seems important to it. Not that perfect love fills the soul with uneasiness and scruples, but it sets no bound to its fidelity; it works simply with God; and as it does not embarrass itself with things that God requires not of it, so it never hesitates upon what he does require, whether it be great or whether it be small.

As for those who have naturally less exactness, they ought to observe a more inviolable law with regard to small matters. They are tempted to despise them; to count them as nothing; they do not enough consider the consequence of them; they do not represent to themselves the insensible progress of their passions; they even forget their own fatal experiences. They choose rather to promise themselves an imaginary steadiness, and to confide in their own courage, which has so often deceived them, than to be subject to a continual fidelity. It is a trifle, they say. Yes, it is a trifle, but such a trifle as is everything to you; a trifle to which you are so attached as to refuse to part with it to God; a trifle which, in order to excuse the refusal of, you despise in words, but in reality such a trifle as you keep back from God, and as will prove your destruction. It is not a *greatness* of soul, which induces us to despise small things; on the contrary, it is by having too limited views, that we regard anything as small which is attended with such important consequences. The more difficulty we find in attending to small things, the more we ought to fear our negligence and mistrust ourselves. He that contemneth small things, shall fall by little and little.

Fear not this continual attention to small things. At first some steadiness and courage will be necessary; but it is a self denial you have occasion for, that will constitute your peace and security; without it you cannot have either. God will by degrees render this state sweet and easy. True love is attentive without pain or contrition.—*Feuclon*.

#### SELF-CONTROL.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the account into court, a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error; but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry, and knowing the voice, called out from the top of his stairs, "Tell the rascal I am not at home." The Quaker, looking up to him, calmly said, "Well, friend, God put thee in a better mind." The merchant, struck afterwards with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right, and that he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you. How were you able, with such patience, on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I will tell thee: I was naturally as hot and violent as thou art. I knew that to indulge

this temper was sinful; and I found it was imprudent. I observed that men in a passion always spoke loud; and I thought if I could control my voice, I should repress my passion. I have, therefore, made it a rule never to let my voice rise above a certain key; and, by a careful observance of this rule, I have, by the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may do, benefited by his example.

For Friends' Review.

#### FIRST-DAY AFTERNOON.

We are told on the highest of all authority that "the Sabbath was made for man, and not man for the Sabbath," and it therefore becomes the duty of man to use the day in such a manner that it may promote his religious improvement, without reference to any inherent holiness in the day itself. I have never known any who were in the practice of allowing their worldly business, (except attention to the necessaries of life,) to encroach upon any portion of that day, who did not lose, in a serious degree, their life in religion, and their faithfulness in serving God. And it cannot well be otherwise, when in addition to the six entire days devoted to worldly matters, these are allowed to invade largely the only remaining day in the seven.

It often happens in the country, where there is but one meeting for divine worship on First-day, that to young people, (and even sometimes to older,) the afternoon, if wholly devoted to private religious reading, becomes dull and wearisome. Hence, some are tempted to resort to social visiting, without reflecting that indulgence in the frivolous conversation which often characterizes such visiting, the encroachment on the time of the visited who may desire retirement, and the heavy drudgery often inflicted on those who have to provide entertainment on that day, are, taken altogether, worse even than to be actually engaged in solitary labor.

To render these portions of time both interesting and instructive, is worthy of much effort; and as a small contribution to this object, I am induced to offer to the readers of this journal, a short account of an instructive mode of social enjoyment for First-day afternoon.

The adult members of two or three Friends' families in the same neighborhood, with a few of the older children, meet at one of their dwellings at a stated hour, and read in rotation passages of Scripture selected in the following manner. A question is given out the previous week, admitting of a large number of passages for answers; and each person, at a suitable time during the week, makes selections, inserting paper marks with references to each. When they assemble, all read in turn a passage or answer at a time, till the selections are read. To prevent prolixity,

the number of verses in each passage is not to exceed five—the number of passages may be ten to thirty by each person. Care should be taken that the exercise be not continued so long as to become dull or tedious. The question should be of such a nature as to afford a great extent of selection, and not so confined in its meaning as to abridge the chance for many answers. The following are specimens of the subjects which have been chosen for this purpose:

What are the most poetical passages of Scripture?

What important truths are taught by questions?

What are the most remarkable miracles in the Old and New Testaments?

What are the most striking prophecies of the coming of Christ?

What are the most pathetic passages?

Which are the most comforting and cheering?

Which contain descriptions or allusions to rural scenery or rural affairs?

Which are the most comprehensive expositions of general duty?

What passages contain the most beautiful language?

What are favorite passages as practical truths?

What are most adverse to war or the spirit of revenge?

What are the most interesting in the form of exclamation?

What passages indicate or enjoin earnestness in serving God?

The selection of passages for answers to these questions, leads to a thorough examination of the Bible in its different parts, in an understanding manner, and the reading of the whole collectively, by each in turn, forms a most interesting as well as instructive occupation for the time.

There may be cases when a single family, if isolated, may adopt this exercise to great advantage. T.

#### A WORD IN SEASON.

In Shropshire, England, some years ago, a number of acquaintances and friends had assembled to spend a social evening together. In the course of the evening they resolved to have a dance, and prevailed on Michael Onions, at whose house they were, to go out a distance of two miles to procure a fiddler for them. On his way he met a stranger who, having missed his road, requested Michael to direct him to Madeley. Michael readily consented to do this, and walked about half a mile with him for this purpose. The stranger ascertained the errand on which Onions was going, and began to talk with him about his soul, showing him the unsuitableness of such follies to a dying man; his need of salvation, and a personal interest in Christ; and his awful danger as an unsaved sinner. When the stranger left Michael, the conversation had so

impressed him, that he dared not proceed on his errand, but returned to his home. When he opened the door his friends enquired,

"Have you brought the fiddler?"

He answered, "No."

"Is he not at home?"

"Have you been at Brosely?"

"No."

"Why, what is the matter, you look ill, and are all of a tremble?"

Michael then told them that he had met somebody, but whether man or angel he could not tell; he never before heard such a man. He repeated what had been said to him on spiritual subjects, and added, "I dare not go to Brosely—I would not for the world."

The party was broken up. The next Sabbath, Michael and some of his friends attended Madeley Church, and there, in John Fletcher, the new Vicar, he recognised the stranger who had conversed with him. The impression wrought on Michael was lasting in its character, and under the influence of the Holy Spirit led to his conversion. He became a zealous, devoted and useful Christian. "A word spoken in due season, how good it is."

#### THE BED.

Laying himself down once more upon his bed, *Gotthold* began: Neither let me forget, O God of love, to thank Thee for this little seat of repose. It, too, is in some measure a holy place. Here, how often has my wearied body found for hours a grateful rest, such as the immortal soul enjoys in Thee alone! Here have I sent up many a secret sigh to Heaven. Here have I often, when forsaken by sleep, directed my thoughts to Thee, who art the light of my darkness. Here, Thy grace has often hovered over me and been my covering. Around this bed of mine, Thy holy angels have stood for many a night, like faithful and attentive watchmen, and scared away him who goes about as a roaring lion. I praise Thee, O God, for this and every other gift and comfort which Thou hast vouchsafed to me. Ah, me! how hard is the bed on which many lie, and how poor a covering their miserable sacks and rags! And yet what have I given to Thee more than they? In this, too, O Father, I recognise Thy marvellous grace! My bed, however, should also remind me of the grave, which will be my bed at last. Who knows, but that even to-morrow I may be removed from the one into the other—from the down into the clods? For I am a mortal man, and old enough at any moment to die. Well then, my God, should this be Thy pleasure, I will now once more, and for the last time in this mortal state, thank Thee for the many mercies, spiritual and temporal, which, in the course of my life, Thou hast bestowed upon me. Once more, I will humbly repeat my supplication for the pardon of all my sins, wittingly or

unwittingly committed. If, however, O God, my life shall be prolonged, and I shall see the light of another morning, give me grace to die to myself and to the world, and to live always to Thee. Let neither death nor life ever separate me from Thee and Thy love.—*Gotthold's Emblems.*

## FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 6, 1858.

**THE DISCIPLINE.**—That our Discipline and church government were established in Divine wisdom, and that their due support and observance under Divine guidance are essential to the continued existence of our religious Society, will probably be acknowledged by its members generally. It is obvious, too, that meetings, not less than individual members, are bound to observe the provisions of the Discipline, “for,” says a Report read in Philadelphia Yearly Meeting in 1849, “if meetings and committees do not keep to the Discipline themselves, under the direction of the Head of the Church, on what right ground can an individual be disowned for his error?”

But, unhappily for the peace and welfare of the Church, all are not agreed as to what constitutes a departure from good order, or an improper interference on the part of one Yearly Meeting in the disciplinary proceedings which another may institute towards its own offending members. It sometimes happens, too, that individuals arise who “have a life in strife and controversy.” In reference to such as these, a correspondent of “The Friend,” says: “Having gone from the meek and peaceable spirit of the lowly Jesus, they were restless and uneasy in themselves, wanting excitement, and would be trying to stir it up and bring discord both into meetings and out of them, pleading their zeal for the ancient Truth and way of it, and charging their brethren with oppressing them, and imposing a yoke which could not be borne.” When these persons obtain an ascendancy, even in Monthly Meetings, there must be contention and confusion; peace and harmony will be destroyed, and an individual growth in the Truth can scarcely fail to be greatly retarded or laid waste. But if this state of things occurs in a Yearly Meeting, and, disregarding the rights of other similar bodies—co-ordinate branches of the Society—it attempts to invalidate their disciplinary proceedings, and to restore to membership in the Society persons who had been disowned

under those proceedings, or had seceded from the meetings to which they were accountable, what can be expected but aggravated dissensions and divisions? In a document prepared by Philadelphia Meeting for Sufferings, in 1849, it is declared that “it is needful that the accountability of members to their respective meetings \* \* \* should be maintained according to the Discipline.” Such has been the carefully guarded practice from the earliest period of our Society. In the records of Concord Quarterly Meeting, Pennsylvania, on hundred and twenty-five years ago, the following minute occurs:—“The said meeting [Chester Monthly Meeting] desires to be informed, how far any Monthly Meeting is justifiable in taking under their notice, in order for membership, any person standing testified against for breach of our Discipline by another Monthly Meeting; after some debate and consideration had thereon, this meeting unanimously agree that such practice is repugnant to the rules of our Discipline, as also to the practice of Friends in general: therefore if any Monthly Meeting belonging to this meeting have taken into membership any person so circumstanced, they are desired to return such to make satisfaction to the Monthly Meeting where the offence was given.” Now this accountability of members to their respective meetings is utterly repudiated and destroyed, if persons who have been disowned within the limits of one Yearly Meeting can be restored by any action of another Yearly Meeting to membership in the Society. The Baltimore Conference of 1849, in its Report, said: “Any attempt on the part of a meeting to confer upon individuals privileges which they have forfeited in their own meeting, or to sustain them in assumed rights to which they are not entitled, cannot fail to produce confusion and to disturb the harmony of Friends.”

Totally irreconcilable, then, as such an attempt is with our Discipline and Church government, it was nevertheless made in Philadelphia Yearly Meeting, in 1849, by the assumption that “those Friends who compose the smaller body [in New England] continue to be entitled to the rights of membership, and to such acknowledgement by their brethren, as may be necessary for securing the enjoyment of those rights.” In accordance with this declaration, ministers and other members of that body, who had been disowned under the authority and Discipline of New England Yearly Meeting, have been permitted to attend

Philadelphia Yearly Meeting, and have been received in its subordinate meetings by certificate, as members of the Society of Friends. The same departure from our order and Discipline, it is well known, was the immediate occasion of the separation in Ohio Yearly Meeting, and its effects upon Philadelphia Yearly Meeting have been of a most sorrowful and dividing character. In connection with the acknowledgment, by the latter, of the separatists in Ohio, it has imposed upon other Yearly Meetings the necessity of suspending their correspondence with Philadelphia Yearly Meeting, while it remains in its present state of alienation and isolation from them.

If this state be persisted in, must it not also lead those Yearly Meetings to instruct their subordinate meetings to reject all certificates of membership and ministry issued by meetings belonging to Philadelphia Yearly Meeting? Unless this be done, persons disowned in New England and Ohio, may, by having certificates of membership conveyed through Philadelphia Monthly Meetings, become members of any other Yearly Meeting, and even of the very meetings which disowned them!

In the language of the Philadelphia document of 1849, already quoted, in reference to New England Yearly Meeting, may it not be said that, "until those proceedings [of Philadelphia Yearly Meeting] shall be rectified or annulled, we see not how unity is to be restored?"

MARRIED, on the 9th ult., at Friends' Meeting house, North Sixth street, JOHN J. PARKER, of Westchester, Pa., to HANNAH S., daughter of Isaac Remington, M.D., of Philadelphia.

DIED, on the 21st of 9th month last, at the residence of her son-in-law, Henry H. Wilcox, in Smyrna, Cherrango County, New York, MARION PURDIE, in the 83d year of her age, widow of the late James Purdie, formerly of Norwich, Norfolk County, England.

—, After a short illness, on the 28th of First month, at his residence in the city of New York, ROBERT I. MURRAY, in the 73d year of his age.

It was evident that the mind of this dear friend had long been preparing for this solemn event, and humble assurance is felt that he has been admitted into the presence of Him whom he delighted to contemplate in His various attributes, none of which he more touchingly dwelt upon than His long suffering love and mercy.

Few, it is believed, perused the sacred records with more diligence; and the deep feeling he manifested on such occasions, both in his family and in private, gave evidence of the tenderness of his spirit.

He discharged, with remarkable fidelity, many trusts of a public and benevolent character. For a period of more than forty years, he served as a governor of the New York Hospital, and as Secretary to this In-

stitution for more than the third of a century. These services, so extended and so important, were persevered in with unabated zeal to the last.

The nature of his disease deprived him of consciousness soon after he was attacked, and his sudden and unexpected removal strikingly enforces the admonition—"Be ye also ready, for at such an hour as ye think not the Son of Man cometh."

## CIRCULAR.

FRIENDS' BOARDING SCHOOL, RICHMOND, IND.

*To Monthly Meetings and Friends individually:*

DEAR FRIENDS,—The Summer Session of the Boarding School will open on Third day, the 23d of Third month, 1858, and close on Sixth day, the 13th of Eighth month, 1858.

The house will not be open for the reception of Students until Third day, the 23d of Third month.

The price of Tuition, Board and Washing, for each scholar, payable in advance, will be \$60 for those studying Spelling, Reading, Writing, English Grammar, Geography, and Common School History, and \$65 for those studying the higher branches. An additional charge of \$5 will be made for each scholar studying Commercial Penmanship and Book-keeping.

Application for admission should be addressed to the "Superintendent of Friends' Boarding School, Richmond, Indiana."

Friends will be careful not to bring or take away students on the first day of the week, and all unnecessary visiting on this day is strongly advised against.

Application for admission will secure precedence in the order of payment, and students will be received at any time for the balance of the session when the school is not full.

The privilege of making visits home, or to any other place, at the middle of the Session, or at other times, as has heretofore been allowed, has, it is believed by the Committee and Officers, had a tendency to unsettle the School, and has been a means of preventing the Students from making that progress in their studies that is desired. The Committee, therefore, think it best that the practice be discontinued, except in cases of real necessity.

Students should be careful to procure stout slippers, or shoes without heels, to be worn on all occasions while in the building; and every Student will be required scrupulously to avoid the use of tobacco in any form.

Parents and Guardians are requested to have the clothing of Students such as becomes the appearance of Friends. Should objectionable articles of clothing be brought to the School, they will be taken in charge by the Superintendent or Matron, and altered at the Scholar's expense, or sent home, as may be judged best; and each article of clothing should be marked with the full name of the owner.

The girls will not be allowed to attend to any sewing, except the necessary mending of their clothing, without special permission.

*Officers employed for the Summer Session.*

WALTER T. CARPENTER, Superintendent.

ELIZABETH B. HOPKINS, Matron.

WM. B. MORGAN, Teacher of the Latin and Greek Languages.

CLARKSON DAVIS, Teacher of Mathematics, Book-keeping and Penmanship.

JOSEPH MOORE, Teacher of Natural Science.

MARY E. M. PINKHAM, Teacher of the German and French Languages.

LUZENA THORNBURG, Assistant Teacher.

By order of the Committee,  
JAMES TAYLOR, Clerk.

## WANTED,

A Teacher to take charge of the Male Department of Nine Partners Boarding School. We desire a Friend, and one well qualified for the situation.

Communications to be addressed to

ENOCH G. DORLAND,  
Washington, Dutchess Co., N. Y.

*The Association of Friends for the Diffusion of Religious and Useful Knowledge.*

At a meeting of Friends held in Philadelphia, on the 5th day of 1st mo., 1858, the following circular was read:—

“The attention of a number of Friends having been drawn to the need of providing additional means for the illustration of the Christian principles which we profess, as well as the promotion of useful knowledge generally, it has been concluded to form an association under the title of ‘The Association of Friends for the Diffusion of Religious and Useful Knowledge.’ The means which are proposed for this end, are the publication of small works, chiefly memoirs of devoted Christians, and the establishment of an agency in this city, through which to aid Friends in distant places in the selection and purchase of useful books on various topics for family, neighborhood and Preparative Meeting Libraries.

“The publications of ‘The Tract Association,’ and the reprint of many of our standard works in the ‘Friend’s Library,’ afford very useful means of religious instruction, and open to the careful inquirer sources of accurate information in reference to the history and doctrines of our religious Society. There seems, however, to be a want of books holding a middle place between the Tract and the more extended Biography or Doctrinal Essay; of books which, bringing before the younger reader the more striking incidents of the lives of our pious fellow professors in connection with their Christian principles, shall at once inform and attract the inexperienced, while they stimulate to a wider range of inquiry in the perusal of more voluminous publications. Believing that the great truths of Christianity as they have ever been held by Friends, are of universal application, we deem it important to show, that in our own times, as well as in the earlier days of the Society, they have produced their matured fruits. The lives of devoted men and women of modern times, who have given themselves to the promotion of the well being of their fellow men, will therefore form a prominent feature of the proposed series: and it is not doubted that, exhibiting the results of an adherence to the same truths, they will attest the efficacy of Divine Grace in every age, and under various conditions of life.

“Friends, in many parts of our widely extended country, appear to be increasingly sensible of the duty of intellectual as well as moral culture; and also of the danger to their families from the wide diffusion of hurtful publications.

It is felt that not only by advice and restraint, essential as these are, but also by providing useful and attractive reading, this danger is to be averted. Hence, praiseworthy efforts are making, often with very limited pecuniary means, to procure the establishment of carefully selected libraries calculated for the various classes of readers; attracting the young by familiar and truthful narratives or easy and intelligible illustrations, while they stimulate the more advanced reader to pursue his inquiries in different fields of knowledge, and directly or indirectly promote the highest interests of all. In the selection of books, Friends residing remote from the great centres of intercourse, are often much at a loss in reference to the character of the books offered for sale and the most advantageous mode of purchasing them. It is believed, that if some of our younger Friends, who have had greater advantages in these respects, would devote some portion of their time to this object, they might do much in aiding those less favorably situated. If by means of an Association, acting through its committees, the merits of books could be ascertained, and by proper arrangements, purchases be judiciously made, much waste of means as well as injury to young readers might be prevented; while the knowledge that such an agency existed, would induce our distant Friends to greater efforts to avail themselves of its advantages.

“To carry out these views, as the means may be secured, will be the aim of the proposed Association.”

Much interest in the objects of the meeting having been expressed “The Association of Friends for the Diffusion of Religious and Useful Knowledge” was duly organized, and the following Constitution was adopted:

## CONSTITUTION.

ARTICLE I. The title of this Association shall be “The Association of Friends for the Diffusion of Religious and Useful Knowledge.”

ART. II. The Association shall always consist of members of the religious Society of Friends; and any person being a member of that Society, who shall be proposed and approved of at any meeting of the Association, may be a member by the payment of two dollars annually, or a life member by the payment at one time of twenty dollars.

ART. III. The objects of the Association shall be, to print and circulate such books, not inconsistent with the principles of Friends, as may appear suited to promote the diffusion of religious and useful knowledge, and to aid in the selection or purchase of books suitable for libraries established by Friends.

ART. IV. The Officers of the Association shall be a Secretary, Treasurer and Committees of Correspondence, Publication and Circulation.

ART. V. The times of meeting and a quorum

to transact business, and, generally, all other details necessary for the management of its affairs, to be prescribed by the By-Laws of the Association.

ART. VI. No article of this Constitution shall be changed, unless the alteration or addition is proposed at one meeting of the Association, and adopted at a succeeding meeting.

At an adjourned meeting of the Association, held 1 mo. 26, 1858, the following friends were nominated and appointed its Officers for the present year:

*List of Officers for 1858.*

*Secretary*—James Whitall.

*Treasurer*—Wistar Morris.

*Committee of Correspondence*—Charles Yarnall, Thomas Kimber, M. C. Cope.

*Committee of Publication*—M. C. Cope, Theophilus E. Beesley, Charles Yarnall, Samuel Hilles, Thomas Kimber, Jr., Robert P. Smith, Joseph Potts.

*Committee of Circulation*—Edward H. Bonnell, Richard Richardson, John M. Whitall, Edward Yarnall, A. M. Kimber, Joseph B. Cooper, Jr., Samuel Rhoads, Wm. F. Mitchell.

At a stated meeting held 2nd mo. 26th, the publishing committee proposed for immediate publication the following volumes, the stereotype plates for which had been kindly offered to the Association by the Friends by whom they had been prepared:

1. A brief Memoir of Elizabeth Fry.

2. Views on Slavery a century ago—containing Essays by John Wesley, John Woolman, and Anthony Benezet, with short biographical notices of each.

3. A selection from the Letters of Isaac Pennington.

4. A selection from "The Epistles of George Fox, edited by Samuel Tuke."

5. Youthful Pilgrims—a selection of brief Memoirs of Young Friends.

After careful consideration, these works were accepted, and the Committee on Publication authorized to issue them at an early date.

The Committee also reported that the following volumes were in course of preparation, the stereotype plates of which were also offered for the acceptance of the Association—"Memoir of Maria Fox,"—"Memoir of Wm. Penn,"—"Memoir of William Allen."

It was also stated that the attention of some Friends had been drawn to the preparation of a Juvenile Series, the volumes composing which will be subsequently announced.

At a stated meeting of "The Association of Friends for the diffusion of Religious and Useful Knowledge," held Second month 26, 1858, the Committee of Correspondence were requested to

publish a circular with our Constitution and list of officers appended, for the purpose of spreading information as to our existence and purposes.

Taken from the minutes,

JAMES WHITALL, *Secretary.*

From the North American Medico-Chirurgical Review.  
INFLUENCE OF VARIATIONS OF ELECTRIC TENSION AS A CAUSE OF DISEASE.

By WILLIAM CRAIG, Surgeon, Ayt.

[Concluded from page 382.]

In tropical countries the rain falls in greater quantity, and evaporation, which is effected by the radiation of solar heat, is consequently more active, carrying off the electrical fluid from the earth, and leaving it in a state of negative electricity. So constantly is humidity associated with the existence of endemic and epidemic diseases, that their extent and virulence, as a general rule, will be in proportion to the amount and rapidity of evaporation in any given situation. The rainy season, or the period immediately after it, when radiation and evaporation are greatest, is consequently the most sickly in tropical climates. The insalubrity of places in hot countries, where the sea coast and rivulets are covered with mangrove vegetation, has been particularly observed, and is attributed to the peculiar nature of those bushes in growth and decay, absorbing moisture and facilitating evaporation. A constant drain of the electric fluid is thus kept up; and the electrical conditions of the animals being always positive, they suffer loss from the tendency of this fluid to maintain an equilibrium. In open and inland countries, destitute of marshes and jungle, the humidity is only occasional and of short continuance, and the insalubrity, therefore, is casual and temporary. The unhealthfulness of marshes is in proportion to the warmth of their position, and the consequent evaporation. On this principle it ought to follow that ague and other diseases which occur near marshes, should be mild or severe, just in proportion to the amount of evaporation. When the water scarcely covers the earth, the soil and plants become much more heated; and radiation and evaporation are consequently greater than when the ground is entirely overflowed.

There might be cited from many writers on pestilential diseases in tropical climates, examples of wide-spread deadly disease, and at the same time an absence of every other apparent instrumentality. There was no vegetable or animal decomposition, or any other source of insalubrious effluvia, on mere sandy plains, but the speedy evaporation of the recently fallen rains, and the presence of a severe pestilential scourge.

Besides the effect of evaporation, there may be some occult influence in operation on the mineral strata that constitute the crust of the earth, of good conducting-power, which may disturb the regularity of distribution, and unsettle

the equilibrium of the electric fluid, withdrawing it probably into more central regions, and leaving the surface in a highly negative condition. In this way may be produced those occasional and epidemic attacks of pestilential disease, which cannot be attributed even to the existence of those circumstances which are generally looked upon as remote causes. That this is not mere hypothesis, is proved by the observations of M. Andrand, during the prevalence of cholera in Paris in 1849. They were made with a very powerful machine; and in a communication to the French Academy, dated on the 10th of July, of that year, he says: "I have remarked that since the invasion of cholera, I have not been able to produce, on any occasion, the same effect. Before its appearance, in ordinary weather, after two or three turns of the wheel, brilliant sparks of fire, of six centimetres in length, were given out. During the months of April and May, the sparks obtained, by great trouble, have never exceeded two or three centimetres, and their variations accorded very nearly with the variations of cholera.

"This was already for me a strong presumption that I was on the trace of the important fact I was endeavoring to find. Nevertheless, I was not quite convinced; because one might attribute the fact to the moisture that was in the air, or to the irregularities of the electric machine. Thus I waited with patience the arrival of fine weather and heat, to continue my observations with more certainty. At last fine weather came; and, to my astonishment, the machine, frequently consulted, far from showing, as it ought to have done, an augmentation of electricity, has given signs less and less sensible, to such a degree, that during the days of the 4th, 5th and 6th of June, it was impossible to obtain any thing but slight cracklings without sparks. On the 7th of June the machine remained quite dumb. This new decrease of the electric fluid has perfectly accorded with the renewed violence of the cholera, as is only too well known. For my own part, I was not more alarmed than astonished; my conviction was complete. At last, on the morning of the 8th, some feeble sparks re-appeared, and from that hour the intensity decreased. Towards evening, a storm announced, at Paris, that the electricity had re-entered its domain; to my eyes, it was the cholera that disappeared with the cause which produced it. The next day I continued my observations; the machine, at the least touch, rendered with facility some lively sparks."

Experiments, with the same result, were carefully made in Glasgow, during the winter of 1840, when that city suffered from a similar visitation; and these facts Mr. Craig regards as very conclusive in favor of the theory which he advocates. They distinctly indicate that the electric condition of the mineral strata and superincumbent mineral debris on which Paris and

Glasgow rest, was, at the period when cholera raged, in a negative or low state of electric tension.

Besides these particular and occasional influences which operate on a large scale to produce epidemic and severe pestilential diseases, the occurrence of special and individual cases may be accounted for on the same principle. A person in impaired health, or declining years, is exposed to a shower of rain, and sits inactive until his clothes dry upon him. With just sufficient elimination of vital electricity to supply nervous currents, and none to spare in radiation to convert the water in his clothes to vapor, every particle of heat thus abstracted will be injurious. Similar exposure in a more vigorous state of health, after severe exhaustion, would be followed by the same consequences, especially if the individual, in a state of perspiration, should imprudently sit or lie upon the ground—the greater conducting power of which would rapidly convey the electricity from the system.

The external covering provided for preserving the warmth of the inferior animals, gives further countenance to this theory. The hair, skin, and adipose tissue of quadrupeds, and the feathers which adorn and protect the fowls, are all good non-conductors of electricity. Man, less carefully guarded by nature, is endowed with faculties which teach him to protect himself; and non-conducting materials, as wool, hair, silk, &c., have always been selected as a defence from cold, apart from all philosophical considerations. The barbarous inhabitants of the torrid zone, who can endure no other covering, besmear themselves with oil or grease for the same reason. During the prevalence of a very fatal fever at Bombay, it was observed that the natives employed in an oil establishment, whose bodies were always thus repulsively coated, continued in perfect health, though hundreds not so protected were dying all around them.

In tropical regions, more especially, vessels at sea are often attacked with severe and dangerous disease; and as this evidently cannot proceed from miasms or emanations from the soil, its origin must be sought for in some circumstances connected with the ship itself. The wood of which it is composed, is a good non-conductor, and the crew are thereby nearly insulated. But evaporation from frequent washings of the deck, or dampness from leakage or other cause, by which electricity is withdrawn from the system, furnishes a ready solution of the problem. Ships have suffered severely from yellow fever, while the decks were deluged with water several times a day, whereas others, in which attention was given to keep every thing dry, have been comparatively healthy.

The magnetic hills of the southern peninsula of India, especially those of Tavachymalle, are mentioned as a remarkable example of the irregularity and inequality of electric tension. There

is nothing in their appearance to account for their unhealthfulness, and the cause can only be found in the character of the soil. This consists in a large proportion of ferruginous hornblende, which becomes highly magnetic; and it is supposed that the diminished amount of latent electricity in the disintegrated rocks, gives them a capacity of absorbing it from every object which comes in contact with them; and hence their insalubrity.

#### THE FATHER OF STEAMBOATS.

One fleet of ocean steamships succeeds to another in our harbors, and again disperses, with periodical punctuality, in whatever direction the full-grown wants of commerce require them. The daily journals are crowded with advertisements of their arrival and departure, and our docks are black with their colossal hulls. Steamers float in countless numbers on the lakes and rivers of the interior. Their presence has startled the stationary intellect of the Chinese, and they have ploughed their way into the silent rivers of benighted Africa. They have revolutionized not only the commerce, but the navies of the world. Yet how completely has the world forgotten who was the father of steamboats. It is indebted to America for this, as well as for many other gigantic conceptions, without which all human progress would stagnate. Take away the cotton gin, and you precipitate revolution upon England.

The father of the steamboat was John Fitch, born at Windsor, in Connecticut, in 1743. No child of genius probably ever began the world under auspices more discouraging. When four years old his first misfortune came—he lost his mother. His father was mean and miserly, and consulted the comfort of no one but himself. In matters of religion, too, he was an unbending bigot. He took his son from school when only ten years old, and set him to swingling flax, at which he could earn for him about two pence a day. Yet under these discouragements his active mind made some advance in the pursuit of knowledge. He learned arithmetic, and became quite expert at surveying. But his unfeeling and ignorant father saw no good in anything but work, and this was crowded on his youthful powers with lasting injury to his physical development. When thirteen years old his father so far relaxed his iron rule as to permit his son to go six weeks to school, and this was the last opportunity ever afforded him. Until seventeen he worked laboriously on the farm, when, determined to submit no longer, he started with twenty shillings and his father's blessing, on a voyage to New York. Returning home, he was bound apprentice to a clockmaker, but the churl kept him his whole term on the farm, instead of teaching him even the commonest processes of his trade. At twenty-one poor Fitch was thus

turned off utterly uneducated and without a trade, to provide for himself. His strong thirst for knowledge had never been gratified, and the defects of his education he was never able in after life to repair. His passion for mechanical pursuits was equally unsatisfied. His natural ingenuity had never been encouraged by a kind word. He had been the slave of those who had themselves been slaves to the single passion for acquiring wealth.

But undiscouraged by his prospects, he went to work as a brass founder and clockmaker, made money, and quit it for the manufacturing of potash, which did not succeed. At twenty-six he married a girl older than himself, whose ungovernable temper destroyed all his domestic peace. Finding home intolerable, and that all hope of her amending her behaviour was vain, he wound up his affairs and abandoned her, nor did he ever see her or his two children again. He went off almost penniless, and without any point in view, but brought up in New York, having supported himself on the way by cleaning clocks. Thence he traversed New Jersey, also on foot; offered to become a soldier, but was rejected because of his emaciated looks, and finally arrived at Trenton, where he enlisted the sympathy of Matthew Clunn, a generous-hearted man, who gave him employment. He restricted his expenses to three pence a day, acquired the trade of a silversmith, turned pedlar of his own wares, set up button making and silver smithing, established a large and lucrative business, and when the revolution broke out was worth near a thousand pounds.

Fitch espoused the American cause with great vehemence. His superior skill as a mechanic caused him to be appointed armorer to the New Jersey militia, in which department there was no lack of work to be done. But in December, 1776, the British advanced so rapidly on Trenton, that all active Whigs were forced to seek safety in flight. Fitch retired to Bucks county, Pennsylvania, almost ruined in business. Here he passed through a variety of adventures. His industry, perseverance and great integrity of character, secured him friends in every thing he undertook, and he formed a company for locating land in Kentucky. In 1782, while on a secret expedition to that country, he was captured by the Indians, and delivered to the British at Detroit, to whom he communicated the first intelligence of the surrender of Cornwallis. He remained a prisoner until exchanged, still exercising his trade of making buttons and cleaning clocks, even while a prisoner. Embarking at Quebec in a cartel, he witnessed on the passage to New York the chase and capture by three British frigates, of the American frigate *South Carolina*. From New York he returned to Pennsylvania, undertook a third expedition to the West, constructed a map of that region, returned home and had it engraved and printed. This map is said

to be singularly correct. It is constructed from surveys made by Fitch himself. But though he had located some sixteen hundred acres of land, and entertained great expectations of profit from that source, yet the action of Congress in the disposition of the public domain defeated all, and his perilous wanderings over those unsettled regions, his captivity, his numerous hair-breadth escapes, and great pecuniary sacrifices, availed him nothing. He returned among his numerous friends in Bucks county, only to enter a new career of trial and disappointment.

This brings us down to 1785. Fitch was now forty-two years of age. One day, while walking in the road, conversing with a friend, a chaise drove rapidly by. Fitch was limping with a rheumatism contracted in Ohio, and the contrast between his slow gait and the rapid pace of the horse, set him to thinking how great a thing it would be to have a means of conveyance without keeping a horse. He mentioned the idea to his friend, and suggested steam as the motive power for propelling carriages on land. But he was then utterly ignorant that the steam engine had been invented. Subsequent reflection induced him to abandon the idea of a steam carriage, and turned his attention to a steamboat. He never ceased to deplore his misfortune in having ever entertained the idea of propelling vessels by steam. It clung to him with a pertinacity he could not shake off, and his unconquerable perseverance and industry in carrying it out successfully, subjected him to difficulties and trials which it is astonishing and melancholy to contemplate. He triumphed in the end, but the triumph to him was fruitless of good. In a log shop in Bucks county he built his first model of a steamboat with paddle wheels at the side, the same as we now see everywhere in use. The machinery was made of brass. This model was tried, with entire success, on a small stream on Joseph Longstreth's farm, and it realized every expectation. Every thought of Fitch was now absorbed by the success of his invention. He sought the aid of Congress, but in vain. He then sought aid from the Spanish Minister, who required that the invention should be perfected for the sole benefit of Spain. Fitch indignantly rejected the suggestion, and declared that it should be for the benefit of mankind.

He then petitioned Virginia for aid, but the legislative committee made no report upon his application. Delaware gave him as little encouragement, and New Jersey turned an equally deaf ear to his petitions. But he secured from several States, including New York, the exclusive privilege of navigating their waters by boats propelled "by fire and steam;" and it was under this identical grant that Fulton, twenty-one years afterwards, commenced the great steamboat monopoly of the Hudson river. In 1786 Fitch formed a company in Philadelphia for building a steamboat, and began its construction with a fund

of about three hundred dollars. The difficulties of the undertaking were numberless. He had never seen a steam engine, and was obliged to re-invent it, as well as to construct it with his own hands. In Henry Voight, a watchmaker, and subsequently chief coiner at the Mint, he found a skilful and laborious helper. In July the boat was tried. It was a mere skiff, with "a screw of paddles," and did not answer their expectations. But Fitch's confidence was unimpaired, and his perseverance unconquerable. The stockholders, too, were pleased with the result of the experiment, and in August it was resolved to construct a new and larger boat, with a twelve-inch cylinder. After undergoing innumerable difficulties in raising the money necessary for this object, the boat was at length completed in December, but the engine was not ready until May, 1787. But it was very far from perfect. Extensive and costly alterations were found constantly necessary. The shareholders became discouraged, and some of them abandoned the project. But the heroic Fitch persevered; he pleaded with the shareholders; they advanced more money; he altered and improved the engine until it worked exceedingly well, and was supplied with abundance of steam.

This boat was accordingly tried in August following. The engine was found to be too small for any beneficial purpose, yet all who witnessed the trial were satisfied that a boat could be propelled by steam. Nearly all the members of the Convention assembled in Philadelphia to form the Federal Constitution, were witnesses of this undoubted success, and Fitch received numerous congratulations from distinguished men. This boat was propelled by oars working at the sides, and was forty-five feet long by twelve feet beam. The company resolved to increase the length of the cylinder to eighteen inches, but the casting having been unaccountably broken up at the foundry and re-melted, they resolved, as they could not get a cylinder to fit their boat, they would have a boat to fit their cylinder. The oars were removed from the sides, and placed at the stern, and the beam reduced to eight feet. After many delays this boat got under way, and steamed up to Burlington, a distance of twenty miles, but on rounding to for the town wharf, the boiler sprung a leak, so that the engine ceased to work, and she was compelled to anchor. On this trip, besides the inventor and Voight, were several of the stockholders. This trip took place in July, 1788, but the time consumed in making it has not been recorded. It excited great attention all along the river, but as the boat floated back ingloriously with the next tide, the crews of the river craft whom she met on the way received her with shouts of derision. The boat, however, had accomplished what had never been done before. She had travelled twenty miles by the force of elastic vapor, and had been crippled by a trifling imperfection in only a minor part. There

was nothing to discourage the prospect of a permanent success.

Not long after this first trip to Burlington, the boat was under way again, and made repeated voyages to Burlington without any accident. In October she went there with thirty passengers in three hours and ten minutes. But even at that early day the cry rose up for greater speed, and the same cry continues even to the present moment. Nothing short of eight miles an hour would satisfy the company and the public. But the patience of the inventor was exhausted, and Voight, his able assistant, had abandoned the hitherto profitless undertaking. More money was needed, and money only. Fitch sought by his ready and really powerful pen to rouse the spirit of his associates by new proposals, which required four hundred pounds to carry them into execution. Sixteen hundred pounds had already been sunk; yet Fitch succeeded in selling forty new shares at £10 each, and an eighteen-inch cylinder was determined on. Fitch has feelingly recorded the humiliations which he passed through at this stage of his great enterprise. He had exhausted and alienated nearly all his friends by repeated calls for money. He was haunted by creditors and harassed by the constable. His clothing was worn and mean, and he dared not remain at his lodgings longer than to hastily swallow his meals. At night he sheltered himself from duns by hiding at the taverns, from whence he departed only to sneak unobserved into bed. His landlord bullied him because he could not pay his score, and even the women henpecked him. Added to all this he was sneered at as a visionary fool, and a world of uncharitable things were everywhere said against him. Some of this opposition sprung from political motives, as he was known to be an anti-Federalist.

[To be concluded.]

THE CHRISTIAN'S HOME.

I have a home above,  
From sin and sorrow free;  
A mansion which eternal love  
Design'd and form'd for me.

My Father's gracious hand  
Has built this sweet abode,  
From everlasting it was plann'd,  
My dwelling place with God.

My Saviour's precious blood  
Has made my title sure;  
He pass'd through death's dark raging flood,  
To make my rest secure.

The Comforter is come,  
The Earnest has been given;  
He leads me onward to the home  
Reserv'd for me in heaven.

Bright angels guard my way;  
His ministers of power,  
Encamping round me night and day,  
Preserve in danger's hour.

Lov'd ones are gone before,  
Whose pilgrim days are done;  
I soon shall greet them on that shore,  
Where partings are unknown.

But more than all I long  
HIS glories to behold,  
Whose smile fills all that radiant throng  
With extasy untold.

That bright, yet tender smile,  
(My sweetest welcome there)  
Shall cheer me through the "little while"  
I tarry for Him here.

Thy love, thou precious Lord,  
My joy and strength shall be;  
Till Thou shalt speak the gladdening word  
That bids me rise to Thee.

And then through endless days,  
Where all Thy glories shine,  
In happier, holier strains I'll praise  
The grace that made me Thine.

Before the great I AM,  
Around his throne above,  
The song of Moses and the Lamb  
We'll sing with deathless love.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamer America, which arrived at Halifax, on the 27th ult., brought Liverpool advices to the 13th.

ENGLAND.—In Parliament, on the 12th, Lord Palmerston explained the proposed changes in the administration of India, during the debate on a motion for leave to introduce the bill. It is proposed to abolish the Court of Directors, and substitute a Council of eight persons, well acquainted with Indian affairs, to go out in rotation every two years; the President of the Council to be appointed by the government, and to be one of the Secretaries of State, but his power not to extend to matters of finance. The main purpose is to make Ministers responsible for the government of India. The debate led to no result at the time.

A motion had been adopted in the House of Commons to present an address to the Queen for a commission to inquire into the present state of popular education, and report what changes, if any, are required for the extension of sound and cheap elementary instruction to all classes.

The government had declined to interfere with Mazzini, Ledru Rollin, and other political refugees, the evidence of complicity on their part, in the late attempt to assassinate the French Emperor, being insufficient to justify proceedings against them.

The bank rate of discount had been reduced to 3-11th per cent., being lower than for five years past.

SWEDEN.—The Chambers have rejected the project of a law for increased religious toleration, and also a government proposition for fortifying Stockholm.

RUSSIA.—The journals of Moscow contain a list of 501 landed proprietors belonging to the order of the nobles, who have given their adhesion to the liberal measures of the Emperor respecting the emancipation of serfs, which it was expected, at one time, they would oppose.

The latest intelligence does not confirm the reported submission of Schamyl, the Circassian chief.

A violent earthquake has been felt in the southern part of Siberia, extending to the frontiers of China.

TURKEY.—The revolt in Herzegovina is said to have terminated, by the Christians laying down their arms and dispersing.

SOUTH AMERICA.—Accounts from Peru state that there was some prospect of a termination of the civil war, which has distracted that country for the last

year. The Chilian Minister had proceeded to Arequipa to offer, on behalf of Castilla's government, such terms of peace to their opponents as were likely to be satisfactory to both parties. Castilla had published a decree, by which those officers of the preceding administration, overthrown by him, who had remained neutral during the present contest, were to be restored to their rank, and reassume their respective commands.

The coolie trade appears to be still carried on to Cuba, with circumstances of cruelty similar to those of the African slave trade, and many of the vessels engaged in it are American. The American ship Challenge, which recently arrived at Havana from China, with 620 coolies, had lost 286 on the passage from dysentery and fevers. The Baltimore ship Kate Hooper also arrived with 616, having had a mutiny on board, in quelling which, five were killed. A letter from Havana states that 17,644 Asiatics have been received since 4th month 10th, 1856, ostensibly for eight years' servitude in Cuba, of which number more than 20 per cent. have already disappeared; while 3,117 have died on the vessels engaged, by disease, suicide, &c. Of three or four thousand received previous to 1855, nearly all have perished, and probably not one tenth of the whole number will remain at the end of their eight years.

MEXICO.—Vera Cruz dates are to the 21st ult. Very little change had occurred up to that time, although the government of Zuloaga was violently opposed. The States of Vera Cruz, Oaxaca and Puebla were said to have dispatched a force of 8500 men, with 40 pieces of artillery, against him. The trouble at Campechy had been settled, and the whole State of Yucatan was united against Zuloaga. He had issued a decree making the duties on goods imported into the capital, via Tampico or Vera Cruz, payable only at the capital, payments elsewhere not being recognized.

The Governor General of Cuba is said to have received official information that the difficulties between Spain and Mexico have been peaceably settled.

CENTRAL AMERICA.—The President of Salvador, in his message to the legislature, declares the public revenue to be in a flourishing condition, and the State debt so much reduced that he hopes it will be paid off in three years. The commerce of the country has increased. He recommends a revision of the civil and penal codes. Costa Rica also appears to be making steady progress. The cholera has nearly disappeared in Guatemala.

DOMESTIC.—Accounts from California are to the 5th ult. A violent storm, lasting three days, had swept over the State, doing great damage. A large quantity of land had been confirmed to the Roman Catholic church, by the restoration to them of the old Jesuit Missions. Money was scarce in San Francisco, the receipts of gold from the interior were limited, and the markets were overstocked with all kinds of merchandise, except flour, the price of which was higher than for some years past. The present population of San Francisco is estimated at 60,500. The taxable property has increased, in the last eight years, from \$21,621,214 to \$39,706,105, and the assessed value of real estate for the last year was \$16,106,896. Ripe strawberries were plucked in the 1st month from the vines in a garden in the city.

The commissioners appointed by the Territorial Legislature of Kansas to investigate election frauds, were still pursuing their inquiries at the last accounts, and it is said they have obtained conclusive evidence of the election of the Free-State ticket for State officers by a majority of some hundreds even over the frauds. Some of the legislative candidates on the pro-slavery ticket, at Leavenworth, have pledged themselves not to accept certificates of election, should

such be tendered them by Calhoun. One of the election clerks at Shawnee, where 900 votes were returned, being arrested and examined before the Commissioners, stated that about 163 genuine votes were polled there, the remainder being added to the list the next day at Westport, Mo. The state of feeling in the Territory continues much excited.

The latest advices from the Utah expedition are of 1st mo. 5th. The health of the army was good, and the winter had been remarkably mild for that region, very little snow having fallen. The United States District Court had indicted Brigham Young and others for high treason. By way of California, we have reports of suffering among the Mormons at Salt Lake from scarcity of provisions.

The New Orleans *Delta* states that the slave trade has already been re-established between the African coast and the United States, that it is carried on under the French flag, that depots have been established on Pearl river, in Mississippi, and that cargoes of slaves have been landed, sold, and are now at work on plantations.

John K. Kane, Judge of the United States District Court for the Eastern District of Pennsylvania, died at his residence in this city on the 21st ult.

CONGRESS.—On the 25th ult., Crittenden, of Kentucky, presented in the Senate a letter from J. W. Shields, arguing that Minnesota is now a sovereign State, and a member of the Union; he moved that the writer take his seat as Senator from that State, and sent to the Chair his credentials as such. This was opposed, on the ground that Minnesota had not so far complied with the terms of admission as to entitle her Senators to their seats without the action of Congress. Toombs, of Ga., moved to refer the question to the Judiciary Committee, with instructions to inquire whether Minnesota is a State under the Constitution. No action was taken on the subject at this session. The bill for increasing the army was taken up; a substitute proposed by Johnson, of Tennessee, for employing 4000 volunteers, was amended by reducing the number to 3000, and then rejected. Hunter, of Virginia, proposed a substitute, increasing the regular army by one regiment of dragoons and two of infantry. An amendment to this, by Pugh, of Ohio, authorizing the President to accept the services of volunteers, not exceeding 3000, to serve two years, unless sooner discharged, was adopted, 27 to 25, and the bill in this form was then rejected, 16 yeas to 35 nays. The bill for the admission of Kansas, reported by the Committee on Territories, was taken up on the 1st inst., when Green, of Missouri, the chairman of the committee, gave notice of his intention to introduce a substitute, providing for the admission of Minnesota and Kansas together. A debate ensued between Green, Douglas, and Collamer of Vermont.

In the House, on the 25th, the Committee on Military Affairs reported a bill authorizing the organization of a regiment of mounted volunteers for the defence of the frontier of Texas; and also authorizing the President to call out, as emergencies may require, four additional regiments of volunteers. Its consideration was postponed to the 4th inst. A resolution to expel O. B. Matteson, of New York, who resigned his seat at the last session on account of charges of corruption, was referred to a select committee. On the 26th, the Indian Appropriation bill was passed; also a bill appropriating \$408,000 to enable the President to fulfil the treaty with Denmark for the abolition of the Sound Dues. On the 1st inst., Sherman, of Ohio, submitted a resolution, which was adopted, calling for information whether any money had been paid from the United States Treasury, during the year ending 6th mo. last, for the expenses of the Legislature, or alleged Legislature of Kansas, and if so, under what act or from what fund.

# FRIENDS' REVIEW.

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*Notice of RICHARD FIENNES FOSTER, of Scarborough, who died 24th of 5th mo. 1857, aged 79.*

Richard Fiennes Foster was born in 1778, at Newton-Morrel, near Bicester, in Oxfordshire. His parents were members of the Episcopal Church, and his mother, who appears to have been a woman of exemplary life and conversation, was early left a widow with eight children, seven of whom were sons.

On leaving school, Richard was placed apprentice to a respectable draper of religious character, belonging to the Independents. In a memorandum relating to his early life, he describes both his master, an unmarried man, and a sister who kept his house, as persons of "serious and enquiring minds, dissatisfied with many of the forms and ceremonies" usually connected with the ordinary profession of religion. They were in the practice of attending a place of worship about two miles distant from their residence, and as his mother did not wish R. F. to accompany them, he was generally left at home on First-days, and much exposed in this way, as well as others, to temptation and danger. It appears from his own statement, that when he first went to this situation, his "mind was in a tender state," preserved to a great extent, from the contamination of the world; but it was not long before he fell into the snares of the enemy. Unhappily he made the acquaintance of some young men, who, by little and little, led him away from the orderly course he had hitherto pursued, into many evil practices. The neglect of the religious observance of the First-day of the week, and the regular attendance of public worship, was among the means of accelerating his downward course. Sometimes his master

succeeded in taking him with him to *his* place of worship, but he soon "grew more desperate and objected to go"—pleading his mother's wish as an excuse; not that he might pursue the course which she would have desired, but in order to be at liberty to spend the day according to his own inclination. "Often," he says, "I felt sharp reproof for what I did, and as often resolved to break off from my associates; but my weak resolution soon failed me; no sooner did I meet with one of them, than he led me astray. So I went on, till I got to such a length in evil that I shudder at the thought, and feel thankful to the Allwise Disposer of events, that he did not cut me off in those days of gross wickedness, but was pleased to lengthen out the thread of my life, and to renew the visitations of his Holy Spirit, and the reproofs of instruction for the evil of my ways." Looking back to this humiliating period of his life, he gratefully commemorates the mercy of God his Saviour, that he was not, in thus walking in the sight of his own eyes, fulfilling the desires of the flesh, entirely given over to the deceitfulness of his own heart, and rendered wholly callous to those Divine convictions. "I was made deeply sensible," he continues, "that I was sinning exceedingly against a gracious and merciful God, and at these seasons, as in the cool of the day, I poured forth my tears in secret unto Him who was able to save, begging his forgiveness and the continuance of his mercy." Yet his heart was not changed—conviction had not brought him to conversion; he still wavered in his course. "After all," he says, "the serpent would induce me to speak to my former acquaintance;" evil communications again corrupted his way, and he "ran into the same excess of wickedness as before." His master, seeing his danger, did not omit to exercise a Christian care over him; but, unsuccessful in his endeavors to reclaim, he thought it best to terminate his apprenticeship with him, to the great grief of his mother, and the loss of his own reputation. Another place was, nevertheless, soon obtained for him at Leicester; and here, through the tender mercy of Him who sees the end from the beginning, he appears to have been plucked like a brand from the burning, and effectually brought to the knowledge of Christ and his salvation. Taught by bitter experience that the way of sinners is hard, and that there is no peace to the

wicked, and afresh favored with the convictions and tendering influence of the Holy Spirit, he resolved "to form no new acquaintance." Sensible of his own weakness, he "earnestly besought the Lord to strengthen his good resolutions; and He was graciously pleased to draw his heart, with the cords of His love, to put his trust in Him." Having been enabled to turn in deep repentance towards his God, and to look in humble faith to our Lord Jesus Christ, as the propitiation for our sins, he received strength, in answer to his prayers, to walk watchfully and circumspectly in His fear, "putting off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and, being renewed in the spirit of his mind, endeavoring to put on the new man, which after God is created in righteousness and true holiness."

By steady attention to business he gained the favor of his employers. With one of them he was in the practice of attending the Episcopal place of worship, being much interested by the ministry of a pious clergyman of that persuasion, whose character he appears to have appreciated. But his mind was now brought into serious consideration and exercise, on account of the forms and observances used in the "Established Church;" and he gradually became very uneasy with them. He "was often deeply humbled under a sense of the Lord's love, and his petitions ascended to Him, that He would be pleased to make known His blessed will, that he might do it."

This was about the year 1795, when, "in a very tender state of mind, he was often led to review the past," and had his attention frequently turned towards the people called Quakers. An elder brother had already joined the Society, and knowing what difficulties and hard usage he had had to encounter from some of his nearest connections, in taking such a step, R. F. felt it to be a great trial to have to pursue the same course. Yet, on carefully examining the Christian principles of the Society of Friends, he found them to be so much in accordance with what he believed to be the pure and simple doctrines of the Gospel of Christ, as they are recorded in the Holy Scriptures, and as he had felt them applied by the Spirit to his own heart, that he was at length induced to attend one of their meetings for worship. Little was said; but such sweet and solemn feelings took possession of his mind, during the time of silent waiting upon God, that from that time he appears to have thought it right to continue to unite with Friends in their worship, and to endeavor, in life and conversation, to act in accordance with their Christian profession.

His serious and consistent deportment soon attracted the notice, and secured for him the kind regard of Friends in the neighborhood where he resided; and after a suitable time, he was admitted into membership by the Monthly Meeting of Leicester. That Meeting, on his removal, in 1798, to Scarborough, where he continued to reside

to the end of his days, recommended him to Pickering Monthly Meeting, as "a member in full unity, of consistent and exemplary conduct." That character he steadily maintained during the vicissitudes of after life. Having himself tasted that the Lord is gracious, and experienced the power of His redeeming love in Christ Jesus, his mind became much exercised on behalf of others; and he felt himself constrained to speak as a minister of Christ in our meetings for worship. His gift being recognised by the Church, he was for many years frequently engaged to travel in the service of the Gospel, in different parts of our Society, both in Great Britain and Ireland, and in holding meetings with those who do not profess with Friends; and, to a late period in life, he manifested a lively interest in the spiritual welfare of the members of our religious Society, and the advancement of the cause of Christ in the world. The following extracts from some of his latest letters instructively show the current of his religious feelings, and the Christian exercise of his mind, and may be interesting to many who knew him and appreciated his worth.

Twelfth month 13th, 1856. "I feel it to be a very solemn thing sensibly to perceive that the bodily powers are much on the decline, and thus to be reminded of the solemn truth, that 'it is appointed unto men once to die, and afterwards cometh the judgment.' And how very busy is the Adversary of our soul's peace to afflict and distress the poor mind, under a sense of manifold short-comings of our duty, and acts of unfaithfulness. In this way I often feel deeply tried; but what a favor it is, under all and through all, to be enabled to retain a hope in the mercy of God, through Christ Jesus, our Lord and Saviour,—even to flee for refuge to that hope set before us, which is an anchor of the soul both sure and steadfast."

First month 20th, 1857. "It docs often appear to me to be a very important day, as respects our small religious Society, a day of great research; and no marvel if our dear younger Friends, who have a liberal education, as well as some who are further advanced, should be disposed to search into the principles and customs of our religious Society;—and we can rejoice that they do so, *if only* care is exercised to do it in the life and power of Truth. Then, I believe, would our light shine more conspicuously before men, to the glory of our Heavenly Father. But O! while I continue most earnestly to desire the spreading of the Truth as it is in Jesus, and that our Society may grow and prosper therein, I am sensible that my day is nearly over as to vocal labor, and that it only remains for me to seek to know a deeper acquaintance with God, through the influence of his Holy Spirit; patiently waiting upon him, through the remaining trials and conflicts of time, that a state of sanctification and redemption may be attained, before the solemn period may come when the slender thread, which

retains us in this state of mutability, be broken. O! how much I often feel in looking to that solemn period, as being in all probability near at hand. And the prayer of my heart is that the Lord may be my shield and buckler. Truly we have nothing to look to, or depend on, but the mercy of God in Jesus Christ; and O! the aboundings of His love, in having laid this foundation stone in Zion!"

Second month, 20th, 1857. "I think there never was a time when I felt more sincerely desirous to be enabled fully to surrender myself into the hands of a gracious and merciful Creator, to do or to suffer a little longer, as He, in his wisdom, may see meet, and patiently to bear all the infirmities and weakness of advanced age, until He may say, it is enough; though I am sometimes ready to adopt the language: 'Lord my hope is in thee, what wait I for?'"

Thus exercised in spirit before the Lord, the veteran soldier of Christ patiently waited for a dismissal from His service in the militant Church, that he might be prepared to exchange the cross meekly borne on earth, for the crown to be for ever worn in heaven. His decline was gradual. Repeated attacks of illness had impaired his strength, and when the last disorder brought him near to his end, he was sustained in peace and love, and in a confiding trust in God his Saviour. Allusion being made to the *dark valley* which he was about to pass, he remarked, "It is not dark to me; I see a bright light beyond it."

The last Scripture reading to which he listened was from the 18th verse of the first chapter of the first Epistle to the Corinthians to the end of the second chapter. Very early on the morning of the 23rd of Fifth month he said: "The voice of the Lord is mightier than the noise of many waters, yea than the waves of the sea," adding in a melodious voice, "I have trusted in Him, and I shall not be disappointed."

Addressing himself to one who stood by, he said, "See how peacefully a Christian can die." When offered some refreshment, he said, "No, I want nothing; the body is done; I only want the Lord to take me to himself,—if it be right to say, I *want that*." When asked if he felt happy, he replied, "Happy beyond conception!" Again he exclaimed, "Is this dying?—Glory! Glory!"—*Annual Monitor*.

For Friends' Review.

"ALL IS NOT GOLD THAT GLITTERS."

Queen Victoria has placed T. B. Macauley in the British Peerage, having granted him a patent of nobility. His adherence, in the new edition of his *History of England*, to the charges he formerly made against Wm. Penn, after they had been thoroughly examined and refuted, proves that she has not made him a noble man.

#### A VOICE FROM SWITZERLAND.

A LETTER FROM THE SYNOD OF CANTON VAUD TO AMERICAN CHRISTIANS.

By request of the Synod of the Free Church of the Canton Vaud (Switzerland),—who have spontaneously committed the following document to their care—the undersigned lay before their fellow-Christians in the United States the Address of the Synod upon the subject of Slavery. And in order that the object of the Synod may be attained in the publicity of their address, they respectfully request the editors of newspapers, religious and secular, throughout the country, to insert the same in their respective journals at an early day.

The original document, subscribed by the officers and members of the Synod, is in the possession of the undersigned:

Jos. P. Thompson,	Thos. E. Vermilye,
Stephen H. Tyng,	R. S. Storrs, Jr.,
Asa D. Smith,	A. D. Gillette,
J. Kennaday.	

New York, Dec. 3, 1857.

TO THE CHRISTIANS OF THE UNITED STATES OF NORTH AMERICA WHO LABOR FOR THE ABOLITION OF SLAVERY.

*Dearlly Beloved Brethren in Jesus Christ our Lord*:—The Synod of the Free Evangelical Church of the Canton of Vaud in Switzerland, considering the institution of slavery to be contrary to the principles of Christianity, and degrading to those who maintain it as well as to its victims, feels bound to express its deep sympathy for the cause you uphold, namely, the emancipation of the slaves throughout the length and breadth of your great republic.

Surely, if it be sad that slavery should still exist eighteen centuries after the Son of God came into the world and angels hailed His advent, singing, "Glory to God in the highest, and on earth peace, good-will toward men," it is most peculiarly painful for us to hear that Christians, yea, even Churches, lend their concurrence to such a state of things, or, at least, bear it without strenuously laboring for its removal. We pray the Lord to open the eyes of all men, but especially of our brethren in Christ, to the crying injustice of slavery; and we beseech Him to cause to reign in every heart that charity of which He is the very fountain and pattern, and in the estimation of which there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." Oh, when shall the time come when all the tribes of the earth shall be reconciled together, and all beings created after the image of God shall love one another as brethren, and that great promise be fulfilled: "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. xi. 9.

Meanwhile, we find comfort and hope in the

thought that a great number of Christians in your country lament this evil and labor for the abolition of slavery. We have felt ourselves urged, dear brethren, to hold out to you the right hand of fellowship, and to express our heartfelt wishes for the success of your noble endeavor.

Like yourselves, we consider as anti-Christian that possession of one man by another which degrades to the level of a thing the immortal being made after God's image: and like you, we abhor all the evils consequent on this subversion of the first elements of Christian morals. We consider as criminal that constant insecurity and frequent rupture of the sacred bonds of marriage, which cut at the very root of the divine institution of the Family; lastly, we cannot but shudder at the thought of all the other, if possible, still more frightful disorders entailed by the baneful institution of slavery.

The thought of these evils fills our hearts with sorrow and dismay; with *sorrow* because those sins are committed in a Protestant land, where there are so many thousands of evangelical churches; and because, being ourselves evangelical Protestants, it seems to us that our brethren's sin is, in some degree, our own; with *dismay* because all this takes place in the midst of a people to whom our European nations and our reformed Churches are accustomed to look, in many respects, with hope and admiration.

Dearly beloved Brethren, who have begun to fight in the holy cause of the abolition of slavery, receive the heartfelt expression of our Christian affection and brotherly sympathy. Be of good courage, brethren, be of good courage; you labor in a cause agreeable to God.

Though far away from the scene of conflict, we yet know something of the difficulties which beset you, from the very gravity of the evil; we know the faith, energy, prudence and perseverance you need to conquer in this good fight.

Once more, be of good courage, and may Christ Jesus our Lord, who has given to the world that new law—"As ye would that men should do unto you, do ye also unto them,"—may Christ Jesus strengthen you for this work of justice and of charity.

Pray, speak, write, act, use every means in conformity with the Gospel; and if the Christians of your own country and of the whole world redouble their prayers and their endeavors, the victory must be yours.

That victory will be complete, and Christian principles will be fully triumphant, when freed slaves and free negroes shall be treated everywhere as becomes the dignity of a being created after the image of God, and called unto salvation in Christ Jesus. Dearly beloved brethren, may your Churches and all their members, in this and every other respect, set an example of that love of our neighbor which knows no respect of persons, and which overthrows every barrier raised by sin between man and man.

Dearly beloved Brethren, we who take the Christian liberty to address you thus, we are very little, we are nothing; but we know that, through faith and prayer, the very weakest may bring help to his brethren. We will, therefore, pray with you and for you, that God may guide you by His spirit of wisdom, that He may keep you from all sin in your undertakings, and that He may one day show you His salvation.

Done at Veray, May 14, 1857.

[Signed by

LS. BURNIER, President.

TROYON and

LS. BRIDEL, Vice Presidents.

P. LERESCHE and

ANTOINE REYMOND, Secretaries.

and 76 members of the Synod.]

*Memoir of SARAH GIBBINS, jun., deceased 6th of 3 mo. 1857, aged 13 years.*

This dear child was the eldest daughter of Joseph and Sarah Gibbins of Birmingham, [Eng.]; and evinced, from a very early age, a remarkably amiable and thoughtful disposition, and a maturity of mind beyond her years. The love of her Heavenly Father seemed sweetly to influence her heart; and to see how tenderly she was dealt with may be encouraging to other young persons also early to seek the Lord for their portion. To her parents, sister, and brothers, her attentions in sickness and health were unwearied; and another striking trait in her character was her scrupulous adherence to truthfulness, even in the minutest matters, and her great fear of having credit given her for anything more than she felt belonged to her. One of her memoranda expresses her desire to be very careful how her thoughts were engaged when at meeting; and her disinclination to enter into conversation immediately afterwards was strikingly apparent. It was her practice, when prevented attending on such occasions, to observe the time at home by reading to her younger sister and brother from the Scriptures, and afterwards sitting with them in silence. On the last occasion of this sort, after the commencement of her illness, she requested her sister to read to her the 19th Psalm.

Until the time of her last illness (which was scarcely of a week's continuance) she appeared in good health, and her parents were quite unprepared for so sudden a termination of a life which bid fair to be a great comfort to them. The following memoranda, found after her decease, appear to have been written at Brighton, where the family were staying for a few weeks, in the Ninth month, 1856.

"Ninth month 12th. I have before written many texts, but having not felt quite satisfied with them I think it would be better to begin again, hoping that He who has declared that His yoke is easy and His burden light will be pleased to bless my humble efforts this time.

'Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.' O! what a promise; O! what joy and consolation these words give to the soul that longs and pants after righteousness, like my own. But, alas! alas! how far I am from the blessed city, where no one can enter till they are born again; yes, every one must be born again, they must be washed in the blood of the Lamb, who died for sinners such as I am."

"Ninth month 14th. 'Love your enemies, do good to them that hate you, and pray for those that despitefully use you and persecute you for my sake.' We cannot do this of our own strength, it must be strength from above. We have great need of doing good to those that hate us; it is hard to love our enemies without this strength, but God will give it us, if we pray to Him for it."

"Ninth month 15th. 'Teach me to do thy will, for thou art my God;' O that we all might do the will of the Lord, for it is His will only that we should do, not our own. Thy will, not mine, be done, O Lord."

"Ninth month 16th. 'Watch and pray, that ye enter not into temptation.' We need to pray very much to God to keep us from temptation and sin, for the spirit indeed is willing, but the flesh is weak." Under the same date she adds, "'Remember now thy Creator in the days of thy youth.' O! I think this is such a beautiful portion, and O that we all might remember Him who died for us, now while we are young, and not leave such a solemn thing as this to a death-bed."

"Ninth month 17th. While sitting in the public meeting this evening my mind was afresh awakened to the great duty of prayer; without prayer we can do nothing, by prayer we can obtain pardon from our sins through the precious blood of the Lamb."

"Ninth month 18th. 'Search the Scriptures.' O that we all might search the Bible with more diligence, with more eagerness after truth and righteousness, not clinging to the things of this world, but everlasting things, and then, I believe, we should be happier far."

"20th. 'O satisfy us early with Thy mercy, that we may rejoice and be glad all our days;' and again, 'behold the Lamb of God, which taketh away the sins of the world.'"

Her birth-day was on the 26th; and on the 27th she makes the following memorandum: "A birth-day is a solemn day indeed; O Lord, may I ask of thee, if thou shouldst see fit to spare my life another year, that I may have a conscience void of offence towards God and towards man."

A short time before she was taken ill, she read a hymn to her mother, in which the following stanzas occur, which seem strikingly descriptive of her own experience:

"O come to the Saviour in life's happy morning,  
Yield up the young heart to its Maker's control,

While the rose in its freshness the cheek is adorning  
And the glad eye is beaming the bliss of the soul.

O, come to the Saviour, ere trial and sorrow  
On life's sunny path their dark shadow have thrown,  
Ere the heart vainly seeks consolation to borrow  
From frail fleeting hopes, in its need that are flown.

O, come to the Saviour, his goodness adoring,  
His love that is precious in life's every stage;  
Now early approach him, his friendship imploring,  
The guide of your youth, and the hope of your age.'

Her last illness was short, and its termination unexpected. She was throughout sweetly patient, and her love and thoughtfulness for others were still the same; her sorrowing parents are consoled in believing that their great loss is her eternal gain; and can thankfully acknowledge that to them her "humble efforts" have indeed been blessed, the remembrance of her being a sweet encouragement to those she has left behind, to set their affections on those things which are not seen, and which are eternal.—*Annual Monitor*.

#### EPISTLE OF GEORGE FOX,

*To Friends in the Ministry in Pennsylvania and N. Jersey.*

Enfield, 30th of Fifth month, 1685.

*Dear Friends,*—With my love to you all, and all other Friends, I was glad to hear from you; but you gave me no account of the increase of Truth amongst you, nor what meetings you have had amongst the Indian Kings and their people abroad in the country, and of your visiting Friends in New England, Virginia and Carolina, nor of your travels and labors in the Gospel; though you have in all those countries liberty to serve and worship God, and preach the Truth. And I understand many have a desire to live in it, especially in Carolina; and you who travel now to visit Friends in those provinces, it is thought strange that you do not visit them; [those people who were seeking the Truth.] Therefore, I desire that you may all improve your gifts and talents, and not hide them in a napkin, lest they be taken from you; and not put your candle under a bushel, lest it go out; and not be like the foolish virgins, which kept their name of virgins, but neglected having oil in their lamps: such were not diligent in the work of God, nor in the concerns of the Lord, nor in their own particulars. And, therefore, my desires are, that you may all be diligent, serving the Lord and minding his glory, and the prosperity of His Truth, this little time you have to live; and be not like Adam, in the earth, but use this world as though you did not use it; for they that covet after this world fall into divers snares and hurtful lusts. And, therefore, consider that you are but sojourners here, that you may pass your time in the fear of God; and you being many, and having many of the Friends in the ministry going over into those parts, you may be a hindrance one unto another, if you [confine

your visits to Friends, and] do not travel in the life of the *universal* Truth, that would have all men to be saved, and come to the knowledge of the Truth. And if you would have them come to the knowledge of the Truth, let them know it, and where it is to be found. So I desire that you be valiant for it upon the earth, that you may give a good account unto God at the last, with joy. I desire that all Friends in the ministry may see this in Pennsylvania and New Jersey.

My love to you all in the holy seed of life that reigns over all. *Amen.* G. F.

For Friends' Review.

#### A FARMER'S EVENING RECORD.

To-day discharged C. P., who has, with the exception of occasional absences, worked for me at least six years, and I may say that when here he has served me faithfully. But if he fell in with a certain circle of loose companions, all obligations were forgotten. No matter what loss or inconvenience his employer might sustain, his money must be exhausted and his strength impaired ere he would return to his labor. Again and again my interest in him has induced me to receive him back into my family. But in a very busy season he has again for a long time absented himself without leave, till at length I reluctantly concluded no longer to have my business disarranged by his irregularities. I informed him in a kind manner of my decision, and he made no objection. In our settlement he reminded me of a forgotten purchase, which nearly absorbed the balance of his wages. That was like him. He gathered together his scanty wardrobe, whilst with a heart yearning over him I was longing for some evidence of penitence on which to ground a reversal of my judgment. His emotions were strong, and he expressed to one of the family his deep regret, though conscious that his discharge was just. He left without giving me the opportunity of a parting word, and I wept over him in unaffected tenderness and grief.

By a singular coincidence, my men have to-day been employed in digging up an orchard, which, though well cultivated and occupying a good locality, has been altogether unremunerative. "Why cumbereth it the ground?" has been for years a question, ere the ultimate decision.

What knowest thou, Oh, my soul! of a fruitless tree? of an unprofitable servant? Let it not be said unto thee, "Out of thine own mouth I will condemn thee." N. J.

#### THE SCULPTURE OF HABIT.

Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single heat. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisel-points

polish and perfect it—put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out and stands fixed forever and unchanging in the solid marble.

Well, so does a man under the leadings of the Spirit, or the teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and deed, shape the features and expression of the soul—habits of love and purity, and truth—habits of falsehood, malice, and uncleanness, silently mould and fashion it, till at length it wears the likeness of God, or the image and superscription of the Evil One.—*Plain Parochial Sermons.*

#### ANNUAL MEETING OF THE BRISTOL TOTAL ABSTINENCE SOCIETY, ENGLAND.

The Chairman, George Thomas, in the course of an excellent address, spoke of the varied evils of intemperance, and then observed that such being the evils resulting from the use of intoxicating liquors, they ought to try and do what they could to get rid of them, especially when there were so many who could bear testimony to the fact that they could not only do without these drinks, but that they were all the better for abstaining. This he could say was the case with himself, after 20 years' experience of total abstinence principles. Had he not been a total abstainer, he had not the least doubt but that within the last twenty years he should have had many attacks of the gout, to which he had a strong tendency, and been laid up perhaps for several months, whereas during the whole of that time he had not been laid up three days. But it was said they must not try legislative measures to hasten the time for bringing about this great reformation—that they must not do anything to alter the law by which to prevent the people having these temptations thrown in their way. Now there was one very extraordinary fact which he had collected from a pamphlet published by the Dublin Statistical Society. Ireland, as they were aware, was divided into four provinces, and it was found that in Connaught, where he should have thought there would have been more drunkards than elsewhere, there were 84 out of every 100,000 of the population committed for drunkenness, whereas in Leinster there were 454 committed out of every 100,000. And what was the cause of this extraordinary difference? Simply that there were so many more tempting places in the one province than in the other. Was not that a strong reason why these temptations should not be placed within the reach of these poor creatures? He knew it was difficult to legislate upon such a question as this, but when such direful calamities were produced by strong drinks, surely it was worth considering whether it was not high time to look seriously at

the subject. What was all legislation for? Was it not for the benefit of the multitude, not for that of a particular class; and did not government now interfere and restrict such trades as were injurious to the interests of the people, although the interests of individuals might suffer thereby? There was, he admitted, a great deal in the argument that men could not be Christianized or soberized by act of parliament, but at the same time, when these drinking customs were so prolific a source of pauperism, crime, disease and insanity, he thought the question should be seriously considered, and he did hope the time would soon come when the people of this country would make up their minds that it was desirable to take some legislative steps in the matter. The chairman spoke at some length upon this topic.

Canon Jenkins, M. A., Rector of Dowlais, next addressed the meeting, commencing by giving all praise to the advocates of total abstinence societies—societies which had done, were doing, and, without any doubt whatever, would continue to do an immense and incalculable amount of benefit to the human family. He went with them hand, heart and soul, without any mental reservation whatever, as far as they went. But if they would give him the liberty to speak his mind honestly, he would say they did not go far enough. Notwithstanding the very great success and prosperity with which their efforts had been crowned throughout the length and breadth of the land, Bacchus still reigned—his dominion was wide, and his subjects innumerable. Intoxication and drunkenness still continued rife and rampant through the country, and, like a mighty overwhelming torrent, carried all before it down to the dismal and dark regions of pauperism, wretchedness, ruin and death, temporal and spiritual. In many parts of the country drunkenness was rapidly on the increase. Yes, this enemy of God and man was gaining fresh ground, and adding fearfully to the number of its degraded victims. Temperance societies were not sufficient to stem the torrent. The Rev. Canon continued by avowing himself a Maine-law man, and arguing that the only method effectually to combat the growing evil of drunkenness was the adoption of this law, which had been tried with such beneficial effects by Brother Jonathan. John Bull was rubbing his eyes. He was really beginning to see that the chain was too short; and, let John Bull once become awake, his eyes opened to the paths of duty, and what would he not do? The speaker continued, at considerable length, to advocate the adoption of a Maine-law, as it would remove all temptation out of Britain altogether. Wishing the temperance movement most cordially all success as far as it went, he should march on to a foreign country, amongst people of very different habits and customs; and it was not his intention ever to return, or to send to ask after their welfare. His

growing conviction was that they would soon march on after and join him. He appeared amongst them as a thorough Maine-law man—as the Scotch said, “an out and outer.” In advocating this movement, he hoped to observe two things; not to utter one unkind, harsh, or unchristian word against brewers, distillers, or publicans: his vocabulary did not contain one word to offend or hurt them. Secondly, not to say one kind, pleasing, tender or soothing word of public houses, drinking, grog, or gin shops, of intoxication or drunkenness. He characterized drunkenness as the British demon—the Nena Sahib of this country—guilty of all the foul and bloody deeds laid at the door of that execrable monster. It was the great hinderance to the onward progress of the nation in health, intelligence and religion; doing more harm than all the ministers of the gospel were doing good. He was told that £75,000,000 of money was spent every year in drink. What a sum to spend for such a purpose. £75,000,000 every year to impoverish, degrade, weaken, demoralize, brutalize and ruin our fellow-countrymen, increasing crime, disease and death; filling our gaols, infirmaries and asylums with paupers, lunatics, thieves, and murderers! Then, imprison, transport and hang them for doing that which they would never have thought of, much less enacted, had it not been for strong drink. The eloquent speaker exhorted Bristol to follow the example of Manchester, and, not far in the future, the north represented by Manchester, the south and west by Bristol, they should join in proceeding to London, and within the walls of St. Stephen's should present a permissive bill to demolish the demon drink as a voluntary law of the people; and backed by such a fact, what parliament would dare to reject such a petition?—*Bristol Tem. Herald.*

“I AM GOING YOUR WAY.”

“I am going your way,” said the superintendent of our Sunday-school to a brother teacher, one dark, cold evening, in last January. “I am going your way, and we may as well walk together.” So, arm-in-arm, and sheltering themselves under an umbrella, they soon forgot the discomforts of the path as their “hearts burned within them,” while, like the disciples on the road to Emmaus, they communed together concerning Him “whom having not seen they love.” They were engaged, heart and hand, in the same blessed service; their joy was mutual joy, their hope a common hope; they “walked together, being agreed.”

“I am going your way,” said a dissolute youth, as he linked his arm within that of a boon companion who was wending his way to a theatre. “I am going your way, and we may as well walk together.” They were partners in sin; their last night's revel, and their schemes for days of future iniquity, formed the burden of

their conversation. They, too, "walked together, being agreed."

Reader, which way are you going? There are but two ways; either you are hastening along the broad, smooth road, to everlasting death, or you are

"Tracing those holy paths that lead  
To glory and to God."

Are your life and conversation saying to those around, "I am going your way?" If so, seek—oh, seek earnestly!—to lead others, and especially the young, to tread the same safe and blessed way; say to them, as Moses did to Hobab, "We are journeying unto the place of which the Lord said, I will give it you: come with us, and we will do thee good, for the Lord hath spoken good concerning Israel." And, oh! if you are *not* travelling along with the righteous, but are wandering in paths of your own choosing, *stop!* I entreat you, ere you take another step, *stop*, and "CONSIDER YOUR WAYS!"—*Churchman's Penny Magazine.*

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## FRIENDS' REVIEW.

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PHILADELPHIA, THIRD MONTH 13, 1858.

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THE HOUSE OF INDUSTRY.—The Female Society of Philadelphia, for the Relief and Employment of the Poor, after a long course of usefulness, embracing a period of more than sixty years, has recently met with a heavy loss of invested funds. The sales at their store in North 7th street have also been seriously lessened during the present winter, while, from the same cause, the number of applicants for relief has been largely increased over other years. The number of women in daily attendance at the House, with their children, and receiving a good dinner and suitable compensation for their labor, is upwards of one hundred and fifty.

Unless assistance is afforded by their friends, whom they reluctantly but earnestly call upon to aid them, the Society will feel obliged to close their house.

Donations will be gratefully received at the House of Industry, No. 112 North 7th street, or by Mary Ann Bacon, Treasurer, No. 313 Race street.

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THE ASSOCIATION OF FRIENDS FOR THE DIFFUSION OF RELIGIOUS AND USEFUL KNOWLEDGE.—Every parent who is religiously concerned for the welfare of his children, will guard them against the contamination of vice and an association with corrupt persons. He will endeavor to furnish them with pleasant and instruc-

tive recreation, and to secure for them pious and agreeable companions. But there are avenues to evil even more dangerous than the occasional meeting with wicked company, or a casual contact with open vice, exhibiting its odious features. "We know of no surer or swifter road to ruin, for the youth of our day," says a recent writer, "than the reading of bad books and corrupt papers. No youth ever escaped the contaminating effect upon his mind and character of once reading a licentious book. The memory of its scenes will come back upon him in fearful and odious distinctness in after years, even when by God's mercy he may have become a true Christian. They will haunt his hours of retirement and devotion, and obtrude between him and his now reconciled Saviour, long after he had hoped to have escaped for ever their recollection.

"We warn, entreat, beseech our youth, as they value purity of thought and purity of affection—as they desire peace of mind and approval of conscience—as they prize nobleness of character and an unsullied reputation—as they hope for the respect of men and the favor of God, that they cast from them as an odious and leprous thing, every book, paper, picture, which they would be unwilling to exhibit to father, mother, or sister. You cannot take fire in your bosom and not be burned."

While on the one hand, therefore, too great care cannot be exercised in withholding and avoiding pernicious publications of every character, it is scarcely less important to provide such literature for the youthful mind, thirsting after knowledge or needing relief from toil, as will at once satisfy a healthy longing for information, instruct the intellect and improve the heart. Above all, it should be our constant aim so to cultivate, direct and nonrish the desires and affections of our youth as to lead them to enjoy religious reading, to delight in contemplating the lives of faithful Christians—men and women who have been made truly great by the gentleness of Christ—and to seek through the pages of revealed truth for that salvation which comes by Him.

These remarks have been suggested by taking up the pen to recal the attention of our readers to the announcement, in the last number of the Review, of the organization of "The Association of Friends for the Diffusion of Religious and Useful Knowledge." We believe it will meet a

cordial approval throughout our Society in this country; but our distant friends must bear in mind that their co-operation will be necessary to carry into effect the objects of the Association. Its proceedings show that the Committee of Publication has been already authorized to issue several books at an early date; and steps have been taken to open an agency and depository in this city. In the mean time, Friends who may wish to make arrangements for procuring books for themselves, or for neighborhood and Preparative Meeting libraries, can communicate with the Committee of Correspondence.

THE PENNSYLVANIA TRAINING SCHOOL FOR FEEBLE-MINDED CHILDREN.—We have read, with great interest, the Fifth Annual Report of the Directors of this Institution, together with that of the Superintendent, and the several addresses at the laying of the corner stone of the new building at Media, Delaware County, in the 12th month last, as presented in a large pamphlet of 64 pages. The Directors mention, as a strong proof of the deep hold which the education of imbeciles has taken upon the intelligent convictions of the benevolent, that several of those who have been longest and most intimately conversant with the work, came from different and distant States, on that occasion, to cheer by their presence, and to remove, by their addresses, any doubts whether the object be entitled to sympathy and support. One of the speakers related two striking instances of the great change of sentiment produced by a thorough examination of the subject on the part of those who had regarded the attempt to teach and train idiots as a piece of romance.

When the Legislature of New York, in 1851, passed an act, establishing an experimental school for the education of idiots, Wm. L. Marcy and John C. Spencer were placed upon the Board of Trustees without their knowledge, and the subject had never been brought to their attention. The former, when informed of his appointment, was ready to accept it, but said: "This is a strange business the Legislature has set us at. I don't know what peculiar qualification it may have discovered in us, for the working, teaching and training the fools of our State; nor do we think we shall do them much good, or ourselves much credit." John C. Spencer was displeased and indignant. "This is all wrong;"

said he, "there is no warrant for the appropriation of public funds for such a visionary and impracticable purpose; had I known of the movement I would have opposed it, and certainly would not have allowed Governor Hunt to have nominated me as a trustee; his benevolent head has got the advantage of his judgment in this matter; the idea of teaching and training idiots is preposterous, because teaching involves the existence of mind, and it is the want of this that constitutes an idiot."

Being selected as a special committee to select a superintendent, they visited Dr. Wilbur's private school for idiots at Barre, Mass., where they had a full opportunity of examining his pupils and investigating his system. "Immediately on leaving," said the speaker, "Mr. Spencer avowed to Governor Marcy his conversion from skepticism; his conviction that the undertaking was feasible; and, that being the case, his recognition of the propriety on the part of the State in entering upon the work. Governor Marcy expressed like sentiments." W. L. Marcy took an active part in the management of the Institution, and ever after evinced a deep interest in its welfare. J. C. Spencer acted as chairman of the executive committee up to his death and became the most enthusiastic member of the Board. "It was an impressive moral," continued the speaker, "to see these two illustrious statesmen stoop from the lofty sphere of their life-long ambition, to the humble Christian duty of teaching imbecile children."

Interesting cases are given, in the pamphlet, of the education of idiots at institutions in this country and abroad, supporting the position that "although we cannot work a miracle—cannot transform an idiot to the condition of one endowed with a just measure of intellect, still we can effect practical improvement and confer lasting benefit." We select the following from the Report of Dr. Parrish, the Superintendent of the Pennsylvania School.

R.—, a pretty girl of seven years, is one of our family. She came to us without the capacity to utter a word; she was eccentric and impulsive in all her movements. Agile as a kitten, she could climb, and roll herself about, as she pleased. As an evidence of moral perversion, nothing gratified her so much as to witness a fall, or an injury to one of the other children. Her laughing-time was, when any one else cried. If her doll fell from her hands, and was broken, it pleased her wonderfully. If it did not soon

break by accident, she would destroy it, and yet exhibit signs of grief if it was taken from her. She was too excitable to talk, and yet her voice was shrill, and loud, in crying or laughter. Efforts had been made to induce her to talk; rewards offered, and punishment threatened. She understood what was said to her, hoped for the reward, and shrunk from the fear of punishment, but yet could not speak. When she came under our care, the first thing to insist upon, was, that no instructor or attendant should say a word to her about talking. Her nervous system was sadly deranged; she wanted balance; and under the use of tonic medical treatment, out-door exercise, and judicious moral restraint, she became more and more able to control herself; she was less nervous; and speaking being just as natural to her as eating, as soon as she could command the force which controlled her vocal organs, she spoke. True, the muscles of her mouth and tongue had been trained, by joining her to a class who were learning phonetic sounds. She could not utter them herself, but she saw others use the mouth and tongue as they were directed, and by imitating them, though involuntarily, she learned that to articulate some sounds, she must close her lips, and open them to pronounce others. She saw that the children placed a finger on the front of the neck, when they attempted a guttural sound; and on their noses, when they gave a nasal sound; and she discovered that there was a connection between the noise made, and the part to which the finger was touched, and doubtless associated the sound and the source of it together. In short, she learned to talk without learning; and though her first efforts were whispers, (and she whispers now, in the presence of strangers,) she has, in a good degree, the command of her vocal apparatus. She can sing loudly, and with a clear voice. She lisps in conversation, for she has not yet progressed far enough to overcome this defect, but that she will, there is no doubt.

Her first effort at singing was after she had retired to her room, early one summer evening. Her attendant had put her in bed, and left the apartment, after which the child lifted up her voice in song, as follows:

“Gentle Jesus, meek and mild,  
Look upon a little child;  
Pity my simplicity,  
Suffer me to come to thee.”

She had heard this little hymn sung in the school-room, and treasured it in her memory. For seven years she had lived in the world, and heard sweet sounds, and looked upon pleasant things; but she was never before able to give expression to the promptings of her little heart. The household was gladdened with her voice, and soon she was sent far away, to cheer the hearts of parents and friends. She is now with us again, making her letters, and learning to

read. She was a perfect mute, and would have probably degenerated into idiocy, but for timely care; while this singular and remarkable development of articulate sounds will ever be a stimulus for continued effort and progress. Some thought her on the way to hopeless idiocy, and she might have been utterly lost to society, by the mere fact of considering her an imbecile mute, which would have been enough to paralyze all effort at recovery.

*Another case.*—Two years ago, the child we now present was a perfect wild girl of twelve years. To elude the gaze of intelligence, or even the look of kindness, from a stranger, she would run to the woods, hide behind the trees, or shrink down upon the floor, and skulk beneath a desk or chair, roll herself into a ball, and remain motionless, with her face to the ground or floor. She did not speak an intelligent or intelligible word. She knew not a letter, but was altogether a sorrowing, pitiable object. Fourteen months have passed away, and this interesting child is passive, obedient, cheerful, affectionate and happy. She is valuable as an assistant in the kitchen, sewing-room, or laundry; and in the school-room, makes marked progress in reading and writing. Her articulation is more distinct, and she begins to converse with confidence in herself. She is fond of her needle, and shows her constructiveness by drawing letters and figures upon her slate.

This Institution is now at Germantown, and had thirty-five pupils on the first of the present year. The Superintendent says, “Last year we stated our wants to be ‘more land, and a properly arranged building, large enough to accommodate from one hundred and fifty to two hundred persons.’ Our appeal was respectfully considered, and twenty thousand dollars were granted [by the Legislature] for the commencement of a building, on condition that we would provide the land. The farm is now secured and the building commenced, while many indigent children are waiting for such further provision as will secure to them the promised advantage of treatment and instruction.”

The Directors have addressed a memorial to the Legislature for additional aid, and they also appeal to the liberality of the benevolent. They look for support and encouragement to those whose hearts have been warmed with a religious sense of the duty and blessedness of ministering to the most helpless and forsaken among the children of men.

Alexander Fullerton, Philadelphia, is the Treasurer, and among the officers we notice our

friends Isaac Collins, Dr. Henry Hartshorne, Dr. James E. Rhoads, Wistar Morris and John Horton.

**THE AMERICAN ANNUAL MONITOR FOR 1858.**—In accordance with a notice which appeared in the Review several months since, this book has been prepared and published by the Tract Association of Friends in New York. It is a neat volume of 224 pages, closely resembling the English work, and we trust it will, like that, become highly prized, not only as a record of deaths, convenient for reference, but especially as an auxiliary in the great work of promoting righteousness. We think few families, once in possession of a single volume, will be willing to forego the privilege of procuring the work annually. It is for sale by S. S. & W. Wood, 389 Broadway, New York, Uriah Hunt & Son, North 4th St., Philada., and C. Taber & Co., New Bedford, Mass. Price 35 cents a copy; and 7 cents additional if sent by mail.

The obituaries are numerous, instructive and interesting, embracing all ages, from the venerable minister of nearly one hundred years, to the tender child of six. "Care has been taken," says the Committee of the Tract Association, in the Preface, "that nothing merely laudatory of the deceased should be published, but that the Christian virtues and graces with which they became clothed after submitting to the soul-cleansing operations of the Holy Spirit, might be held up to view for the comfort and encouragement of others. As the number of those removed from our midst, young as well as old, is thus annually brought to view, may the language of the Apostle be impressed on the reader's mind, 'Here we have no continuing city;' and may the bright example of those, who through faith and patience have inherited the promises, be an incentive to all to strive like them for an inheritance in 'a better country—that is, a heavenly.'"

**MARRIED**, at Friends' Meeting House, Deep River, Guilford Co., North Carolina, on the 11th of 2d mo. last, WILLIAM P. BUNDY, to MARTILA J., daughter of Amos Stuart.

**DIED**, on the 26th ult., JOSEPH LARKIN, of Bethel Township, Del. Co., Pa., in the 65th year of his age, a member of Concord Monthly Meeting.

—, At Centre Grove, Oskaloosa, Iowa, on the 24th ult., of pulmonary disease, LYDIA, wife of Benjamin Fry, aged 80 years and 8 months.

She had for many years very acceptably occupied the station of Elder, was for three years past a mem-

ber of Spring Creek Monthly Meeting, and previously of Sandwich Monthly Meeting, New Hampshire.

Conscious of her approaching end, she dropped several remarks to that effect. A few days before her decease, she said she had been looking over her past life, but found nothing in her way; she felt that her sins were forgiven, and her transgressions blotted out.

She was a devoted wife, a tender mother, a constant friend, and a firm and unwavering supporter of our Christian testimonies. Though always clothed with Christian charity, yet her firmness in strict adherence to disciplinary order was an admirable trait in her character. Ever preferring others before herself, and her readiness always to serve all around her with deeds of kindness, were some of the ornaments of her meek and quiet spirit.

In sketching the departure of this our dear friend, this Scripture seems forcibly to apply, viz., "Mark the perfect man and behold the upright, for the end of that man is peace."

#### ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A stated Annual Meeting of "The Contributors to the Asylum for the relief of persons deprived of the use of their Reason," will be held on Fourth-day, the 17th of Third month, 1858, at 3 o'clock, P. M., at Arch street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

#### WANTED,

A Teacher to take charge of the Male Department of Nine Partners Boarding School. We desire a Friend, and one well qualified for the situation.

Communications to be addressed to

ENOCH G. DORLAND,  
Washington, Dutchess County, N. Y.

#### HAVERFORD COLLEGE.

*To Parents and Students.*

The Managers of Haverford College, having seen with regret a disposition on the part of some of the Students to depart from the simple habits of the religious Society of Friends, think it needful to ask for this subject the attention of parents, as well as of the Students themselves.

The well known testimony which our religious Society has always maintained in favor of true simplicity, and the avoidance of changes which are adopted in conformity to the demand of popular or fashionable usage, is founded on the precepts of the Divine Author of Christianity. It commends itself also to all thoughtful men by the results of experience. It may well be doubted whether any other evil is more productive of demoralizing influences than the habits which are the results of the adoption of fashionable usages as the standard of living. They are the fruitful source of speculation, of excessive extension of business, and that vicious pursuit of gain, which has become a characteristic of our time. They promote corruption and breaches of trust; they infuse a spirit of jealousy and rivalry into social circles; lessen the appreciation of true refinement and of intellectual culture, and break up the peace of families. They are the offspring of propensities of our nature, the most opposed to a Christian life.

Among the permanent objects which led to the founding of Haverford College, the wish to screen our young men while engaged in the pursuit of knowledge from exposure to those evils, was a prominent one. It was believed to be highly important that they should be early accustomed to plain, simple and inexpensive habits, to that self-denial, without which nothing good or great can be achieved. Thus trained

and accustomed to test their actions and pursuits by a Christian standard, it was hoped that their influence might, by the Divine blessing, contribute to stem the current of evil which so threatens the welfare of the community.

The Managers, therefore, cannot but be earnest in endeavoring to promote among the students, and so far as it is justified by the relation in which they stand to them, in enforcing those simple observances which are needful for such training. Every form of extravagance is a departure from this principle. As one of these forms, in which it most frequently displays itself, the Board has from the first opening of the Institution thought it right to regulate the dress of the students; and they appeal both to parents and to the students to co-operate with them in maintaining in reference to it, as well as in all other respects, the plain and simple usages which have always distinguished the Society of Friends.

They renew their earnest request that parents will be very careful how they place money at the disposal of their sons, and they feel bound to require that they aid them in checking all self-indulgent habits, and in a strict conformity to the rules bearing on this subject.

Extracted from the Minutes.

CHARLES YARNALL, Secretary.

#### LARGE BEQUESTS.

The late Charles Avery, of Pittsburg, left an estate valued at \$700,000. He bequeathed \$20,000 as a fund for the support of superannuated clergymen of the Methodist Protestant Church; \$20,000 to the Oberlin Institute in Ohio; \$25,000 to a school for colored children, which he founded in Allegheny city, (Pa;) \$5,000 to the Insane Asylum in Western Pennsylvania, and \$5,000 each to the Methodist Protestant Churches in Allegheny city and Birmingham, and the second Methodist Protestant Church in Pittsburg, Pennsylvania.

The remainder of his property, after all expenses and incumbrances are paid, is to be divided into two parts—one of said parts to be a perpetual fund for disseminating the light of the Gospel of Jesus Christ and the blessings of civilization among the benighted black and colored races of people inhabiting the continent of Africa. And to this end, I direct my executors to pay over such funds to such person or persons, or body corporate, as by the laws of the State of New York may be legally competent to take and hold the same for the American Missionary Association, located in the city of New York, to be thereafter invested, managed and applied under the direction of the executive committee of that Association, for the uses and purposes aforesaid, and for no other, but leaving to the discretion of the said American Missionary Association the time and manner of its application, as well of the principal as of the interest and increase thereof."

The remaining half of this sum is to be constituted a perpetual fund for promoting the education and elevation of the colored people of the United States of America and the British Provinces of Canada, to be appropriated and applied by his executors.

To the question, who was Charles Avery? a writer in the Christian Observer thus responds:—

"In the years 1808 and 1809, and perhaps several years later, he was a hired assistant in a small retail drug store in Southwark, Philad'a., kept by the widow of a deceased physician, who could not have afforded more than a hundred dollars per annum and boarding, as a compensation for his services. Yet there he was, night and day, faithful to the trust confided to him, save when his religious meetings called him from his post. Although a young man, he was a consistent member of the Methodist Church, and had so much of the aspect of a Christian and an honest man, that every body confided in his integrity. Never did I hear a suspicion raised touching his character or conduct, albeit he was known to be possessed of an ordinary intellect, which had not been improved by literary culture.

What were the reasons that induced his removal to what was then called the West, I never heard, but such were his habits of economy in this city, that he accumulated enough, as the savings of years, to make an experiment in business in a growing point, such as Pittsburg was known to be at that time. He was, perhaps, the first in that region to start a factory for the production of white lead, which, in connection with a large drug store, gave him a prominent position and a lucrative trade. His youthful habits of economy followed him to his new location, where he soon became a regular preacher in the Methodist Church, though never in the itineracy proper. When I was attending the sessions of the General Assembly in 1835, Mr. Avery resided in the house where his business was located, in a part of the city by no means fashionable, being little over a square from the river. In that spot he rose from a few hundreds to half a million, which, by care and discretion, at last swelled to seven hundred thousand dollars.

For many years before his decease, Mr. Avery was among the most liberal contributors to the great charities of the day, and for the furtherance of the religious institutions that were dear to his heart. He had his preferences, it is true, and had a right to cherish them. But his whole life, and his last will and testament, as recently made public, are the best illustrations of what may be accomplished by a young man devoted to the cause of Christ, unaided by influential men, and resting solely for success on the favor of God, and his own untiring efforts."

#### DON'T DESPISE SMALL THINGS.

Some years ago a gentleman visiting a farmer in Tolland, Connecticut, took from his pocket a small potato, which somehow had got in there at home. It was thrown out with a smile, and the farmer taking it in his hand to look at it, a curious little boy of twelve, standing at his elbow, asked him what it was. "Oh," said he, "noth-

ing but a potato, my boy; take and plant it, and you shall have all that you can raise from it till you are free." The lad took it, and the farmer thought no more about it at the time. The boy, however, not despising small potatoes, carefully divided it into as many pieces as he could find eyes, and put them into the ground. The product was carefully put aside in the fall, and planted in the spring, and so on till the fourth year, when, the yield being good, the actual product was four hundred bushels! The farmer seeing the prospect that the potato field would, by another year, cover his whole farm, asked to be released from his promise.

#### THE FATHER OF STEAMBOATS.

(Concluded from page 415.)

Notwithstanding these discouragements, he persevered with unabated energy. Some of the best men of Philadelphia, distinguished for their education, their fortune, and their general standing in the community, contributed their support to the enterprise. Robert Morris gave fifty dollars; but Dr. Franklin, having a boat project of his own, refused all assistance. James Wilson, a signer of the Declaration of Independence, and Richard Stockton, of New Jersey, the son of a signer, were also associates. In March, 1789, a new cylinder of eighteen inches in length, was ordered to be cast at Atsion furnace. It was not ready for trial until near the end of August. But alterations in other parts of the machinery were found necessary. These, in the then crude condition of the mechanic arts, required a long time to complete, and were very expensive. Some of the improvements suggested, turned out to be total failures. Even Fitch became dispirited. Yet the boat was completed after all. Her engine was set in motion, but the wind being very high, she could make but little progress. That night, to complete the chapter of accidents, the boat took fire and was seriously damaged. The company, nothing daunted, repaired damages and started her again. She went very well, but not fast enough for a packet-boat. This was in December, and winter coming on, the campaign was closed, leaving the inventor clothed in rags and largely in debt for board. During the winter the boilers of the boat were altered at an expense of £50, and the pipe-boiler laid aside. There is every reason to presume that Fitch's pipe-boiler was the nucleus from which John Stevens, of New Jersey, afterwards constructed his celebrated tubular boiler, now so extensively in use.

In April, 1790, the boat was again tried, and was successful. No vessel, even with a stiff breeze, could hold its way with the steam-boat, but all fell astern. Many of them did their best to keep up with her, but none succeeded. Indeed, the success was complete, and was owing to improvements in the machinery which had

been devised by Fitch during the winter. He was in high spirits, and his prolific pen has recorded the exultation of his heart at the apparent termination of all his difficulties. Strange as it may now sound to us, this vast enterprise, carried on for years in the then metropolis of the Union, and brought conspicuously before Congress and the legislatures of several States, had never been once noticed by the newspapers. They seem to have been dead to all appreciation of the embryo giant. The United States Gazette, of May 15, in a brief paragraph of ten lines, noticed the fact that the steamboat had gone to Burlington in three hours and a quarter against a head wind, and that she returned to the city at the rate of seven miles an hour. Subsequently, this speed was accurately proved to reach eight miles an hour. The great problem was now solved, and the boat was run regularly to Burlington as a passenger boat, beating every other craft on the river. Accidents occasionally occurred, but they were easily repaired. The Franklin Gazette, published by Bache, a relative of Dr. Franklin, ungenerously attacked the steamboat by ridicule, although Bache had taken many trips in her.

The enterprise was now so firmly established that the boat was regularly advertised in the newspapers as a conveyance for passengers. The journals of the day contain twenty-three successive advertisements of this kind, specifying thirty-one trips. These trips were equal to nearly fourteen hundred miles. So complete was the machinery that the boat ran five hundred miles without a single accident. She ran as much as eighty miles in one day. Seventeen years after this, Fulton's boat occupied thirty-two hours in going one hundred and fifty miles to Albany. Had Fitch's boat started alongside, she would have beaten Fulton's by fifty-two miles. Fitch's engine was invented by himself, and was built by common blacksmiths, who understood nothing of its mode of operation beyond the instructions given them from day to day by its inventor. Fulton's engine came ready made to his hand, complete from the workshop of its English inventor, perfect in all its details, and ready to be placed immediately in the hold of his boat. Fulton declared it impossible to make a boat run more than five miles an hour, even in dead water, and in 1811 offered Dr. Thornton an hundred and fifty thousand dollars if he would make a boat to exceed it. Yet Fitch's boat, twenty years before, had actually travelled eight miles an hour. The brilliant genius of poor Fitch is nowhere more strikingly shown than in the superior speed attained by his roughly constructed engine over that of the English machine employed by Fulton. Fitch constructed his from money raised by reluctant contribution of small sums, and of inadequate amount, while Fulton enjoyed the patronage of a generous and wealthy man, who gave freely whatever was needed until the enterprise became immensely remunerative.

The boat thus eminently successful was considered by its owners too limited in its accommodations to be used as a successful passenger boat, and a new one, to be called the *Perseverance*, was resolved upon. Fitch, upon whom the great financial labor of the company appears to have always rested, begged that the boat might not be commenced until the whole cost had been actually collected. But his advice was unheeded. The project, however, languished until 1792, and during all this long interval Fitch was suffering the horrors of the most abject poverty. His wardrobe was reduced to rags; his hat had been worn two years, and the age of his coat, rent at the wrists, the elbows, and under the arms, he could not tell. Money for the boat came in so slowly that at one time there was not enough to pay for altering one of the cocks. Then the directors interfered and made expensive and utterly useless alterations. Whatever work was done was done by halves. The whole enterprise was finally abandoned, and poor Fitch loitered about Philadelphia an abject, despised, insulted, heart-broken man. Yet he continued to visit the shops where his boats had been built and his machinery constructed. On one of these visits, after dilating with his usual enthusiasm on the greatness of the invention which even in his utter destitution still absorbed his whole mind, he concluded by saying, "Well, gentlemen, although I shall not live to see the time, you will, when steamboats will be preferred to all other means of conveyance, and especially for passengers; and they will be particularly useful in the navigation of the river Mississippi." He then retired, on which Brown, who had been the blacksmith, turned to Wilson, the builder of the boat, and exclaimed, in a tone of deep sympathy, "Poor fellow, what a pity he is crazy!" Yet both these men had witnessed the complete success of Fitch's boats.

This unfortunate man now occupied his time in committing to paper the history of his great invention, of the trials and sufferings he had encountered, the cruel wrongs and persecutions he had suffered, and of the final triumph of his steamboat. He tells us with a simple pathos that touches the heart, that "the day will come when some more powerful man will get fame and riches from my invention; but nobody will believe that poor John Fitch can do any thing worthy of attention." In October, 1792, he deposited his manuscript in the Philadelphia Library, with directions that the seal of the envelope should remain unbroken until the year 1823. The style of this manuscript is plain and unpretending. The autobiography is frank and full, even to weakness. His history of the steamboat is directed to his children, for whom he always cherished an affecting tenderness. It contains, moreover, a multitude of curious facts concerning persons and things of the times in which he flourished.

Fitch next proceeded to England, where he published "An explanation for keeping a ship's traverse at sea." In 1794 he worked his passage home as a common sailor, and lauded at Boston in a state of complete destitution. After remaining there some time, he visited the city of New York, where, in the summer of 1796 or '97, he launched a small steamboat on the Collect, a large pond of water which covered the ground where the prison known as the Tombs now stands. Robert R. Livingston, afterwards the generous patron of Fulton, was several times on this boat, while it was navigated by steam upon the pond, and was fitted with a screw propeller. The boiler was a ten or twelve gallon iron pot, with a plank lid secured to it by an iron bar placed transversely. The boat itself was a ship's yawl. This steamboat, therefore, preceded Fulton's by about eleven years. From New York, Fitch proceeded to Philadelphia, still haunted by an inextinguishable ambition to establish steamboat navigation on a large scale. He conceived the idea of building boats in Kentucky to navigate the western rivers, and visited that State, but his project was received with disheartening coldness. His Kentucky lands were overrun with squatters, and he became involved in vexatious litigation to recover possession. These long continued snits, and his profound mortification at the failure of his darling steamboat enterprise to command the public attention, broke down his spirits and disgusted him with life. Yet even then he worked upon a model boat some three feet in length, with wheels at the sides. This boat was launched in 1797 or '98. It was the last effort of the disheartened and now despairing man, and is yet preserved by Mr. James H. McCord, of St. Louis. In the summer of 1798, this unhappy man, disappointed in all his most darling expectations, yet profoundly satisfied of the truth of the great idea he had often enunciated, that the ocean itself would be navigated by steam, and weary of a world in which from his tenderest years he seems to have experienced little else than hardship, closed his career at Bardstown, Kentucky.

The facts in this sketch are derived from a volume of some four hundred pages, entitled "The Life of John Fitch, the Inventor of the Steamboat," by Thompson Westcott, of Philadelphia, lately published by Messrs. J. B. Lippincott & Co.—*North American and Gazette*.

#### THE FARMER'S OCCUPATION.

##### ONE ADVANTAGE OF IT SELDOM CONSIDERED.

Of the several advantages which belong to the occupation of the tiller of the soil, there is one which, though far from being the least, seems to be very seldom taken into the account, as we find but little mention made of it, or reference to it in conversations or writings upon this subject. This seemingly but little thought of advantage,

consists in the fact that the employment of those who cultivate the soil, as a general rule, exempts those who follow it from the two opposite extremes of poverty and riches, which are about equally pernicious in their tendencies, temptations and influences. Although men generally shut their eyes upon the evils of prosperity, and do not willingly, directly, or in practice, acknowledge them, yet there is a tacit confession often made of the existence of certain dangers or evils in the possession of great riches, as in the commonly received opinion that there are more good men and women, more worth of character, more persons living usefully and respectably, more domestic happiness, more peace and contentment, and less folly and vice in the middle ranks of society, than among either the very rich or the very poor. In this form, if in no other, we can obtain some acknowledgment of the evils, or at least dangers of prosperity, that is, of riches isolated from a life of industry.

Now as all farmers, at least in the greater part of these United States, occupy, or may occupy this middle ground at a safe remove from the extremes of poverty and riches, destitution or over-abundance, and as their business almost of necessity involves their occupying it, this may be accounted one of the characteristic advantages of their profession. And even when they rise to the possession of considerable wealth, as some few of them occasionally do, they remain almost entirely free from the evils and perils of such a position, chiefly in virtue of two peculiarities of their occupation. One of these is, that so long as they remain farmers, the care and oversight of their lands require that they should be actively and industriously employed; and the other is, that when they arrive at the possession of riches, they do so usually in a gradual way, which exempts them from one of the worst circumstances connected with prosperity, namely, its suddenness. For it is when riches come to a man suddenly or unexpectedly, that they produce usually the most pernicious results, making him not unfrequently "a fool of fortune," or proud, overbearing and extravagant.

These considerations seem not undeserving the attention of parents and others, whose estimates of a farmer's business may influence their own happiness, or the choice which is to be made by others.—*Country Gentleman.* A.

#### THE INNER CALM.

Calm me, my God, and keep me calm;  
While these hot breezes blow,  
Be like the night-dew's cooling balm  
Upon earth's fevered brow.

Calm me, my God, and keep me calm,  
Soft resting on thy breast,  
Soothe me with holy hymn and psalm,  
And bid my spirit rest.

Calm me, my God, and keep me calm;  
Let thine outstretched wing

Belike the shade of Elin's palm  
Beside her desert spring.

Yes, keep me calm, tho' loud and rude  
The sounds my ear that greet,  
Calm in the closet's solitude,  
Calm in the bustling street.

Calm in the day of buoyant health,  
Calm in my hour of pain,  
Calm in my poverty or wealth,  
Calm in my loss or gain.

Calm in the sufferance of wrong,  
Like Him who bore my shame,  
Calm 'mid the threatening, taunting throng,  
Who hate thy holy name.

Calm when the great world's news with power  
My listening spirit stir;  
Let not the tidings of the hour  
E'er find too fond an ear!

Calm as the ray of sun or star,  
Which storms assail in vain,  
Moving unrudded thro' earth's war  
The eternal calm to gain.

BONAR.

For Friends' Review.

#### TO A YOUNG TEACHER.

Should cold Indifference, with careless eye,  
Heed not thy hidden tear, or secret sigh;  
Should base Ingratitude her arrows dip,  
In the dread virus of the slanderer's lip;  
Should Envy aim her daggers at thy heart,  
The shield of Truth will turn aside each dart.  
Toil on, young Toiler in the cause of Truth,  
Inscribe her lessons on the mind of youth,  
For every mind hath album pages still,  
Which Truth, or Error, will be sure to fill.  
Toil on! Toil on! and when thy load of care  
Seems heavier than one human heart can bear,  
Know there are hearts that sympathize with thee,  
Know there are breathing souls upon the knee,  
Whose aspirations with thine own ascend  
To thy Almighty Teacher, and thy friend.  
Obey His voice! Commit to Him the rest,  
And lean in safety on His faithful breast. M.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 20th ult. have been received.

In the English Parliament, leave had been granted to Lord Palmerston by a large majority, to introduce his bill for altering the government of India. On the motion for a second reading of the bill relative to conspiracy to murder, the government was defeated by a majority of 19; an amendment offered by Milner Gibson being adopted, censuring Ministers for not having replied to the despatch of the French government on the subject, but expressing the detestation of the House for such attempts as that against the life of the Emperor, and professing a readiness to amend the laws, if necessary, upon due investigation. Numerous meetings in opposition to the bill had been held in London and elsewhere. A French refugee named Bernard had been arrested by the London police, on a charge of complicity in the plot against Napoleon, and held for trial under the existing English laws; and a reward of £1000 had been offered for an English stock broker, similarly accused, who had absconded.

The trial of the Directors of the Royal British Bank, for conspiracy to defraud the shareholders and the public, was commenced in the Court of Queen's Bench on the 13th ult., and was still in progress.

The returns of the British Board of Trade for the 12th month last, show a decrease in the value of exports of £2,897,185, compared with the corresponding period of 1856. The reduction was chiefly in Manchester goods.

It was reported that the German Bund was about to request, in the form of an *ultimatum*, that the King of Denmark would change the constitutional institutions of Holstein and Lauenburg so that they might be in accordance with the federal laws of Germany.

News a week later had been received from India, the general import of which was favorable to the English, though it contained nothing striking. Sir Colin Campbell was engaged in the subjugation of Rohilcund, and expected soon to advance upon Lucknow. Gen. Outram, who was holding Alumbagh, not far from Lucknow, had twice defeated the insurgents. The Bombay and Madras Presidencies, and the Punjab, were reported undisturbed.

No later intelligence had arrived from China, but the details brought by the last steamer show that Canton was virtually in the possession of the English.

A bill has been introduced in the provincial legislature of New Brunswick, to abolish imprisonment for debt; and also one to abolish the right of primogeniture in real estate, allowing equal rights to all the children. These bills were favorably received.

DOMESTIC.—The act authorizing a new Constitutional Convention, passed by the territorial legislature of Kansas at its late session, is not acknowledged by the Governor as valid, since it did not receive his signature; while the Free State party regard it as a legal statute, and are preparing to elect delegates under it. The evidence taken before the commissioners appointed by the legislature to investigate election frauds, has been forwarded to Washington, but is not yet published in full. Johnson County, where some of the most glaring frauds have been perpetrated, being now legally opened to occupation, a movement is in progress to introduce settlers from the free States, and a settlement has been founded at Spring Hill, by a company from Ohio and New England. A large emigration to the county is anticipated this season.

The Message of Brigham Young, as Governor, to the legislature of Utah, dated in the 12th month last, has been received here. It denies the constitutional right of the President to appoint officers for the territory without the consent of the people; declares that he has received no official notification of such appointment; and denounces the army sent to enforce it as a mere unauthorized mob. The legislature, in response, unanimously adopted and signed a series of resolutions indorsing the doctrines of the message, deprecating the hostility manifested towards the people of Utah by the General Government, and pledging themselves to resistance. An act was passed attaching Green River county, in which the troops are located, to Salt Lake county. The Mormons are said to be preparing to fight the U. S. troops. One of the leaders included with Young in the indictment for treason, who is now a prisoner with the army, was put upon his trial in the District Court organized at the headquarters by the newly appointed U. S. Judge, in the early part of the 1st month; but the case was adjourned, to allow him time to procure witnesses.

At the recent session of the territorial legislature of Oregon, the following preamble and resolution were introduced, but after a warm discussion, were indefinitely postponed; viz.:

"Whereas it has been decided, by the Supreme Court of the United States, that Congress has no power to prohibit the introduction of slavery into the territories; and whereas, slavery is tolerated by the Constitution of the United States; therefore, Resolved, That the chair appoint a committee of three to report what legislation is necessary to protect the rights of persons

holding slaves in the territory." Although the ordinance of 1787 was extended over the territory at its organization, yet many persons emigrating thither from slave States took slaves with them, and there are said to be some hundreds now there. They were taken thither, however, with the understanding that they could not or should not be held in slavery after arriving. Since the passage of the Kansas-Nebraska act, and the Dred Scott decision, the idea has been advanced that slavery exists there legally, and will do so until the State is admitted into the Union with its free constitution; and hence the above proceedings.

The case of a slave who had been taken by his master from Mississippi to California, and who, refusing to return, was arrested and taken before the County Court at Sacramento, has been decided in favor of his freedom. The late master has appealed to the Supreme Court of the State, but no doubt is entertained that the decision will be confirmed.

A bill authorizing a company already formed to import 2500 free Africans, to be indentured for not less than 15 years, has passed the House of Representatives of Louisiana.

Capt. M. C. Perry, the commander of the U. S. expedition to Japan in 1853-54, died at his residence in New York on the 4th inst.

The number of deaths in New York city last week was 465; in Philadelphia, 217, being an increase of 21 on the preceding week.

CONGRESS.—The House bill, making an appropriation to fulfil treaty stipulations relative to the abolition of the Sound Dues, passed the Senate on the 2d inst. Houston, of Texas, introduced a bill for organizing a regiment of mounted volunteers to defend the Texas frontier, and also authorizing the President to raise four additional regiments of volunteers. Douglas called up his resolution asking for information on Kansas affairs, and spoke in its support. The Kansas bill of the Committee on Territories being taken up as the special order, Pugh, of Ohio, gave notice of an amendment giving the people power to alter or abolish their form of government, in such manner as they may think proper, so that it be republican in form, and accordant with the federal constitution. The bill was discussed on that and the two succeeding days, Collamer, of Vt., and Seward, of N. Y., making able and elaborate speeches against it, and Hammond, of S. C., in its favor. On the 4th, the Senate adjourned to the 8th. On the 8th the debate on the Kansas bill was resumed, when Doolittle, of Wis., and Foster, of Conn., spoke in opposition to the bill, and to the extension of slavery into Kansas. Green, of Mo., who reported the bill on behalf of the majority of the Committee on Territories, intimated that he would call for a direct vote upon it on the 15th. On the 9th Hamlin, of Maine, made a speech in opposition to the Kansas bill.

The House was occupied, on the 2d and 3d, with discussing the action of the Naval Retiring Board relative to reductions in the list of officers in the navy. On the 4th, a resolution offered on a previous day, by Hoard, of N. Y., asking the appointment of a select committee to investigate whether the President had attempted to control, by Executive patronage, the action of the House on the Lecompton constitution, was laid on the table. Quitman, of Miss., advocated the passage of the volunteer bill. On the 8th Taylor, of La., presented a resolution providing for an inquiry into the facts of the seizure by the French government of the bark *Adriatic*, which was referred to the Committee on Foreign Affairs. The bill was passed appropriating \$340,000 to pay the deficiency in the printing appropriations of the 33rd and 34th Congresses. The session of the 9th was principally occupied in debate on the Kansas question, though the ostensible subject under consideration was the Diplomatic Appropriation bill.

# FRIENDS' REVIEW.

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For Friends' Review.

GRANVILLE SHARPE.

The impression left upon the mind of the railway traveller, of the country between the Tyne and the Tweed, is that of a bare, unkindly land, diversified only by black chimnies and yawning pits, which stretch from low foggy hills on one side to a coast apparently devoid of interest on the other. But let him take time to follow any one of the deep ravines which may possibly have caught his eye from the heights of the viaduct above, and he will find them rivalling in rich wood and bold fronts of rock the scenery of some of the finest moorland rivers in the kingdom. The most picturesque of these valleys, that of the Coquet, runs up into the green sheep-walks of the Cheviot range, and at the point where the wood begins to give place to the hills is the town of Rothbury. The place has a forlorn appearance now, owing to the fluctuations of trade. It was once, however, prosperous, and, at the time of which we write, had for its rector Thomas Sharpe, the son of Sharpe, Archbishop of York, who will be remembered for an honest and steady independence of character, maintained during the difficult times of the Revolution.

In his lesser sphere of duty, Thomas Sharpe was no less distinguished; he supported, at his own expense, five, if not more, schools for children whose parents were not able to afford the usual cost of education. His writings, chiefly on ecclesiastical affairs, are numerous, and in his office of archdeacon he was indefatigable in his attention to church and parochial duties. He married the daughter of Sir George Wheler, and died leaving five sons and three daughters arrived at years of maturity. The eldest son, John, who succeeded to his father's dignities in

the church, was distinguished by the same zeal and activity. The fine old castle of Bamborough, once the palace of Northumbrian Kings, is indebted to him for repairs and improvements carried out for a truly benevolent purpose. The castle overlooks a rocky coast, and the "stately remains of its ancient grandeur, and of the distress and danger which surrounded them," suggested to Dr. Sharpe the desirability of effecting something for the relief of sailors. The upper story of the tower was formed into granaries, stored against times of famine, the lower story was divided into schools, a hospital, a general surgery, with cold and warm baths for the poor. A constant watch was kept upon the battlements, signals were arranged with the fishermen of Lindisferne, that they might push off in their small boats to the assistance of any vessel entangled among the neighboring islands, a rocket was sent up every night, and a generous emulation in promptitude of action was maintained by means of prizes among the inhabitants. Thirty beds were also kept constantly aired within the castle for the comfort of all who escaped the storms, and a magazine was well stored with every article necessary for the repair of injured vessels. Dr. Sharpe superintended these arrangements personally, and in order to perpetuate them, left a considerable sum with his trustees.

Of the other sons of Thomas Sharpe, we find one an active helper of his elder brother, another eminent for his success in medicine, and another in trade, and remarkable for his interest in mechanics and canals. The fourth is the subject of our sketch.

Granville Sharpe was born at Durham, in the cathedral of which his father had a prebendary stall, in the year 1735. The fortune of his father had been heavily taxed by the education of his elder sons, and the youngest was therefore destined for trade. With this view he was very early taken from the Durham grammar school, and sent to a small school to be taught particularly writing and arithmetic. His acquaintance with literature, as far as it went, was gained very much by odds and ends. Shakespeare, he used afterwards to say, he studied chiefly in an apple tree in his father's orchard at Rothbury. At fifteen he left home for London, and was bound apprentice to a linen draper on the Tower Hill. This man was a

Quaker, and in three years died, when the indentures of his apprentice were transferred to his successor, a Presbyterian. "Subsequently," says Granville Sharpe, "I lived some time with an Irish Papist, and also with another person who I believe 'had no religion at all.'"

Among these diversities of faith, the energies of the boy began to unfold themselves. At the house of his master he frequently met a Socinian, with whom he engaged in deep controversy. Having been worsted in argument by an assertion that his views arose from a misconception of the meaning of a text as it stood in the original Greek, he applied himself diligently to that language. We hear no more of the Socinian; but a Jew, also living in his master's house, disputed with Granville the truths of the Christian religion, and parried his earnest reasonings by constantly declaring that he misinterpreted the prophecies. To be ignorant of truth was a disgrace insufferable to Granville, and he learned Hebrew as he had learned Greek. This accomplishment did him good service afterwards in a contest for Biblical accuracy with Dr. Kennicott, the learned editor of a Hebrew Bible; a contest which brought the quondam apprentice into distinguished notice, and which, from its final success, his uncle, the Rev. Granville Wheler, used laughingly to compare with the battle of David against Goliath.

During the latter part of his life at the linen-draper's, Granville had formed a friendship with a gentleman named Willoughby who had shown him much kindness. In the course of his miscellaneous studies, he discovered that this friend had a rightful claim to the title of Baron de Parham. Granville's only mode of advancing it was through a relation of his, then chaplain to Lord Winchelsea. By him report was made to that nobleman, the consequence of which was that the claim was acknowledged by Parliament, and Willoughby took his seat in the House of Peers.

But the grand aim of his life was now opening upon him. Within two years, both his parents died, and his business engagements being thus left to his own choice, he entered the Ordnance office as under clerk. While in this situation his studies were carried on with unwearied eagerness, always, however, with some end of practical benevolence. He observed, one morning, at his brother's surgery, a negro, faint from weakness and bodily suffering, the consequence of severe treatment from his master, a lawyer of Barbadoes, by whom he had been turned adrift as useless. By the care of both brothers, the poor fellow, whose name was Strong, recovered, and a good situation was procured for him. In waiting upon his mistress, during one of her rides, he was seen by his old master, the lawyer, who observing him well and active, determined to regain him, and forthwith proceeded to entrap him.

Strong was enticed to a public house, and there delivered into the custody of two officers. From

prison he wrote to Granville Sharpe, imploring help. Sharpe immediately went to the prison, saw the negro, heard the circumstances of the case, and, charging the keeper at his peril not to give Strong up to any person whatever, went to the Lord Mayor and informed him that a black was then confined in prison without warrant. A summons was granted for his detainers. When the trial came on, Granville Sharpe attended and found the negro there, with a notary who produced a bill of sale from the lawyer to a Mr. Kerr, a Jamaica planter, who refused to pay the money, until his slave should be safe on board a ship bound for the West Indies, the captain of which was also present. The Mayor heard the claim, and declared the prisoner at liberty, upon which the captain seized him by the arm, declaring that he took him as the *property* of Mr. Kerr. Granville Sharpe turned upon the captain and said, "Sir, I charge you for an assault." The parties then separated, Strong quickly following his champion. But Sharpe was involved in a law suit for having robbed the original master of his slave. In his dilemma he applied to the Recorder of London as his counsel. And here it is necessary to explain the difficulties of the case. So early as the year 1503, slaves had been carried from the coast of Africa to the Spanish colonies in America. Gradually the trade increased, until it received a check from the humanity of Cardinal Ximenes. After his death it was encouraged by his imperial master, who, however, in a fit of repentance, recalled the patent he had granted for the traffic. It was again resumed upon the monastic retirement of Charles, and was extended to England and France. Queen Elizabeth, though she permitted the trade, did so on the understanding that the Africans were not removed against their *free consent*, the mockery of which stipulation was probably carefully concealed from her. The system grew worse and worse, calling down the condemnation of the boldest thinkers of the time. The delicate sarcasm of Montesquieu is significant; "It is impossible," says he, "to allow the negroes are men; because, if we allow them to be men, it will begin to be believed that we ourselves are not Christians."

Prior to the year 1729, the perplexities of West Indian planters and merchants were frequently great. They were accustomed to bring their body servants with them to England; but when the blacks saw the freedom and happiness of servants in this country, dreading a return to the islands, they constantly absconded. The masters searched for and seized them. But a notion was thrown out that English law did not sanction such proceedings, "for that all persons who were baptized became free." The consequence was, that most negroes underwent the rite of baptism and took godfathers. To these they generally sent for protection, and the godfathers maintaining that they had been baptized, and that there-

fore, as well as by the general tenor of English law, they were free, dared their masters to hold them or to send them out of the kingdom.\*

Under these circumstances the masters were afraid to take their slaves by force. An open discussion of the matter was evidently impolitic. Appeal was therefore made to the Attorney and Solicitor-General, Sir Philip Yorke, and Mr., afterwards Lord Talbot. The opinion delivered was, that a slave coming into Great Britain or Ireland *does not* become free; that his master's right and property in him are not thereby determined or varied; that baptism does not bestow freedom on him, nor make any alteration in his temporal condition in these kingdoms, and that his master may legally compel him to return to the plantations.

The result showed, "as all history does from the time of Joseph, that, where there is a market of the persons of human beings, all kinds of enormities will be practised to obtain them." The London papers were filled with advertisements for runaways, notices of-sale, rewards for apprehension, and auction lists, in which the human chattels were sometimes alone, sometimes bundled with horses, carriages and harness. A system of kidnapping was begun, in which a regular trade was made with West Indian captains; and this was the state of things, when the attention of Granville Sharpe was called to it, by the sufferings of the negro Strong.

After a steady consideration of Strong's case, information was sent to Granville Sharpe by his counsel, that they could not defend him against the approaching action, as the Lord Chief Justice Mansfield coincided in the opinions of Yorke and Talbot, given in the year 1729. Most men would have shrunk from a contest with such authorities. Not so Granville Sharpe. In a letter to the Earl of Hardwicke, referring to the subject, he says, "Thus forsaken by my professional defenders, I was compelled, through the want of regular legal assistance, to make a hopeless attempt at self defence, though I was totally unacquainted, either with the practice of the law or the foundations of it, having never opened a law book (except the Bible) in my life, until that time, when I most reluctantly undertook to search the indexes of a law library which my bookseller had lately purchased." Following up this resolution, he gave himself for nearly two years to the intense study of the English laws relating to the liberty of person. During the course of it he applied to several eminent lawyers, among the rest Dr. Blackstone, but received little satisfaction from any of them. Before the final term when he was to answer the charge, he had circulated various manuscripts on behalf of his cause, and had also printed a tract on the injustice of tolerating slavery in England. This we shall have occasion to speak of again.

(To be continued.)

For Friends' Review.

"IN SPIRIT AND IN TRUTH."

The following passage from C. L. Brace's valuable work, "Home Life in Germany," will, I think, interest some readers of the Review, as containing a striking testimony in favor of one of the simple, solemn practices of "Friends." Writing from a Holstein farm, he says:

"Here, as nearly everywhere in Germany, where thanks are offered at all at a meal, it is done *in silence*—a much more impressive ceremony than our hurried, careless form. It is very difficult for most persons to preserve the life in words so often repeated, or to invent new words for each occasion, but in these few moments of solemn stillness, thoughts can be breathed which are really prayer."

During a visit to our late beloved friend Stephen Grellet, not long before his decease, I mentioned the above statement. He assented to its correctness, and said, that when in Finland with William Allen, they dined, by invitation, with the Archbishop at Åbo. It was at the time of a general meeting of the clergy of the diocese, and many of them were there. Whilst engaged in interesting conversation, Stephen Grellet felt his mind drawn to address these pastors of many flocks, but saw no way for his relief. Upon going to the dinner table, where some ceremonial worship might have been expected, to his surprise the whole company stood for some moments in reverential silence. A similar pause at the conclusion of the meal afforded him an opportunity for the full discharge of the apprehended duty. Thinking that their ordinary practice might have been waived on the occasion, he spoke of it to the Archbishop, who informed him that their habitual mode of returning thanks at meals was in silent communion. In the life of Wm. Allen, under the date of 11th mo. 1st, 1818, the visit is thus spoken of. "Our friend Dr. Haartman went with us to dine at the Archbishop's; the old man received us very cordially, and introduced us to his wife and family, and to some of his clergy, &c. \* \* \* Our minds were so favored with a sustaining evidence of the Lord's power and goodness, that we felt quite at our ease. The company were all kind and respectful, and I believe, notwithstanding we differ so widely on many points, that they were glad to see persons coming on such an errand. At dinner, the Archbishop placed Stephen on one side of himself, and me on the other, and we had much serious conversation. Before we sat down, they all made a solemn pause, standing, no one uttering a word. On rising after dinner, there was another pause, when Stephen advanced a step or two, and in a very delicate and suitable manner, sweetly addressed them in a few words, which seemed to be well accepted; a good feeling prevailed throughout, and after retiring to the next room to take coffee, the Archbishop seemed to be more and more interested in the conversation.

\* Clarkson, Hist. Slave Trade, Vol. 1, 64.

He fully assented to the great truth that the ceremonies in religion, even what they call the ordinances, are nothing compared with the living substance. His wife was also very kind and respectful, and we parted under a mutual feeling of regard and esteem. Our minds were bowed in thankfulness for the support we had felt."

S. A.

For Friends' Review.  
FRIENDS IN KANSAS.

Several families of Friends having removed from White Water Monthly Meeting, Indiana, to Kansas, that meeting recently addressed an Epistle to them, a copy of which is herewith forwarded for insertion in the Review. It may interest the readers of the Review to know that since this Epistle was written, White Water Quarterly Meeting has established a Preparative Meeting in the settlement of Friends upon Stranger Creek, in Kansas, subordinate to White Water Monthly Meeting. There are nine families of Friends residing in that neighborhood, numbering about fifty members of Society. They have held meetings on First-days for nearly two years past, and on Fourth days also, for several months past, and have had, a part of the time, a school for their children. They desired to enjoy more fully the benefits of religious organization, and of the care and oversight of their brethren, than they could do without a regularly established meeting for discipline. The new Preparative, (called KANSAS,) is to be opened on the first Fourth day in the Fifth month next, and a committee of White Water Quarterly Meeting has been appointed to attend the opening. C. F. C.

*Richmond, Indiana, 3rd month 10th, 1858.*

*From White Water Monthly Meeting of Friends, Indiana, held 1st mo. 27, 1858.*

To the Members of this Meeting who reside in Kansas.

BELOVED FRIENDS,—We wish to offer to you, and others associated with you, the salutation of Christian regard, and to assure you that, although far separated, our hearts are drawn towards you with love and remembrance.

We believe that the name of our Lord Jesus Christ is dear to some of you; that faith in Him is a precious treasure to you, from which you would desire never to part; and that his message of life and salvation is embraced by you in the love of it, as an unspeakable gift of inestimable value.

We have no doubt, also, that you highly value the principles of our religious profession as founded in Christian truth, and that you would delight in witnessing their prosperity and adoption more generally amongst men.

In all these we desire to offer you our hearty sympathy, and to encourage you to hold fast to the faith once delivered to the saints, and to your profession, without wavering.

We deplore the unhappy difficulties, in political affairs, in your beautiful country, and much desire your preservation through all, upon the ancient Christian platform.

Allow us to offer you a word of affectionate encouragement to endeavor to bring your whole course of life under the restraining influence of the Christian spirit; let your own families and your intimate friends see that influence by your well regulated conduct; and in your intercourse with men, let a dignified honesty of purpose, and a thorough integrity of action, characterize your dealings.

You would then be really lights in your community, whether you were aware of it or not; and your Christian virtue would exert a saving and healthful influence, and communicate a tone of soundness and uprightness which would find their way to the hearts, and appear in the manners of others. It is remarkable how long and how manifestly the principles and practices of first settlers continue to influence the community, for good or for evil, in almost every location.

We scarcely need, we think, to remind you of the great importance of public worship. When we think on God, who created us and all things,—by whose providence all things are upheld, and by whose goodness and mercy every blessing, temporal and spiritual, comes to us;—and on Jesus Christ, our holy sacrifice, atonement, Redeemer, Mediator, and Intercessor, and our only Saviour, no argument would seem to be necessary, to an intelligent mind, to show the propriety and the duty of religious worship, prayer, gratitude, and praise. Let us, then, not be wanting, beloved friends, in giving public evidence of our thoughtfulness and sense of duty in this respect.

It gives us comfort and satisfaction to hear that you, in connection with other friends, keep up a voluntary meeting for religious worship on First-day and in mid-week. We would encourage you to perseverance therein, as in the sight of God, and may hope the time may not be far distant when you may have meetings for worship and discipline, established and maintained to the honor of truth.

It is easy to slide from conviction and practice which have once been attained to by some Christian experience, and to relapse into carelessness and indifference, so that the good work of grace does not go forward in the heart, nor are the good fruits of it manifested by pious conduct and enlightened civilization among men. A deeper experience in the inward life should be daily sought after, and our watchfulness and zeal for the truth should be maintained.

If this were done earnestly and sincerely, we have no doubt that an improvement, instead of backsliding, would take place; and that the advices of the Yearly Meeting, for the careful family reading of the Holy Scriptures, would re-

ceive daily attention; that First-day schools for scriptural instruction would be organized and carried on whenever practicable, and other schools for the proper education of children encouraged. But, in order to accomplish these desirable objects, a unity of feeling and action in the parents of the family, and a systematic effort and preparation beforehand, for their accomplishment, are very important. Such efforts, earnestly made and faithfully carried out, do have a great and valuable influence in maintaining a wholesome family government, and will improve the parents, while they confer a lasting benefit to the children.

With a salutation of love we are your friends.

Signed by direction and on behalf of the meeting.

ELIJAH COFFIN, Clerk for the day.  
ALIDA CLARK, Clerk.

For Friends' Review.

FRIENDS' FIRST-DAY SCHOOLS, DARLINGTON,  
ENGLAND.

Friends of Darlington recently erected a building to be used for their First-day schools, and with rooms sufficiently capacious to accommodate 300 children. At the opening on Third-day, the 19th of 1st mo. last, the girls and boys, to the number of 190, were entertained with tea and cake. In the evening a large number of the teachers and their friends met, and several addresses were delivered on the subject of First-day Schools. It was stated that in England there were not less than 230,000 First-day school teachers, whose influence and effect must be enormous. The Society of Friends was thought to be peculiarly adapted to the diffusion of scriptural knowledge amongst children of the lower classes, from their general qualification for teaching, acquired at their excellent schools, and from their practice of daily reading the Scriptures. The remarks, as published in the *British Friend*, from a Darlington paper, are too extended for the Review, but we think our young friends, who in many parts of this country occupy the useful and honorable position of First-day school teachers, will read, with much interest and encouragement, the Address of our dear friend John Pease, as follows:

"Our Yearly Meeting," said an intelligent young American, whilst attending the sitting of our Annual Assembly in London, "presents a specimen of the most perfect democracy I ever saw." "Not so," is the reply of one of the soundest reasoners amongst us, "our rule is Theocracy, the acknowledgment of a Divine Head and presidency in all things, and especially in all our Society assemblies." Be this as it may, one thing is certain, that for now two centuries, in meetings for worship and church discipline, when strictly such, we have acted upon that cordial recognition of each other's

gifts and qualifications—that religious acknowledgment to the truth, "One is your master, even Christ, and all ye are brethren," that a chairman or president, a ballot-box or voting paper, has not been found amongst us. Probably this wide world presents no parallel to the religious equality which reigns amongst us as co-religionists, irrespective of sex and outward position; and may this, which we consider a practical evidence of the advance of Christianity in its onward course, never be lost amongst us. There is a comely order in the true church. "In honor, preferring one another," may be taken as the motto of associated believers. It is action founded upon these views which has been said to give us a pre-eminent right to the name of "Friends." But the proceedings of this evening, however closely connected with our Society's oneness, have also something of the social and business character, and you have thought well to choose a chairman. Would that the lot had not fallen upon one whose sentiments, manners, and presence are so familiar to you, that there may be something in such presidency to deaden rather than enliven. It is, however, a trite saying, "When we can't do as we would, we must do as we can." Again, the chair, in a large assembly, is sometimes to the experienced occupant about the easiest position which the platform presents. He opens the meeting, introduces the man of stirring powers, and neatly re-echoes the theme without drawing upon his own resources, or laboriously working out the object of the meeting before the assembly. My position is a little different; whilst called to preside I have been also asked to make "a few observations" upon the rise and progress of First-day school teaching in Darlington. To some minds it is next to impossible that a copious subject should be entered upon and ended with a "few observations" in a few words: the very attempt would spoil the reasoning, and prevent the speaker from bringing out his views, lucid or not as they might happen to be. I must, therefore, ask you to bear with me if, in the paper I have hastily prepared, I should turn a little tedious.

First-day school teaching, as a means of training the youthful mind, and keeping juniors out of harm, I take to be of somewhat modern introduction. Possibly it might have been first introduced about the period of the labors of Wesley and Whitfield, in the middle of the last century; it has, at least, been a work which has occupied a prominent position, and prospered in the hands of their societies. I remember some account of Robert Raikes, who, I think, resided in Gloucestershire, as the founder, or introducer, of First-day schools, and I have no idea that he was a Wesleyan. A valued Friend now living, states that there were such establishments in Darlington about the beginning of this century, but, from some cause, were for a while closed, leaving the old blue-coat charity boys only; and

that the Wesleyan schools were not reopened until she, with another or two, began about fifty years ago with three pupils. The undertaking was under the diligent care of our friends of the Wesleyan body; it is said, at one time, they included on their list the names of 700 children. It must be admitted that members of the Society of Friends entered late into this field of labor. With their periodical inquiry upon education, their Ackworth school, and kindred institutions, it would seem that it had not occurred to our forefathers that they might have a duty to the interesting flocks of boys and girls rising into life, who sported around them in their daily walks, uneducated and untrained in the bright realities of scripture truth; and yet, in the course of my travels, and in some secluded spots, I have met with little unobtrusive undertakings, carried on every First-day, in the midst of a few poor neighbors, some of them by no means of recent origin. As to Darlington, I apprehend the first attempt was made about twenty-one years ago by the establishment of a school in East Street, at which a few Friends, who have now passed from amongst the young, took a kind and successful part for a while; this failed from want of more extended patronage, and the difficulties of First-day's training, without the offer of care in the children going to a place of worship. A pious Wesleyan did what he could to obviate this and other difficulties for us, but his unaided influence was insufficient to overcome the desideratum, and the school was given up. The next attempt was made by our young men in the year 1848, in the premises where a boys' school has been since regularly maintained on First-day afternoons. And then we come to the efforts of our fair Friends, who commenced in 1851, evincing the modesty which adds so much to their charm. Their beginning was very humble—a small apartment, or two cottage rooms, contained the little scholars and their unassuming teachers; but their undertaking prospered, and their list now presents us with about 140 names, and their last school with above 120 present. That the boys' school has rarely numbered more than forty upon the list, may be, in great measure, attributed to the fact of their room not really accommodating even this number.

Whilst something like nine years have been thus rolling over our heads, and the heads of our self-devoted teachers, the subject of Friends' First-day Schools has been growing in interest in the society at large. Those who have visited Bristol, Manchester, Birmingham, and other places, have heard with delight of the cheerful efforts and success of their young Friends: whilst for some years annually at Ackworth a very goodly array of young persons, with their hearts evidently in the work, has given an almost thrilling interest to the proceedings of the general meeting of the Friends' First-day School Association. With our minds thus enlivened, and

our own schools prospering with young Friends, both able and willing, what was the duty and what were the feelings of the older classes amongst us? Our day for much active exertion was nearly over; rest, or at least quiet and calm reflection, seemed essential to many of us in the intervals between the solemn and weighty, though often profitable and happy, seasons of public worship. We could not offer to teach, but we could extend the approving smile on those who did, and in proportion as Divine Providence had put it into our power to effect it, we thought that we could and ought to offer the laborers every facility for health, convenience, and the success of teaching, which a little dedication of pecuniary substance could procure. These feelings have been of no mushroom growth; but many difficulties have been met with. Our friends shortly after subscribed £1067 14s.; the new buildings were contracted for £995, leaving £72 14s. for extras, probably too little; but if we can, by further liberality of our friends, leave only £1000 on security of the property, we should transfer, to the Society of Friends of Darlington, an estate which will probably have cost upwards of £2400 for £50 per annum, and this the rent of the remaining cottages will nearly cover. Will it not be cause of honest congratulation if we can thus wind up as well and heartily as we have begun?

In the bright days of Israel the people offered willingly; and when I see the donations of my friends descending, with reference to their means, from £200 to £1, perhaps the last proportionately the heavier gift, I think the cheerful spirit of King David's day is not unknown in the reign of Queen Victoria. But we must not deceive ourselves; although the rents may be nearly equal to the interest of our debt, premises like these, extending from the street to the field, are subject to many expenses—insurance, taxes, repairs, and losses by tenants; then there will be school attendance, cleaning, fuel, &c. Now, we have never ventured to say to our young friends or ourselves that they were going to have their new and commodious apartments for less than their old crowded and unhealthy school-room. An annual subscription will yet be required, but we confidently hope that neither the efficacy of our schools, nor the respectability of our premises, will suffer for lack of this. In short, from a list lying before us, I find that the energy of youth has already realized the promise of annual support to the extent of above £30, and brought in donations besides amounting to upwards of £35; the latter sum is intended for the fittings, for whilst the premises are to be invested in trust as before-named, tables, forms, desks, and books, with all moveable appliances, will be the property of the First-day School Association. Here, again, many have given willingly. It is cheering to see the £10 donation followed by the 2s. 6d. or even 1s. offering; the donor thus taking

his or her share in the greater blessing pronounced upon the giver—a blessing which, we should remember, no one inherits who plumes himself on saving his money, whilst he extols and enjoys the generosity of the affluent. We are aware it has been said that we have gone upon an extravagant plan, but many of us think with a Friend from a distance, who recently inspected our operations, that it is a very good investment. Perhaps it may be found quite as good when we are gone, as the amounts we so cheerfully expend in our houses, equipages, choice garments, and various appliances of these luxurious days. I at least have no doubts or misgivings on this head. Now, what have we obtained by our exertions—shall I say our well-expended liberality? or, if you prefer the word, by our profusion? Why, we have got, our architects tell us, some right well-built premises, so close to our meeting-house that the children who incline can attend almost under cover—we have got a school-room, &c., capable of accommodating 300 children. We have a good library and two class-rooms, one each for boys and girls. We hope we have gone upon the best plan to meet the purposes intended. As the Friends' First-day School at Manchester is one of the most recent erection, and the General Dissenters' School at Kendal the most prosperous that has come under our notice, our architect visited both places: he received, with the greatest kindness, permission to inspect, and hints derived from experience. We trust we have not, therefore, failed in coming up to the mark of the day in construction.

Again, although some difference of sentiment still exists, the teaching of both boys and girls, in one room, has evidently the preponderating preference, and so we have adopted this plan. It fuses together the execution of our late boys' and girls' schools, causing a rearrangement of the whole needful, in which it may be, that one or more tried and faithful helpers may avail themselves of the opening to retire; if so, they will be parted with under feelings of love and regret, but with a grateful appreciation of their past services.

So much for our history. Will you bear with me a little longer? I have as yet said little about either children or teachers: I cannot conclude without alluding to the animate and immortal. We must not spend all our time upon the tabernacle, however well adapted and adorned, but look to the congregation within. Yes, look at these poor children, many of them little acquainted with that judicious maternal tenderness which fostered our infant days, little conscious of the blessings of home, and still less of the value of a virtuous life, and the unsearchable riches of a Redeemer's love. It must be, though toilsome, often a deeply interesting task to mark the opening and continually varying mind, as one after another comes under the teacher's eye.

Ingratitude is often one of the accompaniments of the natural man—gratitude one of the graces of the renewed man. Alas! how many are yet the children of the first, how few the children of the second Adam. Teachers must not then expect anything like a regular flow of gratitude, but they will have pleasing evidences of it. To the First-day school has often been traced the germ of that course in life which makes the happy parent of the happy child; the truths implanted, and the instructions received, through the pious young teacher, have often been all-surmounting influences, when life has been ebbing in the youthful bosom, and the child hastening to the grave. If no immortal soul, however low and ungainly the poor tenement to which it is linked, is unworthy a share in the sacrifice of the Cross, or beneath the notice of our heavenly King, who would not stoop to gain one guest for Paradise? and if a young Friend be the blessed means of gaining one soul to Jesus, more honor be upon that head than ever eircled the brows of Nelson or Wellington, after the victories of Trafalgar or Waterloo. Again, how remarkably has the First-day school or school-pupil opened up the way to the obdurate heart, and otherwise apparently unapproachable home of the parent; not a few families have been relieved and blessed through the information gained of their state, and the assistance rendered, through the varied and widely-extended rays of benign influence, which spread from the First-day school. In these labors mind is introduced to mind—one condition of society made known to another—the very wants in the way of instruction, which the young pupil exhibits, show the teacher his own—and searching the Scriptures has probably had few stronger incentives in early life than to be prepared for the teacher's chair.

There are privations attendant upon this path of duty; we are sensible of them, and sympathize with our friends in them; but where can the path of duty be steadily trodden without privations? The man of this world proves it—the Christian knows it; but the one struggles regardless of his fellows for a perishable—the other in love to all for an imperishable crown. Attending upon the children at meeting is not the least privation, but we believe it to be a good service. Teachers must know, or at least fully believe, that the pupil is at a place of worship, or they may deem their labor lost. If their parents and friends are really answerable for them on this head it may be enough, but meeting must be offered to them, and we have no mean opinion of the physical and mental training of sitting in silence. They may be also taught to think over the instructions of the previous hour, to pray to God in silence, to examine their own hearts, and give suitable attention to anything which they may hear in our religious assemblies. We believe that such young hearts may profit quite as much, and understand the service of public wor-

ship, in a Friends' meeting, as under, what may often be to them, the unintelligible eloquence of the pulpit. I have nearly done. May the proceedings of this evening quicken the interest of every one present in the "pleasing task" which has brought us together, enliven our teachers, and tend to cement all classes of this large company in one warm and united desire, that He, without whose blessing nothing is really great, nothing is really good, nothing truly happy and prosperous, may condescend, for Jesus' sake, to own and sanctify our undertaking to the good of souls and his own praise; may many lambs be brought unto the Saviour's fold: finally, may many teachers and taught eternally rejoice together.

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## FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 20, 1858.

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THE AFRICAN SLAVE-TRADE.—A few years since, the American slaveholder, while grasping his victims with a firm clutch, ever increasing in tenacity as the price of cotton, sugar, rice and tobacco advanced, was yet not loud in his attempts to justify slavery on moral or scriptural grounds. He would even denounce the home traffic in slaves as an infamous business, and shun the society of a slave-trader as one of the most degraded of men. So far from advocating a renewal of the African slave-trade, he denounced Great Britain as the cause of incalculable evil to America, by persisting in sending slaves to the Colonies long after they desired to stop the business; and when he wished to utter the bitterest reproach against New England, he would charge her merchants with their participation in the great crime.

It is not necessary to recite the numerous evidences which have been accumulating of latter years, and now exist, to show an extraordinary backsliding in the South, on this subject, but the inquiry may well go forth and be seriously pondered, whether those in the North who profess to regard slavery as a violation of Divine law, and a glaring iniquity, have faithfully maintained their avowed principles; whether their *testimony* has been deep enough, practical enough, consistent enough, to relieve themselves from responsibility in the matter, or to convince the wrong-doer of the evil of his way.

We had occasion, quite recently, to refer to an attempt in the Legislature of Mississippi to open the African slave-trade in a new form, and last week it was announced that the House of Representatives, in Louisiana, had actually passed a

bill authorizing a Company to commence the traffic. But one of the most alarming indications of the progress of, a corrupt public sentiment, has appeared in a New Orleans newspaper; for, while we have strong doubts of the truth of the representations made, we cannot but consider the issuing of such an article, whether true or false, as sad proof of a desire that its statements shall be realized. Under the head of "*Startling disclosures—African Slave-trade opened at the South,*" it is asserted that "Southerners have taken into their own hand the law, and opened the African slave-trade with the South; that Africans are now imported into Mississippi and other sea-shore States," and that negroes recently imported from Africa are now at their daily work in that State. But we place the whole article in another part of the Review, that our readers may judge for themselves of its character and the object of its author.

UNION LITERARY INSTITUTE.—A Circular from the Managers of this Manual Labor School finds a place in our columns this week, and is freely commended to the attention of those who feel a special interest in the elevation—moral, economical and religious—of the colored portion of our population. It is understood that David Beard expects to visit the Eastern States to solicit contributions for the School, and from our knowledge of it, and a personal acquaintance with our venerable friend, who has devoted much of his time for several years to its benefit, we bespeak for him the kindness and liberality of our readers.

GRANVILLE SHARPE. A friend whose residence is on the border of the Tyne, has kindly placed at our disposal a sketch of the life of one of the most remarkable men of his day—Granville Sharpe. In addition to much of a pleasing and instructive character in his own experience, it embraces many important events of a deeply interesting period of English history—the proceedings which led to Lord Mansfield's decision in the celebrated case of Somerset; the establishment of the colony at Sierra Leone, and the abolition of the British slave trade. In this day of excitement and backsliding, it is refreshing to read a clear and calm exposition of the earnest, self-sacrificing labors of Sharpe, Clarkson, and Wilberforce, and their noble coadjutors. Their

conflict was not less severe, nor their prospect less gloomy, than that which now meets the Christian statesman and philanthropist; and his hope and faith should be strengthened by their patience, perseverance and success.

To the younger class of our readers we would especially commend this biography, as a striking example of faithfulness in the performance of conscientious duty, and also as giving a clear and succinct view of events which have an important relation to the present times. We present a portion this week, and the remainder will probably run through four or five numbers.

We are informed that our friends Robert and Sarah Lindsey were at New Orleans on the 27th of last month, and expected to be in St. Louis about the 10th inst., on their way to Kansas. Since leaving North Carolina, they have visited some neighborhoods in South Carolina and Georgia, where meetings of Friends were formerly held, and have also been at Charleston and Mobile, at each of which places, as well as at New Orleans, they found some members of our religious Society.

MARRIED, At Friends' Meeting, Mt. Pleasant, Jefferson Co., Ohio, 10th mo. 28, 1857, SAMUEL J. THOMASSON to ANNA HAGUE, both members of that meeting.

DIED.—On the 16th of Second month, BENJAMIN BOWERS, in his seventy-eighth year; a member of Dunning's Creek Monthly Meeting of Friends, in which he held the station of elder for a number of years.

—, in Vassalboro', Maine, on the 22d of 12th mo. last, MARIA P., daughter of Stephen Allen, in the 21st year of her age; a member of Vassalboro' Monthly Meeting. She had, early in life, experienced some very deep baptisms, and although trying to her natural will, yet through divine help, she was enabled to submit to the cross, and to adopt a plain attire, and she appeared a few times in public testimony to the satisfaction of her friends.

—, at the same place on the 20th of 1st mo. last, JOSEPH BRIGGS, a useful member of Vassalboro' Meeting, in the 51st year of his age. His death was so sudden as to preclude any expression of his feelings, but from the tenor of his life and conversation his friends derive the comforting belief that their loss, though great, is his eternal gain.

—, near Burlington, N. J., 25th of 12th mo. last, aged 14, HANNAH VIVIAN, daughter of Sampson Vivian. In this dear child, who was a native of Cornwall, England, the transforming and regenerating power of Divine grace was, towards the close of her short life, instructively apparent, showing that if any be in Christ "he is a new creature." Whilst her health continued good, her self-denying performance of duty attracted the pleased attention of her friends, as did also her diligent attendance of religious meetings, (five or six miles distant,) when she had to press through difficulties.

During her illness she experienced a season of

severe conflict, in which the light of her Saviour's countenance seemed withdrawn. She told her mother that she feared her transgressions were not washed away. Some hours after, her countenance became irradiated and very sweet. She said to her dear parent: "I think I see the light! yes, I see the light again!" and queried whether her face did not look more bright. From this time she experienced serenity and peace, expressing entire willingness to depart; and it is believed that her Redeemer has in great mercy gathered her to his fold of eternal rest.

DIED.—Of pulmonary disease, near Canton, Washington county, Indiana, on the 23d of 1st mo. last, LEVI WOODY, a beloved Minister of Lick Creek Monthly Meeting, in the 44th year of his age. He had recently removed with his family and settled within the limits of Blue River Monthly Meeting of Friends.

Having in his youthful days neglected to some extent the secret manifestations of divine grace in his own heart, he was drawn into lightness and vanity, for which he experienced the hand of the Lord laid heavily upon him. By yielding to His requireing he became a good example and a valuable member of society, diligent in attending our religious meetings, whilst in health, and when deprived of that privilege by bodily infirmity, it was his practice to retire to his chamber during the time appointed for religious worship, to hold spiritual communion with the great Head of the Church. As his strength gradually declined, and the solemn close was drawing near, he was diligently engaged to have all things in readiness for his final change, and was enabled through great mercy to experience in a remarkable degree the precious aboundings of Divine consolation through most of his illness, expressing that his calling and election were made sure, and "his prospects were all glorious, not a cloud remaining in the way."

#### UNION LITERARY INSTITUTE.

This is a MANUAL LABOR SCHOOL, located in Randolph Co., Indiana, and is designed for the education of Colored Children and Youth in the common and higher branches of education. It was commenced in the summer of 1846, almost in the woods, in a large settlement of colored people, and chartered by the Legislature of Indiana in 1848. The property is vested in five Trustees, who are elected by the Donors, and who hold their office until released by death, resignation, or disqualification. These five Trustees, with eight other persons—four of whom are elected annually by the Donors—constitute a board of Managers, who have the entire government and management of the Institution. These Managers have generally been professors of religion, but it has never been under the control of any one denomination of Christians. More than five hundred students have received education at our school since its commencement, many of whom have received sufficient education to enable them to teach school for their brethren in other neighborhoods.

We have 184 acres of land, 150 in cultivation; a frame boarding-house, large enough to accommodate the Superintendent and family, the teacher and family, and between fifty and sixty students; besides a library and meeting-room.

Our school-house is a log one, incommodious, unsightly and inconvenient. The land and the

means to erect the buildings have been donated by the benevolent and good. The clearing and improvement of the farm have been done by the Superintendent and students. We are now clear of debt, and are desirous of building a substantial brick school-house, capable of accommodating 100 scholars, and of furnishing it with suitable fixtures and apparatus. Many of the students' rooms are also destitute of suitable furniture, which we wish to supply. We have also a small fund, known as the "Professorship Fund," the proceeds alone of which are to be used in paying the teachers' salaries, and thus enable the Board to cancel the school bills of such colored youth as they might deem worthy, by drawing upon the income of this fund. This fund, which at present only amounts to a few hundred dollars, ought to be increased to several thousands. We wish also to increase our library, which already amounts to several hundred volumes, having been donated by benevolent book-sellers, religious bodies and individuals.

For the purpose of raising money to accomplish these desirable ends, we have appointed William Beard, of Liberty, Union Co., Ind., our agent, to present the claims of this Institution to the benevolent public—he having long manifested a desire for the education and elevation of the Colored Race, by his works, and has been, from its origin a warm friend and patron of our Institution. We feel, and we desire the public to feel, entire confidence in his honesty and integrity, and that he will faithfully return to us whatever may be given to him for our Institution by a benevolent and sympathizing public.

DAVID WILLCUTTS, *Pres't.*

DANIEL HILL, *Sec'y.*

3rd mo. 7th, 1858.

From the New Orleans Delta.

#### STARTLING DISCLOSURES—AFRICAN SLAVE TRADE OPENED AT THE SOUTH.

Some startling and significant facts have come to our knowledge. We have hesitated to disclose them, but after inquiry, examination and consultation, we are convinced that both duty and policy demand disclosure. The facts, we say, are startling; they are crucial. They will surprise and encourage many in our counting rooms and offices, and many on the plantations, and in the towns, but most of all they will astound the cabinets of Western Europe, and eminently assist to confirm between the genial French people and our own Norman and Huguenot South, an unwritten, but hearty, magnanimous and unconquerable league against the allied avarice and envy, cant and rapacity of England and the Northern States.

Although the foiled and furious enemies of our institutions may shake up, uncork, and pour out on our battered brows the foaming vials of their wrath; and though the great parties of the

country may be bitterly disappointed and imbrangled, let it go forth that Southerners have taken into their own hand the law, and opened the African slave trade with the South; that Africans are now imported into Mississippi and other seashore States; that in Mississippi there is a market for African slaves, and that on plantations in that great and intrepid State, negroes recently imported from Africa are at their daily work. The authority on which we make this announcement is indisputable. We even have advices that in Mississippi, Henry Hughes and some of his party now privately urge the labor immigration movement, not to open the supply of Africans, but to legitimate, moralize, regulate, and equalize the supply already opened and impossible to be closed. We have some further details. Some negroes are disembarked on the Atlantic coast, and brought over land to the Mississippi cotton fields, but the Mississippi sea-coast's peculiar facilities for landing and secreting cargoes, and the conveniences of Pearl river as a channel for distribution, are not overlooked.

The profits of the Mississippi slave trade are enormous. We have been so fortunate as to procure from undoubted authority some interesting details. They relate to the operations of the Mississippi slave trade, and are authenticated by operators. It need not be said in the first place that the barque engaged in the traffic to the South must be a fast sailer; for this is indispensable to the security of the officers and crew, the health of the cargo, and the rapidity of the pecuniary returns. For a trip from the Mississippi coast to Africa and back, there must be a captain, supercargo, three mates, three cooks, steward, and between twenty and thirty first-class seamen. The vessel must be well supplied with extra running and standing rigging, and also super-numerary spars, ropes, topmasts and suits of sails. An assortment of the flags of all nations will be particularly desirable, but the most useful now is the French flag, because British cruisers will not verify the colors and take the same liberty as with the United States flag.

The fare of the ship's crew must be the very best, and their good will must be carefully conciliated, because during the voyage a mutiny is disastrous; and after the voyage, a treacherous or vindictive information is, to say the least, troublesome and expensive. To procure the good will of the men, much depends on the mates, over whom the captain ought to keep a strict watch. For the subsistence of the negroes there must be a plentiful supply of hard bread, corn meal, rice, and an abundance of vinegar, red pepper, pure water and drugs. In distributing diet, the greatest regularity is to be observed, and the very first symptoms of disease promptly treated. As to the capacity of the superior officer, it may be safely said that a slaver requires in it more courage, talent, honesty, fidelity, skill and discretion, than any ship in

any other trade. Indeed, the captain and supercargo must, between them, act as navigator and naval officer, merchant, physician, diplomatist and magistrate, not to mention the functions of chaplain.

As to the expenses and profits of the voyage, the latest advices were from the captain of a barque which sailed from one of the Georgia ports. He has quite recently returned, and reports that on account of the vigilance of cruisers, negroes had accumulated on the coast, and in a manner glutted the markets, and that in consequence of this the price had fallen to under thirty dollars a head. The payment, however, must be in gold or silver, as the head man will not, as formerly, barter for merchandise.

We may estimate a cargo to number seven hundred negroes, although many more than that are often carried; but whatever the number, none purchased should be over twenty five years of age. Seven hundred, at an average cost of thirty dollars a piece, will amount to \$21,000, and their prices in this country or Cuba will range from \$450 to \$1,200. But if sold for \$500, say, the cargo will net \$350,000.

Freely allowing, then, \$150 each for the entire expense of the voyage, and all possible loss, the profits of one round voyage will amount to \$200,000. Where the profits are so exorbitant, we can well understand why the business has begun in the South. We can well understand the impossibility of closing the trade now begun, and most of all, we now can understand that the great question is not whether there shall be for the South a supply of African labor, because that is now settled, and the great and absorbing question is whether, according to Hughes' method, the supply shall be so modified as to be legitimate, fair, regular and equal.

For Friends' Review.

[The following account of a visit to Friends' Boarding School at Richmond, Ind., is taken from the "Richmond Palladium," and was written by D. P. Holloway, one of its Editors and recently a Representative in Congress. It bears gratifying evidence, by an impartial observer, to the advantages provided by Indiana Yearly Meeting for the guarded literary education of its youth; and when it is recollected that those number more than 8000, the surprise, as well as the regret of a visitor, might well be excited by finding that the Institution was not filled to its utmost capacity. We can heartily join in the hope that an increased interest may be awakened in its behalf—or rather in behalf of their children—amongst the members of our Society.

*Ed. Friends' Review.]*

FRIENDS' BOARDING SCHOOL, RICHMOND, IND.

We visited this Institution on Friday last in company with our friend Joseph Dickinson; and by his courtesies were shown through all its departments. To most of our readers it is known

that this institution is situated a half mile west of this city, on a high and commanding location. The building has a front of 240 feet, and is five stories high. It is admirably planned and arranged. The class rooms are large, light and well ventilated. The parlors and drawing rooms are pleasant, and have an air of comfort about them that reminds one of the domestic circle. The sleeping rooms are plainly but most comfortably furnished, and most scrupulously clean. The rooms used for the culinary department exhibit the skill and industry of the housewife. It has been our privilege to visit some of the best institutions in the east and the west, and in all their appointments we have seen but few which seemed in all the essentials for comfort and health to equal this. True, it is not as luxuriously extravagant as others, but it has all that is necessary in this respect, neat, clean and home like.

This institution was erected by the voluntary contribution of members of the Society of Friends. The farm was purchased many years since at a low price, and is now very valuable. The building has been erected and furnished at a cost of about \$46,000. The scientific apparatus and library cost some \$3,000. The entire building is warmed from the basement in the best and most perfect manner, imparting a pleasant, healthful heat which is regulated in the different apartments. Gas fixtures have been placed through the building, and the Trustees will find it a matter of economy to manufacture their gas on the premises. The roof is fire proof, and ample arrangements are made for protection from fire. The grounds have been laid out with good taste, and are beautifully embellished with evergreens. The hedge which lines the avenue from the house to the road is the most perfect in the country, and has been cultivated with much care. Having passed through the entire establishment, we must be permitted to say that it is far superior in every respect to what we expected to find it, and that those having it in charge deserve much praise for the manner in which they have performed the arduous duties imposed upon them.

WALTER T. CARPENTER is superintendent, and all who visit the establishment will soon discover his peculiar fitness for the position. Every thing is done in order and without apparent effort. ELIZABETH B. HOPKINS is matron, and a visit to the school is indispensable to fully appreciate the manner in which her duties are performed. Were we to speak of all the admiration we felt for the evidences we saw of her ability, application, tidiness, kindness and courtesy to the pupils, we might be accused of flattery, therefore we can only express the opinion that the Trustees have been most fortunate in procuring the services of their matron.

We have already said much more in regard to this institution than we designed to do, but we

feel it incumbent upon us to refer to one other matter, and that is to express a regret that a larger number of pupils is not found there. It deserves the patronage of all, for in no place in the county can the same educational advantages be obtained for the same amount of money that can be obtained here. If opened to the public, instead of being confined to members of the Society, its capacity would doubtless soon be filled. The economy with which the buildings were erected, and the light tax which has been imposed upon the Society in furnishing the rooms, enables them to place their price of tuition at a very low rate.

We hope to see an awakened interest in behalf of this institution by members of the Society, and that it may fully realize the expectations of its friends in doing good. It fully deserves to be and should be liberally patronized.

For Friends' Review.

#### CHRISTIAN CHARITY AND "BORDER RUFFIANISM."

Some months since, a Friend, residing in Kansas, visited this and a neighboring city, soliciting aid for the unfortunate sufferers in that territory. His errand of mercy was successful, and he was taking back various packages of food and clothing, to be distributed among his famine-stricken neighbors. On the steamboat ascending the Missouri, the then recent outrages in Kansas were the topic of conversation. Various opinions were expressed in reference to the leaders among the "border ruffians," especially in regard to a notorious ex-senator, who was generally esteemed to have been the original promoter of the frauds and violence by which the pro-slavery party had obtained a temporary triumph. His conduct was by many condemned; but by one passenger, a physician, and apparently a man of note, he and his cause were vigorously advocated. Our friend listened to his remarks, and then quietly proceeded to state facts which had fallen under his own notice, to show the desperate wickedness of many of the actors in those tragic scenes. The doctor was not pleased, but was civil. Little more passed until the Friend was about leaving the boat. The doctor observing that he had freight with him, asked where he expected to sell his goods. He was told in reply that they were not for sale, but had been contributed by opponents of slavery, for the relief of the sufferers in Kansas, whether pro-slavery or free soil men, wholly without distinction, except as to the urgency of their need, and that these instructions our friend was about to carry out to the letter. He stood silent for some time—tears were seen to fall from his eyes. At length, recovering himself, he exclaimed, "Well! that beats all! if that is not enough to overcome any one, I don't know what is." He walked away, but soon returned and asked for some of the books and tracts which our

friend had before offered to him and the other passengers, but in which he had shown no interest—now he received a liberal supply, and they parted. "He is not the only person," remarks the narrator, "whom I have seen softened by the course Friends have pursued towards our opponents in Kansas." C.

For Friends' Review.

THE TIMES.

A very remarkable time it has been for a few months past in the manufacturing, commercial and trading world, and it is greatly to be regretted that so many members of our Society have been involved in the trials which have been so abundant. Although it is to be feared that all were not sufficiently careful in their movements previously, it may be hoped they will so manage, under the ordeal, as fully to establish their character for upright intention.

I have known persons to become insolvent, and yet more fully confirm themselves as honest and upright men, than, perhaps, they ever would have done under more favorable circumstances. There is no doubt that one of the besetting sins of the age is the aim to be quickly rich, and to live in what is called *style*; and this has undoubtedly led many to risk all they had and could get credit for, in rash and hazardous enterprises, and we see the sad results. How honest men, with little or no *bona-fide* capital of their own, but having some facilities for credit, can reconcile it to themselves to go into business, and in a short time become involved and owe hundreds of thousands of dollars, I see no other way to account for, but that men's perceptions of what constitutes right and wrong are decidedly different. Jane Taylor says:

"The rage for competition, show and style,  
Is London's plague, and spreads for many a mile,"  
and I apprehend this will apply, in a large proportion, to our country. The London General Epistle, some years since, had some excellent remarks and advice, to those who had become involved in their circumstances, that I would be pleased to see in the *Review*. [The editor has not the Epistle alluded to, but extracts, on this subject, from several London Epistles, were given in the 4th number of the current volume, and may be re-perused with profit.] B.

#### LIFE IN THE MEDITERRANEAN WATERS.

One day I threw a large *Arenicola* into a pool of several feet in extent. A troop of little shrimps, who were enjoying themselves in the clear element, dispersed in alarm, startled by the noise made by the fall of this strange body, but recovering themselves in a moment, they rallied, and whilst the annelid was endeavoring to bury itself in the sand, one of the youngest and, consequently, also the most venturesome of the party, seized the crea-

ture by the middle of its body. Emboldened by this example, the others lost no time in imitating it, and the poor Arenicola was pulled about in all directions, until a full grown shrimp, darting from behind a tuft of Corallines, dispersed his feebler companions and appropriated the booty to himself. I soon saw, however, that he would be compelled to divide the spoil, for at that moment there poured forth from the moving sand some score of small Turbos and Buccinums, who, conscious that a victim was at hand, wished to participate in the feast. Without any sign of uncertainty or hesitation, they moved straight forward toward the Arenicola, whose body was covered in a twinkling of an eye with those voracious molluscs. I thought his fate definitely settled, when a small shore crab (*Cancer Mœnas*) issued from beneath a stone, put to flight the shrimp, and by dragging off the Arenicola very nearly upset all the Turbos, who forthwith hurried back to their sandy haunts. Then, however, a large edible crab (*Cancer Paguras*), appeared upon the scene, and the poor little Mœnas was obliged in his turn to beat a retreat in order to escape out of reach of the formidable pincers of his stronger kinsman. But still he kept a watchful eye over the dainty morsel which he had once tasted, and taking advantage of a moment when the larger crab was withdrawing from the field from some temporary emotion of alarm, he rapidly seized the long disputed Arenicola, and carried it for safety to some distance from the water's edge, where he might devour it at his ease on dry ground.—*Rambles of a Naturalist.*

From the National Era.

#### LETTER FROM THE WEST INDIES.

We are favored with the following interesting letter, written by an American traveller to his brother in New York. The writer, whose prejudices were once strong against emancipation, went to the West Indies to see the workings of freedom. He is there now, pursuing his investigations. From our knowledge of the parties, we are confident that entire reliance may be placed on the statements.

BARBADOES, December 12, 1857.

I arrived here on the 8th inst., after a boisterous passage of thirteen days. It was cold when we left New Haven, the thermometer being at 35°; but in three days we ran into a warmer latitude, and had the weather at 65°. In the Gulf stream, I found the water of the ocean 74°. The temperature here has been, since I landed, 76° at 8 A. M., and 82° at one o'clock.

I have already been introduced to quite a number of black and colored gentlemen planters, and am invited to spend days with them. Last evening I drank tea with Mr. Wm. Husband, 5 Swan street, as his card says. I there saw the elite of the black and colored of this city, and among them a lawyer, a minister of the Episcopal

church, and an editor of a paper. The house is elegantly furnished, and the drawing room forty feet square. At eight o'clock, we sat down to tea in an adjoining room on the same floor.

A blessing was asked by the venerable Joseph Thorne, who is mentioned by Thome and Kimball. Conversation was taken up all round the table, and though I do not admit to be true, what Sir John Bowring told me, when in London, was his belief, that the African had superior natural powers to the Anglo-Saxon, I must say, a more refined and intelligent company it has seldom been my fortune to see and enjoy. On rising from the table, thanks were returned for the repast and pleasant interview. We then returned to the drawing-room, where, with music by the daughter of my host, and agreeable conversation, the remainder of the evening was passed.

I have been very much interested in Mr. London Bourne, a negro who owns two plantations, and with whom I am to spend next Tuesday. He is also mentioned in the work of Thome and Kimball. He is one of nature's noblemen, and has visited his name-sake, London, England.

I met, at Mr. Husband's, Mr. H. P. Nightingale, a pure African, who lately bought a cargo of rice, for which he paid \$40,000. When the cholera was raging here, and it was doubtful whether he would recover from a severe attack, a white man sent him word that his note had fallen due, and was unpaid. Nightingale sent his son to the President of the Bank here, and asked him to take up his paper as it matured—*which he did.* How many men are there in New York, or Boston, who would have succeeded in such a request.

I am diligent in collecting facts with regard to the comparative value of real estate, now, and before emancipation. As now advised, it seems to me that lands are worth twice as much as under the curse of slavery. A plantation of 448 acres has just been bought for £40,000 sterling, which, I am informed, could not have been sold, before emancipation, with all the negroes on it, for half that sum. The manumitted and their children now work cheerfully for twenty-five cents a day, and find themselves. That seems a low price for a day's work; but the hands live very cheaply on vegetables and fruit, and need no fire, and not much clothing. I could live very contentedly in this climate, as they do. Besides, twenty-five cents a day is the net price, in free America, for labor! Mr. Helper says that "in my own immediate neighborhood, (in North Carolina,) not less than thirty young women, non-slaveholding whites, between the ages of fifteen and twenty-five, labor in the fields every summer, and that for twenty-five cents a day."

This whole island is cultivated like a garden; and the several plantations are not divided off by fences, but are in common, like the meadows

of our native town, Northampton, Mass. None of the houses have chimneys, or any other means of warming, no fire being needed, except for cooking, and that is done out of doors. They have no carpets. What is strange to me, they have no annoyance from our house-fly; I have not seen half a dozen here. Mosquitoes abound, and they bite without giving you warning of their approach.

*A white planter informed me that he did not know a planter who would return to Slavery, if he could; and I find this the opinion of every one.*

This is the most beautiful country I ever beheld. Such clouds I never saw, and the rising and setting sun is gorgeous beyond expression. The heat is not near so oppressive as it is at home, at the same temperature. The trade winds are constantly blowing over this island; and though the thermometer is now, at half past twelve, at 82°, I cannot keep my papers on the table without putting weights upon them.

I hope you, my dear brother, will live to see the West Indies. If you do not, you will die without knowing what a beautiful world we live in. No wonder Columbus wrote home to Queen Isabella, that he found it so pleasant to live in "India," that he did not know as he should be contented to live in Spain.

[Correspondence of the Public Ledger.]

CALIFORNIA IN 1850 AND 1857.

BENICIA, Sept. 13, 1857.

I am now within a few days of eight years since landing on the shores of California from the City of Brotherly Love, church-burning, and firemen's riots. No country on earth ever attracted such a conglomeration of human nature, nor witnessed in its early settlement more strong development of the unbridled action of the natural man. A comparison, however, between the California of 1850 and that of 1857, may justly be exhibited as a grand trophy to the honor of republican institutions. Wild in '49, wilder yet in '50—the maximum was reached in '51. In '52 commenced the first determined effort at reform, by the introduction before the Senate of the State of a "bill to suppress gambling." Though then rejected, it finally prevailed, and there is more gambling in one day in the city of New York now than in seven days throughout California. Nor are other dens of vice tolerated even by law or by public sentiment. *Morality has finally triumphed.* In the city of Sacramento, then, as now, the capital of the State, so late as January, 1853, not a public school existed, and but the shade of a private school. Now she has more schools, in proportion to the number of inhabitants, than Philadelphia has. It is so with San Francisco, and all the chief cities and *mining camps.* Early in 1850, the first "live white woman" made her appearance, with her husband, wending her way down a steep bank of the Tu-

lumne river, where hundreds of miners were rocking cradles, then in general use in "panning out." It had been previously determined that, upon the appearance of a "live white woman," it should be telegraphed by the throttle-wire the length of the camps on the river. The shout was started; it went up river ten miles and down river twelve, and all mining on the Tuolumne knew that a "rare live white woman was in California." Now, every mining camp and locality is embellished by the mother and children, wives and daughters, cheering on the indefatigable husband and father in the acquisition of the wherewith to "buy a ranch," or to enjoy, where they are, the richly-earned product of industry and care. We have *no bank notes* in California, and the rejection by the people of the proposed Convention to revise and amend the Constitution, settles, we hope, for all future time, the restrictive corporation clause of the organic law of our State. The wild speculations, of all kinds, of the first five years, have been succeeded by a reaction—the settlements in bankruptcy have borne down upon foreign capitalists, and shorn them of a portion of the immense amount of gold sent out of the country to pay interest on loans, at 3 to 10 per cent. per month. Interest rates are settling down to 10 to 20 per cent. per annum, which rates the industry of the country is abundantly able to sustain and richly prosper.

Land, the most productive on the earth, cannot be sold in quantity at rates over five to ten dollars per acre. In rare instances, as high as thirty dollars has been obtained. Should the speculative mania of the East get among us, large fortunes will be made and lost, of course. Fruit of all kinds is becoming very abundant. Who, in 1849, would have imagined a steamer with a deck load of baskets of peaches? Yet they may be daily seen now at San Francisco. Stock raising seems to be in general favor, as the lack of grass for a month or so is never so severe as to prevent the cattle from picking up a subsistence. Besides this, no shelter is necessary in winter, when the grass is always very flourishing. Lumber, worth \$400 per M in 1849, is now "a drug," at \$30, in the mountains even; and good frame houses occupy the places of the thatched tents of 1849. But one railroad is in active operation in the State, but many are projected. That from Benicia to Sacramento, called the "San Francisco and Sacramento," will be the very best paying road in the United States—the transportation being, like that of the Camden and Amboy, between the two great commercial cities of the State. People never were so sensible on political matters. They select, as a general thing, good men—men that have sustained the great progressive principles of our free institutions without abusing them, and then elect them by large majorities.

The cause of education is onward. Near where I am writing are two private schools for young ladies, each numbering some sixty boarders; one

for boys, also numbering some forty pupils, and two public schools in flourishing condition. In many mining towns (being generally located in low basins,) the heat is excessive, but the cool nights recuperate the wearied miner. For a space of some sixty miles from the coast, the ocean winds are so cold in the summer as to require "a little fire of an evening to be comfortable," and they blow at least ninety of a hundred days from the Pacific. The Panama steamers, (great Leviathans that they are,) carry away about 1500, and return with two thousand passengers per month. Their depot is at Bepicia, a city also destined to be the terminus of the Atlantic Railroad, when the people rise above the politicians and build the road. The overland immigration of families this year will exceed that of 1850,—this is great and true wealth, and it is a shame to the Congress of our country that they have been suffered to be backed down, or worse treated, by roving Indians, for ten years past, whilst enduring the hardships of the desert route.

P. K. K.

#### THE CATHOLIC CHURCH ON DRUNKENNESS.

Bishop Bayley, the Catholic Bishop of New Jersey, has issued a manifesto, bringing the machinery of the Church to bear against the vice of drunkenness. His letter on the subject has been read in all the churches, in which he calls attention to two classes—the drunkards themselves, and the dealers in liquor. Leaving to the pastors the choice of the particular means to be used, he suggests that each should keep a list of the drunkards and liquor-dealers in his church. He says:

"I am determined to make use of the most severe measures against all who are addicted to this scandalous and destructive vice; and if they continue in the practice of it, they must do it as outcasts from the Catholic Church, who have no right to the name of Catholics while they live, nor to Christian burial when they die."—*N. Y. Evening Post.*

For Friends' Review.

#### FOR MY FRIEND.

As through the darkest shades of night,  
The brightest star-beams shine,  
So, let Thy Holy Spirit's light,  
Pervade these thoughts of mine;  
And, Father! bid each blessed ray  
Abide with him for whom I pray!

As freely from their source above,  
The vital sun-beams fall,  
An emblem of Thy precious Love,  
That giveth life to all;  
So, Saviour! let Thy Love descend,  
In healing beams upon my friend!

Be Thou his Light, and Life, and Love!  
Be Thou his Strength and Stay!

O, as the ark received the dove,  
Receive him, Lord! I pray!  
And grant that earth and heaven may trace  
In him the glory of Thy grace!

Be near him now! Be near him now!  
Unite him with that band,  
Who wear Thy seal upon the brow,  
Thy palm within the hand!  
Our Father! See the thorn-pierced Brow!  
Be near us, O, be near us now!

M.

#### NEVER PART IN ANGER.

Never part in anger—  
Mortals! ye are frail!  
Soon in Death's cold languor,  
Fiery cheeks may pale;  
Thy foe may fade ere thou forgive,  
Or thou, all wrath, mayst cease to live.

Never part unkindly—  
Lovers! ye are weak!  
If ye utter blindly  
Thoughts ye need not speak,  
Go turn your haste to Pity's side,  
While Pity still may vanquish Pride.

Never part in anger—  
Mortal! thou art frail;  
Soon, in Death's cold languor,  
Fiery cheeks may pale;  
'Twill sadden all thy term of life,  
To bury friend or foe in strife.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Dates from Liverpool are to the 2d inst.

ENGLAND.—The Ministry had resigned, in consequence of the defeat of the Conspiracy bill. A new Cabinet was formed, with the Earl of Derby as Premier and First Lord of the Treasury; B. D'Israeli, Chancellor of the Exchequer; Earl of Malmesbury, head of the Foreign Department; Spencer Walpole, Home Department; Earl of Salisbury, President of the Council; and others. The new Ministers belong to the Conservative or Tory party.

FRANCE.—Numerous arrests were said to have been made both in Paris and the provinces. The trial of the conspirators commenced on the 25th ult. Orsini and Rudio confessed their participation in the attempt to murder the Emperor, and the former exculpated Bernard and the English stock-broker Allsop. Four of the accused were found guilty, and sentence of death was pronounced on Orsini, Rudio, and Pierri. Gomez was sentenced to penal servitude for life. They appealed to a higher court.

The new penal law of public security had passed the Legislative Body by a vote of 224 yeas to 24 nays, and the Senate with one dissenting voice.

BELGIUM.—A bill relative to attempts against the lives of foreign sovereigns had been discussed in the Chambers, and finally passed on the 25th ult. The Minister of Justice declared that he had not received, from any foreign power, any request to change the laws, and promised that no prosecution should take place without the consent of his department, though he admitted that he could not bind his successors.

ITALY.—An Englishman, arrested at Genoa as an accomplice in the conspiracy against Louis Napoleon, had been given up to the French police by the Sardinian authorities. A bill had been propounded to the Chambers, providing additional punishment for con-

spiracies against foreign sovereigns, and modifying the law relative to trial by jury.

**SWITZERLAND.**—The Federal Council had decreed that the political refugees, in the border Cantons, should be removed into the interior.

**DENMARK.**—The Berlin correspondent of the London Times states that the United States and Denmark have at length agreed on the amount payable by the former to the latter, on account of buoy and light duties on the Sound, fixing it at \$393,011, to be paid to a Danish agent in London. When this is done, the former treaty of friendship and navigation, which had been suspended by the United States, will again be in force.

**AUSTRIA.**—France is reported to have called on the Austrian government to curb the license of the press of Vienna, offering, in return, not to oppose Austria on the questions of the reorganization of the Principalities, and the navigation of the Danube, in the Paris Conference; but Austria declined the proposition.

**INDIA.**—Advices from Calcutta are to 1st month 23d. Sir Colin Campbell was collecting his strength for his entry into Oude, where a determined resistance was anticipated, and the struggle was expected to be final. Communication between Bombay and Calcutta was again open. The civil power had been re-established in Delhi. The rebels were said to be fortifying Lucknow very strongly, and it was reported that Gen. Outram had been attacked by them.

**CHINA.**—Hong Kong dates to 1st month 15th. The people of Canton submitted and evacuated the city, 12th month 30th. The Viceroy Yeh, Peliquie, the Lieutenant-Governor, and the Tartar general, were made prisoners. About \$300,000, in silver, in the imperial treasury, was captured. Peliquie was installed as Governor of the city, under the supervision of a Commission appointed by the English and French Plenipotentiaries, and composed of one French and two English officers. The allies declared their purpose to retain military possession of the city until satisfactory terms should be made with the Chinese government. The Commissioners had issued a proclamation inviting the people to return, and assuring them of protection to their persons and property. All was quiet at the departure of the mail, and it was thought the blockade would soon be taken off, and trade resumed. Yeh was detained on board an English vessel.

**MEXICO.**—Civil war still raged at the last accounts, the States of Guerrero, Michoacan, Queretaro, and Guanajuato, displaying strong disaffection to the new government. Both the opposing armies were in the neighborhood of Zelayo, and a battle was anticipated.

**DOMESTIC.**—An arrival from Salt Lake reports the Mormons engaged in manufacturing cannon and revolvers, and that Brigham Young says he is willing the civil officers should enter the territory and assume their duties, but the army will be resisted.

The Government of Minnesota is in an anomalous position at present. Although not yet admitted into the Union, the Legislature, elected under the State constitution, has been in session, and laws passed by it have been approved by the territorial Governor, appointed by the President, whose functions must cease when the State government goes into operation. The election for State Governor is contested.

The Legislature elected in Kansas, under the Topeka Constitution, has published an address to the people, showing the present position of the Topeka organization, complaining of the course of the last territorial Legislature, and stating that some of the officers, elected under the Topeka Constitution, have declared that Constitution "dead," and that, in consequence, many members have gone home, leaving the body without a quorum. The remainder, though willing to act if

the people desire it, are thus compelled to adjourn, and to refer the question back to the people. Gov. Denver has issued a proclamation, denouncing the acts of J. H. Lane, relative to enrolling the militia, as illegal and a usurpation of power. Immigration, both into that territory and into western and northern Missouri, is already becoming active this season. Kansas City, Mo., is said to have now 5000 inhabitants, having gained about 4000 within a year past, chiefly from the free States.

**CONGRESS.**—The Kansas bill occupied much of the time of the Senate, during the past week. The principal speakers were Hamlin of Me., Chandler of Mich., and Wade of Ohio, in opposition to the bill, and Polk of Mo., Kennedy of Md., and Hunter of Va., in support of it. The printing deficiency bill, from the House, was passed, as was a resolution to print 10,000 copies of the Patent Office Report for last year, the size to be limited to one volume of 800 pages. On the 15th, a protracted struggle took place upon the Kansas bill, the Democratic majority striving to force a vote upon the bill, the Republican minority endeavoring to have it postponed, as there were still a number of Senators who wished to express their views, and they had not supposed the vote would be called for so soon. Repeated motions to adjourn were made, but were defeated, the majority insisting that the minority should fix a day on which they would consent that the vote should be taken. This the minority declined doing, until they should have an opportunity for consultation. The contest was continued till 6½ A. M. of the 16th, when an adjournment to 12 o'clock was agreed to, with the understanding that the proposed consultation should be held in the interval. On coming together again, Hale, of New Hampshire, stated that an agreement had been entered into by his friends, and acquiesced in by many of their opponents, that the debate shall close and the question be taken on the 22nd, but that, if necessary for free discussion, the sessions shall be extended. The debate was then continued by King, of New York, Mallory, of Florida, and Pugh, of Ohio.

The House of Representatives passed the Consular and Diplomatic Appropriation bill, and a bill from the Senate, authorizing certain officers and seamen of the several expeditions in search of Sir John Franklin, to receive the medals awarded them by the British Government. The Committee on Foreign Relations reported a bill appropriating \$750 to pay for repairs to the Norwegian bark Ellen, which rescued some of the passengers of the steamer Central America. On the 10th, Stephens, of Ga., asked leave to present a report from the special committee on Kansas, but objection being made, he said that as it could not come up in regular order for a month, he would take the responsibility of printing it. On the 11th, Harris of Ill., chairman of the Kansas committee, expressed his desire, on behalf of himself and six other members thereof, to present the facts attending the sittings of that body, showing the failure of the committee to execute the orders of the House. He claimed the consideration of the matter as a question of privilege, and appealed from the adverse decision of the Speaker. This led to an animated debate on that and the succeeding day, during which several attempts were made to compromise the difficulty, by permitting both branches of the committee to insert their reports in the minutes of their proceedings, but all failed, and Harris finally withdrew his appeal. On the 16th, Blair, of Missouri, asked permission to introduce a resolution instructing the Committee on the Judiciary to report a bill punishing the importation of Africans under pretence of apprenticeship, but leave was not granted. Phelps, of Missouri, introduced a bill for the admission of Kansas, and providing for a new convention, to which the Lecompton constitution shall be referred.

# FRIENDS' REVIEW.

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For Friends' Review.

GRANVILLE SHARPE.

(Continued from page 435.)

In the mean time, other cases of cruelty occurred to stimulate the zeal of Mr. Sharpe. A negro prosecuted a man named Newton for having kidnapped his wife and sent her to the West Indies. The cause was tried in the Court of Common Pleas, and the decision was in favor of the plaintiff. Damages were given, and the defendant was bound to bring back the woman within six months. This was a triumph; and a case of stronger interest presently came on. Thomas Lewis had formerly been a slave in the possession of a Mr. Stapylton. With the aid of two watermen, hired for the purpose, Stapylton seized Lewis on a dark night, dragged him into a boat lying on the Thames, gagged him, and put him on board a ship bound for Jamaica, to be sold there. The house adjoining the scene of the seizure was then inhabited by Mrs. Banks, the mother of Sir Joseph Banks. The cries of Lewis on his way to the boat alarmed the servants, who ran out to help, but finding it in vain, hastened to tell their mistress what had passed. Mrs. Banks called the next morning upon Mr. Sharpe, who went with her to procure a warrant for the recovery of Lewis. This warrant was countenanced by the Mayor at Gravesend, but the ship having sailed for the Downs, the captain refused to listen, and they could not stop her. The vessel was, however, fortunately detained in the Downs, a writ of *habeas corpus* was served, and the slave given up. The trial of Stapylton and the two watermen was brought before Lord Mansfield, in the Court of King's Bench, in February, 1771. Stapylton defended himself on the plea that Lewis was his slave. Lord Mansfield made a long investigation of the

negro's circumstances, and put the following question to the counsel for the defendant:—

*Lord M.*—"Have you any deduction of property?"

*Counsel.*—"My Lord, I can prove Lewis to have been the *servant* of the defendant."

*Lord M.*—"If you have any title of property, I shall, first of all, leave it to the jury, whether he is the property as a slave; and then put it in some solemn way to be tried. His being black will not prove the property."

*Counsel.*—"It was in the year 1762 we first purchased the boy."

*Lord M.*—"If you have any evidence of the fact you allude to, it will acquit the defendants."

Such evidence was not forthcoming, and the counsel for the plaintiff, holding Granville Sharpe's tract on the "Injustice of Slavery" in his hand, declared that he would maintain in any Court in the kingdom, that no such property *can exist*, according to the law of England.

The jury brought in their verdict "We don't find he was the defendant's property."

(Cries through the Court of "no property, no property.")

*Lord M.*—"Then you find him guilty?"

General voice from the jury, "guilty."

*Lord M., to the Counsel for the plaintiff.*—"You will see more in the question than you do at present. It is no matter mooted it now, but if you look into it, there is more than by accident you are acquainted with. There are a great many opinions given upon it; I am aware of many of them, but *perhaps it is much better it should never be finally discussed or settled.* I don't know what the consequence may be, if the masters were to lose their property by accidentally bringing their slaves to England. I hope it never will be finally discussed, for I would have all masters think them free, and all negroes think they were not, because then they would both behave better."

And upon this "glorious uncertainty" hung the right to be free in England! But Lord Mansfield's future life in the law was at this time veiled from him.

In June, the counsel for the plaintiff moved for judgment on Stapylton and his accomplices. Lord Mansfield expressed doubts on the evidence, and refused it. Against this determination, Granville Sharpe drew up an indignant protest,

resolving that for the future such cases should be discussed on a broader basis. Throughout the trial of Stappylton he had been anxious for the result; and fearing lest Mrs. Banks should suffer in her generous patronage of poor Lewis, he had written to offer to share the expenses of the suit. The offer was declined, but the modesty of its proposal deserves to be remembered. "If an offer of this kind," he writes to Mrs. Banks, "from a person of so very humble a fortune as myself, should seem rather like vain ostentation, I hope the following apology will be admitted in my favor, that money, in my opinion, has no value but when it is well spent; and I am thoroughly convinced, that no part of my little pittance of ready money can ever be better bestowed than in an honest endeavor to crush a growing oppression, which is not only shocking to humanity, but in time must prove even dangerous to the community."

We have seen that the judgments in Court hitherto given, although leaning very strongly in favor of the entire freedom of the negro's person in England, still left the question undecided. The case of James Somerset at length presented itself. The circumstances were very similar to those of Lewis. Somerset had been brought to England, and had left his master. He was seized and carried on board a West Indian vessel. He applied to Granville Sharpe. Mr. Sharpe put the case into the hands of Mr. Serjeant Davy, who brought it into Court on the 24th Jan., 1772, at the same time preferring a request that it might be deferred until another term, in order to give him time to prepare for its support. Lord Mansfield declined, and fixed the hearing for that day fortnight, telling Mr. Davy that "if it should come fairly to the general question, whatever the opinion of the Court might be, even if they were all agreed on one side or the other, the subject was of so general and extensive concern that he should certainly take the opinion of *all the Judges* upon it."

With this formidable force Mr. Sharpe had to contend; not alone this time, for from various gentlemen he received offers of assistance. Among them, Francis Hargrave, since known for his collection of "State Trials," and then rising into high legal reputation, generously gave his professional services, and was added to the list of counsel. On the 7th of February, the case was again brought before Lord Mansfield. Mr. Serjeant Davy opened it by a declaration, "That no man at this day *is* or *can be* a slave in England." The first part of the proposition he supported from the historical documents of the country; the second, by the argument of Sharpe's tract, that all the people who come into this country immediately become subject to the laws of this country, and are therefore entitled to the protection of them. Mr. Glynn followed. At the conclusion of his speech, Lord Mansfield again postponed the trial, when Mr. Mansfield,

Mr. Alleyne and Mr. Hargrave were heard. We extract from Mr. Hargrave's speech, as it throws light upon the whole question.

*Mr. Hargrave.* "The right claimed by Mr. Stewart to the detention of the negro Somerset, is founded on the condition of slavery in which he was before his master brought him to England, and if that right is here recognized, domestic slavery, with its horrid train of evils, may be lawfully imported into this country at the discretion of every individual, foreign and native. Slavery is admitted to be the sole foundation of Mr. Stewart's claim; and this brings the question as to the present lawfulness of slavery in England directly before the Court. And before going into this question, it may be well to consider the right definition of slavery, that is, the despotism of one subject over another, distinguished from the despotism of a sovereign over his people.

"Slavery implies an obligation of perpetual service, which only the consent of the master can dissolve. It creates an incapacity of acquiring property, except for the master's benefit. It descends from parent to child, with all its severe appendages of arbitrary punishment, and of permitted trade in the person of the slave as in other property. Its destructive consequences easily follow. It corrupts the morals of the master by freeing him from those social restraints, with regard to his slave, which are so necessary for the control of human passions, and so beneficial in confirming the habit of virtue. To the slave, it communicates all the afflictions of life, scarcely leaving him any of its pleasures, and it depresses the excellence of his nature by denying him ordinary means and motives of improvement. It is dangerous to the State, by the corruption of those citizens on whom its prosperity depends, and by the admission of a multitude of persons who, being excluded from the common benefits of the constitution, are interested in scheming its destruction. Hence slavery, however regarded, is a pernicious institution; immediately so to the unhappy person who suffers under it; finally so to the master who triumphs in it, and to the State which allows it. Ancient slavery arose generally, in the first instance, from captivity in war, and was diminished by frequent emancipation. Modern slavery arises from the cupidity of trade, and increases by repeated piracy. I shall endeavor to prove that the ancestors of Englishmen never formed rules that could countenance the existence of any species of domestic slavery, except the ancient one of villenage now expired, and that English law has already provided against the introduction of a new slavery under the name of villenage, or any other denomination whatever.

"The only slavery our law books tolerate is that of a villein; a villein not merely so by service and yet free in person, but a villein in blood and tenure. Therefore, no slavery can be lawful

in England, except such as will fall under the name of villenage. Littleton says that every villein is such, either by title of prescription; that is, that he and his ancestors have been villeins time out of memory; or he is a villein by his own confession in a court of record. Time whereof no memory runs to the contrary is an inseparable condition to every prescription; therefore, the lord must either prove the slavery ancient and immemorial, or the villein must solemnly confess it to be so in a court of justice. All the proceedings in cases of contested villenage conform to this idea of remote antiquity in the slavery, and are quite irreconcilable with one of modern commencement. On the lord's part, it was necessary he should prove the slavery against his villein by the evidence of other villeins of the same blood, such as were descended from the same common *male* stock, and would acknowledge themselves villeins of the lord. At least two witnesses for this were required, who should swear to their consanguinity with the defendant villein, and if the lord plaintiff failed in adducing it, the defendant was adjudged free forever.

"The means of defence on the villein's part were equally remarkable. If he could prove that the slavery was not in his blood and family, he entitled himself to liberty. This could be done by the proof that any male ancestor was an illegitimate child, for by this means his stock was implied not purely villein. He could do so by proving himself or any one ancestor born in a county different from that in which the manor was, for this inferred a transfer, and a connection with the present manor of the supposed villein or his ancestors, within the time of memory, a circumstance which destroyed the claim of villenage. In short, if the villein could find a single ancestor whose blood was untarnished with the stain of slavery, that villein was free.

"The law of England then requires prescription in making title to a slave; it knows no slavery but that of birth; it allows nothing to sustain slavery except what shows its commencement beyond the times of memory, suffers everything to defeat the slavery which shows its commencement within the time of memory. But in our American Colonies, slavery may be made by captivity and contract as well as birth. No prescription is requisite, nor is it needful that slavery should be in the blood and family, and immemorial. Therefore, the law of England is not applicable to the slavery of our American Colonies, or of other countries. If the law of England would permit the introduction of a slavery out of England, the rules it prescribes for trying the title to a slave would be applicable to such a slavery; but they are not so; therefore, the introduction of such a slavery is not permitted by the law of England: the law of England then excludes every slavery not commencing in England, every slavery though com-

mencing there which is not ancient and immemorial.

"Villenage is the only slavery which can possibly answer to such a description, and that has long expired by the death and emancipation of all who were once the objects of it. Consequently, there is now no slavery which can be lawful in England, until the legislature shall interpose its authority to make it so.

"Again; the law of England will not permit any man to enslave himself by contract; the utmost that our law allows is a contract to serve for life, and even this is not directly affirmed. It will not allow the servant to invest the master with an arbitrary power of correcting, imprisoning or alienating him; it will not permit him to renounce the capacity of acquiring and enjoying property, or to transmit a contract of service to his issue. In other words, it will not permit the servant to incorporate into his contract the ingredients of slavery. And why is it that the law of England rejects a contract of slavery? The only reason is, that the law of England, acknowledging only the ancient slavery which is now expired, will not allow the introduction of a new species, even though founded on consent of the serving party; will the law of England then condemn a new slavery commencing by consent of the party, and at the same time approve of one founded on force, and most probably on oppression also? Will the law of England invalidate a new slavery commencing in this country, when the title to the slavery may be fairly examined; and at the same time give effect to a new slavery introduced from another country, when disproof of the slavery must generally be impossible? This would be rejecting and receiving a new slavery at the same moment; rejecting slavery the least odious, receiving slavery the most odious, and by such an inconsistency the wisdom and justice of the English law would be completely dishonored. Villenage was a slavery confessed to originate from force and captivity in war, and the law permitted it, because it was a slavery coeval with the first formation of the English constitution, and, consequently, had a commencement here prior to the establishment of those rules which the common law furnishes against slavery by contract.

"In the case of *Smith versus Brown and Cowper*, arrest of judgment was given, because the plaintiff had omitted to say that the sale of his negro took place in Virginia, and that negroes by the laws and statutes of Virginia are saleable. This is a direct opinion against the slavery of negroes in England; for if it was lawful, the negro would have been saleable and transferable here as well as in Virginia, and the time and place of sale could not have been essential to the argument. The language of the judges in giving that opinion is remarkably strong. Mr. Justice Powell says: 'In a villein, the owner has property; the villein is an inheritance; but the

law takes no notice of a negro slave.' Lord Chief Justice Holt says: 'One may be a villain in England, but as soon as a negro slave comes into England he is free.'

Mr. Hargrave then brought forward various cases where judgment had been given in favor of the negro, and entered at length into the reasons why villenage cannot be revived in England. In the case of captives taken in war, he quoted the opinion of Rutherford, that "If the civil law of any nation does not allow of slavery, prisoners of war who are taken by that nation cannot be made slaves." He instanced the laws of other countries against domestic slavery, and in repelling the objection that there are English acts of Parliament which give a sanction to negro slavery, and that therefore it is now lawful, whatever it might be antecedently to those statutes, Mr. Hargrave showed that these referred only to the permission of slavery in America, and by no means authorized it in England. He further argued that the law of England does not permit any suspension or modification of slavery, but confers the gift of liberty entire and unenumbered, not in name only, but really and substantially.

Mr. Hargrave continued, "If, in England, the negro Somerset continues a slave to Mr. Stewart, he is subject to the laws of villenage, there being no other to regulate the relations between him and his master. But even those laws did not permit the high act of dominion which Mr. Stewart has exercised, for they restrained the lord from forcing the villain out of England.

"If Mr. Stewart had claimed the negro by contract, and had produced a written agreement signed by the negro after his arrival in England to leave it as Mr. Stewart should require, this would not authorize the violent transportation of him. For Lord Hobart, whose extraordinary learning, judgment and abilities have always ranked his opinion among the highest authorities of English law, expressly says, that the body of a freeman cannot be made subject to distress or imprisonment by contract, but only by judgment.

"In conclusion, a judgment which shall render the revival of domestic slavery from our colonies and other countries, as impracticable as it is by commencement here, will be no less conducive to the public advantage than conformable to natural justice, and to the principles and authorities of law; and this Court, by effectually obstructing the admission of the new slavery of negroes in England will, in these times, reflect as much honor on themselves, as the great judges, their predecessors, formerly acquired, by contributing so uniformly and successfully to the suppression of the old slavery of villenage."

Mr. Alleyne followed, and the pleadings for the negro were then closed. Mr. Wallace appeared for Stewart, demonstrating his legal right to the slave by the laws of Virginia, and thence arguing the inconvenience and absurdity of

divesting a man of his lawful property, only because he had sailed in pursuit of business from one country to another.

Lord Mansfield adjourned the Court.

(To be continued.)

#### THE EASINESS OF THE YOKE OF CHRIST.

*Christ saith, "My yoke is easy, and my burden is light."*  
Matt. 11:30.

Let not the name of yoke terrify us. Jesus Christ will cause us to love this yoke; he sweetens it by the inward charms of truth and righteousness; he sheds his chaste delights over virtue, and causes us to loathe false pleasures; he bears man up against himself, draws him out of his corruption, and renders him strong in spite of his weakness. O man of little faith, what dost thou fear? let God act for thee; give up thyself to him. Thou wilt suffer, it is true, but it will be peaceably, and with love. Thou must fight, but shalt gain the victory; and God himself having fought on thy side, will crown thee with his own hand. Thou shalt weep, but thy tears will be sweet, and God shall come with tenderness to wipe them away. Thou wilt no longer be suffered to yield thyself to thy tyrannical passions; but by sacrificing thy liberty, shalt gain a freedom unknown to the world, and more precious than all the power that kings possess.

What a blindness is it to fear the being too far engaged with God! The more we love him, the more we shall love the work he assigns us. It is this love that comforts us in all our troubles, that softens our crosses, that shows us a gracious mercy in the midst of all the ills we suffer, and discovers to us, even in death itself, everlasting glory and happiness.

How can we dread the being too much engaged to Him? Is it an unhappiness to be delivered from the heavy yoke of the world, and to bear the "light burden" of Jesus Christ? Shall we fear being too much freed from ourselves, from our pride, the violence of our passions, and the tyranny of a deceitful world?—*Fenelon.*

From the American Messenger.

#### THE MINER'S LAMP.

Not many weeks since I was passing through the interior of Pennsylvania. Just at evening the cars stopped for a few moments in one of the mining districts so numerous in that part of the State, and here I witnessed a sight to me entirely new, and equally suggestive. It was the return of the miners from the mines in their working garments, and each with a little lamp fastened to the front of his cap. I did not need to ask the use of those lamps. I well knew that no ray of outward light penetrated the deep and dark recesses in which they labored, and that they were solely dependent for light upon those lamps with which all were provided.

As I looked at those men, the scripture occurred to me, "Thy word is a lamp unto my feet, and a light unto my path;" and I saw in it a force and beauty I had never seen before.

How like the miners in the dim cavern are we in the dark and intricate paths of life! How like *their* dangers are *ours*! As they could not grope their way through the windings of the mine, nor labor there, without the light of those lamps, so do we need the word of God, "a lamp to our feet, and a light to our path," all the way along our pilgrimage.

A. F. R.

BENJAMIN ECROYD, of Bradford, England, died 23d of 5th mo., 1857, aged 57 years.

Benjamin Ecroyd was the son of Henry and Mary Ecroyd, and was born at Marsden near Burnley, on the 13th of First month, 1800.

When a child, he was of a gentle and timid disposition—kind and affectionate to all with whom he associated. At an early age he was sent to Ackworth School, and he always retained a grateful remembrance of the kind care bestowed upon him whilst there. The affectionate regard which, ever afterwards, he loved to cherish towards the valued Superintendent, Robert Whitaker, ripened into a warm feeling of mutual friendship during the latter years of that dear friend's life, and the lively interest which he felt in the welfare of the Institution itself was evinced by persevering devotedness to its service. After he first became a member of the Committee, in 1831, he was never long off that appointment, till the time of his death.

When about fifteen he entered the family of Joseph Tatham, of Leeds, as assistant in his school, and remained there till he was twenty-one. Though the distaste which he early evinced for mercantile pursuits, and his decided preference for those of an intellectual character, had induced his parents to place him in this establishment, he soon found that *teaching* was not the talent committed to his trust; and, so far as it was consistent with the fulfilment of his duties in the school, he directed his attention and studies towards the legal profession.

After he left Leeds he qualified for a conveyancer, and eventually commenced practice at Halifax, at which place he continued to reside till his permanent settlement at Bradford, in 1830.

He was first married in 1825, to Eliza Stansfield; but was left a widower about four years afterwards. His second wife, Hannah Russell, to whom he was united in 1833, survives him.

Though it is not the object of this brief notice to enter into the details of his life, or to dwell much upon the sphere of varied usefulness which he so well filled, and from which he was so unexpectedly removed to his heavenly inheritance, it may be interesting to many who knew him only at a distance, to learn, that as a professional man,

he soon gained a high position. The clearness of his understanding, and the soundness of his judgment, together with his kind and truly Christian spirit, and the uprightness which marked his character, in his intercourse with men, secured for him a large measure of general confidence and esteem.

Soon after his removal to Bradford, he became deeply interested in the establishment of the "Friends' Provident Institution," in which, it is well known that for many years he occupied an important post. "It would not be easy," say the Directors in their last report, in deploring his loss, "to over-estimate his value as the secretary of the Friends' Provident Institution from its commencement to the time of his decease. It was mainly through his instrumentality that the founders of the Institution—prompted by enlarged views of Christian prudence and philanthropy, much more than by *mere* pecuniary considerations, were enabled to carry out their benevolent designs in its establishment; and for nearly twenty-five years, he watched over its interests and guided its concerns with distinguished integrity, judgment and skill."

From a thorough acquaintance with the Christian principles of Friends, and an enlightened view of the important bearing which they have upon the full carrying out of the Truth as it is in Jesus, he was warmly attached to the religious Society of which he was a member, and often devoted much time and thought to its service. For many years he ably filled the office of clerk to the large Monthly Meeting to which he belonged, and in various ways lent his valuable aid in conducting the affairs of the Church; quiet power, and unobtrusive efficiency being peculiarly characteristic of his mode of action. During the latter years of his life, he occupied the station of Elder.

Not much is known of his early religious experience; but there is good ground for believing that, even in his very youthful days, he yielded to the regenerating and sanctifying power of the Holy Spirit, that his soul was early "won to Christ," and that he knew and loved his Saviour; but giving way, too much, perhaps, to his naturally retiring disposition, he seldom gave much expression to his sentiments and feelings connected with the progress of that inner life, the effect of which was clearly seen in his daily walk, and in the single-mindedness and integrity of his character; qualities which were discerned and acknowledged by those with whom his social and professional duties brought him into contact.

It was, however, in the privacy of domestic life, that the peculiar loveliness of his character was most conspicuous. The influence of his meek and gentle spirit was felt by all around him. He was especially careful not to give trouble to any, whilst all the members of the household evinced their regard by anticipating his wants, and rendering little, unsolicited atten-

tions; and to those who had the privilege of sharing with him in the retirement of the family circle, when the mind unbends, and all restraint is thrown aside, it needed no words to testify what Master he served; his was not an unproductive faith, but one which brought into lively exercise those fruits of the Spirit enumerated by the Apostle, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," and, in a remarkable manner, that charity which "thinketh no evil, but hopeth all things, and believeth all things;" inducing a watchful care to avoid unkind remarks, or saying any thing to the disadvantage of the absent.

He had known the blessing of pious parents; and filial affection, and dutiful regard for parental authority were striking features in his character. So long as his venerable parents lived, he continued to honor them by availing himself of their counsel and advice. In the training of his own children, although it appeared to be his desire to lead them in the way they should go, *more* by his own consistent example than by many words, yet he did not neglect to impress upon them, even in their very early years, their need of a Saviour, telling them of his love, and entreating them to listen to and obey the teachings of the Holy Spirit, in the secret of their own hearts; explaining, in very simple language, the nature of true prayer, and the comfort to be derived from its *daily* exercise, and impressing upon them the duty and advantage of a careful and diligent study of the Scriptures; his own intimate and intelligent acquaintance with the sacred volume, rendering any remarks he made peculiarly interesting and instructive.

Like other men, he had his treasure in an earthen vessel, and he was deeply sensible of his own unworthiness. During the illness which terminated his life, he expressed his great regret that he had given way so much to his natural reserve, and shrinking from giving expression to his feelings on religious subjects, freely acknowledging that he felt that it had been wrong, and that if he were permitted to recover, he hoped he should be helped to overcome the feeling. To his nearest connexions, it was indeed a great comfort that, during his long confinement of seven weeks, this was remarkably the case, being frequently enabled to converse on things of the deepest interest and importance, and often to impart counsel and encouragement to those around him, always clothed in clear, and often in particularly beautiful language.

[To be concluded.]

Genuine virtue has a language that speaks to every heart throughout the world. It is a language which is understood by all. In every region, every climate, the homage paid to it is the same.

#### DANCING.

The following letter, from a lady in Maryland to her son at school, will be of profit to our readers, especially to parents. It should be remarked that the young gentleman to whom the letter was addressed, after reading and thinking on its contents, declined learning to dance.—*The Moravian.*

*My Dear Son:*—I have received your letter, in which you request my views with regard to your taking dancing lessons, accompanied by one from Mr. — to your father, asking permission to enrol your name as a pupil to a dancing-master.

I feel myself placed in an embarrassed position. It has always been my fixed determination to gratify my children in all reasonable requests, and to furnish them with means for the acquisition of knowledge, and the acquirement of accomplishments, calculated to develop and improve every talent which their Creator has bestowed on them.

Study and close application to books are absolutely necessary to progress in knowledge, and the mind is so constituted that recreation and amusement are equally essential to its healthful development. But of what character shall be the nature of these amusements? Man is not, as the beast that perisheth, of ephemeral existence, but an immortal soul; you are only in the bud of being, with an undying spirit to be trained and disciplined for eternity.

Our Bible tells us that the heart of man is deceitful and desperately wicked by nature, that it must (if we would be truly happy) be changed by grace, and that this change, to be obtained, must be very diligently sought; it compares man to a racer, disciplining himself for a great goal, that he may obtain an incorruptible crown, and urges him to lay aside every weight, and so to run that he may obtain.

Now let us inquire, candidly, whether dancing may or may not be included in those weights we are called to lay aside. What says the Book of books: "Wo unto them that dance to the sound of the viol."

Dancing, merely as a bodily exercise, I consider harmless; but my judgment condemns it from its invariable accompaniments—lightness, frivolity, night revelling, balls, the intoxicating draught, improper dress, evil associations, and intense love of the world, all of which are expressly forbidden. I admit it may strengthen the muscles, but may not some gymnastic exercise, equally beneficial, but less harmless, be substituted? It may improve the carriage of some awkward persons, but your natural self-possession, and the good society I hope you will be enabled to cultivate, with some effort on your own part, will give you all the ease and grace necessary for your position, without encountering the temptations to which learning to dance will inevitably expose you.

I am aware, from my own experience, how natural it is to follow the example of those around us, without pausing to inquire whether we are right or wrong, and how strongly instinctive it is to throw the reins loose on our natural inclinations, forgetting the injunction of that wise man, (whom I wish you to commit to memory :) "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." I will not arbitrarily dictate to you; I will not coerce your actions.

Having reminded you that there is a period in man's history when you must render an account for all your actions to the great Judge, I leave you to decide for yourself. That your heavenly Father may so enlighten your mind that you may choose the right path, is my sincere prayer.

#### ALCOHOL: WHAT IS IT?

In our last Herald we briefly reviewed an important work from the pen of Professor Miller, of Edinburgh, from which we take the following extract.

The writer proves with much force and clearness that alcohol cannot be regarded as "Food," as is so very commonly supposed to be the case, and shows most clearly that its proper place is in the list of "poisons," and that, like other poisons, it can only be safely employed medicinally.

"Under the term 'alcohol,' is included, let it be distinctly understood, every kind of intoxicating drink. All the varieties of spirits, wines and malt liquors, are the same as to their intoxicating quality; that invariably depends upon the presence of alcohol. This may be more or less diluted, mixed, colored and flavored; or, as in the case of malt liquors, combined with a small quantity of nutritive material; but it is always present, and according to its amount is the intoxicating power of the beverage. A man is apt to draw a broad distinction—greatly in his own favor—between himself drinking beer and another drinking brandy, as a daily habit; but the truth is, that both are drinking the same thing, only in different guise and dilution; chemically and practically, there is much the same difference as between one who drinks spirits 'neat' and another who drinks his allowance of the same thing largely 'watered.' The one drinks alcohol slightly diluted; the other drinks alcohol much diluted, and somewhat modified by flavor; but both are drinking alcohol. Not a day passes but you may hear, 'I am no drinker; for years I have never touched spirits; I take nothing but wine.' The man who so expresses himself may be in the habit of taking his pint of sherry, or quart of claret, daily, or all but daily; and while honestly

convinced that he is touching no 'spirits,' is really swallowing the same amount of alcohol as if he had taken a glass or two of raw brandy or whisky instead. He believes that spirits are injurious; he would not take *them* for the world; yet all the while he *is* taking them; and surely it is of great importance that he should be undeceived. Let it be well understood then, at starting, that all intoxicating beverages contain alcohol, as their characteristic and essential ingredient; and however they may vary in taste or appearance, their chemical constitution as intoxicants is practically the same.

"And what is this alcohol? Whether pure or diluted, where should it stand in the arrangement of things? As a poison? As a medicine? An article of food, or of luxury? In a household we can readily imagine—say in a hotel—a long list of articles of diet fit and offered for use; a medicine chest too, with a carefully arranged catalogue of its contents; and hung up in some conspicuous spot, for readiness of access in emergencies, perhaps a tabular list of the most common poisons, with short and simple rules for counteraction. Into which of these lists ought alcohol to go? The question is not, How do men generally consider it, and in what category is it placed? That were easily answered—though somewhat unsatisfactorily. Many men call it *food*, and use it daily as such, in some form or other. Others esteem it a luxury; and their use of it accordingly is but occasional. A few regard it medicinally, and are ready to give it a high character as an assuager of the ills of life—all but a panacea. Few, very few, ever dream of its being a poison."—*Bristol Temperance Herald*.

Selected for Friends' Review.

#### THE GREAT MISSIONARY.

In the midst of tribulation there can be a refuge found,  
Where the springs of consolation in their plenitude  
abound,  
There can be, indeed, no anguish that can overtake us  
here,  
But there is a stream of healing, that is ever flowing  
near;  
And it flows in boundless mercy for the whole of  
Adam's race,  
Of whatever class or color, or where'er their dwell-  
ing place;  
From the shores of the Antaretic, to the realms of  
northern snow,  
Where the reindeer and Laplander with their sledges  
swiftly go—  
In the dry and burning desert, where no verdure ever  
smiles—  
In the never-fading summer of the Polynesian isles—  
On the coasts of Anstrasia, where some bitter fruits  
of sin,  
Which are harvested in this life, are by convicts gather-  
ed in—  
In the teeming land of China, amid Gosh-stick de-  
votes,  
And where fire is ever burning for the worshipping  
Parsees,

Where the Brahmin has his temple, and where idols  
made of stone,  
Are receiving adoration which is due to God alone;  
On the shores where guilty commerce is pursuing law-  
less trade,  
Where the Saviour's ransomed children are but things  
of traffic made—  
Unto every clime and people His redeeming love can  
reach,  
And when human lips are silent, He can eloquently  
preach.  
For there is no place too distant for his presence there  
to be,  
And there is no place too hidden for his searching  
eye to see,  
He has light for those in darkness, he has truth for  
those who seek—  
To the inward ear that listens will his Holy Spirit  
speak.  
If the Arab of the desert, or the dweller 'mid snows,  
Or if he who bows at Mecca, or to Buddha's temple  
goes;  
If the worshipper of China, or the Polynesian sea,  
The half-civilized Tahitian, or the cannibal Feegee;  
If the prisoner of New Holland, or the trafficker in slaves,  
Turns to the one creating power, and to Him who  
only saves;  
In the riches of his mercy, the Redeemer will bestow  
Of his blessed inward guidance, which the way of  
truth will show;  
And he will, through deep repentance, and forsaking  
of its sin,  
Make that heart a chosen temple, and his Spirit dwell  
therein;  
And the soul which He has ransomed, when it separates  
from clay,  
Will inherit that salvation which shall never pass  
away,  
Where the gathered of all ages and of every land shall  
be  
One holy and triumphant church—one heavenly family.  
E. S.

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## FRIENDS' REVIEW.

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PHILADELPHIA, THIRD MONTH 27, 1858.

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ABOLITION OF SERFDOM IN RUSSIA.—This great work, commenced by Alexander I., promises to find its consummation under the reign of his nephew, Alexander II. Our Summary of News has given several statements, showing the acts of the Emperor and the co-operation of the Nobles in many districts, to effect the proposed change in the condition of the serfs. While that condition is, to a certain extent, one of restriction and oppression, it is so far removed from the position of an American slave as to be rather an object of contrast than of comparison; and hence, there is much truth in the remark, that the abolition of Serfdom is a subject of less interest to the philanthropist than is usually supposed. In proportion as the serf is subjected to compulsory labor and to the payment of an *obrok* out of his earnings, his case comes within the scope of Christian morality, and demands the

attention of the statesman and political economist. But most of the terrible characteristics of American slavery do not belong to serfdom. When, therefore, we find a Russian nobleman, in contemplation of the movement for the abolition of serfdom, exclaiming, "We breathe more like Christians; our hearts beat more nobly, and we may look at the light of heaven with a clearer eye," we can imagine with what feelings of horror he would regard the existence in Russia of such a system as that of slavery and the slave trade in America.

On another page may be found short extracts from two of the speeches made at a banquet, held not long since in Moscow, together with a few comments by one of our daily papers, contrasting the enlightened policy of "barbarous and despotic" Russia, with the efforts of our Federal Government to extend and perpetuate slavery.

As this subject is now of general interest, a brief notice of the nature and extent of serfdom in Russia will probably be acceptable to some of our readers. The system appears to have originated about 250 years ago, when Russia was beginning to emerge from a state of barbarism, and it was established for the purpose of restraining the wandering habits of the people, who, like the Arabs of the present time, were constantly changing their localities. It was enacted by an Imperial ukase, that every peasant should settle permanently on the land which he had cultivated on a certain previous day. The peasantry thus became assigned to the soil, and as the estates could not be separated from them, so they were secured in their occupancy of the land. The lords of the soil, however, gradually extorted from them compulsory labor, and eventually deprived them of their vested interest in the land they cultivated.

"One of the features of serfdom peculiar to Russia, and which forms the tenure of the larger part of the land in that country," says the Berlin correspondent of the London Times, "is of a very communistic nature; a whole village, or other community, occupies a certain tract of land, from which the whole number of male peasants pays a fixed poll-tax to the lord of the manor—the entire body offering an aggregate liability for the shortcomings of any individual member. The community among themselves divide the whole area of the land out into homesteads, according to the number of adult males or married couples among them. Each such

homestead occupied by a man and his wife, and children, if they have them, is called a *tiaglo*, and this one family cultivates the whole of the *tiaglo*, or as much of it as they can, until the increase of married couples in the community renders it necessary for the number of *tiaglos* to be increased also, which is done by dividing or diminishing the existing homesteads. As the land is, as a matter of course, of various excellence in the different parts of the estate, the various families are shifted about, in compliance with communistic fairness, to all the different homesteads, so that each cultivates the good, bad, and indifferent land turn and turn about. Although this occupation of the land is about the most disadvantageous arrangement that can be conceived, in an economical point of view, and is perfectly destructive of any feeling of property or home, it is strictly in harmony with the instincts of a nomad tribe, and insures to each of its members at least an existence on a footing of perfect equality with his fellows. When, in the course of time, as many hands have been assigned to agricultural labor as the land requires, and there still remains a surplus of employable population in the serf-village, certain of its members turn their attention to different handicrafts; but in all cases work for the commonwealth, which assures them in return their existence in, and a provision for, their old age. Where large amounts of work require to be contracted for, the whole community, as represented by its *Golowa*, or chief, joins in security for the completion of the work, or the fulfilment of the various conditions attached to it. Although it frequently happens that under this arrangement, and favored by auspicious circumstances, such as good harvests and an equitable owner, &c., these communities accumulate wealth, chiefly in the surplus agricultural produce, not only are their individual members all kept down to the average degree of poverty of the whole number, but their accumulated wealth remains unavailable for the purposes of further economical improvement. In the interest of the State, therefore, this feature of serfdom, as the most injurious to the economical development of the country, calls most urgently for abolition.

"Another feature of serfdom in Russia, is the so-called *Obrok* system. This obtains in cases where domains, formerly large, and with a large number of serfs allocated on them, have in the course of time been so split up and sub-divided by sale or inheritances, that small portions of them are to be found, on which ten, five, or even only three serfs are inscribed. These plots of land being too small, and the number of serfs being too few to admit of agriculture being carried on there profitably, the owner either lets out his serfs for hire to other proprietors, or gives them his permission to follow any handicraft they may have learnt, and exercise any talent they may possess, on payment to him of

an *obrok*, or poll-tax. In this case, the owner generally builds a dwelling-house on the land that the serfs ought to have tilled, and lives on the *obrok* they pay him out of the earnings they make elsewhere.

"These two classes constitute the whole number of actual serfs in Russia, which amount to about 12,000,000; but it is usual, though not strictly correct, to include among the serfs the six classes of peasants also, amounting to an equal number.

"There are, first, about 40,000 peasants who enjoy the usufruct of the land on which they are inscribed, on condition of their supplying horses, vehicles and drivers, for the posting traffic; every twenty-eight males supply one vehicle, three horses and a driver: they receive a small money payment for the distance driven, and their land is free from any other obligation than the above. 2. There are about 120,000 peasants employed in the forests of the State, which supply timber for the fleet. They receive a small money allowance, in addition to the usufruct of the land they cultivate, and are free from all taxes or other obligations than that of laboring in the forests. This is evidently the 'common soccage tenure' of the law-books. 3. There are also about 800,000 peasants attached to the different appanages or domains set aside for the support of the various members of the Imperial family. The peasants, however, who are the best off in Russia, are, 4, those on the Crown domains, in number about 9,000,000. They are not *glebæ adscripti*, and they are at liberty to leave their domicile and acquire personal property in the prosecution of trades and professions. The greater number of them, however, are distributed in the villages and the joint-stock communes, such as are described above. 5. There are also peasants who have been liberated from serfdom by their owners, to the number of about 1,400,000; these are free from all forced labor, or *obrok*, but are still liable to be taken as recruits, like all other peasants; they can even possess serfs attached to any property they become possessed of. There is still further, 6th, a class of free peasants who have never been serfs, numbering about 225,000 males. Their position, however, is in reality not nearly so free as that of the liberated serfs, unless they have had a portion of land settled on them by the lord of the manor, or have themselves acquired some landed property."

Our dear friends Priscilla Green and Mary Nicholson attended Baltimore Quarterly Meeting on the 15th inst., and have since been engaged in visiting the families of Friends within the limits of Baltimore Monthly Meeting.

CORRECTION.—In our notice last week of the

Union Literary Institute, *David Beard* was inadvertently printed, instead of *William Beard*.

MARRIED, At Friends' meeting-house, Kingston, C. W., the 18th of 2nd month, JONATHAN I. BOWERMAN, of Hillier, Prince Edward Co., to HANNAH W. FERRIS, of the former place.

—, At Friends' meeting held at North Branch, on the 25th of Second month, ORRAN JOHNSON, to ANN HADLEY, daughter of John B. Hadley, deceased, and Elizabeth his wife; all members of White Lick Monthly Meeting.

DIED, At his residence at Orange meeting, near Richmond, Indiana, 3d month 8th, 1858, WILLIAM EDGERTON, in the 58th year of his age. The deceased was a quiet, unassuming Friend, but one who was respected for his integrity and uprightness, and whose loss will be much felt in the small meeting of which he was a member. He had recently shown an increased religious concern, and frequently counselled and encouraged his children and family to seek after the things which pertain to their peace and salvation.

—, At the residence of her brother, Joseph Whitall, in this city, on the 5th of last month, ELIZABETH W., widow of Josiah Tatum, in the 55th year of her age. Her surviving relatives and friends have the consoling belief that through the mercy of her Saviour she has entered into one of those mansions "where the wicked cease from troubling and the weary are at rest."

—, On the 22nd of 2nd mo. last, at the residence of her daughter, Elizabeth Cook, Sandcreek, Bartholomew county, Indiana, SARAH CHAWNER, in the 82nd year of her age, widow of the late John S. Chawner, and an elder of Driftwood Monthly Meeting of Friends.

Her diffidence and unassuming manners rendered her an intimate acquaintance with but a small circle of friends, but her simple Christian deportment and unostentatious charity to the poor and afflicted, render her memory dear. Through her long life she was never known to shrink from the testimonies that formed the distinguishing views of our early Friends.

For some years of her latter life, owing to bodily infirmity, she was much deprived of attending our meetings, which seemed a great cross, often expressing that for the multiplied blessings of this fruitful land, we could not be too grateful, nor too willing to sacrifice a portion of our time wholly to our MAKER.

Her last sickness, which was exceedingly painful, was borne with uncomplaining patience; her dying words being the exponent of her life, "I want to go;" these being distinctly heard while she seemed in supplication to the throne of mercy.

—, near Richmond, Indiana, on the 27th of 1st mo. 1858, GEORGE, son of William and Sarah Harvey, in the 24th year of his age, a member of White Water Monthly Meeting of Friends. He bore a long and painful illness with exemplary patience and Christian fortitude, and frequently dropped expressions that gave evidence of a deep and abiding concern to be prepared for the great change. He several times remarked to his parents, that he had prayed that he might recover, and be a support to them in their declining years, yet he believed he had been enabled to say, in putting up this petition, "not my will, but my Heavenly Father's will be done."

A few weeks before his decease, some young persons being with him, the conversation turned on the subject of attending shows and other places of diversion. He remarked that some would contend for the privilege, on the ground that others, and sometimes

those who ought to be examples to the young, took the liberty, but, said he, "when they come to a dying bed they will find that such reasoning as this will not do." A few days before his death, on taking leave of a young friend, he "desired she might be prepared to meet him in that happy world above;" adding, "that he felt nothing in his way, that his heart was filled with love to all the human family." Soon after, on being asked how he was, he said he "had nothing but the pains of the body to contend with, that, through the mercy of his dear Lord and Saviour, he felt that his sins were forgiven," adding, "what an awful thing it would be if this were not the case." Near his close, he remarked that he believed his transgressions were blotted out, and his sins forgiven, his robes washed and made white in the blood of the Lamb. Thus passed away this dear young friend in the morning of life, surrounded with all the earthly blessings that would seem to make life desirable, yet, through the mercy of God in Christ Jesus, he was enabled to give all these up, and to desire, as he expressed, that he might depart and be with Christ.

DIED.—In Hillier, Prince Edward Co. C. W., the 11th of 9th month, 1857, BENJAMIN GARRATT, in the 98th year of his age.

—, In the same township, the 6th of 10th month, 1857, at the residence of her son-in-law Joseph Haight, CHARITY TERRILL, aged nearly 88 years.

She became convinced of the principles of Friends in early life, and removed with her husband from New Brunswick to Canada, so that they might bring up their family among those professing with her. She bore a protracted illness with much patience, often expressing her entire resignation to the Divine will. She encouraged her children to walk in the line of manifest duty; at one time saying, "I hope you will all take care of yourselves, and mind the Spring of Life." And again, "There are only three of you left—be doubly near each other, and strengthen one another." "I hope all my children and grand-children will live in the fear of the blessed Redeemer." With a spirit of praise she passed quietly away, and her friends have the consoling belief that she has entered into rest.

—, At Hallowell, Prince Edward Co., C. W., the 27th of 11th month, 1857, REUBEN BURLINGHAM, aged 73 years and 8 months. He became a member among Friends by conviction, and during a long illness, attended by much suffering, he was preserved in a good degree of patience, expressing a belief that his affliction was a blessing to him.

—, In Hillier, C. W., the 14th of 1st month, 1858, SUSAN H., wife of Samuel I. Dorland, aged 59 years and 5 months.

She and her husband were several years Superintendents of West Lake Boarding School, and as such will long have a place in the memory of many young people in the Province.

—, At Hallowell, C. W., the 9th of 2nd month, 1858, JANE, wife of Daniel Young, aged nearly 46 years, a minister.

Consumption had been preying upon her constitution several years, and during the last year she was mostly confined at home, and was a great sufferer. It was a satisfaction to those who visited her, to observe how completely her mind was clothed with resignation to the Divine will, desiring to await the Lord's own time.

The foregoing Friends were all members of West Lake Monthly Meeting of Friends.

—, On the 12th inst., at Farmington, Ontario county, N. Y., GIDEON HERENDEEN, in the 61st year of his age, a much esteemed elder of Farmington Monthly Meeting. As he was extensively known, it will no doubt be interesting to his numerous friends to know

that he bore his protracted illness with great patience, and uncomplaining cheerfulness, and met death with calmness as an expected messenger; and even to the last, disregarding his own sufferings, he was constantly caring for the comfort of others. Although his life had been devoted to the service of Truth, he was very unassuming, and expressed little of himself, saying, that if he was saved, it would be all through the mercy of God in Christ Jesus. His life of unostentatious charity and devotedness to the cause of religion gives the humble trust that it is well with him; that he has entered the rest prepared for the lowly followers of the crucified Redeemer.

DIED, On the 13th inst., DANIEL YOUNG, a member of Goshen Monthly Meeting, Logan County, Ohio. His death was occasioned by an injury received nearly five weeks previously; during much of this time his sufferings were very great, and he often prayed for patience to bear them. On one occasion, after expressing that he felt calm and peaceful, but had been too much tied to the world and engrossed with its cares, he requested his family to be collected. When all were around him, he enjoined them to live in love and peace, have patience and forgiveness for one another, and try to be diligent in the attendance of meetings, expressing a belief of his own forgiveness, and an assurance of happiness. Being preserved in this humble, resigned state of mind, he was at length gently released from his sufferings.

On the 3rd inst., in her 41st year, HANNAH G., wife of Samuel Way, Jr., and an esteemed member of Dunning's Creek Monthly Meeting, Pennsylvania. She endured much suffering, but at intervals when her mind was clear, she spoke of her faith being unshaken in that Saviour in whom she had put her trust, often warning those around her to flee the wrath to come, and make preparation whilst in health for an endless eternity. She often engaged in prayer for others, and expressed how very precious her Saviour felt to her, and that all she desired in this world was faith and patience to wait the dear Master's time. On the morning of her decease, she was perfectly conscious and resigned. She requested two chapters to be read in the New Testament, and spent much time in prayer, also addressing those who called to see her, saying it was a small matter to suffer a few weeks on a sick bed, to what it would be to mingle with lost spirits forever. After making a request of her husband in respect to their children, she calmly prepared to depart, and with a smile on her countenance and without sigh or struggle, she fell asleep in her Saviour.

URIAH HUNT & SON, 62 N. 4th st. Phila., will publish about the 20th of next month, *Memoirs of William Hunt*, taken from his *Journal and Letters* by Enoch Lewis, (late Editor of *Friends' Review*.)

They will also publish *Memoirs of Nathan Hunt*, (son of William Hunt) chiefly taken from his *Journal and Letters*. Both *Memoirs* will be bound in one volume (extra cloth) of about 350 pages, good type and paper.

Price per copy, 50 cents; 10 cents additional to pay postage if sent by mail. 12 copies for \$5, 15 or more copies 40 cents each. Orders for the *Memoirs* with the amount enclosed will be promptly forwarded as requested.

The Superintendent of Friends' *Asylum for the Insane* is desirous of procuring the services of a young man in the capacity of Clerk. Application may be made to Dr. J. H. Worthington, Friends' *Asylum*, Frankford, Philadelphia.

## A STRIKING CONTRAST.

A banquet was held at Moscow on the 9th of January, in honor of the Emancipation of the serfs, at which one hundred and eighty persons were present. After a few words from M. A. V. Stankevitch, M. Pauloff made the following remarkable speech, which, be it observed, was made a little after Buchanan's first annual message, and a little before his Lecomptou message.

"Gentlemen: A new spirit animates us; a new era has commenced. Heaven has allowed us to live long enough to witness the second regeneration of Russia. Gentlemen, we may congratulate ourselves, for this movement is one of great importance. We breathe more like Christians, our hearts beat more nobly, and we may look at the light of heaven with a clearer eye. We have met to-day to express our deep and sincere sympathy for a holy and praiseworthy work, and we meet without any nervousness to mar our rejoicing. Yes, gentlemen, I repeat it, a new spirit animates us, a new era has commenced. One of our social conditions is on the eve of a change. If we consider it in a past light, we may perhaps admit that it was necessary that it should have been allowed to be as it was from the want of a better administrative organization, and of the concentration in the hands of a government of the means which have since given so great a development to the power of Russia. But what was momentarily gained to the State was lost to mankind. The advantage cost an enormous price. Order without— anarchy within—and the condition of the individual cast its shadow over society at large. The Emperor has struck at the roots of this evil. The glory and prosperity of Russia cannot rest upon institutions based on injustice and falsehood. No! these blessings are henceforth to be found in the path thrown open by him whose name Russia pronounces with respect and pride. The Emperor has ceded this great reform, which he might have accomplished by his own powerful will, by asking the nobles to take the initiative. Let us then hail this noble idea, inspired by the sole wish for the welfare of his people, with that enlightened heartiness which may now be expected from Russia. Let us not, however, suppose that the path traced by history is an avenue of roses without thorns. This would be sheer ignorance. When a new, a more moral and Christian state of things is about to be established, the obstacles that will have to be encountered must not be taken into consideration, except with the hope that the torrent of the new life will sweep them away. The change in the economical condition of our national existence will arouse our individual energies, the want of which is one of our greatest evils. Let us wish, then, gentlemen, from our innermost heart, a long life to him who has marshaled his faithful Russia to the conquest of truth and justice. Let us hope that this great idea will comprise the

generous sentiments of the man and the Christian."

At the conclusion of this brief speech in which the whole political economy of free labor was stated with scientific accuracy, M. Babst, the eminent Professor of Political Economy at the University of Moscow, spoke as follows:—

"Gentlemen: After the eloquent speeches which have been made in honor of our meeting to celebrate a great event in our economical existence, I hope you will allow me to say a few words as an expression of my deep gratitude for him whose thoughts and acts, during the few years we have passed under his reign, have always responded to the real wants of the people. We have met here to celebrate an event which will be an epoch in the annals of our history, and upon which, future historians will dwell with pleasure. At the very commencement of this century, one of our first manufacturers said to Storch, *that trade could never flourish under our system of compulsory labor*, or, in other words, of serfage; already, in 1849, the Free Economical Society proved by facts the inconvenience of serfage as regards agriculture. The development of national wealth has ever gone hand-in-hand with the regular organization of popular labor, which, as it gradually emancipates itself from stringent conditions, becomes more active, more progressive, and consequently more productive. In proportion as national labor gradually issues forth free from such disadvantageous conditions, the love of work increases among the people. Emulation and competition arouse the sleeping energies of the nation; they will not allow them to rust, and excite them to healthy activity and continual progress. The day of the primitive forms of the economical condition of the people has now left us forever. The wants of a great nation increase daily, and cannot be satisfied with the coarse conditions contrary to all progress of primitive economy founded on compulsory labor—a labor the limits of which are as restricted as its nature is unproductive. Our task is not to double, but to increase tenfold our productive power, our labor, our wealth, unless we wish to see taken away from us by nations more advanced than ourselves, the markets which are ours by tradition and by our geographical position. And we cannot increase our productive power except by a regular organization of national labor, which will then boldly take in hand and work the treasures now hidden in our land."

The learned Professor concluded with an appeal to all honest men to support the Emperor in this great social reform. Various other speeches, we are told, were made, all in the same spirit.

The New York *Evening Post* says, in commenting upon the above interesting phase in the political history of Russia, such are the terms used by the leading minds in "barbarous" Russia in reference to the unprofitableness and wick-

edness of compulsory labor. "We breathe more like Christians," says M. Pauloff, "our hearts beat more nobly, and we may look at the light of Heaven with a clearer eye," since we have ceased to exact uncompensated and involuntary labor from our fellow creatures. "The glory and prosperity of Russia," he adds, "cannot rest upon injustice and falsehood." Can it in America?

How strange it seems, that while a despotic government like Russia can discern so clearly, not merely the injustice but the inexpediency of Slavery, and can take steps at once to inaugurate a more enlightened policy, every energy of the freest Government in the world should be exerted in exactly the opposite direction. And what is more remarkable, though this reform affects the wealthiest and most influential class in Russia, we hear nothing from them about dissolving the Empire, nor are Russian statesmen and philosophers bludgeoned in their Council Chamber for expressing Anti-Slavery opinions. On the contrary, Mr. Pauloff says in his speech, what no American Congressman at this day, could say, at a similar meeting:—"We have met to-day to express our deep and sincere sympathy for a holy and praiseworthy work, and we meet *without any nervousness to mar our rejoicing.*"—*Pa. Inquirer.*

#### TESTIMONY IN FAVOR OF THE INDIANS.

Senator Houston of Texas, in a recent speech upon the Army bill, uttered the following testimony in favor of the Indians:

"I was associated with the Indians, for they were in the army of Jackson in the Creek Nation. After that, in 1817, when still a subaltern in the army, I was appointed an agent by the government—the first sub-agent that ever was appointed: and for twelve months I was again associated with them in the transaction of business, and renewed the old associations of boyhood. After the duties of my agency were over, occasionally those associations were preserved, and when, in after life, reverses came upon me, and dark clouds fell upon my pathway, I spent in exile four years with the Indians, with various tribes. Tell me I do not understand the Indian? Too well I understand his wrongs. Tell me that, with all the advantages of education, and all the bright associations of the world, and in all the galas of fashion, you are to learn the Indian's character and disposition, and the history of his wrongs! No, sir, they are in tradition: they are not in history, and I have learned them. I know them. I know his disposition; I know it well, and better than any officer who is on the frontier of the United States.

If I had not the experience which I have cited, this might be considered boasting; but I feel that I only state the truth. I know that their character is as I have stated, for I have

not failed to conciliate them wherever I have tried; and how? By even-handed justice. Hold the scales of justice suspended with a steady hand between yourself and the Indian, and you will have no danger from him: it will not be necessary to suspend the sword above his head, like the sword of Damocles. Why, sir, with one twentieth part of the money expended to support the army, or even less, you could feed the Indians on our borders, and clothe them in comfortable garments; and then you would need no army except to take care of your fortresses, and keep your arms in order; for I am sure you never can rely on a regular army, unless you make it like the European armies of hundreds of thousands of men."

#### THE FUTURE OF FRUIT CULTURE AND ECONOMY OF USING FRUIT.

I have already said that the culture of fruit is very far yet from its meridian of success. Let us look at an estimate to show the actual wants of the great American people. There are more than twenty million inhabitants in the Union. The amount of good fruit which they might consume, both on the score of economical living and for the promotion of health, would be very large. Fresh fruit is one of the very best preservatives of health, if taken moderately, regularly, and when properly matured. Intelligent persons residing in the West assure me that nothing has a more beneficial influence in preventing intermittents and other epidemic diseases. This opinion is abundantly confirmed by experience in other places. This being the case, what untold thousands of losses, to say nothing of the discomforts and sufferings experienced by the settlers of the Great West, might be prevented or mitigated by more attention to the cultivation of fruit? Our western emigrants could carry with them no better medicine-chest, than a well-packed box or bale of properly selected and early bearing fruit trees, and fruit-bearing shrubs and plants. Dwarf Pears, for instance, which often afford a crop the first or second year, and strawberries, raspberries, gooseberries and currants, give quick returns. A single small plant of Brincklé's Orange Raspberry, planted last spring in the garden of a neighbor, bore a hundred berries the same season. This is not uncommon. I have picked quantities of fine, ripe strawberries from plants set out only seven weeks before. A little attention to these particulars, in connection with a moderate share of information and intelligence, would prevent many serious losses, and avert a vast amount of positive suffering, which money could never compensate, during the first few years of frontier life, when there are often quite as many privations to bear up under as can be easily endured.

The *economy* of using plenty of fruit at all times, is very imperfectly understood. A friend

assured me that he could profitably use in his moderate family, at least one hundred bushels of sweet apples for baking in a year, to the great diminution of his provision bills. Every one knows, who has tried it, that a good supply of table and cooking apples, for stewing, baking, puddings, dumplings, &c., enables them to set a good table, in the cheapest practicable way. A single individual, consuming one fresh apple at the time of each meal, and an equivalent amount prepared by cooking, would require about two bushels per month, or twenty-five bushels a year. This consumption, it will be observed, will be beneficial to both health and pocket. Twenty-five bushels a year for each person, would require a vast supply for the whole people. If there are twenty millions of inhabitants in the Union, they would need at the same rate no less than five hundred millions of bushels. Now, if an acre of all kinds of trees yield, on an average, two hundred bushels of fruit, then two and a half millions of acres in orchards and fruit gardens would be required to supply this great national family. Can we suppose that we now have in this country two and a half million acres of good, well-managed, productive orchards? Very far from it. Even if every tree should live, and through perfect management, prove thrifty and productive, it would require more than a hundred million trees for plantations of this extent. But as they are now mismanaged, neglected and destroyed, the actual number would be nearer a thousand million trees; and keep our hundred, two hundred and four hundred acre nurseries, for many long years yet to come, in active operation to furnish these myriad numbers.

In this estimate of the extent required to supply our wants, I have not taken into the account the planting of orchards for foreign markets. The amount which may yet be required to supply foreign countries and for other demands, must depend on future experience. Some confidently expect that an immense trade will yet spring up—including the trade in dried fruit on a large scale. I do not undertake to say what the probabilities are in this way; but if we have one of the finest fruit-raising countries in the world—if we have an excellent soil at a comparatively low price; and if Yankee ingenuity and resources are capable of striking out, selecting, and perfecting the very best means for carrying on such a trade, undoubtedly we shall yet see a great and national business in this direction.—*J. J. Thomas' Address before the Western N. Y. Fruit Growers' Society.*

Act not the shark upon thy neighbor; nor take advantage of the ignorance, prodigality, or necessity of any one, for that is next door to a fraud, and, at best, makes but an unblesed gain.—*Penn.*

## THE SPONGE.

The twilight monad, so minute that a thousand millions can be contained in a drop of water, consists of "a tiny speck of pellucid matter, rounded in form, and supposed, from its movements and from analogy, to be furnished with a single *cilium*, by the lashing action of which it rows itself through the water." As these *cilia* belong to all the lower class of animals, and are the source of all their voluntary movements, we copy the description of them:

"The form of these essential organs is that of slender tapering hairs, commonly arranged in rows, resembling the eyelashes, whence their name. The base of each hair is attached to the surface of the body to which it belongs, its whole length beside being free. During life each *cilium* maintains a uniform motion of a waving or lashing kind, bending down in one direction and then straightening itself again. This movement is not performed by all the *cilia* together or in unison, but in rapid succession: for example, the instant after one has begun to bend, the next begins, then the next, and so on; so that before the first has resumed its erect condition, perhaps half a dozen of its successors are in different degrees of flexure. This sort of motion will be better understood by referring to that beautiful and familiar spectacle, the waves produced by the breeze upon a field of wheat. The motion is exactly the same in both cases. The wind, as it sweeps along, bends each stalk in turn, and each in turn re-assumes its erect posture; thus the wave runs steadily on, though the stalks of wheat never remove from their place. The appearance of the ciliary wave, when viewed under favorable circumstances with a good microscope, is so exquisitely charming, that even those who have been long familiar with it can scarcely ever behold it without admiration."

Besides serving as instruments of locomotion, by acting as paddles to row the animal rapidly along, these *cilia*, by their vigorous vibration, form currents in the water, which bring to the entrance of the stomach whatever articles of matter suitable for food there may be floating about. It was by the discovery of such *cilia* capable of spontaneous movement, that the sponges, so long supposed to be of vegetable origin, were transferred to the animal kingdom.

"Many of our readers are probably cognizant of only one kind of sponge—the soft, plump, woolly, pale-brown article, so indispensable in our dressing-rooms; or, at the most, two, if they chance to have noticed the large-pored, coarser sort, with which grooms wash carriages. It may surprise such persons to be informed that the streams and shores of the British Isles produce sixty or seventy distinct species of sponge; and that every coast, especially in the tropical seas, where they are very numerous and varied, has species peculiar to itself.

"A sponge, as it is used in domestic economy, is merely a skeleton; it is the solid framework which in life supported the softer flesh. This skeleton is composed of one or two of the following substances: flint, lime, and a peculiar horny matter. The first two are crystallized, and take the appearance of spicular needles, either simple or compound, varying greatly as to their length, thickness, shape and curvature, but constant in form in the same species. The horny matter, of which the common domestic sponge affords an example, is arranged in slender, elastic, translucent, tough, solid fibres, united to each other irregularly at various points, and in every direction, and thus forming an open netted mass commensurate with the size of the whole sponge. The solid parts are, during life, invested with a glary, transparent slime, so fluid in most species as to run off when the sponge is taken out of its native element: yet this clear slime is the flesh of the animal.

"The spicula, whether of flint or lime, or the horny fibres, are so arranged as to form numberless pores, with which the whole animal is perforated: it is to these that our common sponge owes its most valuable property of imbibing and retaining water. In life the surrounding water is made to flow through these pores by a continual current (interrupted, however, at the will of the animal,) from without into the interior of the body. But whither goes this current? The pores lead into large channels, which also run through the body, like the drains from individual houses which run into the main sewers; and these open on the exterior of the body by more or less conspicuous orifices called *oscula*, or mouths. From these latter the effete water is poured in forcible streams, and thus a circulating current is maintained.

"This is a very different process from the absorption of water by capillary attraction. The one is mechanical, the other a vital operation. The latter is performed only during life and health, and contributes to the nourishment of the animal; the former goes on after death, and is of no benefit to the sponge, though very useful to its possessors. The one may be compared to that indiscriminate devouring of books which we sometimes see in great readers—a voracity insatiable, indeed, but which leaves the mind as empty as before; the other to that guarded selected reading which ever watches to extract mental food, separating and rejecting, by a secret but potent alchemy, the useless and the bad."

Another substance familiar to us, but often misunderstood, is the coral, which, like the sponge, is, as we see it, a skeleton; the animal—not an insect—consisting during life of a film of gelatinous flesh investing it entirely, and "so tightly stretched as to be reduced to an invisible tenuity."

But to return to the sponges. These skeletons, not at the feast but at the toilet, afford a

means of subsistence to many persons in the Mediterranean islands; and they get a living far from contemptible, as "their goods are always wanted by the Turks, who use an incredible number of sponges at their bathings and washings." In the island of Himia, a girl is not permitted by her relations to marry before she has brought up a certain quantity of sponges, and before she can give a proof of her agility by taking them from a certain depth. In another island, it is the custom for the father of a marriageable daughter to bestow her on the best diver among her suitors. "He that can stay longest in the water, and gather the most sponges, marries the maid."

At certain seasons of the year, within the channel of the living sponge, innumerable yellow granules are to be seen imbedded in the gelatinous flesh. These gradually increase in size, until at length one by one becomes freed, and is immediately hurried along to the nearest outlet, by the constant excurrent. This little oval gemmule is a young spongelet, which, unlike its parent, has the power of locomotion, being furnished with excessively minute *cilia*, by the aid of which it rows itself through the water at pleasure—a most wise arrangement for the distribution of the race in the still water under which they live, with no winds to waft them, like the seeds of vegetables, to distant places. When weary of wandering, the spongelet selects a suitable locality for settlement, spreads out an adhesive film of gelatinous matter, and soon develops all the structure and performs all the functions of its parent—*Gosse*.

For Friends' Review.

#### FOR A YOUNG FRIEND, ON LEAVING SCHOOL.

Lie low, my young brother! Lie low as the fountain,  
That flows toward the deep through the lowliest of  
ways;

Stand lofty, enduring, unmoved as the mountain,  
That pierces through storm-clouds to meet the sun's  
rays.

Be passive, and pure as the dew-drop, that never  
Resisteth the law that would govern its course;  
But firm as the rock of the ocean, that ever  
Repels the mad billows, defying their force.

Be small as the dust, or the ashes of Zion,  
Lie still on the altar, or low on the ground;  
But rise like sweet Pleiades, fly like Orion,—  
Wherever Truth calls us, there let us be found.

Our task is, to "follow:"—the Master will guide us,  
Unscathed, through temptation, through hate, and  
through scorn;

The Master *is* with us—O, see Him beside us!  
How sweetly He covers with roses each thorn!

Cheer up, my young brother!—When time is no longer  
A mist, that enshroudeh eternity's shore,  
If faithful through life, then redeeming love, stronger  
Than death, will receive us where warfare is o'er.

M.

Communicated for Friends' Review.

*Luke, chapter 8th.—verses 27th, 35th, and 39th.*

"And when he went forth to land, there met him out of the city a certain man which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.

Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind. Jesus said, return to thine own house."

Be gentle and kind to the weak and the erring,  
Be gentle and kind to the sorrowing heart:  
On each stricken spirit thy pity conferring,  
Peace, comfort and hope to the wandering impart.

In accents of pity the Saviour has spoken,  
The turbulent spirit has left its abode;  
The "fetters and chains" of delusion are broken,  
The wanderer brought to his home and his God.

*Butler Hospital, R. I., February 23rd, 1858.*

From the Atlantic Monthly.

#### THE CHAMBERED NAUTILUS.

This is the ship of pearl, which, poets feign,  
Sails the unshadowed main,—  
The venturous bark that flings  
On the sweet summer wind its purpled wings  
In gulfs enchanted, where the siren sings,  
And coral reefs lie bare,  
Where the cold sea-maids rise to sun their streaming  
hair.

Its webs of living gauze no more unfurl;  
Wrecked is the ship of pearl!  
And every chambered cell,  
Where its dim dreaming life was wont to dwell,  
As the frail tenant shaped his growing shell,  
Before thee lies revealed,—  
Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil  
That spread his lustrous coil;  
Still, as the spiral grew,  
He left the past year's dwelling for the new,  
Stole with soft step its shining archway through,  
Built up its idle door,  
Stretched in his last found home, and knew the old no  
more.

Thanks for the heavenly message brought by thee,  
Child of the wandering sea,  
Cast from her lap, forlorn!  
From thy dead lips a clearer note is born  
Than ever Triton blew from wreath'd horn!  
While on mine ear it rings,  
Through the deep caves of thought I hear a voice that  
sings:

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine out-grown shell by life's unresting sea.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool advices are to the 6th inst.

ENGLAND.—The Earl of Derby, in a speech in the House of Lords, had indicated the intended policy of the new Ministry on some points. He stated that Lord Malmesbury was preparing a reply to the despatch of the French government relative to conspiracies against the Emperor, which he believed would satisfy the

public mind, and that there was nothing to prevent proceeding with the conspiracy bill, although further action would depend upon the answer to this communication. Although he thought the time not opportune for any change in the government of India, yet in deference to the vote of the House of Commons, a modified bill would be presented. In regard to Parliamentary reform, he promised only that a bill proposing some modifications should be prepared, to be introduced at the next session.

Some parts of this statement had caused much dissatisfaction to the liberals, and a London committee had been formed for the purpose of organizing a constitutional opposition throughout the country to any attempt to alter the laws respecting conspiracy.

The Directors of the Royal British Bank had been convicted of conspiracy to defraud. Three of them were sentenced to imprisonment for twelve months, and the others for shorter terms.

Dr. Livingstone and his companions in the new expedition for exploring Eastern Africa, were expected to sail from Liverpool on the same day as the New York steamer.

A snow storm of unusual violence visited the whole country on the 3rd inst. Many wrecks took place upon the coast, and travel upon all the railroads was suspended for a time by snow-drifts. The winter, which had previously been moderate and remarkably deficient in rain, had become very severe.

PRUSSIA.—The mental faculties of the King were said to be declining daily, and it was expected that the powers confided to the Prince of Prussia would be renewed, to extend to six months.

HANOVER.—The American Consul at Hamburg was said to be making preliminary arrangements with a view to obtain the abolition of the Stadt duties on the Elbe, on the expiration of the commercial treaty with Hanover, in the 6th month next.

ITALY.—The officially published list of the victims of the earthquake of 12th month last, in the kingdom of Naples, gives the number of killed as 9350, and of wounded 1359. At Montemurro, a place of 7000 inhabitants, 5000 are stated to have been crushed by the falling houses, and 500 severely injured.

GREECE.—An earthquake is reported to have laid Corinth in ruins, killing thirty persons. The shocks continued, but with less violence.

AUSTRALIA.—The total shipment of gold for the year 1857, amounted to 2,757,047 ounces. An education bill had been carried to a second reading in the Assembly of Victoria. One of its provisions renders the instruction of children compulsory.

DOMESTIC.—John Calhoun, the President of the Lecompton Constitutional Convention, has published a card, stating that recent information received from Governor Denver and others, leaves no doubt in his mind that the election returns from Delaware Crossing should be rejected, and he will therefore issue certificates of election to those persons having the highest number of votes in Leavenworth county, irrespective of those returns. This gives the majority of the State Legislature, elected under the Lecompton Constitution, to the Free State party. The result of the vote for State officers, at the same election, is still withheld.

Bills to repeal the acts passed by the last Legislature of Ohio, for preventing kidnapping, and refusing the use of the State prisons for the confinement of fugitive slaves, have passed both houses of the present Legislature, by a majority of 22 in the Senate, and 21 in the House.

The slave case in California, mentioned in our Summary two weeks since, has been made the subject of an extraordinary decision in the Supreme Court of

that State. The two Judges, while declaring the right of slaveholders to travel through the free States with their slaves, admitted that the claimant, having bought land and pursued a settled occupation in California, could not be designated as a traveller, and that by the Constitution of the State, the alleged slave was legally free; yet they delivered him to the claimant, as an act of special favor to the latter. The grounds assigned for this singular proceeding were that this was the first case of the kind that had occurred; that the claimant had some reason to believe, from former judicial proceedings, that the constitutional provision would have no immediate operation; and that he was a young man in delicate health. The judges, however, declared it to be their purpose, in all future cases, to enforce the laws strictly.

CONGRESS.—The memorial from the Legislature of Utah was presented to both houses on the 16th, and directed to be printed. A joint resolution from the Legislature of New Mexico, relative to the organization of the territory of Arizona, and suggesting the boundaries thereof, was laid before the Senate, and referred to the proper committee. The debate on the Kansas bill was continued from the 17th to the 20th inclusive, by Crittenden of Ky., Trumbull of Ill., Bell of Tenn., Foster of Conn., Durkee of Wis., Foot of Vt., Simmons of R. I., and Wilson of Mass., in opposition to the bill, and Toombs of Ga., Clay of Ala., and Bright of Ind., in favor. It was resumed on the 22nd, when Bayard of Del., advocated the acceptance of the Lecompton Constitution, and argued in favor of slavery. Stuart of Mich., Broderick of Cal., and Douglas of Ill., spoke in opposition to the bill, the latter, in the evening session, at considerable length, though suffering from recent illness. Toombs of Ga. followed. Many of the opponents of the bill based their opposition, not on the pro-slavery character of the proposed constitution, but on the frauds connected with its inception, and on the fact that it is opposed to the wishes of a majority of the people of Kansas. On the 23d, Green of Mo., who had reported the bill, and Crittenden, spoke. The former then withdrew the Minnesota bill, and moved three amendments, which were severally carried; the first altering the preamble; the second declaring that nothing in the act shall be construed to abridge any right of the people, asserted in the Kansas Constitution, to alter or abolish their form of government, and disclaiming any intention of Congress to interfere with such change; the third a mere verbal alteration. Crittenden moved a substitute for the bill, submitting the Constitution to the people of Kansas; if approved, the President to admit the State by proclamation, if rejected, the people of the territory to call a convention to frame a new constitution. This was lost, yeas 24, nays 34, and the original bill as amended was then passed, yeas 33, nays 25.

In the House of Representatives, the bill authorizing the President to accept the services of volunteers, not exceeding five regiments, for the defence of the Texas frontier, and to quell disturbances in Utah and protect the western and north-western frontiers, was debated on the 17th, 18th and 19th. An amendment, proposing instead, to add to the regular army three regiments, was rejected, and the bill finally passed. The Kansas question was the subject of debate on the 19th and 20th. On the 22nd, a resolution was adopted to discharge Wolcott, the recusant witness, from the custody of the House, and transfer him to the officers of the law, for trial on an indictment found against him in the criminal court. The majority of the special committee on the Matteson case presented a report, arguing that the House has no jurisdiction in the case. A minority report was also presented. The Kansas debate was continued on that and the following day.

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For Friends' Review.

GRANVILLE SHARPE.

(Continued from page 452.)

On its next sitting, Mr. Dunning spoke on the side of Stewart, laying the whole stress of his argument upon the danger and inexpediency of freeing the numerous negroes in England, and on the unchangeable relation of master and servant, which as being for the universal interests of society, must subsist alike everywhere. "For," he said, "it would be a great surprise, and some inconvenience, if a foreigner, bringing over a servant, as soon as he got hither must take care of his carriage, his horse, and himself, in whatever method he might have the luck to invent. He must find his way to London on foot. He tells his servant, 'Do this.' The servant replies, 'Before I do it, I think fit to inform you, sir, the first step on this happy land sets all men on a perfect level; you are just as much obliged to obey my commands.' Thus, neither superior nor inferior, both go without their dinner. We should find singular comfort, on entering the limits of a foreign country, to be thus at once divested of all attendance and all accommodation. The opinion cited to prove the negroes free on coming hither, only declares them not saleable; does not take away their service. The matter now is only whether I must apply to a Court of justice, or may, without force or outrage, take my servant myself or by another. I hope, therefore, that I have not transgressed my duty to humanity, and that I shall not suffer in the opinion of those whose honest passions are fired by the name of slavery."

Mr. Sergeant Davy rose in reply, explaining the nature of service by contract, and concluded thus: "To punish not even a criminal for offences against the laws of another country; to set free

a galley-slave, who is a slave by his crime, and make a slave of a negro who is one by his complexion, is a cruelty and absurdity that I trust will never take place here; such as if promulgated would make England a disgrace to all the nations under heaven. English law will not permit slavery to be suspended for a while—suspended during the pleasure of the master. For the air of England has been gradually purifying ever since the reign of Elizabeth. Mr. Dunning seems to have discovered so much, as he finds it changes a slave into a servant, though, unhappily, he does not think it of efficacy enough to prevent that pestilent disease revivifying the instant the poor man quits this happy country. However, it has been asserted, and is now repeated by me, this air is too pure for a slave to breathe in. I trust I shall not quit this Court without certain conviction of the truth of that assertion."

The pleadings here closed. Lord Mansfield postponed judgment, but observed on reviewing the proceedings: "The question now is whether any dominion, authority, or coercion can be exercised in this country on a slave, according to American laws? The difficulty of adopting the relation, without adopting it in all its consequences, is, indeed, extreme; and yet many of those consequences are absolutely contrary to the municipal law of England. Mr. Stewart may end the question by discharging or giving freedom to the negro. I did think at first to put the matter to a more solemn way of argument; but if my brothers agree, there seems no occasion. The case has been extremely well argued, and so fully that I think there cannot possibly be raised a new light upon it. I am very glad to see young gentlemen at the bar who are capable of reading to so much advantage. We are glad of the information given at the bar. It has thrown great light upon the question; and, when it comes to be determined, the rule for deciding will lie in very narrow compass. We know everything, and it will not stand on a very large field."

The expectation of all parties was now intense. Finally, in June, 1772, the Court proceeded to give judgment in the case of Somerset, the negro, then before the Court. Lord Mansfield spoke to the following effect:

"We pay all due attention to the opinion of Sir Philip Yorke and Mr. Talbot, whereby they

pledged themselves for the legal consequences of slaves coming here or being baptized. We have, likewise, paid due regard to the many arguments used at the bar, of inconvenience, but we are all so clearly of one opinion upon the question before us, that there is no necessity to refer it to the twelve Judges. The return states that the slave departed and refused to serve, whereupon he was kept to be sold abroad. So high an act of dominion must derive its force from the law of the country, and if to be justified here, must be justified by the laws of England. Slavery has been different in different ages and States. The exercise of the power of a master over his slave must be supported by the laws of particular countries, but no foreigner can, in England, claim a right over a man. Such a claim is not known to the laws of England. Immemorial usage preserves a positive law, after the occasion or accident which gave rise to it is forgotten; and tracing the subject to natural principles, the claims of slavery never can be supported. Every man who comes into England is entitled to the protection of English law, whatever oppression he may heretofore have suffered, and whatever may be the color of his skin.

"*Quamvis ille niger, quamvis tu candidus esses.*"

"I cannot, therefore, say this case is allowed by the law of England. Let the negro be discharged."

The consequences of this trial were most important. A strong feeling for the negro was established in the country—a feeling to which successful appeals were afterwards made. In Granville Sharpe's *Journal*, there is the characteristically quiet notice: "June 22d.—This day, James Somerset came to tell me that judgment was to-day given in his favor. Thus ended my long contest." But with him the contest for good could never end. We find him engaged in appeals and remonstrances on behalf of some unfortunate Caribbees, and soon afterwards entering into large correspondence with the American Quakers. He seems to have been attracted to them, not from any similarity of doctrinal faith, but from a sympathy with their early and uniform humanity towards the suffering slave. This intercourse stimulated an idea which had been long harboring in his mind, namely, the total extinction of the slave trade; and for this effort he now prepared to brace himself. Petitions had already been presented from some of the colonies against the traffic; an increase of duty had been tried as a preventive; but in vain. It was then proposed by Virginia and other provinces to apply to the British Parliament for an amendment of the laws. Mr. Sharpe was written to. In reply, he stated that, in his opinion, the British Parliament had no right to make any law whatever binding on the colonies; that the King (not the King, Lords, and Commons collectively) is their sovereign, and the King, with

their own respective parliaments, their only legislators.

This doctrine was agreeable enough to the temper of the colonists. For two years they had maintained it in fact, during the contest against internal taxes, levied by the home government. But it had hitherto only touched the revenue. Finally, the whole resistance of America hinged on it. Copies of Mr. Sharpe's letter were rapidly circulated, and as the same ideas were, less definitely, perhaps, in everybody's mind, they procured him considerable fame. He was not blind to the consequences of his letter, given in relation to the slave laws only. His zeal for England and his loyalty were now as well known as his charity; but if they had not been so, it would have made little difference. Writing to Lord Carysfort, he says: "This is the compendium or sum total of all my politics, so that I include them in very small compass. I am thoroughly convinced that RIGHT ought to be adopted and maintained on all occasions, without regard to consequences, either probable or possible; for these (when we have done our duty as honest men) must, after all, be left to the disposal of Divine Providence, who has declared a blessing in favor of right: Blessed are the keepers of judgment, and he that doeth righteousness at all times." These principles he carried out consistently. He drew up a tract on the people's right to a share in the Legislature, which was printed and re-printed in the colonies. His interest in the war, then commenced against the colonies, was naturally great. He thought it unjust and cruel. Mr. Sharpe was still a clerk in the Ordnance Office, and on July 23d, 1775, we find the following entry in his journal: "Account in Gazette of the battle at Charlestown, near Boston, and letters with large demands of ordnance stores being received, I thought it right to declare my objections to be in any way concerned in that unnatural business; was advised to ask leave of absence for two months, as the Board would take it more kindly than an abrupt resignation." The request was made, and most politely granted; and Granville Sharpe retired to his old haunts at Bamfrough Castle. As the hostilities proceeded, his leave of absence was twice renewed; but the termination of the war being quite uncertain, the situation was finally resigned. And with it he renounced his means of subsistence—his little patrimony had been exhausted in his benevolent pursuits. The same object had absorbed all his earnings. But his brothers were instantly around him. They had anticipated the event, and James Sharpe had written thus: "Dear brother Granville, many thanks for your letter; we very much approve here of your asking a further leave of absence; it will give you a little leisure, which you so much want; and it will let you have a little enjoyment of the friends you see so seldom; and if you should think proper to give up your

employment—I will now speak for my brother William as well as for myself—we are both ready and willing, and, God be thanked, *able* to take care the loss shall be none to you; and all that we have to ask in return is, that you will continue to live amongst us, as you have hitherto done, without supposing that it will be your duty to seek employment in some other way of life; for if we have the needful amongst us, it matters not to whom it belongs, the happiness of being together is worth the expense, if it answered no further purpose.” William Sharpe wrote as a postscript: “I most heartily approve of what my brother has written, and hope you will think of the matter as we do.” With these excellent brothers, Granville Sharpe continued to live until a press of business obliged him to take chambers in the Temple. His cheerful temper, love of play, and accomplishments in music and drawing made him the favorite of the children of both families, and his simple, self-denying habits and prompt usefulness in all the exigencies of life, endeared him as a faithful friend and helper to the elder members. The additional leisure which he now enjoyed, led him into various benevolent pursuits. He arranged some papers on the introduction of the English liturgy into Prussia, which had been left by his grandfather, the archbishop, and dedicated them to the king of that country, by whom they were greatly approved. He wrote on vocal music, English Pronunciation for foreigners, Important Prophecies, Africa, Slavery, the Encroachments of the River Thames, Duelling, Passive Obedience, and other miscellaneous topics, all of them with a benevolent aim, more or less definite.

The brothers built a large yacht, and kept it upon the Thames. It was often crowded with Granville's friends, in all ranks of life—the King and Queen, Lord Holland and the Foxes, Dukes, Duchesses and Bishops, foreign ambassadors and their secretaries, young noblemen and their tutors—attracted partly by the singularly noble character of their host, partly by the rich music with which he entertained them. Sunday evenings were spent in sacred concerts, held alternately at the houses of his brothers, the family joining in hymns and anthems, and in his solitary life in the Temple the day was always opened by the singing of a Hebrew Psalm, with the notes of his own harp.

The next engagement of Mr. Sharpe was a strenuous co-operation with General Oglethorpe against the illegal impressment of seamen. In the necessities of the American war, orders for impressment had been very freely issued by the Admiralty. Millerchip, a freeman of the city of London, was twice impressed, having been discharged the first time on a writ of habeas corpus. The case went up before Lord Mansfield, and excited much interest. Lord Mansfield waived the discussion of the general right of pressing, and the question was postponed. In Mr. Sharpe's

efforts to collect information on the subject, he came across Dr. Johnson, who bore down his ardent questioner in a stream of mighty words. Of this, Sharpe writes, indignantly, in his journal: “I have been told that it is the common lot of the poor and laborious part of mankind to endure hardships; that the pressing them into service is no injustice, being nothing more than a contingent circumstance of their low condition of life, and that the *cruelty* rests rather with persons who, like me, take notice of their grievances, and make them unhappy by persuading them that they are so. All this has been urged to me with such plausible sophistry and self-important sufficiency of the speaker, as if he supposed that the mere sound of words was capable of altering the nature of things; as if there was no distinction between good and evil, but that circumstances and occasions might render it expedient and necessary to practise the one as well as the other. But 'wo be to them that call evil good and good evil.'”

Mr. Sharpe then returned to his labors in the anti-slavery cause. Anxious to secure the help of distinguished persons, and with an eye to their support when the question should come before the House of Lords, he applied personally to the Archbishop and Bishops. The great majority of them agreed with him, and several gave him hearty encouragement. The bishop of Peterborough exerted himself to gain information from persons engaged in the slave trade, and remained a steady ally to the little band who were laboring for its abolition. A case of shocking barbarity occurred at this juncture, which won it many more adherents. A slave ship, trading between Africa and Jamaica, had four hundred and forty slaves on board. The captain, on a pretext of want of water, threw one hundred and thirty-two of the most sickly of them into the sea. On his return to England, the owners of the ship claimed from the insurers the value of those drowned slaves on the ground that there was an absolute necessity for their destruction. The underwriters contested the necessity, and the case was brought to trial. During the course of it, in order that the loss might not fall upon the owners, but upon the insurance company, evidence was given that the natural death of the sick slaves had been anticipated. They were thrown over in two “*parcels*,” of fifty-four and forty-two. A third “*parcel*,” of twenty-six, were fettered and cast into the seething sea; the last ten victims defied their tyrants and triumphed in the outrage of their human nature, and sprang after. It turned out, on evidence, that no one had been put on short allowance, or was likely to be so; and the only alternative was the presumption already stated, that the whole scene was a trick to cheat the underwriters. Lord Mansfield, in weighing the point, said: “The matter left to the jury was, whether it was from necessity; for they had no doubt (though it shocks one very much) that the

case of the slaves was the same as if horses had been thrown overboard."

(To be continued.)

"WHERE IS YOUR BIBLE?"

Alfred Bell, when the fever for emigrating to California was at its height, did not escape the contagion, and, though not nineteen years old, nothing would do but he must leave a pleasant home, and a kind mother, and a little sister, and go to dig for gold in the newly found State.

After three years he returned, and his mother and sister greeted him with warm embraces.

"I have something pretty for you in my trunk, Minnie," he said to his little sister. "You see I have but little baggage: that one small trunk has been with me through sunshine and storm."

"Let me unpack it, brother, please," said Minnie; "I will be very careful, and not tumble any of your nice clothes," and, taking the key from Alfred's hand, she proceeded to take out carefully one article after another, and put them on one side, until she came to the bottom of the trunk. She paused a moment, and, seeming to distrust herself, she put her hand first upon one article and then upon another; then looking up earnestly in her brother's face, while she still sat on the floor beside his unpacked things, she said:

"Where is your Bible, brother?"

"I have none," he said, quickly.

"No Bible, Alfred?" said Minnie, as she arose, and put her hand upon his arm, "no Bible, brother?"

"No, Minnie," he said, a little impatient at her questions; "I left all my books in New York when I started for California; they took up too much room."

"And have you had no Bible for three whole years, brother?"

"No, Minnie," he answered.

"Whose did you read at night, then, brother?"

"I did not read anybody's, Minnie. Come, don't bother me now. Let us find that pretty, fine dress I have for you."

"No, stop a moment, brother. Have you not read the Bible for three whole years?"

"No, Minnie, I have not; and I don't know as I have ever seen one since I have been in California."

Minnie stood and looked at him in utter astonishment, while the tears poured down her cheeks. At length, raising her eyes, she said in a low, earnest voice: "O brother, were you not afraid that God would forget you?"

What an appeal to the brother's heart! He took the little Minnie in his arms, and, kissing her, he said: "I am almost afraid I have been forgetting God, Minnie."

The case of Alfred Bell is not a single one. Think upon it, Christian parents. Many a young man leaves home influence behind him when he

goes out into the world in search of gold. His Bible is forgotten, his God forgotten. A mother may have prayed for him earnestly, and placed the sacred volume in his trunk, with supplications that it may be read daily; but, in the earnest pursuit of wealth, prayers and supplications are often unheeded. Under the influence of irreligious companions, and in the absence of all the observances of religion, great is the peril to the immortal soul. Would to God that to each and all such wanderers from the right way would come a gentle admonition, as it came to Alfred Bell: "Where is your Bible, brother?" "Are you not afraid God will forget you?"

The earnest pleading of the little Minnie touched Alfred's heart. That night he opened the sacred volume, and read aloud from its pages. "Pray for me, mother, for I have wandered far from God: I fear he may forget me." Night after night the earnest prayer ascended to the throne of grace. The brother was reclaimed from his wanderings, and now lives to be a blessing to his home, a truly Christian man, fearing God, and walking in his commandments.—*American Messenger*.

BENJAMIN ECROYD, of *Bradford, England*, died 23d of 5th mo., 1857, aged 57 years.

(Concluded from page 454.)

The commencement of his last illness was very sudden and alarming, and for some hours life seemed to hang on a very slender thread. The dear sufferer was fully aware of his critical state, and even after the most urgent symptoms were relieved, did not readily admit the hope that he might be spared a little longer. On the morning after the first attack, he seemed led, with characteristic self-abasement, to take a searching review of the past. He spoke much of his short-comings and unfaithfulness, saying that he had been an unworthy and unprofitable servant; and that, though he felt his recovery to be very doubtful, if it were the will of his Heavenly Father to restore him again to health, he trusted that he would enable him to be more faithful. Yet, at the time of the first sudden anxiety, and during the whole of his illness, he was remarkably enabled, with simple, child-like faith and trust, to repose all his hopes and fears, both for himself and those dear to him, on that Saviour who was so precious to him, and through whom alone he looked for mercy and acceptance with his Heavenly Father.

He was frequently engaged in prayer, both on his own account and for his beloved wife and children; and though it was evident that, amidst the various fluctuations of a long-continued illness, he frequently passed through much conflict, and his faith was sometimes closely tried, the "everlasting arms" were underneath to sustain him, and it was instructive to witness the Christian calmness of his mind, and his humbly trustful submission to the Divine will.

It would not be easy to *bring out* all the lessons which such a sick chamber and such an exemplification of the blessed realities upon which the Christian's faith is based, are calculated to afford. There was *nothing* to exalt the creature—but much to magnify the power of "the glorious Gospel of Christ." The last few days were marked with the deepest interest, and when, on the evening before his death, the physical strength was nearly exhausted, and it was quietly whispered into the ear of the dear sufferer, "thou wilt soon be at rest"—and it was added by another voice: "The Master is come and calleth for thee," he quickly apprehended the meaning, and said: "The will of the Lord be done; I am in his hands; he will do what is best." He became remarkably clear and collected; and, fully understanding *now* the cause of the grief of those around him, he repeated, "A Father of the fatherless, and a judge of the widow is God, in his holy habitation. Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me." He prayed very fervently for his beloved wife and children, and for *all* in the house, "that they might all meet in heaven, not one left out."

He repeatedly addressed each of his children separately, telling his beloved wife how very hard it was to part from *her*; but it would be only for a few short years.

One of the servants being in the room, he told her how much obliged he was to them both for their kindness throughout his illness—he trusted they believed in their Saviour, and he hoped they would try to serve him. He seemed to be overflowing with love to all, and sent numerous messages to his friends—adding, "my love to *all*, I have no enemies."

His thoughts now seemed almost exclusively occupied with the "things that accompany salvation." During the night he repeated numerous texts and stanzas—"God is our refuge and strength, a very present help in trouble, therefore will not I fear, though the earth be removed, and the mountains be carried into the midst of the sea."—"I know that my Redeemer liveth, and because he liveth, I shall live also."

"Nothing in my hand I bring,  
Simply to thy Cross I cling."

"Jesus Christ came into the world to save sinners, of whom I am chief." Turning to one of his daughters, he said, "That was a *precious* message thou brought me, darling, 'The Master is come and calleth for thee.'"

Dwelling upon the free and unmerited mercy of God in Christ, he said: "I have been very rebellious; there have been so many unimproved mercies, and neglected opportunities, and great unfaithfulness, that it is not for me to feel a *full* triumph,"—and, on its being suggested, "But a full trust," he quickly added, "Yes, a *full* trust."

On being asked how he felt, he replied: "I feel my vital powers getting weaker, but my faith gets stronger;" and shortly afterwards he exclaimed: "All clouds are dispelled *now*, the darkness is past, and the true light shineth. O death! where is thy sting? O grave! where is thy victory? Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ! If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. For he made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy!"

When ——— and ———, who had been sent for at his request, early in the morning, entered the room, he took them affectionately by the hand and said: "He wished to tell them how mercifully he had been dealt with, and that his sins were all forgiven."

On the arrival of his brother, on Seventh-day morning, he expressed his great pleasure in seeing him, having feared he would not come in time. He told him how happy he felt, "every doubt and every shadow dispelled." He spoke of the blessed hope he had, "the anchor of the soul, both sure and steadfast, which entereth into that within the veil;" and afterwards repeatedly exclaimed: "The anchor holds!"

When it was remarked that it seemed very selfish to be weeping, when there should be nothing but a feeling of thankfulness on his account, he replied, "Jesus himself wept beside the tomb of Lazarus." He asked for "Jesus, refuge of my soul," and for the last verse of the "Christian's crown of Amaranth."

"With a harp of angel melody,  
And a palm branch in his hand,  
The saint, 'mid circling spirits,  
Round the golden throne shall stand;  
And his song shall be enduring,  
As Heaven's eternal day,  
And his victor crown of Amaranth  
Shall never fade away."

And, at his request, the concluding lines of the "Mariner's Hymn" were also repeated.

"Crowd all thy canvas on,  
Cut through the foam,  
Christian! cast anchor now,  
Heaven is thy home!"

In allusion to the time of his illness, he remarked: "I have had seven blessed weeks, and though I have had many times of trial to pass through, and my faith has often been very weak, yet I have often known the consolations of the Spirit."

He had been very anxious to see Dr. ——— once more; and when both his medical attendants entered the room, and Dr. ——— expressed

his sorrow at seeing him so ill, he replied: "I feel my weakness to increase, but my faith gets stronger and stronger; I am still anchored on Jesus, the Rock of Ages." He thanked them both for their very great kindness and attention throughout his illness, and expressed his belief that everything had been done that was in their power, &c. He then spoke to them of his full confidence in Jesus, adding that he had nothing of his own to trust to—not a rag. "Not by works of righteousness that I have done, but according to His mercy he saveth me;—to think that He should have borne all my sins *Himself*—paid all the debt." He told them that he had had many doubts, and many buffetings of the enemy, but that he had no more power over him now; that "the clouds were all dispelled, the darkness passed, and the *true* light shining." He then took leave of both the doctors, very affectionately, saying he hoped to see them again in Heaven. After they had gone, he appeared much relieved, and said: "Now I have great peace—that peace of God which passeth all understanding, and which keeps the heart and mind, through faith in Christ Jesus."

Not long after this interview, the final conflict came on. The last half-hour was one of physical suffering. It seemed scarcely possible that he should be conscious, or have the power to speak again. Yet he evidently knew those around him, and on being told that all the members of his family were present, he replied, "It is a great comfort." To —, who was standing at the foot of the bed, he said: "Give my love to —; tell him the anchor holds!"

His intellect seemed perfectly clear, and though his breathing was much oppressed, he began repeating the stanza:

"To Jesus, the crown of my hope,  
My soul is in haste to be gone;"

and then said: "Though my flesh and my heart faileth, yet God is the strength of my heart, and my portion forever."

"Nothing in my hand I bring,  
Simply to thy cross I cling."

On his daughter remarking, "I think we may say 'Come quickly, Lord Jesus;'" he responded, earnestly, "Jesus, come—come quickly!" then added: "There is no condemnation now! Glory be to God!" His last words were, "Bless the Lord, O my soul!" And a few minutes afterwards, about five o'clock in the afternoon, his purified spirit was released, to be forever at rest.

On reflecting upon this brief sketch, it can scarcely fail to be instructive to the seriously thoughtful reader, to observe to what extent "*the shades of character*" are made prominent by our dear father *himself*;—how deeply he felt, and how humbly he confessed his own deficiencies—and how beautifully the whole illustrates the words of the Apostle—"by grace ye are saved, through faith; and that not of yourselves—it is the gift of God."—*Annual Monitor*.

For Friends' Review.

"REVIVALS."

There seems to be some ground for believing the present to be a time of peculiar hopefulness in the religious progress of many of our American communities. While it may, perhaps, be questioned whether the emotion apparent in the large assemblies in our city called "Union Prayer Meetings," be all of it the sign of "repentance unto life;" yet surely, no friend of Christianity can do other than ardently hope that lasting benefit to many may result from these meetings. If this, indeed, be a special visitation of the Holy Spirit, how greatly is it to be desired that our own sorrow-laden church might be a partaker of the blessed influence. We might with more reason, perhaps, hope for such a descending of the "dew of Heaven" upon our Yearly Meeting, if it were better fulfilling the objects of a church than, in its present distracted condition, it can be. Yet, now that the time of our Annual Assembly draws near, cannot many of the young among us, who have not yet taken their places in the ranks of the Christian army, unite in the earnest hope that, at the approaching meeting, the Spirit may be so powerfully poured forth, that many of us may yet be brought to enter the fold through the one right gate? That we may thus be favored is the earnest desire of one who, for the privileges and peace of the Gospel, is a

SEEKER.

*Philada., 3rd mo., 1858.*

THE SECRET OF HAPPINESS.

Go search the ponderous tomes of human learning—explore the works of Confucius—examine the precepts of Seneca and all the writings of Socrates, collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to the simple prayer of our Saviour, "FATHER, FORGIVE THEM!" Reviled and insulted—suffering the grossest indignities—crowned with thorns, and led away to die, no annihilating curse breaks from his lips. Sweet and placid as the aspirations of a mother for her nursing, ascends the prayer of mercy for his enemies, "Father, forgive them!" O, it was worthy of its origin, proving incontestably that his mission was from Heaven!

Acquaintances, have you ever quarrelled? Friends have you ever differed? If He, who was pure and perfect, forgave his bitterest enemies, do you well to cherish anger? Brothers, to you the rule is imperative; you should forgive, not seven times, but "seventy times seven."

Husbands and wives, you have no right to expect perfection in each other. To err is human. Illness will sometimes make you petulant, and disappointment ruffle the smoothest temper. Guard, then, with unremitting vigilance your passions; controlled, they are the genial warmth

that cheers us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attention and conciliatory conduct. Cultivate with care the kind and gentle affections. Plant not, but eradicate the thorn in your partner's path. Above all, let no feeling of revenge ever find harbor in your breast. A kind word—an obliging action—even if it be a trifling one, has power superior to the harp of David in calming the billows of the soul.

Revenge is as incompatible with happiness as with religion. Let him whose soul is dark with malice and studious of revenge, walk through the fields clad with verdure and adorned with flowers: to his eye there is no beauty—the flowers to him exhale no fragrance. Like his soul, nature is robed in the deepest sable. The smile of beauty and cheerfulness lights not up his bosom with joy, furies rage there, and render him as miserable as he wishes the object of his hate.

But let him lay his hand upon his breast and say, "Revenge, I cast thee from me; Father, forgive me as I forgive others," and nature assumes a new and delightful garniture. Then, indeed, are the meads verdant and the flowers fragrant—then is the music of the grove delightful to his ear, and the smile of virtue lovely to his soul.—*Sears' Family Instructor.*

For Friends' Review.

*An Appeal and Salutation of love to Friends of Philadelphia Yearly Meeting,*

From one who is deeply concerned for the preservation and increase of the Society of Friends, and who desires the prosperity of Zion, that peace may again be restored within her walls, that so prosperity may again reign within her palaces. We read in the Scriptures of truth that as many as are led by the Spirit of God are the sons of God. "Behold," saith the beloved apostle, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and hereby perceive we the love of God, because He laid down his life for us, and we ought to lay down our lives for the brethren," 1 John iii. 16; "and we know," saith the same apostle, "that we have passed from death unto life, because we love the brethren." Behold the goodness and the greatness of the love of God, who gathered our ancestors in the truth, enabling them to become a peculiar people, zealous of good works, and committing unto them his precious testimonies to hand down to future generations. We are led to wonder and admire at the greatness of the love of God in their hearts, and also at the tender love which they manifested towards one another, each esteeming the other, according to the apostolic injunction, better than themselves; yes, we behold them offering themselves to suffer in their brother's stead; willing to lay down their lives for the brethren, thus evincing to the world the heavenly badge of dis-

cipleship. "By this," said our blessed Saviour, "shall all men know that ye are my disciples, if ye love one another." And here the query ariseth, is there not more of this pure love needed amongst us at the present day? O, may the Lord arise for your help, and by His mighty power melt and contrite your hearts under a sense of His former loving kindnesses. May He again, in His infinite mercy, cause the Sun of righteousness to arise with healing in His wings. O, dear friends, bow down before the mighty God of Jacob, and in meekness and lowliness of heart prostrate yourselves at the feet of the meek and lowly Jesus, and endeavor to feel after the mind of truth, in all your deliberations at your next annual gathering, presenting yourselves before the Master of assemblies with humble hearts, filled with desires for heavenly wisdom to direct you in all things. "Be still, and know that I am God, is the language of the Most High;" stand still and see the salvation of God. I entreat you cast down all self will and self love at His feet, and in place thereof He will sweetly give you His own. Come, dear brethren and sisters, return to your first love, and thereby escape the judgment pronounced by the Lord against all who depart therefrom. Rev. ii. 4, 5. O seek, I beseech you to repair the breaches, and for Christ's sake and for his blessed truth's sake, be ye reconciled to the brethren, and unite again with them in heart and hand in advancing our holy Redeemer's kingdom in the earth; then will the Lord delight again to bless your portion of His heritage. Time is short; time is precious. Lift up your eyes and behold the fields are white already unto harvest; therefore, pray ye the Lord of the harvest to raise up and qualify sons and daughters to go forth and labor. Now to the only wise God our Saviour do I commend you, desiring that you may abound in true knowledge and judgment, and be able through holy help to approve those things that will tend to the honor of truth and the welfare of our beloved Society; praying that the God of all grace, who hath called us unto his eternal glory may make you perfect, stablish, strengthen, and settle you, and to Him be glory and dominion forever, Amen.

P. A. W.

ALPHABET OF PROVERBS.

A grain of prudence is worth a pound of craft.  
Boasters are cousins to liars.  
Confession of a fault makes half amends.  
Denying a fault doubles it.  
Envy shooteth at others and woundeth herself.  
Foolish fear doubles danger.  
God reaches us good things by our own hands.  
He has hard work who has nothing to do.  
It costs more to revenge wrongs than to bear them.  
Knavery is the worst trade.  
Learning makes a man fit company for himself.  
Modesty is a guard to virtue.  
Not to hear conscience, is the way to silence it.  
One hour to-day is worth two to-morrow.  
Proud looks make foul work in fair faces.

Quiet conscience gives quiet sleep.  
 Richest is he that wants least.  
 Small faults indulged, are little thieves that let in  
 greater.  
 The boughs that bear most hang lowest.  
 Upright walking is sure walking.  
 Virtue and happiness are mother and daughter.  
 Wise men make more opportunities than they find.  
 You never lose by doing a good turn.  
 Zeal without knowledge is fire without light.

*Young People's Pocket Book.*

## FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 3, 1858.

THE "REVIVAL."—A correspondent, in a short essay, refers to the strong religious impulse, which, commencing in New York soon after the financial difficulties occurred last autumn, has spread throughout the land. Even in our large cities, thousands of persons are seen turning aside from their pursuits at the busiest hour, to attend the "prayer meetings," which are held daily. It is scarcely necessary to say that these are not conducted "after the manner of Friends," and that, as in all other great agitations and reformations, some things occur which must be regretted. We may, nevertheless entertain the hope that there is truly a reaction in progress from that inordinate pursuit of riches and worldly pleasures, which has been, for many years, a striking characteristic of the times; and that, after all excitement has passed away, many evidences of true reformation will permanently remain.

Such a great public awakening to the importance of religion, may well arouse the various denominations of Christians to an anxious inquiry into their several conditions, and to an earnest desire to "hear what the spirit saith unto the Churches," and unto the members individually. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." When John, in his vision, "saw the dead, small and great, stand before God," they "were judged out of those things which were written in the books, according to their works." To "bring forth fruits worthy of repentance" must, therefore, be the test by which the character of a "revival" or reformation in churches or individuals may be known. While writing this article, the editor received the following poem, beautifully depicting the true Church, and the only ground and place of safety:—

### WHERE IS THE CHURCH?

Where is the Church? in misty gloom,  
 Tossed on the stormy wave?  
 With eye uplifted unto Him  
 Whose arm alone can save?

Where is the Church? with sackcloth on.  
 In secret, fervent prayer,  
 Feeling, her only trust and hope,  
 Is in her Saviour's care?

Where is the Church? the little flock,  
 Bought with His precious blood—  
 Built on Himself, the Eternal Rock,  
 Secure 'mid fire and flood?

Where is the Church? hid with her Lord  
 And in the inner life;  
 Sheltered beneath His holy wing,  
 From discord and from strife?

Where is the Church? whom Christ hath lov'd  
 And on His hands engraved?  
 Whose walls are ever in His sight,  
 Encompassing His saved?

Where is that Church? O may my soul  
 Within her walls be found!  
 Permitted, through redeeming love,  
 To tread its holy ground;

For, whether plunged beneath the flood,  
 Or riding on the wave,  
 Her strength is in her Saviour's arm,  
 Omnipotent to save.

*Phila. 3d Mo. 27th, 1858.*

L.

MARRIED, at Marlboro' Meeting-house, 3d mo., 10th 1858, JOHN T. PEARSON, of Wayne County, N. C., to DICENE S. NEWLIN, daughter of Joseph and Ruth Newlin, of New Market, N. C.

DIED, at Clintondale, Ulster county, N. Y., on the 6th of 3rd mo., CHARITY THORN, in the 74th year of her age, widow of the late Nathaniel Thorn, whose death was recorded in the 20th number of Friend's Review, and an exemplary member of Marlborough Monthly Meeting.

In her infirm and declining state of health, she deeply felt the loss of her beloved and sympathizing husband, yet having long desired to "seek a better country, that is a Heavenly," she was enabled, as the time drew near for her release, to put up her petitions most fervently to the Father of mercies, that "His hand might not spare, nor His eye pity, until He had brought forth judgment unto victory," and as the earnest breathing of her soul was, that she might become so redeemed from every defilement of earth as to be admitted into everlasting rest, her family and friends feel the consoling assurance that the prayer of her heart was granted, she being mercifully favored to behold the glorious prospect open before her.

—, in Randolph County, North Carolina, on the 17th of 2nd mo., 1858, ANTHONY CHAMNESS, in his 85th year, a member of Center Monthly Meeting. The deceased was a consistent and esteemed member of our religious Society, a constant attendant of meetings when able to do so, and concerned to maintain its principles and testimonies. He was remarkable for cheerfulness. In his death his children have lost a devoted father, and the community one who has done much for the poor and afflicted.

—, at Yonge street, Canada West, on the 3rd ult., AUGUSTUS ROGERS, in the 55th year of his age, a member of Yonge street Monthly Meeting of Friends.

## FINANCIAL DISTRESS AND ITS REMEDY.

The past five months have witnessed a season of financial distress, and individuals suffering, mental and bodily, throughout the country and the world, such as has not before been experienced by any portion of the generation of men now engaged in the active duties of life. From one extremity of the country to the other, the wave of adversity has rolled with irresistible force, and thousands upon thousands who had supposed they were beyond the reach of the ordinary vicissitudes of life, who had flattered themselves that they, at least, were "independent" of all the circumstances which affect their less fortunate fellow men, have suddenly found themselves struggling for existence amid the general wreck.

It is needless now to speculate upon the causes which have led to the disastrous results which all deplore, any farther than investigation may enable each individual to shun them in the future.

As it is the first impulse of the wise and skilful mariner to repair the damage done to his craft by the gale, and to put her again in a seaworthy condition, as soon as possible; deferring to a season of less emergency the consideration of Prof. Espy's "theory of storms," or Lieut. Maury's valuable treatise upon the "oceanic currents," so should it now be the aim and object of every man who has a head to plan, or a hand to execute, to look about him and see how much, when, and where, his efforts may be exerted in repairing the damage done by the recent commercial and industrial revulsion, and bringing about a new era of prosperity and production; an era when labor will again obtain its adequate reward, not asking in vain for the liberty to toil, and when capital may again be drawn from the coffers of the rich, to be cast, like bread of olden time, upon the waters, with an assurance of finding it after many days.

It is idle now to attribute these dull, hard times to the extravagancies of the rich, or the follies of the poor; to excessive importations, or over-issues of paper money; to the competition of foreign workmen, or the exportation of specie; while the question uppermost in the minds of nine out of every ten men and women in the community, is, "How shall I live? How shall I earn my bread, and pay that which I owe?" These are the vital questions of the times, and upon the manner in which they are acted upon and answered by the working men of the country will depend in a great measure the continued stringency of the times, or a speedy and permanent relief.

Inasmuch as land and labor are the only sources of real, substantial prosperity, it would seem that from these two elements are to be derived the recuperating powers that shall again open the channels of trade, set in motion once more the wheels of enterprise, and speed the navies of the world from continent to continent, and to all

the islands of the sea, for the interchange of those commodities that the soil produces or cunning hands can fashion therefrom.

As the ancient giant of Lybia was strengthened in every contest with his powerful rival, each time that he struck the earth, and rose refreshed from the ground, though his fall was ever so severe, so will the disastrous overturnings of these times be a blessing and a boon to mankind, giving more substantial strength to individuals and to nations, if they shall learn, through such reverses, to conform more nearly to the wise economy of nature, to look to the earth for strength, and to earn, by honest toil rather than by the changes of the stock exchange and the risks of traffic, the good things that nourish the body, elevate the understanding, and improve the heart.

The wealth gained by other means than the industry that produces, or helps others to produce, adds nothing to the general aggregate of man's blessings, and tends only to their unequal and unnatural distribution. The man who can make two blades of grass grow where only one grew before, who can with his own hands, or through the instrumentality of mechanical agencies which he creates, or which others like him have created, transform the crude materials of nature into articles of convenience and comfort for his fellow men, is the one upon whom the community can best rely for the removal of the heavy load of indebtedness that oppresses every interest of society, and manifests its presence in the sad faces of the merchants upon 'Change, the careless step of the artizan without employment, and the tearful eyes that gather around the morning or the evening board, which, until now, has never been scantily supplied.

In short, work is the remedy for the present financial distress. Fewer drones and more working bees in the world's great hive is the necessity of the age at this time more than at any other, to repair the waste that the non-producers have caused by the attempts of so many idlers to accumulate wealth from the labors of others, without contributing their share either of the labor or the capital required to keep the vast machinery of civilized society in working order.

There is no such thing as over production. The thousands and millions of men scattered over the world, who have neither shoes to their feet nor whole garments upon their backs, refute conclusively the croaker's argument of "over production." There is work enough that needs to be done at this very hour in order to make the mass of mankind barely comfortable, to tax the physical and mental energies of the world's whole population.

What then is every man's duty when the tide turns and business begins to move again in its accustomed channels? Is it to follow in the old track of speculation, seeking to become suddenly rich by some lucky turn of fortune's wheel, or

watching the changes of the markets, in order to buy cheap and sell dear? Certainly not, if the bitter experiences of the present day would be avoided. But the first duty of every man is to cease repining for the past, croaking and worrying about the present and the future, and to set himself resolutely and persistently to work about something, no matter what, so that he is honestly and usefully employed, and to do his utmost to set others at work also. In a few days the rigor of winter will be dissolved, and all bountiful nature will open her treasure-house of plenty, to all who manfully seek for that abundance which is the sure reward of industry in her domains. It will be indeed a pregnant sign of the good time coming, if but a portion of the thousands who have been crushed amid the ruins of the recent financial tornado, shall resolve, with the opening season now at hand, to become producers rather than consumers, workers rather than drones; *to be*, rather than *seem* to be, a part of the community, whose substantial prosperity can have no other enduring basis than real productive labor.—*Mass. Spy.*

#### DIFFICULTIES OF FRUIT CULTURE SURMOUNTABLE.

In looking at the culture of fruit, many are appalled at the difficulties to be encountered. The trees require labor for their cultivation—but I cannot see why the fruit-culturist ought to be exonerated from toil, while the raiser of every other crop in the garden and on the farm is willing and expects to devote diligent labor and constant care, whether it be to crops of onions and radishes, beets and cabbages, or corn and carrots. Where can we find such ample recompense for labor, as in a well-managed market orchard? I have seen repeated instances of the past season where attention and skill with dwarf pears have been repaid at the rate of five hundred dollars per acre, and in one instance at the rate of fifteen hundred dollars per acre—from ten to fifty times higher wages than the farmer expects to get for his most assiduous attention to the best field crops. Many are disconcerted by the various other difficulties to be encountered—such as in the form of insects and diseases—in the difficulty of procuring faultless varieties,—varieties which, in addition to exquisite flavor, shall possess hardiness, free growth, great productiveness and general reliability. It must be admitted that out of the thousands of sorts there are very few which combine these excellent points; but if the difficulties have been surmounted in one instance, they may be in a thousand others, by labor and perseverance. Happiness and pleasure do not consist in having everything provided for our sensual enjoyment without toil or cost; but they result from the act of *surmounting* difficulties, from overcoming obstacles—and I cannot but consider it as an admirable provision of the Ruler of Nature, that everything

desirable in the natural, mental and spiritual world should be reached through that exertion which is the only way to develop and invigorate the mind. These mistaken reasoners would like to partake of the wholesome and delicious luxuries of fruit without lifting a hand to procure them. Man has only been too slow in improving the powers that have been given him, to bring out the wonders which have been hid in embryo since the days of the creation. The first undeveloped pear tree that grew on the newly formed world, contained within it all the latent elements which, after the lapse of sixty centuries, were brought out by the skill of man in the form of the delicious Rostiezer, the perfumed Seckel, and the melting Belle Lucrative. Doubtless this valuable result might have been long ago attained, if man, instead of being so much employed in destroying his race in wars, had expended more of his bodily labor, intellectual efforts, and treasures, in horticultural and rural improvement—in developing the hidden wonders of creation everywhere around him. Since the increased attention given of late years to these developments, may we not expect a progress much further towards perfection? There are now bearing pear trees two centuries old—and we are credibly informed that there is one near Vincennes, Indiana, that has yielded over a hundred bushels of fruit in a single year. Now, what is there to prevent our obtaining varieties combining longevity, enormous productiveness and delicious quality, so that a thousand bushels of the finest fruit may be reasonably expected yearly from an acre of orchard? Does some one say that hardiness and delicious quality cannot be combined? I would cite him to a single sort, the Seckel, admitted to be the richest or highest flavored of all pears, and yet pre-eminent for its hardiness and freedom from attacks of blight and other disease. When, instead of the few scattered individuals who are now laboring here and there alone in bringing out new varieties, the number shall have increased to thousands all through the country, we may hope to witness a new era in the multitude of sorts, combining *all* desirable points, and rendering the business of raising fruit one of far greater certainty than it now is, from the difficulties which surround it, and the defective varieties we have upon our lists.

There is reason to believe that *improved management* may yet be the means of saving many trees from destruction in places liable to severe winters. An intelligent cultivator of Illinois informs me, that he has ascertained that by winter *mulching* his dwarf pears, he can save them completely from any considerable injury during the most intense winters there—while exposed or unmulched trees were injured, or perished. The protection of belts of evergreens is also likely to prove of great value.—*J. J. Thomas' Address at Rochester.*

## ENGLISH BIBLE TRANSLATIONS.

The following list of the different versions of the English Scriptures is extracted from the Encyclopædia of Religious Knowledge :

**WICKLIFF'S BIBLE.**—This was the first translation made into the language. It was translated by John Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries.

**TYNDALE'S BIBLE.**—The translation by William Tyndale, assisted by Miles Coverdale, was the first printed Bible in the English language. The New Testament was published in 1526. It was revised and republished in 1530. In 1532 Tyndale and his associates finished the whole Bible, except the Apocrypha, and printed it abroad.

**MATTHEW'S BIBLE.**—While Tyndale was preparing a second edition of his Bible, he was taken up and burnt for heresy at Flanders. On his death, Coverdale and John Rogers revised it, and added a translation of the Apocrypha. It was dedicated to Henry VIII, in 1537, and was printed at Hamburg, under the borrowed name of Thomas Matthew, whence it was called Matthew's Bible.

**CRANMER'S BIBLE.**—This was the first Bible printed by authority in England, and publicly set up in the churches. It was Tyndale's version revised by Coverdale, and examined by Cranmer, who added a preface to it, whence it was called Cranmer's Bible. It was printed by Grafton of the largest volume, and published in 1540. After being adopted, suppressed and restored under successive reigns, a new edition was brought out in 1562.

**THE GENEVA BIBLE.**—Some English exiles at Geneva, in Queen Mary's reign, viz: Coverdale, Goodman, Gilbie, Sampson, Cole, Wittingham and Knox, made a new translation, which was printed there in 1560. The New Testament, however, had been printed in 1557. Hence it was called the Geneva Bible. It was much valued by the Puritan party. In this version the first distinction in verses was made. It went through some twenty editions.

**THE BISHOP'S BIBLE.**—Archbishop Parker engaged bishops and other learned men to bring out a new translation. They did so in 1568, in large folio. It made what was afterwards called the great English Bible, and commonly the Bishop's Bible. In 1589 it was published in octavo, in small, but fine black letter. In it the chapters were divided into verses, but without any breaks for them.

**MATTHEW PARKER'S BIBLE.**—The Bishop's Bible underwent some corrections, and was printed in large folio in 1572, and called Matthew Parker's Bible. This version was used in the churches for forty years.

**THE DOUAY BIBLE.**—The New Testament was brought out by the Roman Catholics in 1584, and called the Rhenish New Testament. It was condemned by the Queen of England, and copies were seized by her authority and destroyed. In 1609 and 1610, the Old Testament was added, and the whole published at Douay, hence called the Douay Bible.

**KING JAMES'S BIBLE.**—The version now in use was brought out by King James's authority in 1611. Fifty-four learned men were employed to accomplish the work of revising it. From death or other cause, seven of them failed to enter upon it. The remaining forty-seven were ranged under six divisions, and had different portions of the Bible assigned to those divisions. They entered upon their task in 1607. After some three or four years of diligent labor, the whole was completed. This version was generally adopted, and the other versions fell into disuse.

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ABOUT THE BREATH—WHY WE BREATHE AND HOW WE BREATHE.

It is no easy matter to give to unseen things and unseen agencies the importance which belongs to them; and thus it is that people who do not set themselves resolutely to the task of studying the changes which go on in what I will call the "unseen physical world," remain ignorant of them to the last, unless some person should place the matter before them in a tangible sort of way.

Need I be formal enough to announce the well-known fact, that every living person amongst us breathes? From birth to death we go on breathing without one moment's intermission, except, perhaps, during a fainting-fit. Do all who happen to read this know what they breathe for, and how? I think not. I will not be content with such answers as, "Because I must;" "Because I couldn't live without air," etc. This is merely reasoning in a circle. I want a positive reply to the question, Why we breathe, and how we breathe; and as nobody seems to answer me as I like to be answered, I shall set about explaining the matter in my own way.

Firstly, as the air, which is such an important element in the process of breathing, is invisible, and consequently is apt to be invested with some of the usual difficulties appertaining to the invisible things, let us surround ourselves as much as possible with visible, tangible representatives. Do as I bid you, then, and for the present ask no questions. Weigh out 13½ oz. of charcoal, and set it on a plate. Place yourself near a tub full of water, and, by means of a pint measure, dip out the whole of the water by pintfuls at a time. Manage to dip once every three seconds, or twenty times in a minute, so that at the end of a minute you will have dipped out twenty pints. You may now dip out three more pints, if you please, to

add to the water already emptied, for, strictly speaking, our pint measure is hardly big enough; but I have assumed a pint measure to have been employed, for the reason that everybody is well acquainted with the dimensions of it. We are not dealing with the invisible world now: a bulk of water and a heap of charcoal are tangible things. Let us now see what connection they have with the subject of breathing.

The connection is this: one great object of breathing is to remove charcoal from the body; and no less than  $13\frac{1}{2}$  oz. of charcoal are thus removed from every human individual, on an average, during each twenty-four hours; so you will perceive why I have thought proper to set before you the tangible object of  $13\frac{1}{2}$  oz. of charcoal on a plate.

Again: each human being, on an average, may be considered to take into his lungs and evolve from the same (by inspiration and expiration), one pint of air every three seconds, or twenty pints per minute—something more, indeed, so that if at the end of the minute we give three pints over, it will be something near the mark. Now, what a stupendous matter for contemplation is this! If the bulk of air we take into our lungs during the twenty-four hours, and give out from our lungs during the same time, were only visible, so as to challenge our attention, we should be startled at the immensity of it. The real quantity is about  $666\frac{1}{2}$  cubic feet; and in order to present to your mind a correct idea of this space, imagine a chamber 19 feet square and 19 feet high: such a chamber will correspond to that space almost exactly. Contemplate this fact, I say; realize to your mind these dimensions. Depend upon it, the Almighty does not oblige us to breathe and to expire daily such an enormous bulk of air for nothing. The act ministers to some good end, you may be certain; and be assured, moreover, that if we violate the laws so obviously set before us, we suffer. Now, a room 19 feet every way, is a pretty large room. Looking at the members of English population in the aggregate, how many do you think enjoy the benefits of a room so large?

Of course it may be said, and fairly said, that every room, however close, is supplied notwithstanding with some means of causing or permitting a circulation of air—a means, in other words, of ventilation. True, and fortunate that it is so. Even the largest room, were ventilative means not supplied, would in time become unfitted to support life; and a comparatively small room may have its air retained up to a good standard of purity by an efficient ventilation. But ventilation, be it remembered, involves a current of air, and a current of air, when strong, is a wind—a draught; and draughts are so disagreeable that, rather than incur their effects, people will often put up with bad ventilation.

Having created tangible, visible representatives of invisible things, I will now apply myself to

answering the question, Why do we breathe? We breathe, in order to evolve from the system the charcoal which is there continually accumulating; we breathe, to add to our stock of animal heat; we breathe, to relieve the lungs of moisture. Such are the chief objects which breathing subserves. There are others, but these are complex; and the nature of a few being depicted, we may omit the consideration of the others.

Perhaps some novice in this line of thought will feel no little surprise that animal heat should be developed by the act of taking into the lungs cold atmospheric air. Did that novice ever set himself the problem of determining what would become of the heat of a common fire, if air were not supplied to it? That air is just as cold as the air which enters our lungs; still, the heat of a fire is enormously greater than animal heat. Well, but—the novice will remind me—“in the grate there is combustion, and without air fire will not burn.” Granted; and so in the lungs, or breathing organs of animals, there is combustion too, although that combustion does not rise to the energy of combustion of fuel in a grate, there being neither smoke nor fire. But there are many grades of combustion, and respiration is a low grade of it. The difference between fuel combustion and breath combustion is, after all, less than any one who had not thought over the matter might suppose. In both cases we have atmospheric air playing a similar part; in both cases we have heat developed; in both cases we have charcoal converted into gas, and evolved in an invisible form. Yes, the very same invisible gas which charcoal yields when burned in a fire, it yields when burned in the lungs; and, as I have said, from the  $666\frac{1}{2}$  cubic feet, or thereabouts, of gaseous matter which each human individual on an average discharges from his lungs in the course of twenty-four hours the chemist, by his wonderful art, can extract no less than  $13\frac{1}{2}$  oz. of real charcoal.

(To be concluded.)

#### THE FATHER OF WATERS.

The vastness of the great Mississippi river is thus given by a newspaper correspondent, who writes from Maiden Rock, Wisconsin:—

“While I look out upon the river, three miles wide at this point, my mind seems to take in at one grasp the magnitude of the stream. From the frozen regions of the North to the sunny South, it extends some three thousand one hundred miles in length; it would reach from New York across the Atlantic, and extend from France to Turkey, and to the Caspian Sea. Its average depth from its source, in Lake Itasca, in Minnesota, to its delta in the Gulf of Mexico, is fifty feet, and its width half a mile. The trappers on the Upper Mississippi can take the furs of the animals that inhabit its sources, and exchange

them for the tropical fruits that are gathered on the banks below. Slaves toil at one end of this great thoroughfare, while the free red men of the forest roam at the other end. The floods are more than a month travelling from its source to the delta. The total value of steamers afloat on this river and its tributaries is more than six millions of dollars, and numbers as many as one thousand five hundred—more than twice the entire steamboat tonnage of England, and equal to that of all other parts of the world. It drains an area of one million two hundred thousand square miles, which is justly styled the garden of the world. It receives a score of tributaries, the least of which are longer than the vaunted streams of mighty empires. It might furnish natural boundaries for all Europe, and yet have for every country a river larger than the Seine. It engulfs more every year than the revenue of many petty kingdoms, and rolls a volume in those depths the cathedral of St. Paul could be sunk out of sight. It discharges, in one year, more water than has issued from the Tiber in five centuries; it swallows up fifty rivers, which have no name, each of which is longer than the Thames. The addition of the waters of the Danube would not swell it half a fathom. In one single reservoir, (Pepin) two thousand five hundred miles from the sea, the navies of the world might safely ride at anchor. It washes the shores of twelve powerful States, and between its arms lies space for twenty more."

#### THE SHEEP OF SPAIN AND THEIR ANNUAL MIGRATIONS.

Everybody knows how delightfully warm and comfortable are the soft merino hose. But perhaps some may not be aware of the origin of the word "merino," and many, like ourselves, have supposed it to be the name of a place. It is, in fact, a Spanish word, derived from the corrupt Latin, *merinus*, or *majorinus*, which, when applied to the flocks of the country, means the superintendent of the sheep-walks—*merinos oves*, or the sheep under the care of the merino, or major. We will now proceed to give our readers some information about the travelling flocks of Spain, and the method of their treatment.

There are two kinds of sheep in Spain: the coarse-wooled, which never travel, and are housed every night in winter; and the fine-wooled, which pass all their lives in the open air, and travel every summer from the cool mountains of the northern parts of Spain, to feed all the winter on the southern warm plains of Estramadura, Andalusia, Leon, and others. The number of sheep which are thus made to migrate, has varied at different periods. It was recently reckoned to exceed four millions. These flocks are gathered together into one collective body, called the "mesta," an association of proprietors, con-

sisting of nobles and members of rich monasteries, who feed them on the waste lands, as is done on the commons of England. They are called *merinos*, or *transhumantes*—"the migratory,"—from their annual journeys to and fro through the country. This custom, first introduced in the troublous days of Spanish history, in process of time was converted into a claim, which long possession has now changed into a prescriptive right; and the grievances arising from its effects are numerous and severe.

So valuable was the annual product of these flocks, that the kings of Spain in their ordinances, called them the "precious jewel of the crown." Formerly this jewel was really set in the crown—a succession of many kings being lords of all the flocks. Hence a royal council was formed, under the title of "The Council of the Grand Royal Flock," which exists to this day, though the king has not a single sheep. The last flock of the crown, amounting to 40,000 sheep, was sold by Philip I., during the wants and wars of his reign, to the Marquis of Iturbietta.

The flocks which, when united, form the mesta, usually consist of about ten thousand sheep in each. One man has the conduct of a whole flock, which is divided into ten tribes. He must be strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of the sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, chastises them, or discharges them, at will. He is the *prepositus*, or chief shepherd, of the whole flock. You may judge of his importance by the salary he receives, which is nearly 40% per annum; whereas the under shepherds receive a mere pittance in wages, and all their allowance is two pounds of bread a day each. They are permitted to keep a few goats and sheep in the flock; but the wool is for the master; they have only the lambs and the flesh. A small sum for travelling expenses, in April and October, is the only additional perquisite that falls to their share. Exposed every day in the year to all weathers, and every night lying in a wretched hut, their condition is abject and deplorably ignorant. Mr. Ford represents them as little superior in intelligence to the animals with which they live, and in whose skins they are clothed. Their talk is of rams and ewes; and they know every individual sheep, though to all other eyes there is no discernible difference. The sheep, in return, know them. Thus fare and thus live, generally to old age, several thousands of men, who are so many subjects lost to the State for the useful purposes of agriculture and population, as they seldom marry, and never live in cities. The number of dogs equals that of the men. They are huge creatures, of the large mastiff kind, and are allowed two pounds of bread a-piece, daily.

The picture of the shepherds with their flocks

is truly Spanish, and this idle avocation and pasturage is in general more popular with the Spanish peasant than tillage; for the latter requires a fixed residence, foresight, and much bodily labor, while in pastorals nature does all the work; and the free, wandering life, without house or home, check or hindrance, is the joy of the wandering nomad, whether living in Spain or Araby.

We remember, long ago, to have met with a letter written by a gentleman then resident in Spain, on the subject of these sheep-walks. He had abundant opportunities for gaining information; for he saw the flocks in their summer walks on the hills and vales of Leon, Old Castile, Cuenca, and Arragon, and also on their winter plains of Mancha, Estramadura, and Andalusia. He lived a considerable time at the Platilla mine of Molina Arragon, the chief town of a small territory, almost in the centre of Spain, whose lowlands fed about 150,000 sheep. And here he saw, inquired, observed, and carefully noted what he learned; for, said he, "One eye is worth a hundred ears." He was, besides, so fortunate as to form the acquaintance of a plain old friar, who had a consummate knowledge of the economy of a flock. This man told him that he was the son of a shepherd, and that he had followed, fifteen long years, the tribe of sheep his father led; that, at twenty-five years of age, he begged an old primer; that at thirty he was able to read; and that at thirty-six he had learned enough Latin to read mass and the breviary, when he was ordained, and entered into the order of St. Francis. "Not that I have ever meddled in their affairs," said he, "these twenty-four years past, but have only said mass, confessed, and instructed. I also gave an eye to about five hundred wethers, which grazed on the neighboring downs, for the use of the convent. Likewise I read the Bible, the Lives of the Saints, and the Lives of the Popes, with no other view in the world but to find out all that is said about shepherds. Thus I learned that good Abel was the first shepherd; that all the patriarchs were shepherds; that the meek shepherd (Moses) was chosen to deliver the people of God out of bondage; that Saul, in seeking his father's flocks, found a kingdom; that David went out from his flock to slay the Philistine giant; and that 14,000 sheep were the chief reward Job received for his invincible patience." He added that the great Pope Sixtus Quintus was verily and truly a shepherd, and that, for his part, he had forsaken his sheep only to become a shepherd of men. All these things he had learned by heart, just as he had all the minute circumstances of the sheep he had followed, and you will readily believe there was much to be learned from him on the subject which had occupied the attention of his whole life.

As his duty obliged our traveller to pass hundreds of days at Molina, he saw numbers of

sheep grazing about, and observed that when the shepherds made a pause and let them feed at their will, they sought out fine grass, and never touched any of the aromatic plants which abounded in that neighborhood. Thus, when the creeping serpyllum was interwoven with the grass, the sheep carefully nosled it aside to bite a blade, which trouble soon made them seek out a purely gramineous spot. At the same time he noticed that when the shepherd perceived a threatening cloud, and gave a signal to the dogs to collect the tribe, and then go behind it, walking quickly himself in front to lead the sheep to shelter, that, as they had no time to stop, they would take a snap at rosemary or any other shrub in their way; for sheep will eat anything when they are hungry or when they walk fast. If they loved aromatic plants, it would be one of the greatest misfortunes that could befall the farmers of Spain. The number of bees is surprising, and, incredible as it may seem, one parish priest he was acquainted with, in that neighborhood, had no fewer than five thousand hives! The bees suck all their honey, and gather all their wax, from the aromatic flowers which enamel and perfume two-thirds of the sheep-walks in those districts. This bee-loving priest contrived skilfully to capture the queens in a small crape fly-catch, and clip off their wings, so that their majesties stayed at home; and by this means he managed never to lose a swarm.

[To be concluded.]

#### THE TIDES.

Many persons still seem to be much perplexed with the phenomena of the tides. They cannot understand why they are higher at one time than another, nor why they rise to the height of sixty feet in the Bay of Fundy; forty feet in the ports of Bristol, England, and St. Malo, France, and only rise to a few feet in height in New York and other places, while they are scarcely perceptible in the Baltic and other seas. Descartes was the first philosopher who advanced the theory that the tides were due to the influence of the moon, but Newton was the first who worked out the problem, and discovered the true cause. Descartes believed that the moon acted on the waters of the ocean by pressure; Newton demonstrated that it acted upon the ocean by attraction: that instead of pressing the waters, it rolled them up directly under it, and also at its antipodes at the same time, thus producing the two tides every day. The tides are caused by the attraction of both the moon and the sun. If this earth had no moon, the attraction of the sun would produce two tides every day, but their ebb and flow would take place at the same hours regularly, not varying as they do now; these tides would also be much smaller than those of the moon. Although the mass of the sun is far greater than

that of the moon, and although attraction is in proportion to the mass, yet it is also inversely as the square of the distance. As the sun, therefore, is four hundred times farther distant than the moon, the attraction of the waters of the sea towards the sun is found to be about three times less than that of the moon; the tides produced by the sun would therefore be three times less than those of the moon. There are really two ocean tides, the *lunar* and *solar*, but the latter is absorbed by the former, which is wholly observable in respect to time, the solar only as it influences the height of the tidal wave. That caused by the moon is three times greater than that of the sun, and it follows the moon's motion around the earth, rising and falling every twelve hours, and each succeeding tide later by three-quarters of an hour than the preceding one, exactly in accordance with the positions of the moon, or as it is commonly called, "its rising and setting."

Sometimes there are very low and at other times very high tides—that is, their height is not uniform. This is caused by the position of the sun and moon relative to the earth. Thus, at the time of the new moon, the sun and the moon being in the same part of the heavens—the tides produced in the ocean are then the highest, because they are equal to the sum of the two tides—lunar and solar. This should also take place at the time of the full moon, when our satellite is opposite the sun, the attractive force being equal and opposite, in producing the tidal wave. This is found to be true. The tides are greater at new and full moon than at the first and last quarters, as during the latter periods the attraction of the sun, not acting in unison with that of the moon, tends to lower the tides.

Reasoning from these data, it will naturally be inferred that when the sun and moon are equally distant from the two poles of the globe, such as at the times of the equinoxes in March and September, the tides would be greatest. This is also found to be the case, thus demonstrating beyond all doubt that the flux and reflux of the sea are due to the attraction of the moon upon the waters of the ocean. The difference in the height of the tides at various places is due to the peculiar formation of sea coasts. They are very high in the Bay of Fundy, because an immense quantity of water is piled in a wide-mouthed narrow space, in the same manner that a certain quantity of water will rise higher in a narrow than in a wide channel. Some have advanced the popular belief against the lunar influence causing tides, namely, that the Mediterranean is a tideless sea. This is not strictly true. The ocean tides, owing to the narrow passage into the Mediterranean at Gibraltar, scarcely affect this sea, but for all this there are regular tides observable at some places. At Venice they sometimes rise to two feet, and in the Faro of Messina to twenty inches.—*Sci. American.*

"I am the Lord," I change not."—MALACHI 3, 6.

When the toil-worn soul is panning  
With its load of sin and want,  
Comfort, courage, gladness wanting,  
Scarcely strength enough to go  
On its pilgrimage below:

When the voice of fondness faileth,  
Friendship answers not thy call,  
When temptation strong assaileth,  
Disappointment shading all  
With its dark and gloomy pall:

When thy heart is tired of ranging,  
Weary with its pilgrim lot,  
Know thy Saviour is unchanging,—  
Has thy saddened soul forgot,  
Jesus only changeth not?

Bring the tithes, with holy gladness,  
To thy Saviour's best employ,  
He will give thee for thy sadness  
Solacing and secret joy,  
Which the world cannot destroy.

#### THE EVERLASTING MEMORIAL.

Up and away; like the dew of the morning,  
Soaring from earth to its home in the sun,  
So let me steal away, gently and lovingly,  
Only remembered by what I have done.

My name, and my place, and my tomb, all forgotten,  
The brief race of time well and patiently run,  
So let me pass away, peacefully, silently,  
Only remembered by what I have done.

Gladly away from this toil would I hasten,  
Up to the crown that for me has been won—  
Unthought of by man in rewards or in praises,  
Only remembered by what I have done.

Up and away; like the odors of sunset  
That sweeten the twilight as darkness comes on,  
So be my life—a thing felt but unnoticed,  
And I but remembered by what I have done.

Yes, like the fragrance that wanders in freshness,  
When the flowers that it came from are closed up and gone,  
So would I be to this world's weary dwellers,  
Only remembered by what I have done.

Needs there the praise of the love-written record—  
The name and the epitaph graved on the stone?  
The things we have lived for, let them be our story,  
We ourselves but remembered by what we have done.

I need not be missed; if my life has been bearing,  
As its summer and autumn moved silently on,  
The bloom, and the fruit, and the seed of the season,  
I shall still be remembered by what I have done.

I need not be missed; if another succeed me  
To reap down those fields which in spring I have  
grown,  
He who plowed and who sowed is not missed by the  
reaper,  
He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken—  
Not myself, but the seed that in life I have sown—  
Shall pass on to ages, all about me forgotten,  
Save the truth I have spoken, the things I have done.

So let my living be, so be my dying—  
So let my name be unblazoned, unknown—  
Unpraised and unmissed, I shall yet be remembered—  
And only remembered by what I have done.

H. BONAR.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Accounts from Liverpool are to the 17th ult., but contain little of importance.

**GREAT BRITAIN.**—Parliament reassembled on the 12th, after a short recess. D'Israeli announced the reception of a satisfactory despatch from the French Minister, in response to that of Lord Malmesbury, and the termination of the misunderstanding between the two governments.

Preparations were in progress for a second attempt to lay the Atlantic Telegraph. Additional cable, to the extent of 400 miles, had been manufactured, carefully tested, and shipped for Plymouth, where the main bulk has been stored during the winter. The length would then amount to over 2,600 miles, but to provide for contingencies, 300 miles more are to be prepared, making the total length nearly 3000 miles. The portion deposited at Plymouth has been tested during the winter by the daily transmission of messages through it, proving its entire soundness. Its great length has been found seriously to affect the rapidity with which signals can be transmitted, but repeated experiments, and the increased skill acquired by practice, have enabled the operator so far to overcome this difficulty, that five words per minute can now be sent through the line of more than 2200 miles, and it is expected that this number will be raised to eight per minute. The attempt to lay the cable is to be made about the beginning of the 6th month. The Niagara and Agamemnon, as before, will be employed, but it is designed to commence in mid ocean, joining the lines from the two ships, which will then proceed towards the respective shores. About 52 miles of the cable lost last fall have been recovered, and were found to be uninjured as to electrical condition, though the outer covering of spiral wires appeared to have stretched considerably. The last mile was raised from a depth of 1000 fathoms.

The screw steamer Pearl, with Dr. Livingstone's African expedition, sailed on the 10th ult. It is intended to take the steamer as far up the Zambeze river as possible, and then continue the exploration in a launch. Dr. Livingstone is accompanied by his wife, son and brother, and several scientific assistants. The expedition is commanded by Capt. Bedingfield, of the royal navy.

**FRANCE.**—Several hundred persons arrested in all parts of France in pursuance of the measures taken after the late attempt on the Emperor, had been collected at Marseilles, for transportation to Algeria.

Orsini and Pierri were executed on the 13th. Rudio's sentence was commuted to hard labor for life.

**ITALY.**—The past winter is stated to have been exceedingly cold at Rome, and much sickness has been the consequence. At Venice, the grand canal was filled with floating ice, and the streets obstructed by drifting snow. A Genoa paper states that the valley of the Nile, in Egypt, was covered with snow in the First month.

**SOUTH AMERICA.**—A decree for the liberation of the 30,000 slaves in the Dutch colony of Surinam, has been published there. In Peru, Gen. Vivanco has captured Arica and Tacna. An attempted revolution at Lima has been suppressed.

**WEST INDIES.**—The colonial government of Trinidad is said to have resolved to apply for the introduction into that island, during the present year, of 3,000 Sepoys from India, and 500 Coolies from China. The Assembly of Antigua has passed resolutions in favor of Sepoy immigration.

**DOMESTIC.**—Advices from California to the 5th ult., have been received. Henry Bates, the late State Treasurer, has been acquitted of embezzlement. A joint committee of the two houses of the Legislature had recommended the adoption of a memorial to Con-

gress, asking the abrogation of the present contract for conveying the mails to San Francisco, and the formation of contracts with two new companies to transport the mail alternately, so as to furnish a weekly communication. The Indians in the Sebastian Reservation in Los Angeles Co., had revolted, refusing to work or obey orders; but they were forced to submission by the soldiers, and the leaders were punished by the infliction of from 20 to 100 lashes.

The Legislature of Louisiana has passed a law abolishing capital punishment, and substituting hard labor for life.

Swarms of grasshoppers are said to have already made their appearance in Texas, and threaten to be very destructive.

The Camden and Amboy Railroad company have recently introduced into their cars an apparatus for lighting them with gas, which is said to be completely successful. Two burners light each car sufficiently to enable passengers to read without difficulty, and a saving of \$2.50 is made in each trip between New York and Philadelphia, by substituting gas for sperm candles.

The bill authorizing the importation of 2500 Africans into Louisiana, after passing the House of Representatives of that State, was rejected in the Senate, at the close of a violent and exciting debate, by a majority of two.

Accounts from Kansas state that the newly elected constitutional convention, in session at Minneola, had adjourned to meet at Leavenworth on the 25th ult. J. H. Lane had been chosen President, but resigned, being convinced, from the public demonstrations of opposition, that the people preferred a moderate policy.

**Congress.**—On the 24th ult., Senator Seward presented a resolution from the Legislature of New York in opposition to the admission of Kansas under the Leecompton constitution, which was ordered to be printed. A communication was received from the Postmaster General, stating that the expenses of the distributing and separating offices amount to an aggregate of \$68,000. A resolution was presented, and by unanimous consent submitted to the Committee on the Judiciary, to instruct that committee to inquire into the expediency of suspending the Territorial laws of Utah during the present difficulties, substituting such temporary laws as the exigency requires. The Minnesota bill was read a second time, an amendment being adopted to extend into the State the federal laws, if not inapplicable, and to form a judicial district. On the 25th a debate occurred on the number of Representatives to be allowed the new State. The bill provides for one, and such additional ones as the census may warrant. A proposition was made to allow three, on the ground that the actual population exceeds the returns, but was earnestly opposed. Without deciding the question the Senate adjourned to the 29th. The subject was then resumed, different amendments discussed, and one finally adopted, giving the State one Representative at now, directing a census to be taken forthwith, and additional Representatives to be allowed on the basis of the census returns.

In the House, Stevens of Ga, gave notice on the 25th, that he would call up the Senate bill for the admission of Kansas, on the 1st inst., and would move the previous question. The subject was the principal topic of debate during last week, though the Deficiency Appropriation bill was ostensibly under consideration. On the 27th. the report of the committee on the Matteson case was considered. It concludes with a resolution, that it is inexpedient to take any further action in regard to the resolution for the expulsion of the member in question. After some debate, the whole subject was laid on the table. The Senate bill establishing three additional land districts in California was passed

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MINISTRY IN THE CHURCH ENTIRELY SUBORDINATE TO BROTHERLY LOVE.

The train of remark thus far pursued should be considered but as introductory to a still more important view of the subject—a view nearly forgotten or unknown in these days—viz., that “ministry,” when rightly understood, is not merely or mainly for propagating Christianity by preaching, not merely for government, or securing discipline, or keeping the people in subjection, but for preserving in vigorous healthfulness the spiritual body to which it appertains. The evidence of its accomplishing this end is to be sought and recognized in the degree in which it is promotive of the *love of the brethren*. Yes, Christian reader, understand this truth, that God’s ministry is appointed by his most wise ordinance—not according to man’s thoughts, to produce a well-drilled regiment under effectual clerical management, which is the utmost extent of excellence that most people ever look to when arguing for an “ordained ministry”—but it is intended as a help to the New Commandment, by which the world is to distinguish Christ’s disciples. (John xiii. 34.) In all the passages where God’s ministry is mentioned in the New Testament this is made apparent; for the mind of the Spirit, concerning the ministry which he raises up, is, that it is the nursery of that love without which a visible church is an inoperative and lifeless thing, a machine out of order, and therefore useless. And hence it is that when Paul wishes to urge the love of the brethren, he, as a matter of course, connects it with “ministry;” and when he talks of ministry, he concludes as naturally, pursuing only an obvious concatenation of thought with the kindred subject of love. In the Epistle to the Ephesians he says, “I beseech you that you walk worthy of the vocation

wherewith ye are called, with all lowliness and meekness, with long-suffering, *forbearing one another in love*; endeavoring to keep the unity of the Spirit in the bond of peace—*there is one body.*” (iv. 1—4.) And having been brought by this expression of his wish and prayer to mention the “one body,” he immediately proceeds to a description of that body, and the appearance it should present, in order to be capable of eliciting this “forbearance of love and bond of peace,” for which he pleads. Now this appearance is of several gifts of the Spirit manifested in the body at large, “apostles, prophets, evangelists, pastors, teachers, *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;*” this is the body which possesses the power of growth, not a comely block, chiselled by man’s art into a handsome but dead image of the church, but the true church endowed with the faculty of augmentation, and “growing unto an holy temple in the Lord.” In *this* body the apostle supposes, or rather he expects that love may be pre-eminent; not as it is caricatured in the form of a living clerical head, and lifeless *lay* members; not as a regular ordained minister, in his own single person and actions, represents the energy of all the torpid limbs; but as “compact by that which every joint supplieth;” for every part is to be “effectually working;” and then, and not till then, the body may grow, may be increasing in the life of love, or, as Paul expresses it, “unto the edifying of itself in love.” (v. 16.)

In the Epistle to the Romans, he closes the subject of gifts in the church by these remarkable words, “Let love be without dissimulation” (xii. 9,) because he evidently supposed that the undissembled love of the saints might find an atmosphere suited to its necessities, where the whole body is *allowed* at least to receive the energies of the Spirit, for any form of ministry which it might please the Lord, the Spirit of life, to bestow. But no such atmosphere as this exists, or can exist, when “a regular ordained ministry” has inflicted ministerial death on the whole body, and when the clergyman has been appointed by man to be the sole pastor, teacher, evangelist, ruler, and prophet; just as if the human body, in a fit of lunacy, had elected the hand or the foot to perform the functions of all

the other members, which it had commanded, as a consequence of this infatuated election, to remain in a decorous and reverential inactivity. A body under such discipline would soon die, and all *Christian bodies*, so called, where "the one-man system" prevails, are, in their corporate capacity, virtually dead: they have cut off the flow of life which was meant to feed all the members, and have given the monopoly of vitality to one favored limb, which consequently cannot perform its own functions as it ought, and is wholly inefficacious in imparting any show of life to the rest of the body.

In the Epistle to the Corinthians, Paul says, "Follow after love, and desire spiritual gifts" (1 Cor. xiv.); and the precept is in many ways remarkable. In the 12th chapter he had discoursed at large on the gifts and ministries of the Spirit; in the 13th, by a connection which is not often noticed, he introduces the subject of love, or *agapé*, and then he begins the 14th chapter by these words, "Follow after love, and desire spiritual gifts," as a preface to all that he has to say concerning the order of the church in that chapter; so that, in fact, the 13th chapter, though apparently a parenthesis between the 12th and 14th, is most intimately connected with them both. *It is part of the same subject*, because that love, *agapé*, or charity, which has been made beautiful to all generations by Paul's magnificent eulogy, is not the charity of isolated Christians, but of the children of God living harmoniously together as one redeemed family, under the guidance and ministrations of the Spirit, and manifesting the life of the body according to God's design, and not according to the wisdom of man. This is that love of which Paul speaks (1 Cor. xiii.): neither is it possible to show that love, or to fulfil the precepts of that much admired chapter where this is not understood; nor can the love of which he speaks be brought forth, or seen *in the body*, wherever the clerical theory has superseded the faith once delivered to the saints. "Let the peace of God rule in your hearts, *to the which ye are called in one body*, and be ye thankful." (Col. iii. 15.)

But it is not in general principles only that we discover ministry and love united, as if they were different representations of one theme, and as if one did of necessity introduce the other, so that where we see one, we may be sure that the other is not far distant; but we find positive precepts addressed to the saints, directing them to act as pastors to one another, and, in so doing, to show forth this very love, which betokens the living and the growing body of Christ. In the epistle to the Hebrews, it is written, "Take heed, brethren, lest there be in any of you an evil heart of unbelief. . . . But exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin." (Heb. iii. 12.) They are to warn, to admonish one another *daily*; every day they are to be

guarding the sheepfold; every day they are to be looking warily, lest the evil heart of unbelief open a breach for the enemy in the visible household of faith. But whilst they are called upon to be thus watchful for one another's souls, not a syllable is dropped whereby we might understand that this was to be the exclusive duty of "an ordained minister." Indeed, the fact that such a precept is addressed to "the brethren," renders it impossible that the Hebrews should have been acquainted with "an ordained ministry," invested with those exclusive powers and prerogatives which we habitually in these days consider inseparable from "ministry." The clergy of all parties often assure us in their sermons that exhortation of the fold is their peculiar province, in which no one may interfere; but we find it quite otherwise in the Scriptures.

Paul, in addressing the Thessalonians, writes to them thus:—"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men." (1 Thess. v. 14.) Words which exactly describe the duties that "ordained ministers" frequently assure us, devolve upon themselves alone; neither do any of their hearers think otherwise, so naturally do men tread in the sheep-track of tradition, without inquiring if the fair and ample work of God may have possibly furnished them with more healthful ways. Other passages there are largely to the same effect. "Let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, but exhorting one another." (Heb. x. 24, 25.) "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him do it as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ." (1 Pet. iv. 10, 11.)

(To be concluded.)

For Friends' Review.

GRANVILLE SHARPE.

(Continued from page 468.)

A new trial was granted. Mr. Sharpe, with his usual energy, sent an attested account of the whole transaction to the Lords of the Admiralty and the Premier. He, nevertheless, failed in bringing further punishment on the perpetrators of the tragedy; but that the state of English law was such as to permit a case like this to go unpunished, was at once seized by Granville Sharpe as an invaluable argument on behalf of the slave. The utmost publicity was given to the minutes and speeches of the trial, which told their own story distinctly. Other laborers entered into the field. Of one of them we will give the account chiefly in his own words. "Dr. Peckard, a gentleman who had been distinguished through life for his zeal in favor of civil and religious

liberty, was appointed to the mastership of Magdalen College, in the University of Cambridge. When, in the year 1785, it devolved upon him, as Vice Chancellor of the University, to give out subjects for Latin dissertations, he proposed to the senior bachelors of arts—'Anne liceat Invitos in Servitutum dare.' 'Is it right to make slaves of others against their will?' It happened in this year, that being of the order of senior bachelors, I became qualified to write. I had gained a prize for the best Latin dissertation in the former year, and, therefore, it was expected that I should obtain one in the present, or I should be considered as having lost reputation both in the eyes of the University and of my own College. It happened, also, that I had been honored with the first prize that year, and therefore I was expected to obtain the first again. I felt myself, therefore, particularly called upon to maintain my post. In studying the thesis, I conceived it to point directly to the African Slave Trade; at any rate, I determined to give it that construction. But alas! I was wholly ignorant of the subject: and what was unfortunate, only a few weeks were allowed for the composition. I was determined, however, to make the best use of my time. I got access to the MSS. papers of a friend who had been in the trade. I was acquainted with several officers who had been in the West Indies, and from them I gained something. But I still felt at a loss for materials, and did not know where to get them, when, by accident, in a friend's house, I took up a newspaper lying on the table. One of the articles was an advertisement of Anthony Benezet's historical account of Guinea. I hastened to London to buy it, and in this precious book I found almost all I wanted. By means of it I gained access to the great authorities of Adamson, Moore, Barbot, Smith and others. Furnished in this manner, I began my work; but no one can tell the severe trial which it proved. I had expected pleasure from the invention of the arguments, from the arrangement of them, and from the thought in the interim, that I was engaged in an innocent contest for literary honor; but all my pleasure was damped by the facts that were continually before me now. It was but one gloomy subject from morning till night. In the day-time I was uneasy. In the night I sometimes never closed my eyes for grief. It became now not so much a trial for academical reputation, as for the production of a work that might be useful to Africa. Keeping this idea in my mind, I always slept with a candle in my room, that I might put down such thoughts as might occur to me in the night, if I judged them valuable. Having at length finished my painful task, I sent my essay to the Vice Chancellor, and soon after found myself honored with the first prize.

As it is usual to read these essays publicly in the Senate House, I was called to Cambridge for

this purpose. I went and performed my office. On returning to London, however, the subject of it wholly engrossed my thoughts. I was seriously affected; I dismounted from my horse and walked; I tried to believe the contents of my essay were not true,—if they were so, it was high time some person should see these calamities to their end. Agitated in this manner, I reached home."

This student was Thomas Clarkson, the undaunted opponent of the slave trade, and the historian of its abolition. He continues, "In the course of the same autumn, I experienced similar impressions—still the question recurred, 'are these things true?'—still the answer followed, 'they are'—still the result accompanied it, 'then surely some one should interfere.' I began to envy those who had seats in the parliament, great riches or extended connections. Finding scarcely any one at that time who thought of it, I turned to myself; but here many difficulties arose. It struck me that a young man of twenty-four could not have that solid judgment or knowledge of men, manners and things requisite for a task of such magnitude. One thing, however, was at least practicable; I could translate my Latin Essay and enlarge it usefully. On this I determined." By the middle of the next January it was ready for publication, and Clarkson took it to a bookseller; but not contented with his views of its probable circulation, he left him. In passing the Exchange, he met Joseph Hancock, a Quaker, who stopped him and told him he was the person he was wishing to see. He asked Clarkson why he had not published his essay? The matter was explained. He was taken to a bookseller, anxious to procure the work. It was published and circulated. The bookseller introduced Clarkson to Granville Sharpe, of whose labors he had known nothing whatever. His hopes of success brightened; he obtained introductions to able and influential men whose interest in the cause he stimulated, and after a severe contest with his thirst after worldly interests and honors, and the necessary renunciation of his brilliant prospects in the church, of which he was then a deacon, Clarkson solemnly devoted his life to the cause of the slave.

He began his labors by the distribution of the Essay. He visited slave ships at Bristol and Liverpool, ran many risks of his life from the hatred of their owners, went through investigations, the horrid results of which weighed heavily upon him, wrote numerous letters and reports, and finally, after several visits to Wilberforce, pledged him at a dinner-party, at which Sir Charles Middleton, Windham, Boswell and Sir J. Reynolds were present, to bring forward and support the cause in Parliament. A committee was formed, chiefly of Quakers, and Granville Sharpe was called to the chair—a committee, which, with Wilberforce as its parliamentary head, labored for twenty years.

In the mean time Mr. Sharpe was trying to remedy an inconvenience which had arisen out of his own benevolence. After the decision of Somerset's Case, the negroes who happened to be in England were of course free, and having no means of support, flocked to Mr. Sharpe as their known patron. He looked upon them in the light of orphans, and assisted them accordingly. But there were about 400 of them—a family too large, even for his charity. It was determined, therefore, to send them to Africa, the land of their ancestors, where, under a proper leader, they might provide for themselves. Government supplied the necessary transport and outfit, and in April, 1787, the little fleet sailed for Sierra Leone. On its arrival, a grant of land was obtained from a neighboring chief, a district of 256,000 acres, well watered with fresh springs, and situated on a fruitful peninsula, between two noble rivers fed from the surrounding hills and mountains, the sides of which were covered with timber. The commencement of this enterprise was not promising—delays had taken place at home, the result of which was, that the poor, long-neglected blacks were landed in the rainy season, and many of them died. In the course of the first year, their numbers were reduced one-half. The remainder, however, built a small town. This town had notice sent to it before long that its destruction was resolved upon by a native chief, in revenge for some injury done to him by an English ship of war.

The settlers had no resource—they fled and abandoned all their effects. The town was burnt. This was a severe blow; but on hearing it, Granville Sharpe procured a royal charter for the Incorporation of the St. George's Bay Company, the objects of which were announced to be—to colonize a part of Africa and introduce civilization among the natives; to cultivate the soil by means of free labor, binding itself to allow no slave trade in the territory; to maintain peace, unless attacked; to punish crimes; to open schools, &c. &c. The Company sent out an agent, considerable capital was raised for carrying on trade, and a fresh detachment of colonists was sent out under the command of Lient. John Clarkson, brother to the author of the Prize Essay, who, on his arrival, was appointed superintendent of the colony. But the rainy season again brought on a frightful mortality—a tornado followed, accompanied by incredible swarms of ants; yet, in spite of these disasters, the country began to show signs of improvement; wharves and warehouses were built; gardens made; plantations laid out, and the useful regulations made at home were carried into practice. An event occurred which spoiled these pleasant pictures; two heavy guns were heard by the colonists booming over the sea, and at day-break seven or eight sails were counted. The ships were French. An American slave-captain was on board, who

incited the soldiers and seamen to unbridled plunder. On landing, they declared their intention to burn the town. The Governor (Davies) urged the benevolent nature of the institution on the French commander, but in vain; the constant reply was, "Citoyen, cela peut bien être, mais encore vous êtes Anglais!" The place was ravaged, the gardens torn up, the books, especially Bibles, furiously destroyed, and all the telescopes and other mathematical instruments broken in pieces. The distress, in consequence of this barbarity, was great, an almost universal sickness prevailed among the Europeans, and the pecuniary loss to the company was found to be about £55,000. It was met with firmness at home; two small vessels, filled with the necessities of life were despatched; hopes were entertained of the internal resources of the colony; and for some time they seemed likely to be realized, until disturbances arose, and finally grew into a rebellion, which was only quelled by military force. The colony was also attacked by native tribes, the spirits of the settlers became damped, and the idea of evacuating the colony became general. Under these circumstances the home directors, after due consideration, surrendered the entire colony to the crown. The Company withdrew from its arduous work, satisfied that a point of civilization was established in Africa. The colony afterwards grew to strength and prosperity; the native schools flourished, and many African youths were sent over to England for instruction.

Eleven years before these events, David Hartley, member for Hull, moved in the House, "That the Slave Trade was contrary to the laws of God, and to the rights of men." The proposition utterly failed, and its very memory had nearly vanished. Now, it was to be renewed under happier auspices. Wilberforce was ill, and the Committee were despairing, when a message was brought from the Premier, desiring a conference with their chairman. Pitt himself was willing to bring in a motion. He did so, on the 9th of May, 1788, proposing for the consideration of the House the actual state of the Slave Trade. This honor, he said, he could not have had, but for the severe indisposition of his friend, Mr. Wilberforce, in whose hands every measure which belonged to justice, humanity and the national interest, was peculiarly well placed. He postponed the full delivery of his own opinion, and desired merely to pledge the House to a further discussion of the subject. Fox spoke, wishing it had been carried forward at once. Burke followed, and then came the opposition of the Liverpool members. Sir Wm. Dolben afterwards moved for leave to bring in a bill to relieve the condition of the negroes during their passage from Africa to the colonies, the horrors of which he detailed. The resolution was put, and carried, and the bill subsequently passed. Various delays occurred before the dis-

ussion of the general subject. The Committee employed the time in sending Clarkson to Paris, where he was well received by the leading men of France. Associative committees were also formed up and down the country, which roused counter committees of West Indian planters, ship owners and merchants. It was declared, that the islands could exist independently of the mother country, and other threats were used to intimidate the Government. Documents and petitions relative to the trade were laid before the House, and up to the year 1792, Wilberforce had brought forward and lost four motions for its total abolition. The result of the discussion on the fourth was the opinion of a Committee of the House of Commons, formed for the purpose, that the trade ought to be gradually abolished. A bill was accordingly introduced for the gradual abolition, which it was agreed, after a long debate, should take place in the year 1796.

(To be concluded.)

#### SOWING AND REAPING

Some five or six and twenty years ago, two ladies, residing in the suburbs of London, were paying visits in their district on behalf of the Bible Society. Such visits are now not uncommon; but at that time a canvass for this purpose, house by house, was a plan almost new and untried. In one instance, the ladies were answered by a young man, who came to the door with a book in his hand. They made known their desire that every house should be supplied with the Holy Scriptures; and he remarked, "Well, I have just been reading the Koran." They rejoined, "Ought you not now to read the Bible?"

They offered to his inspection specimen types of well printed and well bound Bibles. The young man hesitated, and offered a small sum as a donation, evidently to free himself from his visitors; but they pressed the inquiry, expressing a hope that he was "not an unbeliever." He assured them he was not; but that, having been brought up a Roman Catholic, he had no interest in the object of their visit, or sympathy with the Society.

Thus closed the first interview. But the ladies were not discouraged. They called again; and eventually a Bible was subscribed for, and ere long placed in the young man's hand, with the remark, "All we ask of you is that you read it."

And the young man did read it—read it for the first time in his life—and read it attentively. The Holy Book of truth led him, after many conscientious struggles, to attend a Protestant place of worship. Months passed away, during which that Bible did its own work in his heart, and in the heart of his mother, and of a young friend who resided with them, gradually opening to their darkened minds the full light of the

Gospel day; and then the young man united himself to a Christian church.

At the time the Bible reached him, he was about to commence a school in the neighborhood. He was led to devote himself much to the study of languages; entered the ministry; was blessed in his sphere of labor; and subsequently went forth as a missionary to the heathen.

The ladies who had procured him the Bible were not aware of the happy result till long afterward. It may encourage many a devoted Bible Society visitor to bear when and how one of them met again with the individual in whose hand she placed the Holy Scriptures.

She had gone out to India soon after the event occurred, had married a missionary, and in the year 1844 was with her husband in Calcutta. They were one evening attending a lecture on Roman Catholicism, and during its course the lecturer alluded to the above circumstances, attributing his earliest and deepest impressions of true religion to the prayerful reading of the written Word of God.

At the close of the service, the lady and her husband, the late J. J. Weitbrecht, of Burdwan, were introduced to the lecturer. After parting salutations had been exchanged with various friends, the lecturer accosted her, saying: "I have a greater right to shake hands with you, Mrs. Weitbrecht, than any one here; for you were the individual who brought me that Bible which was to me such a blessing." Some minor details recalled the facts to her memory, and the friends united in magnifying the grace of God, the Author of the Book, whose wonderful efficacy to save had thus anew been manifested.

The missionary alluded to is W. H. Denham, of the Serampore College.—*Epis. Rec.*

For Friends' Review.

#### THE FIRST YEARLY MEETING IN INDIANA.

Indiana Yearly Meeting, "for the States of Indiana, Illinois, and the western part of the State of Ohio, was opened and held at White Water, the 8th of 10th month, 1821," the privilege having been granted by Ohio Yearly Meeting, held in the 9th month, 1820. It was composed of the Quarterly Meetings of Miami, West Branch, Fairfield, White Water, and Blue River. The first three located in the southwestern part of Ohio; White Water in the eastern, and Blue River in the southern part of Indiana. The readers of the *Review* have heretofore been informed that the first settlement of Friends in Indiana, (at White Water,) was in the year 1806. The first at Miami, the oldest meeting in the limits of Indiana Yearly Meeting, was about six years previously. The first settlements of Friends in the eastern part of Ohio, within the limits of Ohio Yearly Meeting, appear to have been made about the same time. The first

Yearly Meeting in Ohio was held, I believe, in 1813. So great were the attractions of these new States, and so rapidly had Friends emigrated to them, that all the Quarterly Meetings of which Indiana Yearly Meeting was composed, were, at the time of its establishment, large bodies of Friends. It is difficult to form a correct estimate of the number of Friends in attendance at the first Yearly Meeting; but it is supposed to have been not less than two thousand. The house in which White Water Monthly and Quarterly Meetings were held, a hewed log building, about 60 by 30 feet, was used by the women's meeting, and pretty well filled; and a shed, somewhat larger, covered with planks and open at the sides, was occupied by the men. The first two Yearly Meetings were held in this way, the brick house, now occupied, having been commenced in 1822, and so far completed as to be used by the men's meeting in 1823.

All the members of the new Yearly Meeting were but recent settlers in a wilderness country, and most of them in limited circumstances; and their time having been fully occupied in clearing away the forests and procuring the necessaries of life, they had but few of its comforts about them. There were not, probably, more than twenty carriages of any description at the first Yearly Meeting; nearly all the members, both men and women, who came from a distance, travelled on horseback. The roads were but little improved, and in many places were almost impassable. The Friends in the vicinity mostly lived in cabins or other small houses, but their hospitality was unbounded, and such as they had was freely shared with their brethren from other places, and the number which some of them entertained would seem almost incredible at the present day; notwithstanding many were obliged to lodge in barns, and others to go several miles off to the surrounding settlements. No hotels of sufficient size to accommodate many persons were found in the vicinity, and no compensation was expected or received by Friends, and others in the neighborhood, who entertained Friends from other parts of the Yearly Meeting. One who was present says, "There was nothing but harmony at that time amongst Friends, and all met with one accord in one place."

Benjamin Hopkins was appointed Clerk, and George Carter, Assistant Clerk, of the men's meeting. The former has long since been deceased; the latter, although advanced in years, remains a beloved and useful member of the church, and has participated in nearly every Yearly Meeting which has since been held. Amongst the names of the representatives, but few appear who are now living. The printed general Epistle from London, and written ones from London, Dublin, New England, and Ohio, addressed to Indiana Yearly Meeting, were received and read. A committee was appointed "to prepare returning minutes for the travelling ministering Friends

and companions from other Yearly Meetings" who were present; but the names of none of these appear upon the minutes, nor have I been able to learn with certainty who they were.

Epistles were addressed to all the other Yearly Meetings of Friends, and measures were taken to supply the Quarterly Meetings with copies of the London General Epistle. A case of appeal from Miami and one from Fairfield Q. M., were acted upon, and decided against the appellants.

In reference to the Discipline, the following minute was adopted:

"The adoption of the Discipline of Ohio Yearly Meeting claiming the attention of this, after a time of solid deliberation the meeting unites in adopting it for the government of this Yearly Meeting, with the exception of all necessary alterations of name, time, place, &c., which is directed to the Quarterly, Monthly and Preparative Meetings for their observance."

A request from New Garden and Cherry Grove Monthly Meetings for the privilege of holding a Quarterly Meeting, to be called *New Garden*, was referred to a committee to visit those meetings and report to next Yearly Meeting.

Twenty-six Friends were appointed to "constitute a *Meeting for Sufferings*," in connection with four members which each of the Quarterly Meetings was directed to appoint. Of the original members appointed by the Yearly Meeting, only two now survive, both more than 80 years of age; and during the series of years which have since elapsed, they have continued to be valued members of that body, and have rarely been absent from one of its sittings.

A plan for a Yearly Meeting House was adopted, and three Friends (Jeremiah Cox, Samuel Charles and Thomas Roberts,) appointed "superintendents of the work," and a committee, consisting of two Friends out of each Quarterly Meeting, was appointed "to correspond with the managers."

In reference to the labors of Friends for the christianization and civilization of the Indians, the meeting united in judgment "that the subject under the present aspect of things is too interesting to be suffered to fall to the ground," and a "corresponding committee of men and women Friends" was appointed to correspond with the committees of Ohio and Baltimore Yearly Meetings in the like concern, with the restriction that the committee thus appointed have no power to make requisitions of a pecuniary nature on the members of the Yearly Meeting."

Several members were appointed to constitute "a standing committee on the subject of the people of color," and "the several Quarterly Meetings directed to appoint a suitable number of Friends to unite with and be members of that committee."

The foundation was thus laid for those standing committees which have since been continued with so much usefulness in Indiana Yearly Meeting. The first, from being simply a "corresponding committee," has for many years past had the entire management of the establishment amongst the Shawnee Indians, and, although it still "has no power to make requisitions of a pecuniary nature upon the members," the Yearly Meeting itself has freely granted all that the committee has asked in that way, and probably no funds have been more cheerfully contributed by the members generally than those intended for this concern.

The second committee has had a general care over the colored people in our limits, aided them in maintaining their legal rights, and in the education of their children, and encouraged them in habits of industry and economy.

On the subject of spirituous liquors, the following minute was adopted: "The subject of spirituous liquors coming weightily before this meeting, the minds of Friends were brought under a deep exercise, and many pertinent remarks were dropped, and Friends encouraged to the support of our testimony against importing, vending, distillation, grinding of grain, or the unnecessary use of that destructive article, and Quarterly and Monthly Meetings directed and feelingly desired to give the subject its due weight, and report thereon to the meeting next year."

The following "apportionment of sums to be raised by the different Quarterly Meetings," was adopted, and will show something of the relative size of the different Quarterly Meetings, viz: Miami, 33 per cent.; West Branch, 11; Fairfield, 12; White Water, 33; Blue River, 11.

The meeting adjourned on Sixth day, after a session of five days. The following is a copy of the minute of adjournment: "Favored in this, and also in the preceding sittings of this our Annual Assembly, with the company of several distant brethren, and also with a good degree of brotherly condescension, under the present solemnity, the meeting concludes to meet again at the appointed time next year, if consistent with the Divine Will." C. F. C.

#### INTEMPERANCE AND INSANITY.

A lecture entitled, "Intemperance, a prolific source of Insanity," and possessing many points of peculiarly painful and thrilling interest, was delivered in Glasgow, by Alex. Wallace, Jan. 3d. The subject is one of vast importance to the entire community, and we rejoice to see increased attention is being paid to it, of which the delivery of this discourse and the extensive notice it has received in the public papers, are evidence. Mr. Wallace observed—

"That of all our city institutions for the unfortunate and the miserable, there are none, perhaps, where the evils of intemperance are seen

in such an appalling form as in our lunatic asylums—in hapless, mindless insanity, which has in many cases been directly produced by intemperate habits. In such cases the demon, Drink, enters the lofty dome of thought, and casts Reason down from her throne; it rushes directly into the presence chamber of the soul, and there, more than any other thing in the world, does it deface God's image. It is not necessary, indeed, to visit a lunatic asylum in order to witness the baneful effects of intemperance upon the intellect. The drunkard is, by his own act, a voluntary madman."

After detailing several painful cases that are to be found, more or less, in all our chartered asylums, he referred, in the most touching terms, to Ferguson, the poet.

"Some eighty years ago, there might have been seen in a most dismal-looking asylum, in Edinburgh, in one of the aisles of the old city wall, a young man of twenty-four years of age, stretched on a wretched pallet of straw, and at times when he grew violent, bandaged or chained down to it. There was no angel of mercy to minister to the poor lunatic, but violence ruled him with every possible kind of restraint. A most touching scene was witnessed in this dismal mansion—the mother and sister bent over him, and by every gentle office of love endeavored to 'raze out the written troubles of his brain.' That mother prays in agony for her son; and a lucid interval is granted him ere he leaves the world. It is said that he addressed his sister in these words—'Margaret, you will find my Bible in yonder little recess; it is all I have to leave. Get it, dearest sister, and use it, and in times of sorrow and suffering that come to all, you will know how to prize the legacy of your poor brother. Many books do well enough for life, but there is only one of any value when we come to die.' Addressing his mother, he said—'Pray for me, dearest mother; I have been a grief and a burden to you all my life long. May God bless and reward you, dearest Margaret.' They parted, for the hour of shutting up the cell had come. The young man died ere the morning sun had risen on the earth; and when the keeper entered the cell next morning, all that remained of Scotland's hapless genius was a wasted corpse, strapped down to the straw. Need we mention the name of this youth? Robert Ferguson, a young man of great promise and of brilliant genius; but his father died, and evil days came, and the very genius of the youth, without a guiding hand, led him into scenes and associations that produced habits of drinking, and the result was death in a dismal asylum, when he had just completed his twenty-fourth year."

Mr. Wallace proceeded to give a number of statistics, among others the following:—

There is an asylum in the east of London where the proportion of cases attributed to intem-

perance alone amounted to 41 per cent; and out of 286 lunatics in the Richmond Hospital, Dublin, one-half owed their madness to drinking. In Sweden and in Ireland, it is admitted that about one-half of all the cases of lunacy are caused by drunkenness. In 1825 the spirit duty was abolished in Norway, and in the next ten years, making every allowance for the increase of population during that period, insanity increased in the towns at the rate of 33 per cent. above what it had been before, and in the rural districts at the ratio of nearly 70 per cent.

After some further striking and appropriate remarks: "With such appalling considerations," said the lecturer, "as those before us, what social question is equal in importance to the temperance movement, which seeks to extirpate this gigantic evil, and give to the nation a sound mind in a sound body."—*Bristol Temperance Herald*.

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## FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 10, 1858.

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THE FIRST YEARLY MEETING HELD IN INDIANA.—The account of this meeting, furnished by a valued correspondent, and published in the present number of the *Review*, will, doubtless, be read with feelings of varied interest. Such has been the increase of Friends within the limits of Indiana Yearly Meeting, that there are now sixteen Quarterly Meetings, and two more will be opened a few weeks hence. Another Yearly Meeting, to be called *Western Yearly Meeting*, will also be held in the Ninth month next at Plainfield, Indiana. The rapid settlement of Friends in Iowa, Minnesota, and Kansas, raises the anticipation that the lapse of a few more years may establish a similar meeting west of the Mississippi.

Whatever may be the discouragements which appear in some other portions of our religious Society, we are not disposed to think that a period to its existence is at hand, or that those views of Christian doctrine and practice which distinguish it from other religious communities, do not rest on sound principles, or are not supported by just interpretation of Holy Scripture. That many who, by their birth, have a right of membership in our Society, become disconnected through various causes, and that comparatively few join us by conviction, must be sorrowfully admitted. As there was probably never a time, since the days of our early Friends, when greater unity existed in the body at large on

points of doctrine, it is clear that whatever of weakness, discordancy, and unattractiveness belongs to us, is not to be attributed to contrariety of sentiment in reference to principles.

It is not our intention, at present, to enquire into the origin or causes of the difficulties which exist among us, and which, there is much reason to fear, greatly hinder the extension and adoption of our practical views of certain doctrines of the Gospel of Christ, amongst other Christians.

The subject is one that should always receive the most serious examination of the church, collectively and individually; but when, as at the present time, there is a remarkable awakening, both in and out of the churches, and we trust it may be truly said, as in the days of the Apostles, "much people was added unto the Lord," will it not be lamentable if we are not stirred up to unwearied diligence in searching out and removing the "accursed thing" which so hinders our prosperity, and causes us to be smitten.

Many of our readers may be disposed now hopefully to adopt the following language of a humble, single-hearted, earnest and faithful disciple of the Lord, used in reference to the unsettlement produced by I. Crewdson and others in England in 1835:

"I do from my very soul," wrote J. J. Gurney to a friend, "love the genuine, unadulterated gospel of our Lord Jesus Christ. In it are developed all my hopes, and on its merciful provisions depends all my happiness. My attachment to Quakerism arises from a firm conviction that, rightly understood, it is simple Christianity—Christianity without diminution and without addition.

"I fully believe that He who raised us up as a people to bear testimony to His name, will surmount and regulate the present storm, and overrule it to the extension of pure truth, and to his own glory. In the mean time it is impossible not to be anxious on two points. The first is, lest the faith of any of our members in the grand fundamental doctrines of the New Testament should be in any degree shaken, or, I might rather say, their relish for them impaired, by the imprudence of some who press these points almost to the exclusion of their practical consequences. The second is, lest that most precious doctrine of the inward and perceptible guidance of the Holy Spirit, which lies at the foundation of all our peculiar testimonies, should be let

down in the minds of our beloved, inquiring young people."

MARRIED.—On the 27th of First month, 1858, at Salem, Union county, Indiana, WILLIAM BEARD to MARILODA DAVIS, both members of Salem Monthly Meeting.

DIED, on the night of the 15th ult., at the residence of his son-in-law, William Taber, in Unity, Maine, CLEMENT RACKLIFF, a member of Unity Monthly Meeting of Friends, aged nearly 83 years.

On the 15th ult., he appeared to be in good health and spirits, and spoke of his earnest desire that above all other considerations he might be in readiness for his solemn and final change. He retired to rest that evening as usual, and on the following morning was found in bed with his arms folded as though he had quietly fallen asleep, and passed away without a struggle.

In thus recording the death of this dear friend, we are forcibly impressed with a sense that the church has sustained a loss; that one of her pillars that has long stood erect in the love and power of God is taken from her.

He had for many years acceptably filled the station of Elder as one worthy of double honor; but in thus speaking we do not wish to extol the creature, for it was through faithfulness to the manifested grace of God, that he was what he was.

He was often heard to express a sense of his nothingness and unworthiness, and that it would be through the unmerited mercy of his dear Redeemer, and not any merit of his own, if he was ever admitted into the kingdom of rest and peace.

Often would he speak of the goodness of the Lord to him from his youth up to old age.

Though he is gone, he yet speaketh, and as a shock of corn fully ripe, is, we believe, gathered unto the heavenly garner. To him, we trust, the language of Scripture is applicable, "Blessed are the dead which die in the Lord from henceforth, saith the spirit; they rest from their labors, and their works do follow them."

—, on the 17th of 3d mo., at Pleasantview, Jasper county, Iowa, WILLIAM C. ARNOLD, a member of Lynn Grove Monthly Meeting. His health had declined for a considerable time previously to his decease, and when he became aware that his end was near he was favored with great calmness; relying for salvation on the mercy of God through the atoning blood of Jesus Christ, we reverently believe his end was peace.

—, at Rochester, N. H., on the 20th ult., STEPHEN MEADER, in the 76th year of his age, a valued member of Dover Monthly Meeting. He was a man much respected and beloved in the community at large, careful to discharge his social and religious duties; his house was a resting place for the weary, especially for those engaged in promoting the Redeemer's kingdom, many of whom often partook of his kind hospitality. He was a peace-maker both in families and in the church, where his removal will be deeply felt.

During his last illness, which was attended with much bodily suffering, he was never heard to complain, but often expressed his hope and trust in our blessed Saviour; and as he drew near the close of life, this hope and trust evidently increased, saying on one occasion to a friend, "I have none to trust in but my dear Saviour." Thus, with his large family around him, he peacefully passed away, and as we reverently believe, is, through the mercy of God in Christ Jesus, gathered to his everlasting rest.

—, at the residence of his son, Parke county, Ind., on the 16th of 3d mo., 1858, JOSEPH HILL, in the ninety-first year of his age, a member of Bloomfield Monthly Meeting and formerly from North Carolina.

This dear Friend passed through much severe bodily suffering for several months prior to his decease, which he was enabled to bear with much fortitude and resignation, manifesting throughout much quietness and peace of mind, and seemed to be calmly waiting to be gathered, as a shock of corn fully ripe, to his final rest.

DIED.—On the 17th of 3d mo., MARY F. CARMAN, aged nearly 35 years, daughter of the late William and Phebe Carman, of Hector, Schuylcr county, New York. She was enabled to bear a short and painful illness with remarkable calmness, fortitude and Christian resignation, saying she had prayed to be resigned to Him who has all power. To a relative she said, "if we never meet here again I hope we shall meet where parting is no more." Near the close she several times expressed, "why do you hold me," and said, "let me rise up and go from this world of misery and wo." In this sudden and unexpected bereavement her relatives and friends have the sustaining belief that their great loss is her eternal gain. Thus "in the midst of life we are in death."

#### THE BIBLE IN 1557 AND 1857.

It may be suggestive of some not uninteresting reflections, to those who recognize the hand of God in the history of nations, to compare certain passages in the speeches of the Bishops of London and Winchester, delivered at the Bible Society meeting in Exeter Hall, with the sentiments of their predecessors in those sees at this very time 300 years ago. The Bishop of London of that day was Edmund Bonner; his brother of Winchester was Stephen Gardiner. In the execution of their office as persecutors, they were zealous and active men, and fought against the Holy Scriptures with an energy worthy of a better cause. May the sight of their successors standing forward as the earnest promoters of Bible circulation, and the words of their successors, full of Christian love and wisdom, derived from the Bible, lead us to a due feeling of thankfulness to God, and to an increased zeal for the dissemination of the truth!

The Bishop of Winchester, in 1557, sitting in judgment on Stephen Gratwick, says: "We will use you (*i. e.* heretics) as we use the child; for if the child do hurt himself with the knife, we will keep the knife from him. So, because you will damn your souls with the Word, therefore you shall not have it."—*Foxe's Acts*, &c., vii. 319.

The Bishop of Winchester, in 1857, standing on the platform at Exeter Hall, says: "Let each Bible go forth with these words accompanying it, 'Breathe forth, O wind;' and when we assemble again, if God permits us to do so, in succeeding years, may we not believe that this desire of one of the founders of the society, that the 'Bible may be a Bible for the world,' will, in God's good time, be accomplished?"—*Report in the Record*.

The Bishop of London, in 1557, sitting in judgment on Ralph Allerton, says: "By my faith, I had a favor unto thee, but now (*i. e.* now he quoted the Bible against his persecutors)

I see thou art a naughty knave. Why wilt thou take unto thee to read the Scriptures, and canst understand never a word?"—*Foxe*, vii. 409.

The Bishop of London, 1857, says, on the platform of Exeter Hall: "It is impossible for men who call themselves Christians, long to maintain that the Scriptures ought not to be read; and therefore I, for my part, do most heartily look forward to the time when even those who most set themselves against the introduction of the Scriptures will see that their position is altogether untenable; and that, through the agency of this society, the Scriptures will be spread through the Roman Catholic as well as the Protestant lands."—*English Paper*.

#### ABOUT THE BREATH—WHY WE BREATHE AND HOW WE BREATHE.

(Concluded from page 476.)

And now for the second question; how do we breathe? All animals breathe, but not by the same apparatus. The back-boned animals, which suckle their young, however, all breathe alike. In the chest of each individual of this class, we find certain spongy organs, called lights or lungs—organs admirably adapted to the end of bringing impure blood into the presence of pure air. When the chest expands, the lungs expand too, and air rushes in; when the chest contracts, so do the lungs contract, and the air rushes out. In such manner is breathing performed in back-boned animals which suckle their young.

But whoever has seen the structure of a piece of lights, (and who, having a cat, has not?) must be aware that it is a heavy and bulky structure, and requiring a large chest to hold it. This sort of arrangement would not have sufficed for creatures like birds, which have to pass so large a portion of their time in the air, supported by mere force of wing. Yet no system of breathing apparatus, involving a lowering or a sluggishness of the breathing function, would have sufficed. Birds are exceedingly warm-blooded animals; their animal heat is considerably higher than the animal heat of human beings. Mark, then, how admirably the breath apparatus of these creatures has been modified to suit the conditions under which the feathered tribe have to exist. Far back against the spine of a fowl, or other bird, you may chance to be partaking of, you will find a little spongy mass, so much resembling in general texture the lungs or lights of a land animal, that you will be prepared to believe that the two are corresponding organs. Lungs so very small must be turned to their fullest account, in order to evolve the amount of animal heat which a bird requires; and so, indeed, they are. It would be not very incorrect to say, that the body of a bird is *all lungs*, since all over the body there are cavities designed to contain air. The bones, too, are hollow and contain air; so that whenever the bird moves a muscle, a circulation of air is determined towards its little lungs; and when

the bird begins to fly, the violent muscular exercise necessary to this act raises the air circulation to its highest intensity, and may be said to fan the breath-combustion to the highest pitch of which it is susceptible.

Pause a minute now, and reflect how beautifully the teachings of philosophy accord with the teachings of experience and common sense. Who is there amongst us who does not know that the more an animal moves or exerts itself, the faster it breathes and the hotter it becomes? Who amongst us is there who does not know that exercise begets hunger and thirst—it gives an appetite? What marvel? Corresponding with the degree of muscular effort brought into operation, there must have been a loss of bodily substance. The furnace has been burning its fuel in proportion, and more fuel has to be supplied.

Again, who is there amongst us who has not looked upon one asleep, and remarked the placid torpor of vitality characteristic of that state? The muscular system is all at rest, save the heart and a portion of the system which presides over the breath. Wear and tear of the materials of the body are reduced to a low grade. There is no wearing application of the mind: either lulled to oblivion altogether, or disporting itself in dreams, man's thinking part makes no call on his members or the things which minister to them, for stimulus or refreshment. Looking at these, the prominent conditions of sleep, it should be—if the principles which our philosophy seeks to establish be sound—it should be, I say, that proportionately with the lowering of lung-combustion during the state of sleep, there should be a corresponding diminution of animal heat, and a decreased necessity for eating and drinking. Does not experience correspond with these suggestions? How often must it have occurred to many who are now reading this paper, to go to bed on a winter's night, after briskly moving about, fancying they should be quite hot enough—to commit themselves to sleep, still feeling hot enough—but to awake, as the night advanced, under an unbearable sensation of cold, or, if not awaking, to dream of rolling in snow drifts, or taking cold baths, or standing in a shower with one's clothes off, or some other painful expression, in sleep's own grotesque way, of the unpleasant sensation of cold?

Then, as to eating and drinking, everybody knows they are the natural alleviators of hunger and thirst; but next in order, as an alleviative agent, comes sleep. People exposed to want of alimēt—people on the verge of starvation—feel an almost unconquerable desire to sleep; and many a starving man or woman may pass in sleep a space of time, without eating and drinking, which awake would have been impossible. Think, too, of the following circumstance: we can draw a long breath or a short breath, as we will; but no effort of will can prevent our breathing altogether.

Mark, too, that during the whole period of sleep, respiration goes on without our will having any conscious effort in the matter. Compare this with the heart. This organ is not subject to the will in any degree. No one by mere effort of volition can make his heart beat a long beat or a short beat, much less cause the heart to stop for a few moments. How beautifully is all this ordered! What benevolent foresight! Frequent occasions arise when it is necessary to interfere momentarily with the breath. If a cloud of dust blow past, it is injudicious to breathe it; and to avoid it, we cease breathing momentarily by the force of will. We may have to thrust our heads under water for a few seconds; in this case again it would be injudicious to go on breathing, and so we are permitted to subject the breath to the will within narrow limits. But under no conceivable conditions can any occasion arise for dictating to the heart at all: the sturdy little blood-pumper is boxed away inside the chest, and enveloped in a sort of leather bag as well: he is cut off from the external world, like the veriest recluse. The heart has his own appointed work to do, and the most imperious will can in no degree affect him.

And now it remains for me to say that the breathing organs of some animals are not modelled after the type of lungs; and that other animals, although they breathe, are devoid of any special breathing organs. Need I say that fishes do not breathe by lungs? how could they? They breathe by those red fringe-like things called gills, no less admirably adapted to lay hold of the air which is dissolved in water, than our lungs are adapted to contain air as it exists in the gaseous form. Certain curious animals, too, are supplied with both gills and lungs; so that philosophers are at a loss to decide whether they are fish or reptiles. Insects breathe by tubes called trachea, opening externally on various parts of the body, whence the secret of killing a wasp by smearing its body with oil; and certain lower animals, unprovided with special respiratory apparatus, breathe by absorbing air through their skins. Thus ends what I have to say about breathing. It may enable the reader to understand what is implied in the Divine record, when it is said that God "breathed into man's nostrils the breath of life."—*Leisure Hour*.

#### TEMPERANCE DINNER IN PRUSSIA.

LETTER TO DR. MARSH.

Berlin, Prussia, Sept. 15, 1857.

MY DEAR DR.—You will be pleased to learn that some of our countrymen, in high stations on the Continent of Europe, do not forget their temperance principles. Yesterday, Joseph A. Wright, Minister Plenipotentiary of the United States to the Court of Prussia, invited to dinner the Americans here, at present attending the Conference of Evangelical Christians. About

forty sat down to dinner. The peculiarity was not that so many Yankees were to be found at one time in a single city of Continental Europe—not in the soups, the fish, the meats, the vegetables, the confectionary, nor the fruits of the table—but in the total absence of every intoxicating drink of every kind. There was plenty of cold water, pure and bright. There was no lack of cheerfulness. At the close, Mr. Wright made some appropriate remarks expressing his happiness in meeting so many of his countrymen, and stating that for twenty years he had, from conviction, been a total abstinence man. When Governor of Indiana, he faithfully maintained his principles, and, by the help of God, he should do the same here. The company warmly responded to his views. This conduct of our ambassador will help some of our American travellers to hold on to their temperance principles. Honor to whom honor is due.

Yours truly,

W. PATTON.

#### THE DEAD SEA.

This remarkable sea, on the north-east border of the Holy Land, is not named in the New Testament, and is seldom named in the Old Testament. It is there called the Salt sea, the sea of Sodom, and the East sea; and by Josephus and classic writers, Lake Asphaltites, from the asphaltum or bitumen it produces. Its ordinary modern name, The Dead Sea, is highly appropriate for these dreary and arid waters, in which no fish can live, and which, having no outlet, swallow up rivers and living springs on every side.

The Jordan on the north pours in about 6,000,000 tons of water daily. Midway on the eastern side is the mouth of the ancient Arnou; and north and south of this the Zurka, the outlet of the warm springs of Callirrhoe, and the brook Zerod. The brook Kidron and several copious springs and winter torrents enter it on the west; streams from the south also empty in this sea. Of this vast supply of water a part may be absorbed in the earth, but most of it is evaporated by the intense heat that here prevails.

There are many wonderful facts respecting this sea; and these, half-known and superstitiously exaggerated, have made it an object of terror, as if still under the curse of God. It has been little visited in modern times, until our own day. Costigan, an Irish traveller, in 1835, spent eight days upon the sea, and died there of a fever. In 1847, Lieut. Molyneux spent a day on the sea, caught a fever, and died soon after at Jaffa. But in the same year Lieut. Lynch, of the U. S. Navy, with two metallic boats, descended the Jordan and spent three weeks on the sea, thoroughly exploring it. The "fire and smoke" of ancient annals were traced to natural causes: the great evaporation covering the

sea with a vapor like the smoke of burning sulphur; while the surface was at times "one wide sheet of phosphorescent foam, and the waves as they broke on the shore threw a sepulchral light upon the dead bushes and fragments of rock." Josephus and others speak of "fruits which have a color as if they were fit to be eaten; but if you pluck them they dissolve into smoke and ashes." These famous "apples of Sodom" are found to be the *osher* of the Arabs, resembling a large, smooth orange; it is fair to the eye, but being pressed it explodes with a puff, and is found to have contained nothing but air, and a few shreds and seeds.

The Dead sea lies in a deep caldron more than 1,000 feet below the level of the Mediterranean—the limestone cliffs which enclose it form the verge of a table-land 1,000 or 1,500 feet above the sea, rising still higher towards Jerusalem and Hebron on the west, and towards the mountains of Moab on the east. The shores of the sea are desolate, except where a stream or spring forms an oasis of green canes, low trees and shrubbery. "The water looks remarkably clear and pure," says one traveller, "but on taking it into my mouth I found it bitter, I think, beyond any thing I ever tasted. My clothes were wet by the waves, and as they dried, I found them covered with salt." It produces on evaporation one-fourth its weight of solid salt. It is far more dense and heavy than sea-water. Dr. Robinson, though not able to swim elsewhere, could stand, lie, sit, or swim in it. Another traveller could not swim, his feet being thrown high and dry out of the lake at every stroke; while horses, driven in, floated upon the surface on their sides, snorting with fear. Lieut. Lynch entered the sea when rough with a high wind, and says, "It seemed as if the bows, so dense was the water, were encountering the sledge-hammers of the Titans rather than the opposing waves of an angry sea."

The sea is divided into two unequal parts by a peninsula reaching two-thirds across from the eastern shore. The part thus shut off at the south is perhaps one-fourth of the whole lake, which is about forty miles long and eight or nine wide. The main sea is 1,000 or 1,300 feet deep, the bottom being sprinkled with rectangular crystals of salt. Carefully sounding across this sea in every direction, Lieut. Lynch reports a deeper ravine in its bed, continuous with the bed of the Jordan. The whole chasm, extending from the sea of Galilee to the Red sea 100 miles south of the Dead sea, bears marks of volcanic action, and would seem to have been sunk to its present level by convulsions of the earth, which were most violent at the southern end of the Dead sea.

This portion of the sea is but about thirteen feet deep; its bottom and shores are covered with a deep slime, reminding one of the "slime-pits" of this region in Abraham's day. An

occasional earthquake dislodges bitumen from the bottom, and it floats in lumps to the shores, which are also incrustated with salt and sulphur. This part of the sea is supposed to cover the "vale of Siddim," Gen. 14: 3, the site of the old "cities of the plain," destroyed by fire and brimstone in the time of Lot. Zoar, in which Lot first found refuge, is traced in ruins on the eastern shore. This is the "sea of the plain" in Deut. 3: 17. On its western coast is a lofty and barren summit, on the base of which rises a pillar of salt forty feet high, with an oval pedestal fifty feet above the sea level. The waters of this mountain are strongly saturated with salt; and those of the sea itself, being subjected to a powerful microscope, disclosed no animalculæ nor any vestige of animal matter. Says Lieut. Lynch, "It was a scene of unmitigated desolation. On one side, rugged and worn, was the barren mountain of Usdum, with its conspicuous pillar, which reminded us at least of Lot and the catastrophe of the plain. On the other side were the lofty and barren cliffs of Moab, in one of the caves of which the fugitive Lot found a shelter. On the south was an extensive flat, intersected by sluggish drains; with the high hills of Edom semigirdling the salt plain where the Israelites repeatedly overthrew their enemies. On the north was the calm and motionless sea, curtained by a purple mist; while deep in the slimy mud beneath lay embedded the ruins of the ill-fated cities of Sodom and Gomorrah." The judgments which make this scene memorable are often referred to in Scripture as terrible memorials against sin.—*American Messenger*.

#### THE SHEEP OF SPAIN AND THEIR ANNUAL MIGRATIONS.

(Concluded from page 478.)

To return to the sheep. At night they are folded into the toils, which are made of *sparto*—a sort of rush that bears twisting into ropes. They are made in meshes a foot wide and the thickness of a finger, so that the toils serve instead of hurdles. The whole square toil is light.\* Within this inclosure the sheep pass the night, lest they should stray and fall into the jaws of wolves, which are the terror both of the shepherds and their dogs. As for the shepherds, they make their poor tents with stakes, branches, and brambles, for which purpose, and for firing, they are allowed to cut off one branch from every tree; and this is probably the reason that the forest-trees near the sheep walks in Spain are as hollow as willow-pollards. Their care is to prevent the flocks from escaping out of their toils until the morning sun has exhaled the dew of a white frost; and they never let them approach a rivulet or pond after a shower of hail: for, if they should eat the dewy grass, or drink hail-water, the whole

\* *Sparto* swims, hemp sinks; it is called *boss* by the English sailors.

tribe would become melancholy, and pine away, and die, as has often happened.

As soon as the month of April comes round, which is the season for their departure, the sheep express, by various uneasy motions, a remarkable restlessness and strong desire to go off. The shepherds must exert all their vigilance lest they should escape, and it has frequently happened that a tribe has stolen a forced march of three or four leagues upon a sleepy shepherd; but he is sure to find them, for they return exactly the same way they came, and there are many examples of two or three strayed sheep walking a hundred leagues to the very place in which they fed the year before.\*

Their itinerary is marked out by immemorial custom and by ordinances, and is as well regulated as a march of troops. They feed freely in all the wilds and commons they traverse; but, as they must necessarily pass through many cultivated spots, the proprietors of these are obliged, by law, to leave a passage open for the sheep, through vineyards, oliveyards, cornfields, and pasture-lands common to towns; and this right of way must be ninety varas (eighty-four yards) wide, that they may not be too crowded in a narrow lane. These passages are often so long that the poor animals march six or seven leagues a-day to get into the open wilds, where the shepherd walks slowly, to let them feed at ease and rest. But they never stop: they have no day of repose; they march at least two leagues daily, ever following the shepherd, till they get to their journey's end, which, from the extremest northern mountains to the plains of Estramadura, is about one hundred and forty leagues, which they perform in less than forty days.

Sheep-shearing commences at the beginning of May, and is performed while the sheep are on their summer journeys, in large buildings called *esquileos*. They are erected in various places, and some are so spacious that they can contain many thousand sheep. The principal ones are in the environs of Segovia, where, in its palmy days, the sheep-washings and shearings were grand festivities, held much after the oriental fashion of Nabal (1 Sam. xxv.) When the process of shearing is over, the whole pile of wool is weighed and sorted. There are three sorts of wool, more or less fine, according to the parts of the animal whence they are taken. A different price is fixed upon these three classes, though the general practice is to sell the whole pile together at a mean price. Much care is necessary in the management of the sheared sheep, for they are very liable to take cold and die. They are brought by degrees to bear the open air, and after a time recommence, in short days' journeys, their passage from the shearing house to the mountains.

At the extremity of Old Castile there is a territory called the Montana. It is divided into two

parts, the lower being that chain of mountains which bounds the Cantabrian Sea. The city of Santander is its chief port, and from thence you ascend southerly, twelve long leagues, a succession of high craggy mountains, to the town of Reynosa, in the Upper Montana, which ascent stretches three leagues more, and then you descend about fourteen leagues to the city of Burgos, capital of Old Castile. Reynosa is the centre of an open plain, surrounded by a ridge of high mountains, at the feet of which are low hills of pasture lands. This is the most northern part of Spain, and the highest summer-walk of the sheep, being at the greatest distance from their winter walks.

In this canton our friend passed one summer. Eight leagues square of the Upper Montana is the highest land of Spain; the mountains rise in the atmosphere to the line of congelation; and, writing on the 4th of August, he said,—“I see snow from my window. Many years ago there used to fall so much snow, that the people were forced to dig lanes through it to go to church in winter; but there has fallen but little snow since the Lisbon earthquake, and some years none at all. It certainly changed the climate of many parts of Spain. No man living saw, or heard his father say he saw, snow fall in or about Seville, till the year 1756, which extraordinary appearance struck a dread into some convents; they rang the bells to prayers, and made processions to appease the wrath of Heaven, as if the falling flakes foreboded the last day!”

He observed that, on the arrival of the sheep from the south to these their summer downs, the first thing was to give them as much salt as they would eat. The shepherd placed fifty or sixty flat stones at a short distance from each other, strewed salt upon each stone, and led the flock slowly through the stones, and each sheep ate to his liking. This has always been the custom, and is said to be the reason why the kings of Spain cannot raise the price of salt to the height it is, or used to be, in France; for it would tempt the shepherds to stint the sheep, which, it is believed, would weaken their constitutions and injure the wool. During the days the salt is administered, the flocks are not allowed to pasture on a calcareous soil, but are moved to clayey (argillaceous) lands, where they feed voraciously.

At the latter end of September the sheep begin their march towards the low grounds, and, descending from the mountains, retrace their steps: the first care of the chief shepherd being to see that each tribe is conducted to the same district it fed in the year before, and where the animals were yeaned, which they think prevents a variation in the wool. This requires little management, as it is a notorious fact the sheep would go to the very spot of their own accord.

And now, having brought the fleecy multitude back to the place whence they started, it only remains for us to add that the fineness of the wool

\* Two leagues are five and a half miles.

is owing apparently to the animal's passing its life in open air of equal temperature. The climate in Andalusia and Estramadura in the winter is not colder than that of the Montana in summer. It seems scarcely doubtful that, if the fine-wooled sheep stayed at home in the winter, their wool would become coarse in a few generations, and that, on the other hand, if the coarse-wooled travelled from climate to climate, and lived in the free air, theirs would resemble that of the itinerant sheep, and become fine, short, silky, and white.—*Leisure Hour*.

#### THE STAR-FISH AND THE POLYPE.

Our newspapers have been making serious complaints lately of the depredations of star-fish upon oyster-beds.

"Difficulties presented themselves in the way of a star-fish inclining to oyster suppers, and a theory was, as usual, invented to meet them. It was reported that the star-fish, insidiously lying in wait till the blind oyster gaped, dexterously inserted a ray between the valves, which being thus prevented from closing, the delicate morsel was extracted at leisure. This would have been surprising enough; but truth is stranger than fiction. Observation seems to have established the following facts: The mouth of the Uraster is destitute of teeth; but the whole œsophagus, and, in fact, the stomach, are capable of being turned inside out, in the form of great vesicular lobes, and of insinuating themselves into minute orifices. When the animal then wishes to feed upon a bivalve mollusk, it elaps it, valves and all, with its embracing rays, holding fast its prey through the waves may roll it about like a ball. Meanwhile the stomach is pouted out, and finding access into the interior at the points where the valves slightly gape, it manages to dilate itself within, and extract the nutritive juices of the victim; the process being aided, as is supposed, by the injection of a poisonous fluid, secreted and poured out from the lobes of the stomach."

Small blame to the star-fish for that. He but serves others as he is served himself. All beasts and birds are not beasts and birds of prey; but there is scarce an exception among the fishes. As a curious illustration of this, there was exhibited at a zoological lecture in Dublin "a frog-fish, two feet nine inches and a half long, in the stomach of which was a cod-fish, two feet in length. The cod's stomach contained the bodies of two whittings of ordinary size; and the whittings, in their turn, held the half-digested remains of many smaller fishes, too much broken to be identified."

There is one star-fish of seven fingers and two feet in expanse, which deserves especial mention for what Mr. Gosse calls its "unhappy tendency to suicide;" unhappy, of course, for the naturalist who wishes to shut it up in his cabinet;

but which should secure for it a place on the seals and coats-of-arms of those who are fond of shouting, "Liberty or death!" Professor Forbes gives the following account of his vain attempts to capture them:

"The first time I ever took one of these creatures, I succeeded in getting it into the boat entire. Never having seen one before, and quite unconscious of its suicidal propensity, I spread it out on a rowing bench, the better to admire its form and color. On attempting to remove it for preservation, to my horror and disappointment I found only an assemblage of rejected members. My conservative endeavors were all neutralized by its destructive exertions, and it is now badly represented in my cabinet by an armless disk and a diskless arm. Next time I went to dredge on the same spot, determined not to be cheated out of a specimen in such a way a second time. I brought with me a bucket of fresh cold water, to which article star-fish have a great antipathy. As I expected, a *Luidia* came up in the dredge—a most gorgeous specimen. As it does not generally break up before it is raised above the surface of the sea, cautiously and anxiously I sunk my bucket to a level with the dredge's mouth, and proceeded in the most gentle manner to introduce *Luidia* to the purer element. Whether the cold water was too much for him, or the sight of the bucket too terrific, I know not, but, in a moment, he proceeded to dissolve his corporation, and at every mesh of the dredge his fragments were seen escaping. In despair I grasped at the largest, and brought up the extremity of an arm with its terminating eye, the spinous eyelid of which opened and closed with something exceedingly like a wink of derision."

In curious contrast to this star-fish, that will not live if you touch it, is the inglorious polype that will not die, handle it as you may. Cut off the head, with all its tentacles, and it will presently develop a new trunk and base, while the headless trunk begins to shoot out new tentacles, and two perfect arms are formed. If one of these is cut into three, four, or half a dozen pieces, each piece supplies the wanting parts, and as many new animals are developed. Slit one down from the summit to the middle and one will be formed having two heads, each of which will capture and swallow food. Again slit these half a dozen times, and as many more heads will be formed, surmounting the same body. Cut off all these heads, and new ones will spring up in their place, while each of the severed heads becomes a new polype. Take the severed head and trunk of different animals, and put them together, and they will unite and form a single one. Introduce one animal within another, pushing it down until the heads are brought together, and after forcibly keeping it for some time in this state, the two individuals will unite, and a polype will be formed, distinguishable only

by having twice the usual number of tentacles. Most fitly is this creature named hydra.

The most interesting part of this volume is that which treats of the *infusoria*—so strange and often beautiful in form, so singular in structure, yet whose very existence would be unknown to us without the aid of the microscope; but the engravings of these, accompanying the description, are necessary to its full appreciation. Next to these, perhaps, in interest, are the sea-anemones—those polypes so strongly resembling flowers in their form and the brilliancy of their colors, and varying in disk from a bead of red coral to a lady's parasol. Besides these, we have all the insect tribe: "the butterflies (fine ladies that go a-shopping among the flowers); the beetles (the starred and jeweled nobility); the dragon-flies (warriors, true knights-errant, furnished with "the pomp and circumstance of war"); and the "industrial classes," represented by the busy bee and the prudent ant. Reptiles, fishes, birds, and quadrupeds also find their place here, and are only less interesting, because more familiar.

There is one fashion recently introduced among us from abroad, which we hope may have general prevalence. We mean that of forming marine or fresh-water aquaria, filled with various specimens of animal and vegetable life, so nicely balanced that the water is constantly pure. A more agreeable employment, one would think, than worsted work, or crotchet-work, or potichomanie, or pasting leather flowers on picture frames, or gumming natural ones on a card board, a fashion, too, which, if generally adopted, we are sanguine enough to believe will excite an interest in natural history which will create a demand for such works as this of Mr. Gosse, and make a compound microscope an indispensable article.—*Home Journal*.

For Friends' Review.

#### THE BANDS OF LOVE.

The mother draws the cord her love  
Hath bound around her boy;—  
He feels the tender touch, and leaves  
Each danger, and each toy,  
To sweetly rest upon a breast  
Of love without alloy.

And as the mother draws the cord  
She wreathed around her son,  
The gentle "Bands of Love" attract  
Our hearts toward the throne,  
To touch the sceptre, with the prayer,  
"Thy will, not mine be done!"

O, thus our spirits seem upborne  
Upon a sea so calm!  
Our wounds all soothed, nay, almost healed,  
By Heaven's o'erflowing balm;—  
With glimpses of a radiant crown,  
And visions of a palm!

The mother may forget the babe  
That nestles on her breast;  
The rosy—even the *pallid* lip  
May be no more caressed—

Love, holier than a mother's love,  
Is our unfailing rest.

For, oh! we rest our weary heads—  
Our aching hearts we rest,—  
On love that once divinely glowed  
Within a sufferer's breast!  
O, sympathizing Son of God!  
Thy name be ever blest!

Thanks—praises, Father! for this truth  
Thy goodness hath made known,  
That holy harpings evermore  
Are wafting round Thy throne,—  
High praises for Thy tenderness  
To helpless sinners shown!

Thy knowledge yet shall cover earth  
As waters do the sea,  
And earth, as heaven, be filled with praise  
That will be owned by Thee,  
Even in Thy high and holy home  
Of vast Eternity!

M.

Communicated for Friends' Review.  
SONNET.

A LINE FROM HOME.\*

Blessed messenger! a gleam of welcome light  
Piercing the darkness of my troubled way,  
Cheering the gloom that long has held its sway  
O'er the racked workings of my mind's dark night,  
Bearer of tidings of serene delight,  
Kindling the promise of returning day  
With its mild, peaceful, hope conferring ray—  
Welcome as beams of morning to the sight  
Of storm-tossed sailor, whose disabled bark,  
Floats the vexed ocean at the tempest's will;  
Giving sweet promise that the curtain dark,  
Whose gloomy folds the uncertain vision fill,  
Will soon, kind Heaven propitious, roll away,  
And bring the light and joy of perfect day.

*Butler Hospital, R. I., March 2nd, 1853.*

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 24th ult. have been received.

GREAT BRITAIN.—Notice has been given in the House of Commons, of a bill to limit the duration of Parliament to three years. In a debate upon India, it was acknowledged by persons officially connected with the East India Company, that many of the atrocities attributed to the Sepoys in India during the rebellion, and related in the English papers, were mere fabrications; and that the prisoners taken by the English troops were mostly put to death. The East India Loan Bill has passed the House of Lords. In the debate upon it, Lord Ellenborough said that in future it would be necessary to keep in India forty battalions of European infantry, ten of European cavalry, and a large artillery force. On the occasion of the presentation by Lord Brougham of a petition from an Anti-Slavery Society against the slave trade, Lord Malmesbury said he wished it to be understood that he regarded the new scheme of free negro immigration as an indirect revival of that most obnoxious trade.

FRANCE.—The Conference at Paris is expected to assemble next month.

Commerce is much depressed, and public works on a large scale are to be commenced at Paris, in order to give employment to the people.

A republican demonstration was recently made at Chalons by a small party, who surprised a portion of the garrison; but it was quickly suppressed by the

\* A letter from my daughter, Feb. 28th.

body of the troops. The government continues its repressive measures, especially against the press. Even the religious papers are prohibited from publishing controversial articles on religious subjects.

**ITALY.**—The French ambassador to Sardinia has requested of the government that a paper, the organ of the revolutionary party, should be suppressed; that the editor of another paper, and the refugees who had written for political journals should be expelled, and that prosecutions of the press for offences against foreign sovereigns should be tried without the intervention of a jury. The Sardinian government has replied in the negative to all these demands. The director and editor of a radical journal published at Turin, has been condemned to 15 days imprisonment, and a fine of 200 francs, for an offensive article respecting the French Emperor. The conspiracy bill has been rejected in the legislative assembly.

The Pope has been strenuously urging a concordat on Tuscany, but the latter government has given a peremptory refusal.

**RUSSIA.**—The privilege of forming a joint stock company for the purpose of developing the resources of the country on the Amoor River, has been granted to two Russians. The company is to commence with a capital of \$1,000,000, to be increased if necessary, and will establish trade with the natives and with ports on the Pacific. The advanced posts heretofore established near the mouth of that river, have been attacked by the Chinese, with so large a force that the Russians were compelled to retreat up the river, and the Chinese then burned the settlement.

**CHINA.**—News from Canton is to 1st month 28th. No reply having been made by the Emperor to the notification of the allied plenipotentiaries, preparations were making to ascend the Pei Ho River with a flotilla of gun boats and a force of English and French marines. Canton was quiet under the rule of the Allies. The Imperial forces are stated to have gained a victory over the insurgents, by which Monkden, the capital of the province of Chin Kiang, situated at the mouth of the great canal, has fallen into the hands of the Imperialists. This it is said will reopen to commerce three of the principal provinces of China; but it may encourage the government of Peking to refuse to treat with the Allies, notwithstanding the capture of Canton.

**INDIA.**—A part of the British army had entered Oude and was expected to attack Lucknow about the 20th of 2d month. The ex-king of Delhi, an infirm and imbecile old man, had been tried, convicted, and sentenced to transportation to the Andaman Islands. It was reported that Nana Sahib, the rebel chief, had crossed the Ganges with a strong force, designing to enter Bundelcund.

**JAPAN.**—The Commissioners sent by Holland to the Emperor of Japan, after the conclusion of the treaty with the United States, have succeeded in obtaining the concession, in effect, that all the Japanese ports shall be successively opened to European commerce. The Dutch are to pay a duty of 5 per cent. upon the value of imported goods; as compensation for which the Audit office is to recover, free of expense, all debts due from Japanese to Dutchmen. A bourse and bazaar are to be established at Hakodadi to facilitate transactions between the natives and Europeans. Professors of the Japanese language are to be appointed by the authorities, who may receive indiscriminately all strangers wishing to learn the language. The Dutch Minister is to be received by the heads of government when he wishes to treat on international questions. The free exercise of their religion is granted to all Dutchmen, and they are permitted to bring their wives and children. The exportation of money is forbidden under severe penalties, as is the

sale of arms or munitions of war, except to the government.

**SOUTH AMERICA.**—The act abolishing slavery in Surinam does not make the emancipation absolute, but transfers the slaves from their master's ownership to the control of government officers, an indemnity proportioned to the age of the slaves being paid to the masters. On the repayment of this by a fixed contribution, the slaves are to be free. Any slave able to pay at once the amount advanced for him, is immediately freed, as are all children under five years. The slaves thus purchased by the government are to be hired, under certain stipulations, to the planters; a portion of their wages being retained for two funds, one to reimburse the government, the other for their religious teaching, the education of the children, and the care of the sick, poor and aged. If the planters will not employ the negroes on the prescribed terms, the latter are to be settled in parishes under the care of officers appointed by government, and employed in agriculture, laboring nine hours a-day for five days in the week. The law also provides for the late household slaves, and for the civil rights of the emancipated in relation to marriage, inheritance, &c.

**CONGRESS.**—The constitution of Oregon, and a petition from the inhabitants of Dacotah, asking for the organization of that territory, were presented to the Senate on the 31st ult. The Committee on the Judiciary transferred the consideration of the resolution to suspend the laws of Utah, to the Committee on Territories. Various amendments to the Minnesota bill were proposed and rejected. On the 1st inst., the army bill, amended so as to accept two regiments of volunteers, instead of four, exclusive of the Texas one, was passed, yeas 41, nays 13. The Kansas bill, as returned from the House, was considered on the 2nd, and on motion of Green of Mo., the Senate disagreed to the House amendment, by a vote of 32 to 23. On the 5th, the Committee on Territories reported a bill for the admission of Oregon into the Union.

The House of Representatives, on the 1st, took up the Senate bill for the admission of Kansas. Giddings of Ohio objected to a second reading, which brought up the question of rejecting the bill absolutely. On this the vote stood, for rejection 90, against it 137. Montgomery of Pa. then moved the substitute offered by Crittenden in the Senate, with some modifications. Quitman of Miss., offered a substitute which was the same as the Senate bill, with the omission of the clause declaring the right of the people at all times to alter their constitution as they may think proper. This was negatived, 72 to 160. Montgomery's substitute was then adopted, yeas 120, nays 112, and the bill, thus amended, passed by the same vote. This bill admits Kansas into the Union, with the condition that the Lecompton constitution shall be first submitted to a vote of the people, and assented to by a majority. On such assent being made known to the President, he shall announce it by proclamation, and the admission of Kansas shall then be complete, without further action by Congress. Should the constitution be rejected, the people are authorized to form another, electing delegates to a convention for that purpose. The Governor and Secretary of the territory, and the presiding officers of the two branches of its legislature, form a Board of Commissioners to make the proper arrangements for the elections directed by this act, and to receive and announce the result. Should a new constitution be formed, it shall be submitted to the people, and if adopted, the President shall, by proclamation, declare Kansas admitted as a State. All white male inhabitants of Kansas, over 21 years of age, who are legal voters under the laws of the territory, are to be allowed to vote at the elections authorized by this act. On the 5th, the House concurred in the Senate's amendments to the army bill.

# FRIENDS' REVIEW.

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MINISTRY IN THE CHURCH ENTIRELY SUB-  
ORDINATE TO BROTHERLY LOVE.

[Concluded from page 482.]

Now not only are such passages of high value, as incidentally confirming the truth, that the duties always assigned to the clergy alone in the clerical form of Christianity, are, in the *scriptural* form of it, apportioned to all believers, but as showing that the very offices of the supposed ministerial prerogative are shared amongst the apostles, and all the saints of their day. For instance, does Paul say to the Thessalonians, "that he comforted and charged every one of them, as a father doth his children, that they should walk worthy of God, who had called them unto his kingdom and glory" (1 Thess. ii. 12)? then this is the very duty which he would assign to the whole body of Thessalonian believers, when he tells them "to warn the unruly, to comfort the feeble-minded, and to support the weak." Again, do we find that Barnabas *exhorted* all the believers at Antioch, that with purpose of heart they would cleave unto the Lord (Acts xi. 24)? then, also, do we find the Hebrew church reminded of their duty to "exhort one another daily, lest any of them should be hardened through the deceitfulness of sin." That Paul and Barnabas should thus exhort the saints, the clerical school would think quite proper, because they were apostles, and had been "ordained by imposition of hands;" but the same school would see nothing but irregularity in laymen daily imitating the apostles. Moreover, it is to be observed, that though, in the epistles to the Hebrews and Thessalonians, there is distinct reference made to those who were "over them in the Lord," (Heb. xiii. 17; 1 Thess. v. 12,) yet it is not on those overseers that the duty of

exhortation is pressed by the apostle: the epistles are not directed to the overseers; the building-up of the saints is not referred to them; admonition, exhortation, comfort, and warning are not spoken of as their province, (though doubtless exhortation and comfort were also in their province,) but all the church is addressed, as if all the saints were mutually to edify one another, yea and mutually to teach and minister to one another, as when Paul, having explained to the Thessalonians the second coming of the Lord, concludes thus, "Wherefore comfort one another with these words." The epistle to the Philippians furnishes similar evidence, and in abundance. Indeed, the whole texture of that epistle is to this point; for though the overseers and servants of the church are mentioned in the opening of the epistle, *after* the saints, (i. 1,) yet the whole doctrine of the epistle is addressed to the brethren; and it is not of "the clergy," but of all the brethren that Paul speaks, when he prays that "their love may abound yet more and more in knowledge, and in all judgment, and that they may approve things that are excellent, [or things that differ]," a prayer which by many would be thought only applicable to clergymen. It is "the brethren," (i. 12,) that he "would have understand" how his imprisonment at Rome had been made a means of *many* of the brethren waxing confident to preach Christ, and that he rejoiced they had done so, though these "many" preachers were unquestionably not clergymen. It is "the brethren" he desires to "stand fast in one spirit, striving for the faith of the Gospel." (i. 17.) Them also he admonishes "to hold forth the word of life," (ii. 16;) to "beware of evil-workers," (iii. 2;) "to walk by the same rule, to mind the same thing," as he himself did (iii. 16;) "to stand fast in the Lord," (iv. 2,) &c., &c.; and all this he makes sure by commencing his letter "to all the saints," and by carefully finishing it "to all the saints." (iv. 21.) And all this is the more remarkable, because he does not omit the overseers and servants of the church, ("bishops and deacons," Eng. Trans.) He mentions them indeed, but *after* the saints whom they serve, and then he takes no farther notice of them, classes them altogether as one body, and never in one instance so expresses himself, as if he thought the overseers and servants had some official prerogative which should entitle

them, as separated from the "laymen," to receive his instructions and execute his precepts.

Again, in writing to the Colossians, he addresses "the saints and faithful brethren in Christ," and none others: it is the brethren whom he wishes to "increase in the knowledge of God," (i. 10,) "and unto all riches of the full assurance of the understanding." (ii. 2.) He tells the brethren that "they are complete in Christ," (ii. 10,) and that, therefore, "*no man* should judge them in meat and drink or holydays or sabbaths." He bids them beware, lest any man "spoil them through philosophy and vain deceit, or beguile them of their reward, by intruding into those things which they have not seen;" he warns them not to be subject to ordinances, "the commandments and doctrines of men;" he reminds them that "their speech should be always with grace, seasoned with salt, that they may know how they ought to answer every man," and that they should "stand perfect and complete in the will of God;" and then, after particularly addressing "wives, husbands, children, servants, and masters," he adds nothing about clergymen or official ministers. The message to Archippus (iv. 17) has been already examined, and, therefore, need not here be again discussed; but supposing, for argument's sake, that Archippus was an ordained minister—say, bishop of the Colossians—we then find Paul in a sort of postscript, desiring the church to remind that dignitary to fulfil his ministry, whilst the dignitary himself is wholly passed over in all the rest of the epistle.

Now then, let these things be applied to the order of the sects; suppose that a Christian from some distant region, acquainted with Christianity only as it is presented in the New Testament, and following the language and ideas of the Scriptures alone, were to write a letter to Christians in a certain parish in our country, according to the usages of the Pauline epistles, what would be the style of his letter? He would address it to the believers in such a town, and whatever might be the importance of his communications, he would of course take no notice of the clergyman of the parish; he would not, as in these days, direct the whole subject-matter to the priest; "Reverend Sir," would be to him an unknown formulary; and if he were informed that our customs required such letters, both in form and substance, to be addressed to the clergyman, and that the minister would consider it an insult if it were otherwise, and that "the saints" were in these days all "laymen," excepting only "the minister," who was ordained to be their ruler and teacher; and that "the saints" now would deem it strange and indecorous if a letter about religion was addressed to them, and not to their minister—would not this foreigner from a distant region naturally conclude that we had changed our religion, and that we had ceased, in fact, to be Christians? How could he come to any other

conclusion? And who that examines ministry in the New Testament, and compares it with ministry in the apostacy, can doubt but that there has been effected a fundamental revolution to the order which God appointed for the edification of His Church?

But then it will be said that Paul *does* allude to those "who are over them in the Lord." True; he does; but his allusions are in perfect keeping with the order then existing, and tend to establish all that has been advanced in this argument. There *was* rule in the church; the Spirit unquestionably raised up government; government was a gift, a *charisma*, and it was sometimes united to, and sometimes separated from, teaching: "*especially* they who labor in the word and doctrine," (1 Tim. v. 17,) is an expression by which we ascertain that some of "the leaders" (*proestotes*) did *not* labor in word and doctrine, for if it were not so, Paul's distinction would be unintelligible, or rather would have no meaning at all. But wherever government made its appearance, the grace in the saints was supposed to afford a fair field for its cheerful and loving reception: "We beseech you, brethren, know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." (1 Thess. v. 12.) What is the superintendence of the persons here mentioned, and what the foundation of the government? *love*; "esteem them very highly in love;" for where there is not love there cannot be esteem in the Church of God, though in the churches of men, esteem for the clerical rulers is for the most part obtained on other grounds. Station in society, rank, wealth, political power, oratorical talent, official prerogative, too frequently command the reverential regard of the people for their clergy; and sectarian zeal usually adds force to these considerations—to say nothing of superstitious ignorance, which powerfully prevails in most of our parishes, and which leads the so-called Protestants to esteem "the minister" with exactly the same feeling that a darkling Papist reveres his priest. There are, indeed, instances where the ministers are much beloved by their disciples; but, more commonly, love will be found to have but a small share in the esteem which they enjoy; for as the theory of official power, and the idea of prerogative, influence all the arrangements of human ministry, the ruling party usually expects as a right, and the ruled yields as a custom, that portion of reverence which is decorously conceded to official distinction. When, therefore, the prelate, or the dissenting minister, finds "government" in God's Church, let him not, each in his own region, cry out, "That is my ground! that is my place! for I have been ordained to be over the flock, and by ordination I claim authority"—for though the vulture-eye of ambition will ever find some twig to perch on, it frequently happens that the twig will not support the weigh-

which is prepared for it. All authority is not the same authority; the glory of the terrestrial is one, and the glory of the celestial is another. Terrestrial authority has, it may be, its mitres, its acts of synods, and all the smothering weight of ecclesiastical canons; or it has, it may be, its elective chair, its salaried orations, and its mercenary sceptre, with an usurpation of all ministerial life, and an assumption by one man of that which, if it really exist, should be open to all: and these things have their glory; but heavenly authority in the church, that which comes down with the gifts distributed to the saints, is the manifestation of superintending care in those whose hearts the Lord directs and enables to watch over the footsteps of the flock, and by counsel and character, by prayer and precept, by patience and forbearance, by gentle firmness, and by spiritual wisdom, to keep aloof from the enclosure those things which would disturb communion, or prevent the Beloved One from coming into "his garden, and eating his pleasant fruits." Government is a distinct gift of the Holy Spirit (1 Cor. xii. 28)—and it is not in the power of man, by election or any other known process, to produce this blessing. It is, indeed, very easy to make an appointment to *ecclesiastical* rule, either by royal mandate, or patronal nomination, or popular suffrage; but wide is the difference between *ecclesiastical* and *spiritual* rule; man's law can give the outline and the shadow of spiritual rule, but the substance, the living and the powerful reality, can be imparted only by Him, who is the giver of every good and perfect gift, and with whom there is no variability—neither shadow of turning. Spiritual rule is neither for lucre nor for lordship (1 Pet. v. 2, 3,) but it is a branch of service, of ministry, of *diaconia*; a branch springing out of the true Vine; a form of the life of Him, who, in making Himself the servant of all, thereby also made Himself the Lord and Master of His disciples. (John xiii. 14.) Government is the lowest and the highest service in the Church: it is the lowest, because He that is "over the flock," and has been called unto this service by the Lord, must ever be washing the disciples' feet. The basin and the towel are the badge of this government; and how low it calls upon those who are exercised in it to stoop down; how deep is the humiliation, how trying to faith and patience, how wearisome to flesh and blood, how closely surrounded with anxieties and solitudes, how deeply acquainted with tears and prayers and sighs, how conversant with despondency, feebleness and weariness, none can tell or imagine who have looked at these things only through the medium of ecclesiastical custom, but have not tasted them in spiritual power. "And who is sufficient for these things?" Truly, we can reply only in the words of Scripture, "Our sufficiency is of God, who hath fitted us to be servants of the New Testament." But in the service there

is also a recompense, which, though it is to be nothing less in the day of full payment than a crown of glory (1 Pet. v. 4,) is not in the mean time forgotten by the Chief Shepherd, who knows how to reward his servants, even during the heat and burden of the day. Therefore we plead for government: and we know that when it appears it strengthens the church, because it draws forth more love, augments the activity of service in *all*, and establishes that peace which Paul connects with the presidency of a few and the service of all. (1 Thess. v. 12, 13.)

If then believers should any where be gathered together for fellowship, and breaking of bread, and searching the word, and for prayer, they have a strong ground of hope that the Head of the church may remember them in communicating this blessing also; but if it should be made to tarry long, it would be better for them to wait *any* time, rather than release themselves from the difficulty by sending for deliverance to a college of priests, by trying the talents of "candidates," and finally by setting up Egypt's idol for adoration, and "rejoicing in the works of *their own hands*." (Acts vii. 41.)—*Priesthood and Clergy unknown to Christianity.*

For Friends' Review.

GRANVILLE SHARPE.

(Concluded from page 485.)

In 1793, Wilberforce again brought forward his motion and lost it. The examination of evidence, however, still went on by the Committee of Privy Council.

In the years 1794, 1795, and 1796, Wilberforce renewed his motion and lost it. The last was the year in which the abolition was to have taken place, according to a former resolution of the House.

In the three following years Wilberforce repeated his efforts, but with no better success.

A new bill was therefore introduced by Mr. Thornton into the House of Commons, for the restriction of the African slave trade within certain limits. It passed the lower House, but was lost in the Lords. It was on this occasion that Dr. Horsley, Bishop of Rochester, delivered a powerful speech on the Scriptural part of the argument: He said, "My Rev. brother, (the Bishop of London,) told your lordships that perpetual slavery was not permitted by the Jewish law. That a native Jew could be held in slavery for seven years only at the longest; for he had a right to his freedom upon the first return of the sabbatical year. And that a foreign slave, purchased in the market, or captivated in war, could be held in slavery for fifty years only at the longest. For the foreign slave had a right to his freedom upon the first return of the year of jubilee. And from these premises my Rev. brother concluded that perpetual slavery was unknown among the Jews. I confess, I was carried away by the fair appearance of my Rev. brother's

arguments, till to my great surprise and his utter confusion, the noble Earl (of Westmoreland,) rose, with his Bible in his hand, and quoted chapter and verse against him!

"My lords, with respect to the native Hebrew slave we have this law, which was quoted by my Rev. brother: 'If thy brother, an Hebrew man or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy flour, and out of thy winepress. Of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him.' (Deut. xv. 12-14)

"And with respect to the foreign slave, we have this law, quoted likewise by my Rev. brother: 'Thou shalt number unto thee seven sabbaths of years, forty and nine years. Then shalt thou cause the trumpet of jubilee to sound throughout all the land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants thereof.' (Lev. xxv. 8, 10.)

"The manumission of the Hebrew slave was provided for by the other law. Under the expression, therefore, of 'all the inhabitants,' foreign slaves must be comprehended; for none but foreign slaves could remain to be manumitted in the fiftieth year. My lords, there is a circumstance not touched upon by my Rev. brother; but there is a passage in the law, which I have always considered as a strong argument of the lenity with which slaves were treated among the Jews, and of the efficacy of the provisions the law had made, to obviate the wrongs and injuries to which the condition is obnoxious. My lords, I am afraid I cannot, by memory, refer exactly to the place. But the noble Earl there, with his Bible, I am sure will have the goodness to help me out and turn up the passage for me. My lords, it is a passage in which the law provides for the case of a slave who should be so attached to his master, that when the term of manumission fixed by the law should arrive, the slave should be disinclined to take advantage of it, and wish to remain with his master. And the law prescribes the form, in such case to be used, by which the master and the slave should reciprocally bind themselves, the slave to remain with his master for life, and the master to maintain him. This I have always considered as a strong indication of the kindness with which slaves were treated among the Jews; else, whence should arise that attachment which this law supposes? But we are all in the wrong, it seems, my Rev. brother, and I,—we reason from specious premises, but to false conclusions. The noble Earl has produced to your lordships a passage from the Levitical law, which enacts that the foreign slave should be the property of his master for ever. Whence the noble Earl concludes that the perpetual servitude of foreign slaves was actually

sactioned by the law. But, my lords, I must tell the noble Earl, and I must tell your lordships, that the noble Earl has no understanding at all of the technical terms of the Jewish law. In all the laws relating to the transfer of property, the words 'for ever' signify only 'to the next jubilee.' That is the longest 'for ever' which the Jewish law knows with respect to property. And this law which makes the foreign slave the property of his master for ever, makes him no longer the master's property than to the next jubilee. And with the great attention the noble Earl has given to the laws and history of the Jews, he must know that when they were carried into captivity, they were told by their prophets that one of the crimes which drew down that judgment upon them, was their gross neglect and violation of these merciful laws respecting manumission. And that in contempt and defiance of the law, it had been their practice to hold their foreign slaves in servitude beyond the year of jubilee.

"My lords, though we have no explicit prohibition of the slave trade in the New Testament, we have the most express reprobation of the trade in slaves, even in that milder form in which it subsisted in ancient times. Such a reprobation as leaves no believer at liberty to say, that the slave trade is not condemned by the gospel. The Rev. prelate near me has cited the passage in which St. Paul mentions 'men stealers,' among the greatest miscreants. 'Men stealers,' so we read in our English Bible. But the word in the original is ἀνδραποδιστής. *Andrapodistēs* is literally a 'slave trader,' and no other word in the English language but slave-trader precisely renders it. It was indeed the technical term for a slave-trader in the Attic law." At length the debate ended, and the bill, as we said, was lost by a majority of seven. Every mode of attack upon the trade had now been tried, and had failed. But the eloquence brought against it, and the revelations of the various witnesses secured by Clarkson, had "shaken it to the very foundation." Wiberforce, therefore, let the question rest, and did not renew his motion until the year 1804. It was postponed. In 1805 it was lost. In the beginning of the following year Pitt died, and Fox and Lord Grenville came into power. The same year the Attorney General, Sir Arthur Piggott, brought in a bill prohibiting the importation of slaves by British subjects either into colonies conquered in war, or into any foreign colony, hostile or neutral. This bill passed both Houses. In the following June, Fox rose. He observed, that the motion with which he should conclude would tend in its consequences to effect the total abolition of the slave trade; and then if he had done nothing else since he had sat in that House, but had only been instrumental in carrying through this measure, he should think his life well spent. He recalled to the recollection of the House an expression of Burke's, that

"to deal in human flesh and blood, or to deal, not in the labor of men, but in men themselves, was to devour the root, instead of enjoying the fruit of human diligence;" and in combating the argument that the abolition would ruin the West Indian islands, he called upon the members to prove their respect for the memory of Mr. Pitt, whose speech upon this point had been no less remarkable for splendid eloquence than for solid sense and convincing reason, by voting with him, Mr. Fox, when he moved "that this House considering the African slave trade to be contrary to the principles of justice, humanity and policy, will, with all practicable expedition, take effectual measures for the abolition of the said trade, in such a manner and at such a period as may be deemed advisable." A strenuous debate followed—the majorities in favor of the motion were, in the Commons, 114 to 15, in the Lords, 41 to 20. But the joy of this triumph was damped by the death of Fox in the following October. "Two things," he said on his death bed, "I wish earnestly to see accomplished, peace with Europe, and the abolition of the slave trade; but of the two, I wish more the latter."

The dying wish of that great man was soon to be realized. In 1807, Lord Grenville brought a bill for the abolition of the slave trade into the House of Lords. Counsel were heard against it for four days; on the fifth it was warmly debated, and finally carried by a majority of 100 to 36. In the Commons it was completed by a majority of 283 against 16.\*

A bill for the carrying of this law into practice was passed through both Houses, after some delays, the importance of which was heightened by a report that a new ministry was formed. "There was an awful fear throughout the kingdom," says Clarkson, "lest it should not receive royal assent before the ministry was dissolved. The This event took place the next day; for on Wednesday, the 25th of March, at half past eleven in the morning, His Majesty's message was delivered to the different members of it, that they were then to wait upon him to deliver up the seals of their offices. It then appeared that a commission for the royal assent to this bill among others had been obtained. This commission was instantly opened by the Lord Chancellor Erskine, who was accompanied by the Lords Holland and Auckland; and as the clock struck twelve, just as the sun was in its meridian splendor to witness this august act, and to sanction it by its most vivid and glorious beams, it was completed. The ceremony being over, the seals of the respective offices were given up; so that the execution of this commission was the last act of the administration of Lord Grenville."

One deep stain was thus wiped from our national honor. We know how, years afterwards,

the struggle went on, when Zachary Macanlay, the Secretary, and a single friend met, made and passed their own resolutions, how these resolutions worked through the country, till Buxton and his colleagues carried the entire emancipation of the slaves through Parliament, and left England free from the "accursed touch." As a mere matter of history these very early struggles of Granville Sharpe, Wilberforce, and Clarkson, are not unimportant. The solemn prophecies that London and Liverpool would certainly be ruined if the trade in slaves were to be abandoned, find an echo now in the great cities on the other side of the Atlantic. And it is the knowledge that a similar work remains to be done, which adds significance to all that has been already done, and which, in words now familiar in every British home, makes it incumbent on all men "to see to it that they feel right; for an atmosphere of sympathetic influence encircles every human being, and the man or woman who feels strongly, healthily and justly on the great interests of humanity, is a constant benefactor to the human race."\*

The latter years of Granville Sharpe's life were spent in the same constant devotion to benevolent pursuits. We find his name in connection with the Bible Society, the African Institution, the Protestant Union and other matters. He paid great attention to the Hospitals of Bridewell and Bethlehem, and to the state of Prisons. Family afflictions pressed upon him. He lost his brothers James and William, and was called also to attend the last illness of his brother, the archdeacon of Northumberland. The death of a favorite niece weighed heavily upon his mind, and gradually the powers of his reason gave way, his memory left him, hallucinations, all beautiful and hopeful as his real life had been, took quiet possession of him; his bodily weakness increased daily, and, without pain, he passed "from a world of shadows to a world of light," a man who not only in the constancy and unobtrusiveness of his benevolence, but in the whole tenor of his character, realized the "true dignity" of the poet's philosophy, "still to suspect and still revere himself, in lowliness of heart."

His remains were placed in the family vault at Fulham, on the 13th of July, 1813; and in three years afterwards a monument was erected to his memory by the African Institution. It stands in the poet's corner of Westminster Abbey, and was executed by Chantrey.

"Melius est omnia mala pati, quam malo consentire."

It is our duty, and ought to be our care, to ward against that passion in our children, which is more especially our own weakness and affliction, for we are in great measure accountable for them, as well as for ourselves.

\* Prince Hoare's life of Granville Sharpe.

\* H. B. Stowe.

## A PROFITABLE USE OF TIME.

Make the most of time. Some have little leisure, but there are sundry expedients, any one of which, if fairly tried, would make that little leisure longer. Most of the men who have died enormously rich acquired their wealth, not in huge windfalls, but by minute and careful accumulations. It was not one vast sum bequeathed to them after another, which overwhelmed them with inevitable opulence; but it was the loose money which most men would lavish away, the little sums which many would not deem worth looking after, the pennies and half-crowns of which you would keep no reckoning—these are the items which, year by year piled up, have reared their pyramid of fortune. From these money-makers let us learn the nobler “avarice of time.” One of the longest and most elaborate poems of recent times was composed in the streets of London by a physician in busy practice, during the brief snatches of time when passing from one patient’s door to another. And in order to achieve some good work which you have much at heart, you may not be able to secure an entire week, or even an uninterrupted day. But try what you can make of the broken fragments of time. Glean up its golden dust—those raspings and parings of precious duration, those leavings of days and remnants of hours which so many sweep out into the waste of existence. And thus, if you be a miser of moments, if you be frugal and hoard up odd minutes and half-hours and unexpected holidays, your careful gleanings may eke out a long and useful life, and you may die at last richer in existence than multitudes whose time is all their own. The time which some men waste in superfluous slumber and idle visits and desultory application, were it all redeemed, would give them wealth of leisure, and enable them to execute undertakings for which they deem a less worried life than theirs essential. When a person says, “I have no time to pray, no time to read the Bible, no time to improve my mind or do a kind turn to a neighbor,” he may be saying what he thinks, but he should not think what he says; for if he has not got the time already, he may get it by *redeeming* it.

Every scene of occupation is haunted by that “thief of time,” procrastination; and all his ingenuity is directed to steal that best of opportunities, the present time. The disease of humanity, disinclination to the work God has given, more frequently takes the form of dilatoriness than a downright and decided refusal. But delay shortens life and abridges industry, just as promptitude enlarges both. You have a certain amount of work before you, and in all likelihood some unexpected engagements may be superadded as the time wears on. You may begin the work immediately, or you may postpone it till the evening, or till the week be closing, or till near the close of life. Your sense

of duty insists on its being done; but procrastination says, “It will be pleasanter to do it by and by.” What infatuation! to end each day in a hurry, and life itself in a panic! and when the flurried evening has closed, and the fevered life is over, to leave half your work undone! Whatever the business be, do it instantly, if you would do it easily: life will be long enough for the work assigned, if you be prompt enough.—*Hamilton’s Life in Earnest.*

## THE HAPPY MAN AND THE WORLD.

He is the happy man whose life, e’en now,  
Shows somewhat of that happier life to come;  
Who, doomed to an obscure, but tranquil state,  
Is pleased with it, and, were he free to choose,  
Would make his fate his choice; whom peace, the fruit  
Of virtue, and whom virtue, fruit of faith,  
Prepare for happiness; bespeak him one  
Content indeed to sojourn, while he must,  
Below the skies; but having there his home.  
The world o’erlooks him in her busy search  
Of objects more illustrious in her view;  
And, occupied as earnestly as she,  
Though more sublimely, he o’erlooks the world.  
She scorns his pleasures—for she knows them not;  
He seeks not hers, for he has proved them vain.  
He cannot skim the ground like summer birds  
Pursuing gilded flies! and such he deems  
Her honors, her emoluments, her joys;  
Therefore in contemplation is his bliss,  
Whose power is such, that whom she lifts from earth.  
She makes familiar with a heaven unseen,  
And shows him glories yet to be revealed.  
Not slothful he, though seeming unemployed,  
And censured oft as useless. Still streams  
Oft water fairest meadows; and the bird  
That flutters least is longest on the wing.  
Ask him, indeed, what trophies he has raised,  
Or what achievements of immortal fame  
He purposes, and he shall answer, “None.”  
His warfare is within. There unfatigued  
His fervent spirit labors. There he fights,  
And there obtains fresh triumphs o’er himself,  
And never-withering wreaths, compared with which  
The laurels that a Cæsar reaps are weeds.  
Perhaps the self-approving, haughty world,  
That, as she sweeps him with her rustling silks,  
Scarcely deigns to notice him, or, if she see,  
Deems him a cipher in the works of God,  
Receives advantage from his noiseless hours,  
Of which she little dreams. Perhaps she owes  
Her sunshine and her rain, her blooming spring  
And plenteous harvest, to the prayer he makes  
When, Isaac-like, the solitary saint  
Walks forth to meditate at eventide,  
And think on her who thinks not for herself.  
Forgive him, then, thou bustler in concerns  
Of little worth, an idler in the best,  
If, author of no mischief and some good,  
He seeks his proper happiness by means  
That may advance, but cannot hinder thine.  
Nor, though he tread the secret path of life,  
Engage no notice, and enjoy much ease,  
Account him an incumbrance on the state,  
Receiving benefits, and rendering none.  
His sphere though humble, if that humble sphere  
Shine with his fair example, and though small  
His influence, if that influence all be spent  
In soothing sorrow and in quenching strife,  
In aiding helpless indigence, in works  
From which at least a grateful few derive  
Some taste of comfort in a world of woe;

Then let the supercilious great confess  
 He serves his country, recompenses well  
 The state, beneath the shadow of whose vine  
 He sits secure, and in the scale of life  
 Holds no ignoble, though a slighted place.  
 The man whose virtues are more felt than seen,  
 Must drop indeed the hope of public praise ;  
 But he may boast, what few that wiu it can,  
 That, if his country stand not by his skill,  
 At least his follies have not wrought her fall.  
 Polite refinement offers him in vain  
 Her golden tube, through which a sensual world  
 Draws gross impurity, and likes it well ;  
 The neat conveyance hiding all the offence.  
 Not that he peevishly rejects a mode,  
 Because that world adopts it. If it bear  
 The stamp and clear impression of good sense,  
 And be not costly, more than of true worth,  
 He puts it on, and for decorum's sake  
 Can wear it e'en as gracefully as she.  
 She judges of refinement by the eye,  
 He by the test of conscience, and a heart  
 Not soon deceived ; aware that what is base  
 No polish can make sterling ; and that vice,  
 Though well perfumed and elegantly dressed,  
 Like an unburied carcass tricked with flowers,  
 Is but a garnished nuisance, fitter far  
 For cleanly riddance than for fair attire.  
 So life glides smoothly and by stealth away,  
 More golden than that age of fabled gold  
 Renowned in ancient song ; not vexed with care,  
 Or stained with guilt, beneficent, approved  
 Of God and man, and peaceful in its end.—COWPER.

## THE BIBLE AND SCIENCE.

If Sir William Herschell's telescope reveals nebulae, so as to suggest the brilliant conjecture that these nebulae are the materials out of which nature manufactures her suns and planets, and if La Place thinks worth while to elaborate from this foundation his ingenious nebular hypothesis, we must employ the genius of Lord Rosse to invent a more powerful instrument, which will show that many of these nebulae are resolvable into fixed stars, and that the most that can be claimed for the favorite hypothesis of La Place is a brilliant imagination. If infidels take refuge in some dark corner of geology, Christianity must call on her sons, such as Hitchcock and Hugh Miller, with the torch of true science in their hands, to pursue the skeptic into his furthest and gloomiest retreat, and show him that his alleged facts, if facts at all, so far from contradicting Moses and the prophets, proclaim that the Bible, unlike the Koran, and the Shasters of Hindostan, is not blemished by errors of any kind. If some superficial infidel traveller claims that his discoveries among the ruins of the East give the lie to the Bible, Christianity must send out her Layards, and Rawlinsons, and Loftuses, to dig up from the graves of departed empires undeniable refutations of the hasty infidel's assertion, and, also, furnish numerous unsuspected illustrations of the fact that the statements of the Bible are veritable history.

It is most gratifying to observe how many victories the friends of Christ have won within a few years past on scientific ground. There is

much significance in the statement, made by Professor Henry of the Smithsonian Institute, that there is only one eminent man of science in the country known to be an avowed enemy of Christianity. It is pleasant and encouraging to know how invariably all recent reliable investigations in history, geology, astronomy, physiology, and other kindred fields, have resulted in favor of the Bible.—*Christian Observer.*

## DANGER OF A SELF-RIGHTEOUS SPIRIT.

"All these have I kept from my youth up ; what lack I yet?" MATTHEW XIX. 10.

We now see how much the young ruler was wanting in *knowledge*, and in *humility*. He had no right sense either of the true spiritual meaning of God's law, or of his own weakness and sinfulness. When Jesus speaks of several of the commandments, he boldly replies, "All these have I kept from my youth up." And so perhaps he had in the outward observance, for he seems to have been a most amiable and moral character. And there are many in our day who would say the same, at least would be much offended and surprised if we told them that they had broken *all* the commandments. But let us only consider their real meaning, let us read their explanation by our Lord, Matthew v., and what He says of the sin of evil thoughts and hasty words, and His grand summary of the whole—"Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, with *all* thy strength, and with *all* thy mind, and thy neighbor as thyself." Then surely we must each exclaim, "God be merciful to me a sinner!"

If "from our youth up" we have been trained by pious parents or teachers to respect the laws of God, and kept from openly breaking them, let us be deeply thankful. But we must pray to be preserved from *trusting* to this, and to have such a constant sense of our sin and weakness as will keep us constantly waiting on our God for pardon and grace to obey.

All that I *was*, my sin, my guilt,  
 My death, was all my own ;  
 All that I *am* I owe to Thee,  
 My gracious God, alone.

The evil of my former state  
 Was mine, and only mine ;—  
 The good in which I now rejoice  
 Is Thine, and only Thine.

*Christian Year Book.*

## THE OPEN SMELLING BOTTLE.

Gotthold had, for some purpose, taken from a cupboard a vial of rose-water, and, after using it, had inconsiderately left it unstopped. Observing it some time after, he found that all the strength and sweetness of the perfume had evaporated. This, thought he with himself, is a striking emblem of a heart fond of the world, and open to the impressions of outward objects. How vain

is it to take such a heart to the house of God, and fill it with the precious essence of the roses of paradise, which are the truths of Scripture, or raise in it a glow of devotion, if we afterwards neglect to close the outlet,—that is, to keep the Word in an honest and good heart! (Luke viii. 15.) How vain to hear much, but to retain little, and practice less! How vain to excite in our heart sacred and holy emotions, unless we are afterwards careful to close the outlet by diligent reflection and prayer, and so preserve it unspotted from the world. Neglect this, and the strength and spirit of devotion evaporate, and leave only a lifeless froth behind.

Lord Jesus, enable me to keep Thy word like a lively cordial in my heart. Quicken it there by Thy Spirit and grace. Seal it, also, in my soul, that it may preserve for ever its freshness and its power!

## FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 17, 1858.

*Memoirs of William and Nathan Hunt, taken chiefly from their Journals and Letters.* Philadelphia: Uriah Hunt & Son, 62 North Fourth street; London, Alfred W. Bennett, No. 5, Bishopsgate street Without: 1858.

This work, as announced recently in the *Review*, is now ready for sale by Uriah Hunt & Son; also, by S. S. & W. Wood, 389 Broadway, N. Y. The first part, embracing the memoir and correspondence of Wm. Hunt, contains 157 pages; and the second part, of 160 pages, comprises the memoirs and letters of his son, Nathan Hunt. Orders, enclosing the money, will be forwarded by the publishers, at the following prices: Single copy, 50 cents; if sent, postage paid, by mail, 60 cents; 12 copies for \$5.00; 15 copies or more, 40 cents each.

We regard this book as an exceedingly valuable and interesting addition to the biographical literature of Friends, and entertain the hope that it will be read with encouragement and profit by the youthful laborer in the Lord's vineyard, and impart consolation to the aged. Of the father, who died in his 39th year, having been engaged in the ministry from the age of fifteen, the editor of his Memoir remarks: "William Hunt plainly appears to have been one who performed the labors of a long life in a few years; and although, according to human estimation, he seems to have been cut off in the flower of his days, he was gathered in his season as one fully ripe."

Nathan Hunt lived to the advanced age of

ninety five, and though his memory and bodily powers were much impaired, he continued *alive in the truth* to the latest period of his existence. It was observed by a friend, who visited him a few months before his decease, that "she had never been sensible of the same precious covering of deep solemnity, as during a religious opportunity which occurred under his roof, when he commended them all, with his own soul, to that God he had so faithfully served. His prayers and his praises seemed to ascend as spiritual sacrifices from the altar of his dedicated heart before the throne."

**FREE LABOR GOODS.**—An esteemed correspondent in a Western State wishes to be informed, through the columns of the *Review*, whether *Free Labor Goods* may be had in Philadelphia or elsewhere, and of whom; and says, "the conviction seems to be deepening in the minds of some, of the necessity of bearing a faithful testimony against slavery, by abstaining, as far as practicable, from its products."

When we consider the character of slavery, its origin, and its main object; and that this object is only attained through the support derived from the sale of its fruits, well may the desire be entertained to avoid the purchase or consumption of them. More especially might we expect a general and decided preference for articles, usually produced through the forced and unrequited toil of slaves, when they are brought within our reach, or may be obtained without great difficulty or much extra expense, as the undoubted productions of free labor.

To answer the question of our correspondent, we refer to the notice from our friend George W. Taylor, inserted on another page, and may not the hope be cherished that an increased number of Friends will avail themselves of his faithful, persevering and self-sacrificing efforts?

**MARRIED**, at Friend's meeting, Nettle Creek, Wayne county, Indiana, on the 24th day of the 3rd mo., 1858, HENRY JESSUP, of Dover Monthly Meeting, to MARY NICHOLSON, of Springfield Monthly Meeting, Indiana.

**DIED**, on the 6th of 12th month, 1857, in Hanover, Columbiana county, Ohio, after a short and painful illness, EZRA COBURN, eldest son of John and Sarah Cobourn, in the 34th year of his age, a member of Sandy Spring, Monthly Meeting.

In the death of our late beloved friend, not only his family and relatives have met an affecting bereavement, but the community has lost one of its most devoted and useful members; he was respected by all who knew him. By his example before men, his humble walk with God, in his deep bodily suffering, we hum-

bly hope, he has been permitted to enter into that rest prepared for the righteous.

DIED, on the 24th of 3d month, of a lingering illness, ELLINOR, wife of Samuel Butcher, aged nearly 80 years, a member of Burlington Monthly Meeting.

—, in this city, on the evening of the 1st inst., ARTHUR HACKER, aged nearly 24 years, son of Isaiah Hacker. He was much beloved by all who knew him.

—, on the 25th of 2nd mo., 1858, at the residence of his son Nathan, at Richland, Hamilton county, Ind., JONATHAN HAROLD, in the 85th year of his age.

#### FREE LABOR GOODS.

The undersigned, persevering through many obstacles, continues to devote his undivided attention to maintaining a stock of Free Labor Dry Goods and Groceries. Having a large stock of staple Dry Goods on hand, the friends of free labor are earnestly requested to send in their orders liberally to sustain the movement in efficiency.

Samples of goods will be sent to those wishing to purchase, who cannot visit the store. Please be particular to address letters to Box 2170, or to N. W. corner of 5th and Cherry Sts., Philadelphia.

GEO. W. TAYLOR.

#### BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A stated Annual Meeting of this Association, will be held at the Committee-room, Arch Street meeting-house, on Seventh day evening, Fourth month 17th, 1858, at 8 o'clock. Friends generally of both sexes are invited to attend.

JOHN CARTER, Sec'y.

#### NEW ENGLAND YEARLY MEETING BOARDING SCHOOL.

The Summer Term of this Institution will commence on 5th month 5th, and continue twenty-one weeks.

JOSEPH CARTLAND,  
GERTRUDE W. CARTLAND,  
2t Principals.

#### A SELECTION OF HYMNS,

Comprised in a series of 16 cards, for sale at Geo. W. Taylor's, N. W. corner of 5th and Cherry streets. On tinted card boards, 8 for 5 cents; on tinted paper, 16 for 5 cents. Packages containing 48 on tinted paper will be mailed, post paid, on the receipt of 15 cents in postage stamps. Selections of particular hymns will be made to order.

#### THE WINTER IN EUROPE.

The winter of 1857-8 will long be memorable in this country as the very opposite in temperature of its immediate predecessor. In the northern latitudes of Europe and Asia the weather has likewise, so far as reports have reached us, been unusually mild. In Switzerland flowers were blooming in the open air as late as the end of December. In the cities of northern Germany scarcely any snow has fallen, and the weather, although variable, has been, in the main, spring like. Even Hamburg, usually cold and cheerless in winter, has been no exception to the general rule. In Siberia, too, but little snow has fallen during the entire winter.

But while the North has been thus favored,

all accounts from the Southern portions of Europe concur in describing the winter as unexampled in severity. South of the Pyrenees and the Alps, and along the northern shores of the Mediterranean, a northern temperature has prevailed since the beginning of winter, and skates and sleighs have been in requisition where such means of locomotion were hitherto unknown. In Florence the winter has been unusually severe—snow fell in great quantities, and the thermometer stood for some days at nine degrees below zero—cold enough, one would think for "sunny Italy." There was great suffering among the poorer classes, caused by the severity of the weather and the consequent stoppage of business. Venice has likewise had a northern winter, and business has been much impeded by the great quantities of ice and snow. Naples and Marseilles, as appears from Mr. Bryant's letters, have also experienced a change for the worse.

From Turkey, however—the land of pomegranates and dates, of figs and olives—we have the saddest accounts. A letter from Pera, one of the suburbs of Constantinople, dated February 7th, says: "The severe winter fills all here with terror. Since the eventful winter of 1812, we have experienced nothing like it. The upper portion of the Golden Horn is frozen over. Great numbers of wolves prowl about the outskirts of the city, alike attacking animals and human beings—several persons have already been devoured by these ferocious creatures. Immense masses of snow interrupt travel, not only out of the city limits, but in Stamboul itself and its suburbs. Officials residing out of the city are unable to reach their bureaus. Mechanics and traders are obliged to close their places of business, to keep out the drifting snow. Fuel, in consequence of its scarcity, is very high—an okla of charcoal, the price of which was fixed by government, about two months since, at a half piaster, now costs, in spite of law, ten piasters; and even at this exorbitant price the supply is not equal to the demand, and the fuel shops are frequently the scenes of sanguinary conflicts. Many persons have been frozen to death, not only in the open air, but in houses—if the miserable hovels, accessible to the air on all sides, which serve the poor for shelter, deserve the name of houses. The flocks of sheep in the vicinity have been almost entirely destroyed—such as were not carried off by the wolves, perishing from cold, as no one thinks of providing them with proper shelter and food for the winter. The principal cattle dealer in the city alone lost 80,000 head of sheep. Meat has, of course, attained an extraordinary price. All accounts that reach us from the provinces describe the winter as unparalleled, and the consequent suffering as intense. For the last two days the weather has been milder. Our hope is that we shall not have a relapse."—*N. Y. Evening Post.*

For Friends' Review.

## INFLUENCE OF CLIMATE UPON CONSUMPTION OF THE LUNGS.

A painful diversity of opinion has existed in the community at large, as well as among medical men, respecting the climate best adapted to those predisposed to consumption, or those already laboring under its ravages. Such persons have been sent in pursuit of health to the South and to the North, to the mountains and to the tropics, with but a vague idea of the conditions requisite to their recovery, and uncertain whether the benefit sometimes derived was to be attributed to climacteric influences, or to exercise and a change of scenery and mode of life. Often, to their unavailing regret, it has proved that they have been led by, as it were, an *ignis fatuus*, and have found among strangers a climate less favorable than their own, and a grave in a foreign land.

The subject of climate, and particularly in relation to its sanitary influences upon consumption, has elicited earnest inquiry for many years, and within the past few years, by careful observations made in various parts of the world, much of great practical importance has been ascertained. Meteorology is now much more successfully studied than formerly, since, by means of the telegraph, the various atmospheric changes may be hourly known from the Gulf of Mexico to Quebec, and throughout a very extensive range on the Eastern continent. A volume has lately been issued by the Senate of the United States, entitled Medical Statistics of the U. S. Army, from 1839 to 1854, which contains some very valuable facts relating to the subject under consideration, and from which it is proposed to make some extracts.

It appears that, while an equable temperature, exhibiting but a very limited thermometric range, is highly desirable, a dry atmosphere is even more so, and the last requires to be more carefully ascertained than the former, since it has hitherto been so customary in making meteorological records not to note the "dew-point;" and hence, a definite knowledge of the comparative *dryness* of different climates and localities is far from being attained; for the total annual fall of rain and snow in two or more different places may be equal, "and yet the average condition of the air, as respects moisture—the dew-point—may widely differ."

Cold and warmth of a climate are entirely secondary considerations in comparison with dryness and equability of temperature.

It seems quite possible that these principles will yet be so far reduced to practice, as to enable persons laboring under consumption to select, with almost unerring accuracy, the climate best adapted to their condition; and it is even farther hoped, and taught by at least one physician of high standing and large experience, (Dr. J.

Bowditch, of Boston, who has collected statistics and constructed a very ingenious map exhibiting the various prevalent diseases of different parts of Massachusetts,) that within very limited districts localities may be found which are much more exempt from consumption than are most of those in the vicinity. In such situations he would, of course, recommend consumptive persons to select their residences; and they can only be ascertained by careful and long-continued observation.

The same principles fully carried out may lead to regulation of the air of the sick room, so as to approximate the benefit to be derived from a change of climate. To proceed to our extracts. Assistant Surgeon Alex. S. Wotherpoon, in his report to the Surgeon General, says, "Fort Kent is situated in the most northern part of the State of Maine, at the junction of the Fish River with the St. John's, in lat. 47° 15' north, long. 68° 38' west." . . . . "The region adjacent is probably one of the healthiest in the limits of the United States; though rigorous, the climate seems to be productive of the most robust health. . . . Freedom from catarrhal diseases is no doubt, in a great measure, owing to the peculiarly dry, bracing atmosphere of this region. While on the sea-coast, I found that catarrhal diseases originated not so much from sudden vicissitudes of temperature, as from a simultaneous change, in the condition of the atmosphere. A sudden change from a comparatively dry, westerly or north-westerly wind, to a cold, damp air from the north-east or east, was certain to send its quota of sick to the hospital with various forms of catarrhal diseases; while an equally sudden change from a warm southerly, to a cold, north-westerly wind was unattended with the same results. The variations of temperature in the two instances were equally great; but in the first, the surface of the body, at the same time that it was chilled by air of a low temperature, came in contact with an atmosphere already nearly saturated with moisture, and whose capacity for containing an increased quantity was consequently much diminished. Here two causes combine to produce a sudden check of the cutaneous secretions; some other portion of the system takes on itself an increase of duty, and catarrhal inflammation is the result. At Fort Kent these two causes are seldom or never combined; for the only winds that are moist and bring rain in any quantity, come from the south and south-east, and both of them are attended by an increased warmth, tending to relax the surface; while, on the other hand, the cold wind from the north and north-west always brings an increased dryness of the atmosphere. The climate of Fort Kent, like that of the cold regions of northern Europe, does not seem favorable for the production of pulmonary phthisis [consumption.] During my sojourn at the post, I have neither seen nor heard of a case of this

disease among the French or American settlers. Assistant Surgeon Isaacs, who, during the two years he was resident at the fort, had a much better opportunity than myself of becoming acquainted with the diseases of the country, informs me, not only that he never saw a case of consumption in the country, but that some of the inmates of the garrison, who were affected with suspicious symptoms, recovered from them entirely."

The report from Fort Fairfield, lat.  $46^{\circ} 46'$  N., long.  $67^{\circ} 49'$ , situated about six miles from the confluence of the St. Johns and Aroostook rivers, made by Assistant Surgeon R. H. Coolidge, in 1843, is to much the same purport as that from Fort Kent. He says, "The climate, though rigorous, is uniform for long periods, and does not appear favorable to the development of phthisis, or other diseases of the respiratory system. The country is very little settled, but so far as my observation extends, no case of consumption has occurred, either in the permanent inhabitants or among the numerous parties of lumbermen, who pass the entire winter in the open air, and are the most hardy and athletic of men. The diet of these men consists principally of pork, bread, sugar, and tea, of which large quantities are drank daily. Alcoholic stimulants are rarely ever found in their camps, tea being the substitute." He states that two cases of consumption occurred among the soldiers, one of which was complicated with pleurisy and proved rapidly fatal; the other recovered. "He is now robust and healthy."

The report from Fort Laramie, situated in lat.  $42^{\circ} 12' 38''$  N., long.  $104^{\circ} 31' 26''$  W., shows the most favorable results of all. This place, formerly known as Fort John, was one of the posts established by the American Fur Company for the protection of their trade. "The mean annual temperature is  $50^{\circ} .6$ , having an extreme range of  $123^{\circ}$ , rising in summer to  $102^{\circ}$ , and falling in winter to  $-21^{\circ}$ . The mean annual precipitation of rain and snow is 19.98 inches." Assistant-Surgeon G. H. Woods submits the following remarks, with reference to the diseases of the respiratory system at Fort Laramie. "The climate of those broad and elevated table lands which skirt the base of the Rocky Mountains on the east, is especially beneficial to persons suffering from pulmonary disease, or with a scrofulous predisposition. This has been known to the French inhabitants of the upper Mississippi and Missouri for many years; and it has been their custom, since the settlement of that portion of the country, to send the younger members of their families, who showed any tendency to diseases of the lungs, to pass their youth among the trappers of the plains and mountains. The beneficial result of this course, no doubt depends, in a great measure, upon the mode of life led by these persons—their regular habits, constant exercise in the open air,

and the absence of the enervating influences incident to life in cities; but that more is due to the climate itself, is shown by the fact, that among the troops stationed in this region, (whose habits are much the same everywhere,) this class of disease is of very rare occurrence. The reports from the line of posts stretching from the upper Platte, through New Mexico to the Rio Grande, give a smaller proportion of pulmonary diseases than those from any other portion of the United States.

"The air in this region is almost devoid of moisture; there are no sudden changes of temperature; the depressing heats of the eastern summers are never felt; and although in the north the winters are extremely cold, a stimulant and tonic effect is the only result of exposure in the open air.

"It is of great importance that the climate of this region should be generally known, that the present injudicious course of sending consumptives to the hot, low and moist coast and islands of the Gulf of Mexico should be abandoned. In diseases of debility the remedies are tonics and stimulants. What is more debilitating than affections of the lungs, and what less tonic than heat and moisture combined, as is found in the climate of the Gulf coast? It is simply not cold and has no other advantage over the Northern States. The towns of New Mexico should be selected as a refuge for those showing a tendency to disease of the lungs or scrofula, anywhere east of the Rocky Mountains and west of the region where 'northers' prevail."

The compiler of the medical statistics, above quoted, thinks the following conclusions, in relation to consumptive persons, are deducible from it.

1st. That temperature, considered by itself, does not exert that marked controlling influence upon the development of consumption which has been attributed to it.

2d. That the most important atmospheric condition for a consumptive is *dryness*.

3d. That next to *dryness* in importance is an *equable* temperature—a temperature uniform for long periods, and not disturbed by sudden or frequent changes.

W. O. B.

[To be concluded.]

#### THE YOUNG UN.

This is the vulgar colonial name of the dugong, or sea-cow of Australia, scientifically, the *Halicore Australis*. It is described as something resembling at once the whale, the porpoise, and the seal; and is found in the shallow waters on the coast of Moreton Bay, browsing upon the marine herbage that grows upon the flats. When full grown, it is ten or twelve feet long; it rises to the surface to breathe, and suckles its young. Its sense of hearing is very keen, which makes its capture (by the harpoon) difficult. But the properties of the animal as food are deserving of

the greatest attention. We take the following from the (Australian) *Argus*: "Its flesh is not only palatable and nutritious, but actually curative in a very high degree, and is particularly good for all forms of scrofula and other diseases arising from a vitiated condition of the blood. In its fresh state it is something like tender beef; and salted, it very nearly resembles bacon—so nearly, indeed, that I unconsciously ate it at friend Cassim's for bacon, and was rather startled by his assurance afterwards, that the morning's rasher consisted of the flesh of a 'young un.' But the principal value of this animal consists of the oil, which is extracted from it in large quantities. An intelligent medical man, in long practice in Brisbane, has found that this oil possesses all the virtues, and more than all, of the celebrated cod-liver oil of the pharmacopœia. When properly prepared, the dugong oil is almost entirely free from all unpleasant odor or flavor, and the quantities which can be administered are, therefore, very much greater than in the case with the cod-liver oil, without risk of offending the most delicate stomach. With a little management, it could be obtained in large quantities, as each full-grown animal will yield from eight to twelve gallons of the oil."—*Chambers's Journal*.

THE REGISTRAR-GENERAL'S REPORT (ENGLAND)  
ON 1855.

The Registrar-general's report on 1855 has been lately published. It is rather voluminous, from the variety of tabular statistics it contains, and is somewhat lengthened by the addition of an interesting letter from Dr. Farr on the causes of death in that year.

One hundred and fifty thousand marriages, 635,000 births, (exclusive of the still-born), and 425,000 deaths, were registered in 1855.

It appears that early marriages among women have increased rapidly in the last few years, being most frequent in Stafford, Durham, and Monmouth, the great coal-districts, and most rare in London, Middlesex, Devon, and North Wales. Early marriages among men have also increased; but, as might be expected, three-fourths of those who marry under age are females. In 1855, there were upwards of 3,000,000 of married couples in England. Of these there were 900,000 in which only one of the couple could write, and 700,000 in which neither husband nor wife could sign their names—a lamentable fact, deserving the attention of that useful personage, the "schoolmaster at home."

In 1855, one child was born to every thirty of the population, the ratio of births having slightly increased from 1838, when the proportion was only one to every thirty-three persons living. Births were most numerous among the collieries. In Durham, there was one birth to

every twenty-two of the population; while in Westmoreland there was only one to every thirty-seven. Twenty-six boys were born for every twenty-five girls; and of every sixteen children born, one was illegitimate. The latter births were most frequent in Cumberland, Norfolk, and Westmoreland, where the average was one to every eleven, and most rare in Huntingdon and Monmouth, where the ratio was only one to twenty-three.

The records of the last eighteen years showed the mortality to have been lowest in 1850, when there was one death out of every forty-eight persons living, and highest in 1849, the year of the cholera, when one in every forty died. In 1855, there was one death to every forty-five of the population, the mortality of the year being below the average of the preceding ten years for ages under forty-five, and above it for all ages after fifty-five. The latter fact is mainly attributable to the severe cold in the earlier part of the year, which was probably the cause of more than 20,000 deaths.

"The cessation of the epidemic of cholera," says Dr. Farr, "and the diseases induced by the cold winter, are the great facts of the year. . . . The cold led to an increase in the consumption of coal; people approached nearer to the fire than in ordinary years, and the cold was thus the indirect cause of probably more than 400 deaths by burns alone."

Eight hundred and fifty infants died from want of their natural nourishment, and one mother died for every 213 children born. The deaths from poison were 380; in 1848, they were 467. This decrease is partly attributable to the fact of arsenic being now much less easily obtained. Upwards of 800 deaths are ascribed to "alcoholism," 1300 to hanging and suffocation, and 2500 to drowning. Of those who died, only one in fourteen had reached old age.

The most fatal of all causes of death was consumption. To bronchitis and pneumonia, a fourth of the deaths is to be ascribed, and the same number is attributed to old age, convulsions, premature birth and debility, scarlatina, and typhus. Thus half the mortality was owing to eight causes.

A comparison is made between the registration returns of France and England for the year 1853. The mortality of France, on the whole, exceeds that of England and Wales; but among the middle-aged, death is much busier in England than in France. The French suffer severely in times of famine, having no poor-laws or other provision as an insurance against starvation. They fall rapidly, too, before the cholera, on account of a defective supply of water, and an abominable system of cess-pools. The deaths in France exceeded the births by nearly 70,000. Some have attributed this to cholera and scarcity; but be this as it may, it is an indisputable fact that the births in France are actually decreasing.

To a population of 1000, there were, in 1854, thirty-four births in our country, while in France there were only twenty-six.

An analysis of the relative numbers who did not sign their names, but made their marks in the marriage-registers, has been taken to show the state of elementary education in the two countries. It appears from this, that among the men of the two countries the proportion is nearly the same—thirty-four in every hundred not signing their names; but among the women it is different, for in France fifty-five in every hundred made their marks, while in England the number was only forty-eight in every hundred.

Nearly 177,000 persons emigrated in the year 1855. Of these 63,000 were of English and Welsh origin; of whom 30,000 sailed for our Australian colonies, 28,000 for the United States, and only 5000 for our North American possessions; 25,000 of them were adult males, 22,000 adult females, 1300 children under fourteen years of age, and 2000 infants.

We cannot conclude without drawing attention to the fact, that "Ireland is the only civilized country which is without a system of registration of births, deaths, and marriages."—*Chambers' Journal*.

#### EXPLORATION OF THE NIGER.

Centuries upon centuries have elapsed since the river Niger first became the subject of manifold interesting and profound controversies. Herodotus, Strabo, Ptolemy, Abulfeda, Edrisi, with Leo Africanus, and a host of more modern writers, have vainly essayed to dispel the mysterious gloom in which its origin and termination were enshrouded. The exploratory researches, however, of Park, Clapperton, and the Landers, in 1831, have at length partly set at rest this famous and long disputed question.

An expedition was fitted out at Liverpool, in 1832, consisting of two steamers, the Quorra and Alburkah, with the Columbina brig tender. These vessels commenced the ascent of the Rio Nun, on the 10th of October, and continued throughout the years 1833-34. After penetrating as far as Rabbah on the Quorra, and Fundale on the Tchadda, it was abandoned, having proved a complete failure. Of the forty-eight white persons composing their complement of Europeans, only four survived the pestilent sickness of the country. The Quorra steamer re-ascended this river in September, 1835, and proceeded to the confluence of the Tchadda, under the charge of Mr. Becroft. Two out of five men were cut off by the insalubrity of the climate. In 1840, the Ethiopie, a steamer expressly equipped, and also under the command of Mr. Becroft, explored the Quorra as far as Lever, the highest point hitherto attained by any vessel. Out of twelve white individuals the loss of life amounted to five.

The most unfortunate expedition was sent forth under the auspices of the British Government, in 1841, on a scale of proportionate magnitude and liberality. Three steamers, the Albert, Soudan and Wilberforce, with the Amelia tender, entered the river on the 13th and 15th of August. During the following period of seven weeks, almost every white person was prostrated by sickness. Out of the 145 Europeans, no less than 130 were attacked by disease and 43 fell victims to fever; while not a death occurred among the 158 Africans on board.

The most successful expedition was that by the Pleiad—a screw steamer of 265 tons built for the purpose. This vessel steamed up the Niger early in July, 1854, and reached to within about fifty miles of the confluence of the Benueh and Faro, (discovered by Dr. Barth,) the furthest point reached by any foreign vessel. The party was a mixed one; twelve Europeans and fifty-four Africans. They were 118 days in the river, experienced but very little sickness and not a life lost, white or black. It must be interesting to learn that the safety of the members of this expedition is attributed—

"First. To having entered the river at the proper season, viz: on the rising water. Second. To having induced all the Europeans to take quinine daily. Third. To carrying the green wood (used for fuel) in the iron canoes, and not stowing it in the bunkers. Fourth. To passing all the water used for cooking and drinking through the boiler of the 'Expedition'—scraping decks instead of washing them—using a solution of zinc freely, and pumping out the bilge water daily."

At this time, the steam propeller "Dayspring," in charge of the commander of the Pleiad, Dr. W. R. Baikie, R. N., is doubtless steaming away on this far-famed stream, as it entered the Quorra on the 10th July last, all well. The expedition is composed of fourteen Europeans and seventy-five Africans. As it is conducted upon hygienic principles, and prepared to deserve success, but little doubt is entertained of a favorable result. Should this happily be the case, it will prove that the natural highways of Africa are accessible to whites, under suitable management and at the proper season; marking a new era in African discovery, and showing that, by means of its navigable rivers, the interior of that vast continent may be brought into relation with the civilized world.

The foregoing present the main attempts by the British government for discovering and laying open inner Africa by the river Niger. They give sufficient data to judge that this portion of the interior of Africa is largely populated, and that it possesses vast commercial capabilities. As yet the American people, certainly the most interested of all, have put forth no effort in this direction. The government have sent out, properly equipped, parties of exploration to the

North Seas, to the Dead Sea, to Japan, to the Amazon, and to those mysterious regions "where winter barricades the realms of frost." Is it not high time that judicious steps be taken to open some portion of Africa? If the government of the United States be true to its own interests—if it desire to cherish and maintain a feeling of national friendship with her tribes, to the development of resources which offer no mean contribution; if it proposes to secure the benefits to our country, likely to arise from a commerce destined to be of inestimable value, it should act now, while "the waters are troubled," and ere alliances are made elsewhere. No more promising field can be presented for exploration than the country lying to the eastward of Liberia. In attaining the objects, just stated, it would also materially encourage colored emigration from the United States, and a happy effect upon the prosperity of the Liberian government would soon be experienced. It would tend to hasten that period—in course of realization in the American Republic of Liberia—alluded to by one of England's greatest statesmen.

"We may live," said Mr. Pitt, in his celebrated speech on the slave trade, "to behold the natives of Africa engaged in the calm occupation of industry, in the pursuits of just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon that land, which at some happy period, in still later times, may blaze with full lustre, and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent."—*Colonization Herald*.

#### THE TOWN OF MINNEAPOLIS IN MINNESOTA.

We copy the following account of a western town, *not yet three years old*, from a letter dated the 19th ult., at Minneapolis, and addressed to the Editor of the Delaware County Republican, Pennsylvania:

In the spring of 1855, the land on which Minneapolis stands—it then being a part of the military Reserve connected with Fort Snelling, which is six miles south-eastward—was sold by the Government at one dollar and twenty-five cents per acre. At that period may be dated the commencement of what will, in a short time, be the most important place west and north of Chicago and St. Louis. We already number about four thousand people. There are contained in the main town, at least four hundred and fifty good, substantial buildings,—being an increase of two hundred and fifty during the past summer—and also about one hundred and fifty temporary dwellings which are tenanted; and, in addition to these, there are a large number of buildings in the several additions to the original town. Many of these structures will compare favorably with your Eastern improvements. The Court House, which was commenced a year ago, last summer, is built of light-colored brick; the

cost of it will be about forty thousand dollars. There is in course of erection, a large and commodious school-house. It will be completed in early spring, when schools after the most approved method will be immediately set in operation, under the superintendence of teachers eminent for ability and success in teaching, from the Eastern institutions. The services of some have already been procured, at a salary of one thousand five hundred dollars per year. The building will probably cost twenty thousand dollars. We have had two large and capacious hotels commenced during the past summer. One of them, the Cataract House, was completed late in the fall, and has been in successful operation since. This building is sixty feet by one hundred feet, and four stories high, and occupies a beautiful position, opposite to and overlooking the Falls of St. Anthony; about thirty thousand dollars were spent in its erection. The other one is still in course of erection, and occupies the high ground opposite the wire bridge, the most popular entrance to the town from the eastward. It is built of brick, and is one hundred and ten by one hundred feet, five stories high. It will be completed by the first of next May. Its estimated cost is eighty thousand dollars. Many fine brick, stone and frame dwellings have been erected, costing from five thousand to twelve thousand dollars. There are seven religious denominational associations which worship in this place, and all have a large attendance at their service. The Baptists and Methodists each built for themselves a church during the summer and last fall. The one erected by the Methodists is a neat and roomy building, well finished and furnished, and cost them seven thousand dollars. That of the Baptists is a beautiful light-colored brick structure, forty-four by fifty-six feet, with a large hall in the basement. This structure, when completed, will cost thirteen thousand dollars. I have stated all these facts to show you the substantial character of our building improvements. Many others as important might be mentioned. The amount of capital invested in buildings commenced last season, was five hundred and seventeen thousand dollars, exclusive of those in the additions. In estimating the importance of this point, you will recollect that on the opposite side of the river is the city of St. Anthony, with which we are connected by two bridges, and a third one will be completed in the early part of Spring. That city also contains a population of between four and five thousand inhabitants. The immense and unrivalled practical water-power which the Fall of St. Anthony affords, the vast improvements by way of its development, the mills which are in operation and in progress of building, and the extensive lumber trade, which would be incredible to those who have not witnessed them, will, perhaps, be the subject of a future letter.

Selected for Friends' Review.

## FAITH.

Oh, the things of time, the things of time, how they  
steal the heart away  
From the lonely walk, and the humble trust, and the  
spirit's steadfast stay;  
We strive to seek, and we long to keep the door of the  
inner part,  
But the tempter waits, and offers his baits, and be-  
trays the yielding heart.  
Then what will keep, oh, what will keep in temptation's  
bitter hour,  
When the willing soul would fain resist, but the flesh  
hath not the power?  
Say what will keep from the downward path, and the  
error the Spirit hates—  
From the things we would, and yet do not—from the  
sorrow that sin creates?

Oh, there is a faith—'tis the gift of God—which can  
fetter the strongest will;  
Which can ever break the tempest's might, and the  
rising tumult still;  
It is not in pomp, it is not in words, it is not in sound-  
ing deed,  
But it cometh in secret power to aid the soul in its  
greatest need;  
It is when, apart from all human trust, we sink into  
concrete prayer,  
And ask of the Father of Spirits His help—our staff  
of support is *there*;

And it anchors the soul when its strength is small,  
and it feels no might of its own,  
For it shows us indeed that our safety and light must  
come from Heaven alone.

*Then* the things of time, the things of time, *will not*  
lead the heart away  
From its steadfast love, and its humble hope, and its  
trust in God its stay;  
But its idol gifts, and its dearest joys, will be laid in  
meekness down,  
And incense shall rise from the altar of Faith before  
the heavenly throne.

—

"Make me to go in the path of Thy Commandments."

When from that path, Thou hast appointed me,  
I wander, hedge my way about, Oh, Lord,  
So that, perforce, I must return to Thee;  
Where snares and dangers be,  
There plant Thine angel and avenging sword.

When to Thy throne my imperfect prayers ascend,  
Dear Lord, consider well what I entreat;  
Judge my unwise complaint, and condescend  
To make it good, so winnowing chaff from wheat,  
That only what is meet  
For fruit again, in answer, shall descend.

When 'twixt two paths I halt, nor know the way,  
O leave not me to guess—Thyself decide!  
Be Thy controlling hand my guide, my stay;  
Suffer me not to stray,  
Rather compel me closer to Thy side.

When blind and faint, against Thy strength I fling  
Thus my consummate weakness, putting trust  
In Thy sure Word, thus to Thy footstool cling;  
Hearken, my God, my King,  
Regard my prayer, low breathed from out the dust.  
—*The Churchman.* EORTH MAY.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Accounts from Liverpool to the 31st ult. have been received.

ENGLAND.—Leave has been granted to Disraeli to introduce in Parliament a bill for changing the government of India, substantially similar to that formerly proposed, but differing in details. A motion for the abolition of the Viceroyalty of Ireland had been brought forward in the House of Commons, and after some debate, a motion for the previous question was negatived.

The U. S. steamship Niagara arrived at Plymouth on the 23d, to prepare for the renewed attempt to lay the Atlantic telegraph. The Agamemnon had commenced taking on board its portion of the cable. The Niagara, during the passage, on several occasions, ran over 300 miles in 24 hours.

The Bank of England was accumulating gold, and a further reduction of the rate of discount was anticipated. The returns of the Board of Trade showed a falling off in the exports for 2d month exceeding £2,000,000, as compared with the same month last year.

The price of cotton at Liverpool had declined, owing to the large importations, which amounted in three weeks to an aggregate of 380,000 bales, mostly from the United States.

FRANCE.—Gen. Pelissier, it is stated, is appointed French Ambassador to London. As he is considered a warm friend of the English alliance, this prospect gives much satisfaction in England.

The transportation of the parties arrested under the new "law of public safety" had commenced, and between fifty and sixty proscribed persons had been sent to Africa.

The Minister of the Interior has ordered all the artillery in the towns of France to be dismantled and deposited in the arsenals. The plea for this movement is that the pieces are in a condition that renders their use dangerous, and that they will be replaced by others in a better condition. The impression prevailed that the guns are removed for fear that they should fall into the hands of the people in case of a rising against the government.

RUSSIA.—There is great agitation in Russia in consequence of the opposition of the nobles to the proposed emancipation of the serfs. Many of the great families have fled to St. Petersburg for fear of their lives.

PORTUGAL.—A direct refusal has been given to the demand of France for the expulsion of certain refugees at Lisbon.

ITALY.—Discontent is said to be increasing in Austrian Italy. The court at Genoa has given judgment in the political trials arising out of the attempted insurrection last summer. Mazzini and four others, who were tried in their absence, were condemned to death; 28 were acquitted, and 28 sentenced to imprisonment from 7 to 20 years.

TURKEY.—The people of Montenegro have broken out into fresh aggressions, against both Turkish and Austrian territory. Negotiations are reported to be on foot among the great powers for an intervention to arrange matters between the Porte and its Christian subjects in the north western provinces. It is reported that Turkey refuses to submit to the treaty for the navigation of the Danube.

The first railway in Turkey, that from Smyrna to Aidin, which will be about seventy miles in length, and which will open out the rich plateau of Asia Minor, has been begun under what appear to be very favorable auspices, considering the novelty of the undertaking and the various problems which had to be practically solved. The Turkish government and the local authorities have shown the best disposition to promote the work, and to prevent extortionate demands for the requisite land; the natives, after a little

We are too careless of posterity; not considering that as they are, so the next generation will be.

instruction, making such good "navvies" that no foreign labor will be required, and the middle class willingly becoming shareholders.

CHINA.—Advices to 2d month 15th have been received in England. The blockade of Canton had been raised, and the city would be accessible to foreigners under certain conditions; but a state of siege would continue during its occupation. The fortifications had been destroyed. It was said that the Americans and Russians had joined in the demands made on the Chinese government by England and France, and that the four plenipotentiaries would hold a conference at Shanghai. It was expected that the course of the Chinese government would be known by the middle of 3d month.

INDIA.—Gen. Campbell was before Lucknow on the 6th of 3d month, with nearly 60,000 men, and the attack was fixed for the 10th. The rebels had been defeated in several scattering encounters. The reported conviction of the King of Delhi proves erroneous.

MEXICO.—An engagement took place at Salamanca, between Gen. Parrodi, commanding the constitutional forces, and Gen. Osollo, the head of the army of Zuloaga, in which the former was defeated and fell back on Guadalupe, the seat of the Juarez government. That city was subsequently taken by Osollo, and Juarez and his officers were captured, but were allowed to depart unmolested. Vera Cruz, at the last accounts, still held out for the Constitution. Garza was besieging Tampico, and Vidaurri appeared to be endeavoring to form an independent government in northern Mexico. The country is infested by banditti, and trade is interrupted.

SOUTH AMERICA.—A revolutionary movement having commenced in Venezuela, Gen. Monagas, the President of the Republic, sent his resignation to Congress, which was accepted, and a provisional government was formed, with Gen. Castro at the head.

DOMESTIC.—The Kansas constitutional convention adjourned on the 3d inst. It adopted a bill of rights similar to that of Ohio, with some additions, one of which is, that the right of trial by jury shall extend to persons of every condition. A provision was adopted by which colored persons are to be allowed to vote on the constitution, and at the first general election thereafter, a vote is to be taken on the question of universal suffrage. Foreigners who have declared their intention to become citizens, will also be allowed to vote. There was much angry discussion on these topics in the Convention. A committee appointed by the convention framed an address to the people, recommending them to give a hearty ratification to this, the Leavenworth constitution, and to refuse to accept any organic law derived from the Leavenworth convention.

It is stated that commissioners will be dispatched to Utah with the next reinforcements, instructed to assure the Mormons that it is not the desire of the Federal Government to make war upon them, but to secure the enforcement of the laws, in which object they will be advised to participate.

The agent for the Creek Indians, W. H. Garrett, has concluded an arrangement with the Seminoles in Florida, by which fifty or sixty of their warriors and one of the chiefs, agree to emigrate to the west of the Mississippi, and it is probable that the remainder of the tribe, about forty, will also consent to do so. The government is to give \$1000 each to the chiefs, \$500 to the warriors, and \$150 for the women. For a year past, a reward of \$500 has been offered for the capture of each warrior, and \$220 for each squaw, and up to the present time but one has been taken.

A case lately occurred in Vicksburg, Miss., in which a man named Davenport, charged with killing a slave, was convicted of manslaughter, and sentenced to seven years' hard labor in the penitentiary. He was

an overseer, and pleaded in his defence that the slave was resisting him when he gave the fatal blow. The judge, however, charged the jury to the effect that the slave, when his life was threatened or endangered by the infliction of cruel or unusual punishment, had the right to resist even his master, and that his resistance under such circumstances would not justify the accused in killing him.

A cargo of white oak and yellow pine lumber, of the value of \$50,000, was recently shipped from New York to Venice, for the construction of a naval dry dock for the Austrian government.

The Savannan Republican notices the arrival at that port of seven vessels in two days, laden with ice from Maine.

Thomas H. Benton, of Missouri, died in Washington on the 10th inst, aged seventy-six years. He had occupied a prominent position in political life for more than a third of a century. For thirty years he represented Missouri in the United States Senate.

Congress.—On the 6th, Senator Slidell, of Louisiana, stated that he had filed with the Secretary, on the 2d, a written declaration that he desired the Kansas bill to be retained for three days before being sent to the House, to allow him the opportunity to move a reconsideration, if desired. His right to do this, under the rule, was disputed by several Senators, but the presiding officer decided in favor of it. Several members stated that they had never known a similar instance. The matter was finally laid on the table without action, and the bill was sent to the House the next day. The bill for the admission of Minnesota was passed on the 7th, yeas 48, nays 3. Gwin, of California, reported on the 8th a bill for the conveyance of the mails, troops and stores from the Missouri river to California by a railroad. The Diplomatic and Consular Appropriation bill passed. The bill for the organization of Arizona was reported with an amendment, by the Committee on Territories. Slidell, of Louisiana, on the Senate's taking up the resolution to give a medal to Commodore Paulding, read an elaborate speech, which is supposed to indicate the wishes of the Administration relative to Central America and Cuba, though he disclaimed any such authority. The general scope was in opposition to private and in favor of national filibustering. He censured both Walker and Commodore Paulding. He declared himself willing to allow the President to suspend the neutrality laws during the recess of Congress. He stated that nothing could be done in Cuba at present, as the people, though favorable to peaceful annexation, were not willing to risk civil war; but that if Spain should attempt to impose on Mexico the despotism of Santa Anna, the United States might then interfere. On the 13th, Green, of Mo., moved that as the House had disagreed to the Kansas bill, the Senate insist on a committee of conference. This was opposed as irregular, since the House had voted to adhere to its position, but the motion was finally carried, yeas 30, nays 24, and a committee appointed. The bill for constructing a telegraph to the army in Utah was postponed till the 12th month next.

In the House of Representatives, the Deficiency Appropriation bill was rejected on the 8th, yeas 106, nays 124; but the vote was reconsidered the next day, and the bill passed, yeas 111, nays 79. The Kansas bill having been returned from the Senate, with the non-concurrence of that body in the amendment of the House, was taken up on the 8th, and Montgomery, of Pennsylvania, moved that the House adhere to its amendment. This motion was decided in the affirmative, yeas 119, nays 111, and a motion to reconsider was laid on the table. This course throws upon the Senate the responsibility of either receding from its position or causing the loss of the bill.

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SAMUEL FOTHERGILL IN IRELAND.

BY ELIZABETH SHACKLETON.

1762, 10th month, 8th.—Our friend Samuel Fothergill, with others, visited the Monthly Meeting held at Carlow. In the meeting for worship he was largely engaged in testimony, setting forth the doctrines of Christianity, and the foundation of it, at much length, for the information of those differing in name from us (for true religion is the same in all); saying, that as we were a people who almost everywhere had been spoken against, sometimes through ignorance and sometimes, he was afraid, through malevolence, he was willing to inform them what principles we held, and what our belief was concerning the fundamentals of Christianity; and that it was not being men of literature, nor of any natural or acquired ability as men and creatures, that could procure to us that substantial religion that would stand by us beyond the grave, by assisting us to renounce the devil and all his works, the pomps and vanities of this wicked world; but our humbly depending upon that sufficiency which is of God: \* \* \* he said he was sensible, that many were prevented from coming to partake of the inestimable blessing of peace and serenity of soul by that monster, shame, so that they cannot bear ridicule from their acquaintance, which must be their lot if they are bent to live a Christian life; but the cross being as foolishness, and a stone of stumbling, men remain in darkness and ignorance, and answer not the end of their creation, and are prevented from coming to the knowledge of Him who has called us to glory and to virtue: this, he acknowledged, had been the case with himself in the early part of his life, when he lived in as loose and forgetful a manner as perhaps any present, though

often convicted in the secret of his soul for his folly; but shame would not allow him to submit to be accounted a fool, for he had extended pretty far in notion and speculation, and endeavored to procure some knowledge in literature, but was made sensible it would avail nothing in that which pertains to life and godliness, through the knowledge of Him who has called us to glory and virtue; and as destruction from God was a terror to him, because of his highness and majesty, he could not endure, he was enabled in measure to conquer this shame, and submit to that power that could cleanse his heart, for which unmerited favor, all within him worshipped and praised Him that lives for ever; and having happily experienced the advantage of joining with wisdom's call, he was earnest in inviting others to join with it; for wisdom has extended and builded her house, and hewn her seven pillars, which he compared to the virtues to which the apostle exhorts and calls the believers, when he says, Add to your faith virtue, &c.; and if we come thus to obey the call of wisdom, we shall dwell in a quiet habitation, in a covert from the storm in times of trial, when afflictions roll upon us, for these we must expect on this side the grave. He addressed himself particularly to those of our own profession, and much desired that we might be as lights in the world.

The meeting for worship being over, he with courtesy acknowledged the favor done to us by those of other societies giving us their company, and their having behaved in so becoming a manner, and informed them that as we had now some particulars to inquire into relative to our own Society only, he requested that those who were not of us, would, without taking offence, be pleased to withdraw, excepting those who had at any time been members amongst us might remain on this particular occasion, so that they were not of scandalous lives, or notoriously bad. Afterwards he described the nature of their visit; that they came not as severe censors or rigid inquisitors, neither to lord it over the heritage; but in love, and in order to help and assist; and gave a close caution that such overseers as were to answer the queries, should consider well what they were going about, and give such answers as were just, adding, that those in such offices ought to be men of truth.

The first query being read, and an answer

given by one from each meeting, he spoke upon it in his usual powerful manner, showing the necessity of the great duty of attending meetings for the worship of that Being to whom we owe all, in order to have our strength renewed in Him, and if we were concerned thus to wait for it, we should not let trivial things prevent our attendance; and our conduct and behaviour when there would be becoming, and if the spirit of heaviness came over us, we should labor diligently to overcome it. But some men he thought there were, too big to enter in at the strait gate, and too great to be religious; and others too lazy to walk in the narrow way; but such are far from the little child's state, of whom is the kingdom. He enlarged upon the love and unity which ought to subsist between brethren, and how cautious they ought to be of saying anything detracting one of another—of saying, "Report," say they, "and we will report it;" and how great ought to be the care on the minds of Friends, lest at any time they should be led to speak in any way to lessen any elder, minister, or overseer, or any others, before their children, and of what hurtful consequences such a conduct might be to the youth, in fixing prejudices in their minds that could not easily be removed; so he would have Friends keep to that wisdom which is from above, and then that implacable disposition would be removed, which insists upon whatever it thinks right, saying, "I will have rigid justice; I will be paid to the uttermost farthing;" and not giving up anything for peace' sake. He much desired that all such feelings might not have any place, and that none might give way to such a spirit of resentment, but be willing to suffer and be losers, rather than to contend; this was the true way to live in peace. To enforce this, he mentioned an instance of two persons between whom a strong friendship had existed, but a misunderstanding arose, and was carried to a great length; it continued some years, till at last, he who thought himself the injured person, and who was the accused to the hurt of his character, went to the other party, who was in much heat, and said, "My innocence supports me; take it to thyself; I will leave the decision to the great day; let the just Judge decide between us, only let there be peace between thee and me." This so melted the heart of the party addressed, that he said there *should* be no difference between them; and from that time peace was restored, and a true friendship, which continued to the end of their lives.

He expressed an earnest desire that parents, and such as have the charge of children and their education, might endeavor, by example and precept, to train them up in a godly conversation, and prevent them conforming to the world and its customs, but have them kept in plainness of speech and deportment, out of superfluity in dress, which would be a means of preserving them out

of unsuitable company, to which a conformity to the fashions and customs of the world would much subject them.

He earnestly exhorted the rising youth not to give way to the foolish customs of the world, nor to let their minds be entangled by such things. He said, he could well remember the tender care of one of the best of fathers, when he would take one child upon one knee, and another upon the other, with others standing before him, how he bestowed upon them his tender and suitable counsel, and though he could not recollect the words, he could well remember the tears that fell from the cheeks of his venerable father upon their's. He was much concerned that the elder branches of families of children should help their religious parents in taking care of the younger, by example and by precept, and mentioned an instance of care in one nearly related to him; what concern he had for those who were younger, and how he labored for their good; and after finishing his labors, how that worthy youth was called to give up his charge, and enter into that rest prepared for him, and finished his course about the 12th year of his age.\* He would have all be encouraged to go on in a godly conversation, and shun destructive pride in *all* its appearances, for it is grounded in ignorance, and the want of a right knowledge and due consideration of what we are,—poor dust and ashes. Some parents, he believed, were careful to provide for their families, and to teach them frugality, &c., but he would recommend them to be also frugal of time, which is so precious that few know its value until it is too late. This he illustrated, by relating the case of a young man whom he had been with, at or near the time of his being called to give an account of how he had spent his days, and who would then have given all he was worth in the world, and he had large possessions, to have had a short time allowed him; so well did he know, at that trying moment, the value of time, which but a few days before he had been insensible of. He wished the youth might prize it (for time is short, and death is awful), and that parents might not only be diligent in making a good use of it, but also teach their children to be frugal of that, as well as of their outward substance, and so to endeavor to conduct themselves, that when inquisition is made for blood, they may stand clear before the just judge.

He spoke of Friends being just in their dealings, and punctual in fulfilling their engagements. He thought that justice extended farther than many apprehended; and cautioned the young men that they ought to be punctual in their engagements, and not, as too many do, ungenerously endeavor to draw out or engage the affections of young women, without having serious intentions towards them—this he accounted robbery. Con-

\* His brother William Fothergill.

cerning the care that should be taken to prevent young people joining in marriage contrary to our rules, he spoke persuasively to the youth, exhorting them in all such engagements to seek for the counsel of best Wisdom, and to follow its instructions, and to endeavor to have the best Guest present with them; to invite Him, so that He might cause the water, which might sometimes be as the bitter waters of Marah, to be turned into wine, and sweeten the bitter cups of affliction that might be their lots, through the various changes of life; and thus to begin, he considered was the way to lay a foundation for social comfort and domestic happiness.

He spoke of the concern which had been upon his mind for several years past, to pay a visit to this nation; and now, as they went along from place to place, they had seen the situation of the various ranks amongst us, and they had beheld with sorrow that too generally we had not come forward, as it was intended we should,—neither the elders, the middle-aged, nor the youth. But still there was a living seed left, who were in measure preserved clean; and although the glory of the Lord had moved to the threshold of the door, and to the mountain hard by, yet it was not wholly departed from us, but the shout of a King was still amongst us, and we were not forsaken; and for this his heart was made thankful.

For Friends' Review.

[The following communication came too late for insertion in the *Review* last week, but may still be appropriately introduced to the attentive consideration of our readers.]

*"Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd."*

There were several articles in a late number of Friends' Review suggestive of the inquiry, are the "revivals" now so prevalent in this country really the result of a special visitation of the Spirit, and if so, will they not hasten the approach of that day promised by our Lord and devoutly desired by every living member of his church?

Among the obstacles that retard the coming of that holy day, none seem more potent than the idea that appears to have taken deep-rooted possession of some religious professors—that their *own* is a type of the *true* church, and into *this* fold all must be gathered in that great day when "there shall be one fold and one shepherd." For what more plausible foundation do "sect-makers," ask to build upon than this exclusive idea? Let us not shrink from the inquiry, are we, the members of the Society of Friends, clear of indulging in that belief? "Art thou better than populous No, that was situate among the rivers. . . . Yet was she carried away, she went into captivity."

What has been a more fruitful source of schism, and secession in the church, or to bring it home

to ourselves, what has done more to produce the "present distracted condition of our Society," than the indulging in a sectarian spirit? Have we given no cause to the world to say of us that we have been actuated by the spirit that says: "Stand by thyself, I am holier than thou?" It has been said by a feeble creature of my acquaintance, "I can knock at the door of heaven and feel an assurance that if I am sincere in my repentance and in my dependence upon 'the grace of God that bringeth salvation,' I shall find an entrance into the kingdom of heaven; but if I knock at the door of some of the subdivisions of the Society of Friends, feeling my own weakness and willing to get a little good along with other dependent ones, I am met with the reproof 'who hath required this at thy hands?' Jesus says, 'him that cometh unto me I will in *no wise* cast out.' Do you Quakers follow the example of Jesus when you shut the door of some of your meetings upon me because I have not attained to an equal degree of religious experience with some others? Did Jesus teach his disciples to make such distinctions between themselves? Were not all his disciples, even including Judas, permitted to sit at the same table with Him? Did he not say, 'One is your master, even Christ, and all ye are brethren?' And if brethren, are we not all equal (as adelphos implies) in His sight—in the eyes of Him who is the *Head* of the Church? Undoubtedly we shall so regard each other if we feel the force of the apostle's declaration, 'Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him.'"

George Fox, and other early Friends, drank in this doctrine of the apostle, and when he was called "a chief upholder of the Quaker's sect," he answered, "the Quakers are not a sect, but are in the power of God, which was before sects were." "Sect-makers are not in the universal faith, grace and truth, which the apostles were in." "They whose faith stands in men, will make sects." Accordingly, is it too much to say that he that attempts to convert *Quakerism* into *Sectarianism* ceases to be a Quaker?

The coming Yearly Meeting of Philadelphia is doubtless looked towards with intense interest by many, some for good and some for evil. Out of which door—say they—will you come from the "transition" state into which you have drifted?—a question upon which hang others of lively interest. Will the members of Philadelphia Yearly Meeting demonstrate to the world that their love of the interests of the church universal transcends the love of those of their own local ones? Shall it be said of them, their religion has led them into the same goal that pure Christianity leads into, *i. e.* "the unity of the spirit in the bond of peace?" Or shall it be said of them they care not how the whole body suffers so that their own members in particular may rule?

There are scattered over the country, it is be-

lieved, many who have learned by experience that "it is the letter that killeth," and are earnestly in search of something more enduring than what the "letter" can furnish; they believe that, notwithstanding the great amount of *spurious* religion afloat in the world, there is some that is *pure* to be found, and they hunger and thirst after it, and they have a longing for a demonstration of it, and a union with its possessors, which the letter cannot satisfy. They believe that, although it is needful for them to look within themselves for "the perceptible influence and guidance of the Holy Spirit," and the divine hand that can alone dispense the blessings they are in search of, yet whether their numbers are small or great, they feel a comity of interests which draws them together towards a heaven-born nucleus they have hitherto regarded as in the future. What would be the rejoicing of such 'seekers' could they discover in the position that may be taken by Philadelphia Yearly Meeting, a step toward such an important epoch in the history of the church—*clear of Sectarianism!*

I desire that in your deliberations you may be clothed with that "charity," without which the greatest talents "are but as sounding brass and a tinkling cymbal," and that the church may come out of its tribulation and appear "fair as the moon, clear as the sun, and terrible [to the ungodly] as an army with banners," and that we may each and all of us know what it is to be "reconciled to God by Jesus Christ," and to be gathered into the true fold having the Lord for our shepherd.

H. M.

#### LIFE.

BY P. H. GOSSE.

"The works of the Lord are great;" but we must not estimate this greatness by their actual dimensions; else a man would be of less importance than a hippopotamus, and the Bass Rock would be immensely more valuable than either. It is a greatness not measurable by rule and line; not to be determined by bulk and weight; it is to be estimated by far other qualities,—by the relative importance which the objects bear to each other, by the variety and complexity of their parts, by the elaborateness with which they are constructed, by their fitness for the purposes which they are destined to subserve, and especially by the degree in which they shew forth the power, wisdom, skill, and goodness of Him who made them for His own glory. Many of the animals of which we are about to speak are so minute that the unassisted eye takes no cognizance of their presence; yet most of these,—perhaps all, if we were able to investigate them,—are so curiously fashioned, so elaborately constructed, as to deserve to be included in the category of those works which the adoring Psalmist says are GREAT.

We propose in this volume to describe the

various phases of animal life, commencing at the foot of the scale, where we catch the first glimmering of the vital spark, and tracing it step by step upwards through its various developments and changes, its forms and functions. But what is LIFE? There is a mystery couched under that little word which all the research of philosophers has not been able to solve. Science, with the experience of ages, with all the appliances of art, and with all the persevering ingenuity and skill that could be brought to bear upon it, has ardently labored to lift the veil; but philosophy, and science, and art, stand abashed before the problem, and confess it a mystery still. The phenomena, the properties of life, are readily observable. We take a bird in our hands; a few moments ago it was full of energy and animation; it shook its little wings as it hopped from perch to perch; its eyes glanced brightly, and its throat quivered as it poured out the thrilling song which delighted us. Now the voice has ceased, the eye is dim, the limbs are stiffening, and we know that it will move no more. Chemical changes have already begun to operate upon its organs; decomposition is doing its work, and soon the beautiful little bird will be a heap of dust. We say that *its life* has gone; but *what* is it that has gone? If we put the body in the most delicate balance, it weighs not a grain less than when it was alive; if we measure it, its dimensions are precisely the same; the scalpel of the anatomist finds all the constituent parts that made the living being; and what that mighty principle is, the loss of which has wrought such a change, alike eludes research and baffles conjecture. We are compelled here to recognise the Great First Cause, and to say, "In Him we live, and move, and have our being."

The researches of modern science, however, aided by the inventions which it has brought into requisition, though they have been unable to throw a single ray of light on the nature of Life itself, have yet done much to make us familiar with its phenomena. The microscope, in particular, has opened to our inquiry what we may call a world of life, under phases and forms as strange and surprising as they were before unknown. It has enabled us also to separate and analyse the various substances or tissues of which the highest forms of animate being are composed, and to resolve them into their first elements. Numerous and diverse as are these substances—bone, cartilage, sinew, nerve, muscle, hair, the teeth, the nails of the hand, the transparent lens of the eye,—all are reducible to one kind of structure. This structure is a cell. All organic substances are made up of cells. The primary organic cell is a minute, pellucid globule, invisible to the naked eye, and containing within it a smaller cell, called the *nucleus*, which again contains a still more minute granule, called the *nucleolus*, or little nucleus. Even the highest animals, in the early development of the embryo,

are composed entirely of nucleated cells, which afterwards assume the forms peculiar to the various tissues. In the lowest classes of animals, their more simple bodies consist almost entirely of cells of this kind. If we take a minute portion of the gelatinous flesh of a *medusa* or a *zoophyte*, and crush it between two plates of glass beneath the microscope, the substance is presently resolved into a multitude of oval pellucid granules, each of which for a short time maintains a spontaneous motion, sometimes rotating upon itself, but more commonly jerking or quivering irregularly. These are the primary cells, and their motion is, doubtless, to be attributed to the presence of certain hairs, called *cilia*; for we cannot believe that it is at all connected with currents in the fluid that surrounds them, to which it has sometimes been referred.

*Cilia* play an important part in the economy of all animals. Even in the highest forms, many of the internal surfaces are furnished with them, and nearly all the motions which do not depend upon muscular contraction are produced by them. In the lower tribes, especially those which are aquatic, the office of these organs becomes more important and more apparent, until in the very lowest we find all movement originating with them.

The form of those essential organs is that of slender, tapering hairs, commonly arranged in rows, resembling the eyelashes, whence their name. The base of each hair is attached to the surface of the body to which it belongs, its whole length besides being free.\* During life each *cilium* maintains a uniform motion of a waving or lashing kind, bending down in one direction and then straightening itself again. This movement is not performed by all the *cilia* together or in unison, but in rapid succession: for example, the instant after one has begun to bend, the next begins, then the next, and so on; so that before the first has resumed its erect condition, perhaps half a dozen of its successors are in different degrees of flexure. This sort of motion will probably be better understood by referring to that beautiful and familiar spectacle, the waves produced by the breeze upon a field of standing corn. The motion is exactly the same in both cases. The wind, as it sweeps along, bends each stalk in turn, and each in turn reassumes its erect posture; thus the wave runs steadily on, though the stalks of corn never remove from their place. The appearance of the ciliary wave, when viewed under favorable circumstances with a good microscope, is so exquisitely charming, that even those who have been long familiar with it can scarcely ever behold it without admiration.

It is not how we leave our children, but what we leave them.—*Penn.*

\* Perhaps it would be most correct to consider a *cilium* as formed by the wall of a cell drawn out to a fine point.

## THE CHAINED BIBLE.

About the time of the Reformation, when Bibles were scarce, a copy was usually chained to a convenient place in the church, that the people might read it. It was strongly bound, literally in "boards," and was chained to the desk on which it was placed, that it might not be removed. In those days, he who could read "occupied the place of the learned" among his neighbors; and to him the task was allotted of reading aloud for the public good. And deeply interesting were the scenes that often presented themselves. On Sabbaths and holidays, all the parishioners that could leave their homes would congregate in the "convenient place," where the Bible was placed, and would listen, earnestly and devoutly, to the "words whereby they might be saved."

Within the old cathedral dim,  
A solemn group are met;  
And hearts are glowing in their heat,  
And cheeks with tears are wet.  
The Book is chained to the desk,  
And from its page the throng  
Listen to Him of Nazareth,  
Or Zion's holy song.

Ah! well may tyrants fear the truth  
That sets the spirit free;  
And fain would they have quenched in blood  
Its glorious liberty.  
But kindled was a beacon light,  
That higher towered, and higher;  
Ho! people answer with a shout,  
"Is not my word a fire?"

The chainless truth, our country's boast  
Through many a glorious age;  
The truth that gilds her high renown,  
And lights her lettered page;  
That teaches no commands of men,  
But wisdom from above;  
And needs no weapons but its own—  
Strong faith and holy love;

The chainless truth, we'll speed it forth,  
Till, like electric chords,  
Shall land to land transmit its glad  
Its everlasting words.  
And nations blinded and enslaved  
Shall rouse as from a sleep;  
And Error, for her fallen shrines,  
And broken idols, weep.

The chainless truth, we'll speed it forth,  
Till all the isles shall sing,  
And China's millions peal the strains  
Of Israel's Shepherd King.  
And in our hands, and to our hearts,  
And at our altars pure,  
Our strength, our glory, and our shield,  
We'll hold it fast and sure.

O'er all our holiest sympathies,  
Its holier light we'll shed;  
A blessing on the baby brow,  
A hope above the dead.  
Its page first taught our childish lips  
Themes that are sung on high;  
And kindred hands shall find it near  
Our pillows when we die.

For Friends' Review.

## INFLUENCE OF CLIMATE UPON CONSUMPTION OF THE LUNGS.

(Concluded from page 507.)

Most accurately do the above observations and conclusions coincide with those recorded in a medical journal of Edinburgh, a few years since, by Thomas Barclay, a distinguished clergyman of Scotland, who had been for some years laboring under a very aggravated form of chronic bronchitis, and who, after long and almost utterly unavailing treatment by some of the most distinguished physicians, at length, by their advice, determined to try the effect of a residence in Egypt. His meteorological observations were made in an accurate and scientific manner, by the aid of the Register Thermometer and Dollond's Hygrometer. He says of his own case, before he left home, that "frequently the attacks were subacute, and the inflammation beginning at the pharynx would extend down the glottis and trachea to the bronchial tubes, which were gorged with mucus, and on every spot on which the stethoscope could be placed over the lungs, the mucus rale could be heard.

Dyspnoea, (shortness of breath,) accompanied with loud wheezing, was at all times distressing; but its nocturnal exacerbations, which frequently occurred after a short sleep, like fits of spasmodic asthma, were often so fearfully violent as to threaten suffocation. The digestive organs were deranged. I had no appetite for food, my frame was emaciated, and my strength prostrated."

After much delay, on account of debility, he at length left England about the middle of autumn. On his way out he stopped five days at Malta, and found the atmosphere there very humid, and the heat so oppressive in the day time, and the chills so severe at night, that he was glad to make his escape. At Alexandria he found a warm and very equable climate, the diurnal range being only 2° and 3° during the eight days of his observations, the thermometer ranging from 73° to 76° in the day, and from 70° to 73° at night; but he found the atmosphere there very humid; the hygrometer ranging from 10° to 15° below zero. "The zero corresponds to summer drought in Britain."

He says, "for those whose complaints require a climate at once warm, equable and moist, I leave it to gentlemen of the medical profession to judge," how far that of Alexandria is appropriate; "but I do think myself fully warranted to denounce it as a most unsuitable place for a bronchitic patient." In Cairo he found a very different climate, for the coldest fortnight of the year there, that is from 12th mo. 25th, to 1st mo. 7th, he found the highest range of the thermometer in the day during that time to vary between 60° and 64°, and the lowest at night to vary from 57° to 60°. The least diurnal range during that period was two degrees, and the greatest only 7°. The hygrometer, during that

time, ranged most of the days above zero, varying from 1° to 8°; one day it stood at zero and on four fell a little below it. He says, "I had not been many days there, when I began to experience its (the climate's) effects in allaying the irritability of the respiratory mucus membrane." The climate of Cairo was not at that season free from sudden changes, and "it is in Upper Egypt that the invalid must seek entire exemption from these, and there he will not be disappointed." His observations made between Thebes and Assouan, "the uppermost town in Egypt, give for the highest temperature by day, from 1st mo. 17th to 23d, a range from 68° to 72°, and for the lowest at night for the same time, varying slightly on the different days, from 64° to 69°. The hygrometer was constantly from 6° to 12° above summer drought. "Cloudless sky and bright sunshine every day; the firmament blazing with stars every night; no evening chills."

The benefit which he derived here was "very decided," his night attacks were "less violent and shorter," his "breathing was greatly relieved," and his strength sensibly improved. He says, "After the middle of February the temperature becomes rather too great to be borne" (in Upper Egypt.) "The invalid should then commence his downward voyage, and by the time he reaches Cairo, he will find a climate nearly as delightful as that which he left at Thebes."

The physicians of Cairo, "are in the habit of sending almost all their convalescent patients to enjoy, for some time, the invigorating air of the adjoining desert." The desert air is very free from all humidity, or taint from vegetable or animal remains, and possesses, in a remarkable degree, "warmth, equability, dryness and purity."

It "is at once balmy and bracing; and the invalid, while breathing it, feels as if he was drinking in health at every pore." He took up his abode in the desert of Gheezeh, in the neighborhood of the Pyramids; "and there," says he, "a sudden change came over me, as if by magic. The second night I spent in the desert, was marked by sound and uninterrupted sleep, and the absence of the periodical fit of dyspnoea, the first occasion on which I had enjoyed the one or been exempted from the other for more than two years. My appetite soon became excessive; both the flesh and strength I had lost during my illness were restored; every symptom of my complaint disappeared, and at the end of a month I returned to Cairo in perfect health." . . . . .

Soon after his return to Scotland, he was threatened with a recurrence of bronchitic symptoms, but these now readily yielded to medical treatment. "I am now most thankful to be able to add, that during the last twelve months I have enjoyed excellent health, nor have I been affected, during that time, by any of the changes of weather to which our variable climate is subjected."

"From the beginning of May to the end of

September, the heat in every part of Egypt is too great for a European constitution, weakened by disease;" but "from the beginning of October to the end of April, in Middle and Upper Egypt," the climate is most favorable, and the result of his experience is, "a thorough conviction that there is no accessible part of the world so well adapted for the relief of the formidable diseases of the respiratory system."

W. O. B.

THE WONDERFUL KEY.

"Mother," said a Sunday scholar one day to his mother, "I don't like my new teacher half so well as my old one."

"Why not, Robert? Isn't he as knowing?"

"Oh, yes, mother; he talks much grander than Mr. B— used to do, and he seems to know all that is in the Bible; but somehow I don't get so interested in what he teaches us, and I don't feel so inclined to mind it."

"How is that, Robert?"

"Why, mother, he never looks a bit pleasant at us, and he never says a word to us except about our lessons. I'm sure I could never tell him if I was in any sort of trouble, for I don't think he understands just how boys like us feel; but I could have gone to Mr. B—, if I had wanted to, as easily as I could go to you, mother. He was a real gentleman, Mr. B— was, mother; but for all that, he was the best friend I ever had. I wish he would come back again!"

It is very evident that Robert's old teacher had got hold of the right key.

I wonder whether you have? I wonder whether you know anything of the exquisite delight which the possession of a child's loving confidence gives? I wonder whether you are drawing your youthful charge by the silken cords of your affection into heartfelt union and communion with the Saviour of little children? For it is with no selfish purpose that a Christian strives to link the sympathies of the young with his own; it is that he may thus acquire that gentle but powerful influence over them, which—in connection with the Spirit's aid—will lead them into the presence of Him who will put his hands upon them and bless them, and say, "Of such is the kingdom of God."

And if you want either a pattern or a stimulus, dear reader, in your endeavors to win others to the Saviour, and in your efforts to penetrate into the recesses of some closed heart, you know as well as I do where to look for both. "I have learned one lesson by reading the Bible in illness," said the late W. H. Hewitson, during his last hours: "I see, even when I preached with what I felt to be some measure of tenderness, I scarcely knew what Christ's tenderness was. The Bible," he added, "gives not only the mind of God, but his heart; it is the latter exhibited to men which draws and wins. I could preach now, I think. I should be far more tender." This

is a remarkable testimony from a minister whose tenderness had been all along his most marked characteristic. But in nearer approximation to his Saviour, he discerned with increased clearness the loveliness of his character, and the imperfection of his own resemblance to Him. "Looking unto Jesus!" let that be your motto; for the nearer you come to his cross, and the longer you sit at his feet, the more will "the mind that was in Him" be developed in you; and that Gospel by which He has attracted you to Himself will be the model after which you will frame your intercourse with your children, and also the motive which will inspire you with never-failing love and unwearied sympathy.

Let Christ, then, be your constant and well-studied Exemplar. Emulate his spirit, fulfil his precepts, tread in his footsteps. Remember that you are, as it were, his representative to your children. You profess to be like Him, and they naturally form their idea of his character from its reproduction in yours. They unconsciously imbibe their ideas respecting Him from what they see in you. Mark! it is not so much what you say about the Saviour, as it is how you embody Him in your actions, which moulds their opinion of Himself and his service. What you *are*, influences them more strongly than what you teach. And it is of no use for you to urge that such ought not to be the case; it is of no use for you to affirm that the Bible gives the only true portraiture of Jesus, and that they should look at the original, and not at the miserably imperfect reflection of it in you. For, right or wrong, the fact is they *will* take their first impressions from you; they will judge of Christ's religion by the happy or unhappy exemplification which your actions afford of it.

Now, in pursuance of our present subject, are you trying to illustrate, in your conduct towards them, anything of his loving and tender spirit? Are you constantly using that wonderful and heavenly wrought key with which your Great Master so well knew how to open sinful hearts? Or by harsh words, unsympathizing looks, and angry punishments, are you distorting and misrepresenting Christ's lovely image before their childish gaze? Are you practically giving them a distaste for religion, instead of earnestly gathering their best affections around it?

A lady, the daughter of a celebrated minister, was one day talking to her little boy about heaven, describing its employments and dwelling upon its joys, in a manner likely to attract his young heart. When she paused, he asked, thoughtfully, "Mother, do you think grandfather will be there?" Surprised at this unexpected question, she replied, "Yes, my dear, I hope so; I have no doubt that he will."

"Then," said the child, quickly, "I don't want to go to heaven, mother."

"Why not?"

"Oh," he said, "because as soon as grand-

father saw us there, he would be so cross, and he would call out, 'Whew! whew! what are these boys doing here?'"

Do you think that minister in his home-life had often employed our wonderful little key? Do you think there was anything alluring to that boy in his grandfather's religion? What says St. Paul? "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

Dear reader, have you charity?—*Sunday Teachers' Treasury.*

## FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 24, 1858.

PHILADELPHIA YEARLY MEETING.—This meeting assembled in this city on the 19th inst. After the usual proceedings at the opening of the morning sitting, the Clerk stated that three minutes were on the table for Friends in attendance, and the Assistant Clerk rose to read them, when a Friend expressed the opinion that the meeting ought to be informed from what meetings the minutes came, so that the propriety of reading them might be considered, it being well known that separations had taken place in several Yearly Meetings. Several members united in this sentiment; but it was urged on the other hand that as these minutes had been read in the Meeting of Ministers and Elders, they should, *on that ground*, be read in the Yearly Meeting. To this it was replied that it belonged to the Yearly Meeting itself to decide upon the reading of the certificates or minutes of ministers from other Yearly Meetings, and that no power was conferred by the discipline upon the Meeting of Ministers and Elders to act in the case for the Yearly Meeting; on the contrary, the discipline expressly directs that "none of the Meetings of Ministers and Elders are to interfere with the business of any meeting for discipline."

The three minutes were at last read, without previous information from whence they came, and it appeared that they had been issued by Monthly Meetings belonging to New York Yearly Meeting.

The Clerk next mentioned that several papers were on the table: among them the printed General Epistle from London Yearly Meeting, and a Minute from that meeting in reference to its not having sent an Epistle to Philadelphia last year; also an Epistle from Dublin Yearly Meeting. Much opposition was made to the read-

ing of these documents, and there was also considerable expression in its favor, and, eventually, the Minute from London and the Epistle from Dublin were read. The meeting then adjourned until afternoon, without taking into consideration the correspondence with other Yearly Meetings, a subject which has always, hitherto, received the attention of the Yearly Meeting at this stage in its proceedings.

At the opening of the afternoon sitting, one of the Representatives reported that they had met, and no way opened for any change of Wm. Evans as Clerk, and Samuel Hilles as Assistant, and they were accordingly appointed for the present year with little expression of disapproval. Instead of taking up the subject of correspondence with other Yearly Meetings, the reading of the Minutes of the Meeting for Sufferings was proposed by the Clerk, and entered upon, but was not completed before the adjournment.

*Third-day.*—The reading of the Minutes of the Meeting for Sufferings was concluded. They contained a long "Appeal" on behalf of the colored races, but more particularly relating to the African Slave Trade and Slavery, which were depicted in all their horrors and iniquity. The document was directed to be published and extensively circulated. Regret was felt by some that, while exhibiting in earnest and eloquent language the wickedness of the slave trade and the cupidity of slavery, no allusion was made to that which produces the former and satisfies and supports the latter. In condemning the sin of our brother man, the great truth was not brought home to every reader's breast, that "Whoso gives the motive, makes his brother's sin his own." While bearing a testimony against the acts of the slave trader and the slaveholder, this appeal fails to show the intimate connection existing between them and their supporters. We are not made to feel that our manufactories, our stores, our wardrobes and our tables—filled with the fruits of slavery—testify to our complicity with the wrong-doers.

The remainder of the morning sitting and most of that in the afternoon, were occupied in reading and considering the queries and the answers from the Quarterly Meetings.

As our paper goes to the press on *Fourth-day*, a further account of the proceedings of the Yearly Meeting is necessarily deferred until next week.

## THE UNKNOWN FRIEND.

One day a person who, by the calamities of war, sickness and other affliction, had been reduced from a state of affluence to penury, came to *Gotthold* in great distress. He complained that he had just met one of his former acquaintances, who was even not distantly related to him, but that he had not condescended to bow, far less to speak to him, and had turned his eyes away, and passed him as if he had been a stranger. O, Sir, he exclaimed, with a sigh, how it pained me! I felt as if a dagger had pierced my heart! *Gotthold* replied: Don't think it strange at all. It is the way of the world to look high, and to pass unnoticed that which is humble and lowly. I know, however, of *One* who, though He dwelleth on high, humbleth Himself to behold the things that are in heaven and in the earth (Psalm exiii. 5, 6), and of whom the royal prophet testifies: Thou hast known my soul in adversity. (Psalm xxxi. 7.) O yes; though we have lost our rich attire, and come to Him in rags; though our forms be wasted because of grief, and waxed old (Psalm vi. 7, Luth. vers.); though sickness and sorrow have consumed our beauty like a moth (Psalm xxxix. 11); though blushes and tears, and dust overspread our face (Psalm lxix. 7), He still recognizes, and is not ashamed to own us. Comfort yourself with this, for what harm will it do you at last, though men disown, if God the Lord have not forgotten you?—*C. Scriver.*

If we would amend the world we should first amend ourselves; and teach our children to be not what we are but what they should be.—*W. Penn.*

MARRIED, At Red Stone, Penna., on the 1st inst., JOHN KILLE, of Marlboro, Stark county, Ohio, to JANE MILLER, of the former place, daughter of William and Rebecca Miller, the latter deceased.

DIED, On the 11th of the 2nd mo. last, at New Farmington, Ind., MARY, wife of Solomon Ruddick, and daughter of Jacob and Mary Morris, in the 52nd year of her age. She was a member of Driftwood Monthly Meeting, and for several years filled the important station of overseer. She had been almost entirely confined to her room for two years, and to her bed for four months preceding her departure. The bodily sufferings she had to undergo were great, but she bore them with patience and Christian resignation, trusting her all in the hands of her Redeemer, to whom fervent prayer frequently ascended not only for herself, but on behalf of others. Often she had her family assembled around her bed entreating them to prepare to meet her in heaven. On one occasion, when thus engaged, she exclaimed, "How beautiful heaven is; it is ten times more beautiful than Eden ever was; I see myriads of beings arrayed in heavenly robes, surrounding the throne singing praises unto God. At another time, whilst suffering great bodily pain, she said, "Oh, that I could sleep that last long sleep." A friend that was present, observed, "Dear sister, thou wilt soon sleep that last sleep in the arms of Jesus," when she said, "how sweet that will be." She often

reminded her family that she should be very thankful for the many blessings which were showered bountifully upon her—a kind husband, children and friends, all so kind. Once, when a portion of the scripture had been read, she exclaimed, "O! what a dear Saviour; how kind to all who place their trust in him." Having been visited by a number of travelling ministers, she expressed her thankfulness for being thus blessed, and then added, that she "feared that others had not the privilege of such comforts to support and strengthen them to hold out faithful to the end." She often spoke of the pale-faced messenger with serene countenance, for death had no sting, nor the grave any victory over her. After a time of extreme coughing, when her strength was almost exhausted, her soul was raised in supplication, "O Lord, have mercy upon me, and forgive my impatience; not my will, but thine, O Lord, be done." Just before her departure, her position being changed, she said, "now let me sleep," and closing her eyes, passed away without a struggle.

DIED, On the 21st of 2nd mo. last, of scarlet fever, DEBORAH HARKNESS, in the 9th year of her age; and on the 3rd of 3rd mo., SARAH R. HARKNESS, aged 7 years, daughters of Richard and Deborah R. Harkness, of Adrian Monthly Meeting, Michigan.

These little ones were very obedient to their parents, and listened attentively to their advice and instructions; and for the encouragement of many dear children it may be said, they were remarkable for their attachment to the attendance of our religious meetings, at all times, and were much interested in hearing and reading the Scriptures of Truth and other religious books; often making remarks that were comforting.

In the poetry on page 319, of Friends' Review, they were much interested, as being the "Child's Wish" realized; we believe they have experienced the language:

"We have found the joys of heaven,  
We are of the angel band,  
To our heads a crown is given,  
And a harp is in our hand."

—, On the 17th of 1st month last, in Durham, Maine, MARY HAWKES, widow of Nathan Hawkes, in the 70th year of her age; an esteemed member of Durham Monthly Meeting.

—, In Brunswick, Maine, the 23d of 2nd month last, ISAIAH DOUGLAS, only son of Nathan Douglas, in the 23d year of his age, a member of Durham Monthly Meeting.

—, In Wayne county, Indiana, the 31st of 3rd mo. last, WILLIAM KIRK, an Elder of West-Grove Monthly Meeting of Friends, in the 63rd year of his age. His friends have the consoling belief that his end was peace.

—, At Cincinnati, Ohio, on the 26th of 11th mo., 1857, at her son's, J. A. OGBORN, ELIZABETH A. OGBORN, in the 79th year of her age, wife of Joseph P. Ogborn, and a member of Chester Monthly Meeting. Her illness was of short duration, but we have a hope that her close was peaceful.

—, On the 29th of 3rd month, of consumption, after an illness of four years, LISA ANN McCLURE, of New Brighton, Pennsylvania, a member of Salem Monthly Meeting of Friends, Ohio.

—, On the 20th of 8th month, 1857, RACHEL P. REEDER, wife of Levi Reeder, of Salem, Iowa, and a member of Salem Particular and Monthly Meeting. She was an affectionate companion faithfully filling her place.

—, In Lynn, Mass., on the 4th inst., JAMES C., only child of R. D., and C. F. Beede, in the 5th year of his age.

DIED, On the 10th of 3rd mo., in the 46th year of her age, ANNA, wife of Joseph Cattell, and daughter of Stacy and Vashti Shreeve, a member of Upper Springfield Monthly and Goshen Particular Meeting. Her disease was of a lingering character, confining her to her room and mostly to her bed for about twenty-one months. This dear friend was naturally of a cheerful and affable disposition, an affectionate wife, a watchful and tender mother, and one to whom the family circle was devotedly attached. Her submission to the Divine Will was manifested in the patient endurance with which she bore her long and suffering illness.

#### HAVERFORD COLLEGE.

The Stated Annual Meeting of the Haverford School Association, will be held at the Committee room, Arch Street, on Second-day afternoon, Fifth month 10th, 1858, at 4 o'clock. CHARLES ELLIS, *Sec'y.*  
2t.

The Superintendent of Friends' Asylum for the Insane, is desirous of procuring the services of a young man in the capacity of Clerk. Application may be made to Dr. J. H. Worthington, Friends' Asylum, Frankford, Philadelphia.

#### NEW ENGLAND YEARLY MEETING BOARDING SCHOOL.

The Summer Term of this Institution will commence on 5th month 5th, and continue twenty-one weeks.

JOSEPH CARTLAND,  
GERTRUDE W. CARTLAND,  
Principals.

#### A TURK'S ESTIMATE OF THE GOSPELS.

In a small town in Asiatic Turkey, the ancient site of one of the Apocalyptic Churches, a few Greek families are to be found at present, who are separated from their church, and profess evangelical principles. As is always the case, they have been persecuted by their former co-religionists. In the intention of rendering these persecutions more active, the chiefs of the Greek community of the place persuaded the governor, or *aga*, to become acquainted himself with the "pernicious doctrines" of these Protestants, and to derive his information from the book which contains the principles of their conduct. In their ignorant simplicity, they brought for the purpose a copy of the Gospels in the Turkish language, with which the good old Turk conscientiously set to work. After frequently asking for a decision, which was deferred for several weeks, the persecutors ascertained the result of the investigation of the governor. But they were not less surprised than confused, when they heard the sentence pronounced by the *aga*, himself astonished at such an issue: "I have read this book; it is a good book. I advise you to take it as the guide of your actions, and to join the Protestants who follow its precepts." Ever since, the governor has constituted himself the protector of these poor Protestants, who are now, it is reported, comparatively little tormented.—*Bible Society Record.*

#### NEW MODE OF VENTILATION.

Charles Watson is a native of Scotland, and was trained as a teacher in the Normal School of Mr. Stow in Glasgow. While in that establishment, he attended the chemical lectures of Professor Penny, and used to sit up until three o'clock in the morning to write out his notes. On leaving the training institution, he received an appointment as master of a school from Mr. Akroyd, in Halifax, Yorkshire. The school-room, though spacious and lofty, was badly ventilated. The health of Mr. Watson, with that of the teacher, suffered seriously. It was thought that he would not be able to continue in his vocation as teacher, from the distressing effects produced on his system by the foul air of crowded school-rooms. He called to recollection some of the lessons he had received from Professor Penny, and, after numerous experiments, applied the principles he had arrived at to a new mode of ventilation. I quote a passage from the *National Magazine* that may give you some idea of his invention:

"Mr. Watson's apparatus is so remarkable for its simplicity, and its mode of operation is so subversive of preconceived notions as to the nature of ventilation, that some theorists have been inclined to look upon its marvellous effects with as much suspicion as the churchmen of the seventeenth century regarded the heretical telescope of Galileo. His discovery is nevertheless a great fact, and, in our opinion, forms an epoch in the history of ventilation. The principle on which it is founded may be illustrated by a simple experiment. Mr. Watson employs for this purpose a glass vessel resembling the receiver of an air-pump, about seven inches in diameter, and ten inches high, with a tubular neck about six inches long and two inches wide. The lower edge is placed in a shallow groove, which passes round the circumference of a thin plate, and which may be filled with water in order to prevent the admission of air from below. When a lighted taper is introduced into this vessel, it very soon exhausts the combustible principle of the included air, and, notwithstanding the comparatively large opening in the top of the receiver, ceases to burn. If, however, before the taper is quite expired, the funnel is converted into two semi-cylindrical tubes by means of a thin division, a double current, in opposite directions, is immediately established, a copious supply of pure air flows in by the one, and the effete products are expelled by the other; the dying taper meanwhile speedily revives, and soon acquires a full and steady brilliancy. When the tubes slightly differ in height, as in Watson's Syphon Ventilator, the cold air is invariably found to enter by the shorter one. The experiment may be satisfactorily performed even with a common water-bottle, and a slip of pasteboard as a diaphragm. The existence of the opposite current is rendered visible by holding a smok-

ing paper over the divided funnel, when the smoke is seen to pass down through the one channel, and to ascend and escape by the other.

"Mr. Watson rightly inferred from this experiment that if he could establish these spontaneous double currents to and from the open air through the ceilings of our schools, churches, dwelling-houses and halls, he would revive the drooping spirits of their half-suffocated inmates in the same manner that brilliancy was restored to the expiring taper. He has perfectly succeeded in this; and no small part of the merit of his principle is, that these currents, while shown to exist, operate quietly and constantly, and maintain a sweet and wholesome state of the air without those dangerous and disagreeable draughts that render most other modes of artificial ventilation so objectionable."

Mr. Watson was introduced to the Palace of St. James on the wedding day, from his success in removing the effluvia from the Coffee Room in Windsor Castle. It seems that coffee is served daily for three hundred persons, and Her Majesty suffered from the essence distilled there, which came unbidden into the private royal apartments. Mr. Watson was requested to try his hand to expel the noxious vapors from the Palace of St. James, and to give the Court and the spectators genial and refreshing air, as well as to preserve the plants in their verdure and the scent of the flowers in its purity and sweetness—to turn in fact January into June. Mr. Watson succeeded to perfection.—*Cor. N. Y. Observer.*

#### THE RIVER JORDAN.

This was the great river of the Holy Land, and almost the only one within its limits that did not dry up in summer. Having its sources in the southeastern region of Mount Lebanon, it flows south some thirty miles, traversing lakes Huleh and Tiberias in its way, and passes on through "the plain of the Jordan," and loses itself in the Dead sea. In traversing the sixty miles between this sea and the sea of Tiberias, it winds in every direction over a course of two hundred miles. At the sea of Galilee it is three hundred and twenty-eight feet below the level of the Mediterranean, and it falls a thousand feet in reaching the Dead sea. The wonderful valley lying thus deeply between overhanging heights, from 500 to 1,500 feet above it, is from four to ten miles broad. But the river itself winds about in a narrower valley, beneath the level of the main one, and perhaps a fourth of a mile wide. Its current is swift, and there are numerous rapids which render it unnavigable. Its ordinary channel is now from sixty to one hundred and twenty feet wide, and varies from two to twelve feet in depth.

Its immediate banks, and sometimes, it would appear, before it had worn its channel to the

present depth, the whole lower valley, were flooded in the spring freshets. It was at this season of the year, about our April, that the Israelites had a path opened for them by the hand of God across its channel, while the swollen and swift current was arrested in its course and flowed back for scores of miles to the north. Josh. 3:15—17. The reeds, shrubs, and willows on the banks form a thicket where lions and other wild beasts found shelter; and the prophet compares the furious ravages of Nebuchadnezzar upon the Edomites to those of a chafed lion driven out of his haunts by the "swellings of Jordan" among the affrighted villagers. Jer. 49:19.

The valley of the Jordan lies at so low a level, and is so shut in by the mountains, as to be nearly uninhabitable from the heat during the summer months. It is now and long has been a desert. The vegetation which adorns the northern part, almost ceases towards the south; and near the Dead Sea little grows on its banks but canes and a few hardy shrubs. Yet where irrigation is practised, or natural springs and brooks are found, the soil is wonderfully fruitful. It was more generally cultivated of old than now; but the only important town within the Jordan valley was Jericho, some twenty miles east by north from Jerusalem. The road to Jericho, called by Jerome the Bloody Way, was that lonely, precipitous, and dangerous road where the man who fell among thieves was succored by the good Samaritan. It is said that he "went down" from Jerusalem to Jericho; and in fact the descent is 3,400 feet.

The student of the Bible will recall many scripture scenes which render the Jordan memorable. The patriarchs Abraham, Isaac, and Jacob crossed it in going to and returning from Mesopotamia. In its pure and sweet waters Naaman the leper dipped seven times at the word of Elisha, and finding his flesh restored like that of a little child, confessed the power of the true and living God. 2 Kings 5. At the fords of Jordan, farther south, Ehud took his stand to cut off the retreat of the Moabites; and here Jephthah and the Gileadites intercepted and slew their brethren of the tribe of Ephraim. Judg. 3:28; 12:5, 6.

Over against Jericho the Jews in the time of Joshua set up a mound of stones in the bed of the river, and another in Gilgal, a town in the same plain, not far from Jericho. Lieut. Lynch, of the U. S. Navy, who was the first in modern times to explore the river from the sea of Galilee to its mouth, speaks of this part of its course thus: "It curved and twisted north, south, east, and west, turning in the short space of half an hour to every quarter of the compass; seeming as if desirous to prolong its meanderings in the calm and silent valley, and reluctant to pour its sweet and sacred waters into the accursed bosom of the bitter sea."

It was probably somewhere in the plain of Jericho that our Lord was baptized by John, and that the Holy Ghost descended upon him. To the place where it is supposed this event occurred, thousands of pilgrims now resort. Assembling at Jerusalem from distant quarters in Europe, Asia, and Africa, they visit the "holy places" in that city; and on the appointed day, march to the vicinity of the Jordan, protected by government troops. Says Lieut. Lynch, "At three A. M. we were aroused by the intelligence that the pilgrims were coming. Rising in haste, we beheld thousands of torchlights, with a dark mass beneath, moving rapidly over the hills. Men, women, and children, mounted on camels, horses, mules, and donkeys, rushed impetuously down the bank. They presented the appearance of fugitives from a routed army. This was the advanced guard of the pilgrims. At five, just at the dawn of day, the main body made its appearance, coming over the crest of a high ridge in one tumultuous and eager throng. In all the haste of a disorderly rout, heedless of all intervening obstacles, they hurried eagerly forward, and dismounting in haste, and disrobing with precipitation, rushed down the bank and threw themselves into the stream. Each one plunged himself or was dipped by another three times below the surface, in honor of the Trinity; and then filled a bottle or some other utensil from the river. In an hour they began to disappear; and in less than three hours the lately crowded stream reflected no human shadow. The pageant disappeared as rapidly as it approached, and left to us once more the silence and solitude of the wilderness. It was like a dream. An immense crowd of human beings—said to be 8,000, but I thought not so many—has passed and repassed before our tents, and left not a vestige behind them."—*American Messenger*.

#### A CUBA SUGAR PLANTATION.

A correspondent of the *Syracuse Courier* gives the following account of one of the largest sugar plantations in Cuba:

This estate is very properly called the "Flor de Cubas" (Flower of Cuba.) There are other estates as large and larger, but none that have such perfect machinery, and which have laid out so much money for that, and on buildings. There are about 1000 acres of land, nearly three-quarters of which are under cultivation with sugarcane, the balance being devoted to grazing and plantation fields. The product of this estate, of course, varies with different years; thus, last year, owing to the rains, they could not cut all their cane, and it fell short, but its present average crop is 10,000 boxes and 1000 hogsheads of sugar, and its gross income at present prices will be from \$320,000 to \$350,000. Of this enormous sum about one-half is absorbed by interest on its debt and by its annual expenses. There

are 650 hands—330 negroes and 250 Chinese. The rest are overseers, cartmen, coopers, engineers, &c. There are 80 ox-carts for drawing the cane to the mill, and 600 oxen, four being used to every cart, and they are relieved twice a day. There are many buildings in this village, for it is almost like one. Besides the sugar-house, there are the dwelling houses for the owner and for the overseers, the drying houses, the hospital, the baracoons for the slaves, and even a nursery for the children of the slaves.

The sugar house here is the principal attraction, and it is an enormous affair. It is all one floor, and covered by a single roof, and its interior is somewhat similar to that of some of our large sugar refineries in New York. There are two large rolling-mills for crushing the cane, each with three rollers six feet long, one placed on the top of two, the cane feeding itself; and passing under one and over the other two rollers, it comes out squeezed almost dry, and as flat as a sheet of paper; the juice runs down into troughs. These rollers are set very close, within an eighth of an inch of each other, and the pressure is enormous. To drive these rollers there is an engine of fifty horse power. The juice then is carried by pumps to a set of fourteen kettles, where by steam it is condensed, and then it runs through a body of carbon, or burnt bone, in another set of cisterns; it is then carried to a vacuum pan, where it is evaporated, then over a set of copper pipes for condensation, again through the charcoal for decoloring, then into another vacuum pan, where it is boiled to a crystallizing point. It is then carried off to another part of the building, and by copper ladles is emptied into the sugar moulds, holding about sixty pounds each, when in another day it is ready for *claying*. The process is only followed where it is intended to make box sugar, which is always clayed, while that packed in hogsheads is called *muscovado*, and is packed into the casks in a green state, where it is then allowed to purge itself for fifteen or twenty days, and is then ready for shipment. On this estate they make mostly clayed or box sugar, and the process of claying is this: the moulds containing the green sugar are placed on a long floor in a room holding from 800 to 1000 moulds; the point of the mould is below the level of the floor, which is made with square holes for their support; after the sugar has set in the moulds, the plug at the bottom is taken out, and on the base or upper flat surface of the sugar is placed a quantity of black pasty clay, which has the property of distributing the water very equally throughout it. The clay is wet, and the water filters slowly through the body of the sugar, carrying with it all color, and leaving the base of the cone perfectly white. The process is repeated several times, and the sugar is kept in this house for about twenty days. It is then turned out of the moulds into large, open, flat, wooden trays, and the different layers or strata of sugar are

vided by a negro with a large cleaver into white, brown, and yellow; that nearest the point is still covered with molasses and not very dry. These several classes are all kept by themselves, and the sugar is dried either by the sun or by ovens, and then packed into boxes holding about 100 pounds each. These are then nailed and trapped by pieces of green cow hide in narrow strips, the boxes weighed, branded, and thus made ready for transport to market.

## LOTUS LEAVES AND PANCAKES.

### THE INDIAN MYSTERY.

In no part of the world are the natives more addicted to oral tradition than in India. From their infancy, they are taught to acquire a thorough knowledge of those fabulous and romantic tales which are recorded in the Shasters and the Koran, and which, while they engross attention, enthral the younger listeners with a deep veneration for the gods of their forefathers—a veneration which ripens into invincible bigotry as the child becomes a youth, and the youth a man. This is also the case with respect to the many formulas and customs connected with their creeds—the superstitions, interdictions, privileges, and partialities or aversions that these instil. As the native arrives at maturer years, he becomes the complete dupe of his false faith; and he, in his turn, considers it a bounden duty to indoctrinate his children, and thus the gross delusions of Hindooism and Mohammedanism are propagated from generation to generation.

As regards the annals of their country—the reigns, the courts, and palaces of the early moguls and rajahs—who that is acquainted with India does not know how rich the Indians are in ancient lore and poetry, which, though intermingled with much evident fable, contain many reliable items of early Indian history? The magnificence and wealth of their former rulers, their prowess in war, the famed cities they dwelt in, are topics upon which they never weary in dilating. Many and many a time has the writer of this paper watched attentive assemblages of natives, seated under the pleasant shade of some huge banian tree, listening with engrossed attention to some old Brahmin priest, as he read to them some fragments of their eastern theology, or recited the chivalrous exploits of some celebrated rajah.

With these facts before us, let us endeavor to explain the mystery connected with the late distribution of lotus leaves and cakes in India, the result of which may be seen in the recent calamitous events. First, then, as regards the lotus. We are told that the lotus, in conjunction with the cakes, was considered as an emblem or symbol of the queen of heaven, the Hindoo goddess of mercy, and mother of God. The Egyptian hieroglyphics depict the goddess Asturia as justice issuing out of a lotus, and seating her-

self upon the centre of the beam of Libra in the scales. Pictorial delineations of the judgment of the dead represent Osiris swathed in the white garments of the grave, girt with a red girdle, and seated upon a chequered throne of white and black spots—emblems of good and evil. Before him are the vase of nectar, the table of ambrosia, the great serpent, and the lotus of knowledge, constituting the emblems of Paradise. Again, upon an Egyptian altar-piece, the lotus figures as the tree of life. Hindoo priests say that the lotus, rising out of the lakes, is the type of the world issuing out of the ocean of Time.

The Chinese poets also celebrate the lotus of India, out of which their goddess Amida and her child arose from the middle of a lake. Every devout Buddhist, giving himself up to meditation, repeats as often as he can the words, "Om ma ni but mi klom," which Klaproth interprets as a corruption of four Hindoo words, "Om man'i padma houm," signifying, "Oh, precious lotus!"

The Mongolian priests say these words are endowed with mysterious and supernatural power; they increase the virtues of the faithful, and bring them nearer to divine perfection, exempting them from the pains of the future life. They are to be found inscribed on the sacred wheel, which the lamas night and day pull round on a pivot, fancying themselves on the high road to heaven the while—each revolution being considered equivalent to a repetition of the prayer. When the priests are required to explain the words above cited, they say that volumes would be required to tell all their meaning. In the worship of the Hindoos and Parsees, they give religious honors to the lotus. The Buddhist priests cultivate it in precious vases, and place it in their temples.

With reference to the foregoing attributes, it is probable that the mutinous troops used the lotus as indicative to the Hindoos of the "fulness of time" being at hand, and of a new world-dominion about to rise for them out of Time's ocean. To the Mahomedans, who retain many of the early Egyptian superstitions, it was considered as the hour of retribution or last judgment upon those whom they looked upon as invaders and intruders. With some such portentous significance as this, was the lotus flower circulated among the Bengal army by the authors and promoters of the conspiracy. At an early period of last year, we heard of a man appearing with the symbol, and handing it to the native chief of some regiment, who in his turn gave it to his next in rank, and so it passed through rank and file, until the last private that received it suddenly disappeared, and bore it to the next military station.

The cakes seem to have precisely the same significance as the lotus flower. These cakes are very ancient symbols. Corn and lotus seeds were formerly baked into cakes, and offered to Isis,

the goddess of hostility and abundance. There can scarcely be a doubt of the identity of the zodiacal Virgin with Kiown Yin, the Buddhist queen of heaven, the object of the idolatries described by the prophet Jeremiah: "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger."

Mr. Hay, an American missionary, in a recent lecture upon the Indian mutiny, says: "The chapaties" (or cakes) "were traced in Allahabad to Futtyghur; but it is firmly believed they originated in Lucknow. They are flat, thin, unleavened cakes, of large size, and made of flour, water, and a little salt. They were conveyed by the native postmen from city to city, town to town, and village to village, and delivered by the chopadoes, or native watchmen—an inferior kind of police—to the head man or zemandar of the place. He and all concerned in the conspiracy partook of these cakes, acknowledged their mysterious import, and then manufactured others to transmit to other places, to be eaten by those who entered into the conspiracy. The native Christians of Allahabad first discovered that the chapaties were passing through the city; but although they knew that the meaning was an important one, they were not in the secret. Still, all were on the *qui vive*, and they had not long to wait. The people in Allahabad knew from the natives what was going on in the country, long before the government authorities heard the news. The people heard of the death of Generals Anson, Wheeler, and Barnard in the bazaars of Allahabad, when the government were ignorant of these events, and, in fact, denied the truth of them through ignorance. The bazaar news is brought by the native postmen, who resemble the post-runners established by the Incas of ancient Peru. Men are stationed on a road at every few miles distant, and each man runs the few miles, and hands over the message or letter to another."

The first intimation which we had of the distribution of these cakes, came by a mail which arrived in the middle of last April, and which ran as follows:—"A very disagreeable incident has occurred in the north-west. A chowkedar, or village policeman of Cawnpore, ran up to another in Futtyghur, and gave him two chapaties. These are little unleavened cakes, the size and shape of a large biscuit, the common food of the poorer classes. He directed him to make ten more, and give two to each of the five nearest chowkedars, with the same order. It was done, and in a few hours the whole country was laboring under commotion, with chowkedars running about with these cakes. No one had the least idea what it meant, except the natives so engaged.

Some fancied it a ceremony intended to avert cholera; others hinted at treason—a view encouraged by the native officials; others said that it was a joke, or that it was the act of some wealthy fool, in pursuance of a vow. It has since been said that these chapaties were first circulated about twelve months before the outbreak. It was not, however, publicly known in England before the time above stated."

There is one remarkable feature in this delivery of cakes and lotuses, which is, that the former were handed to civilians only, and the latter to the military. The one enjoins secrecy, while the other is a symbol of war.

There is a tradition very prevalent all over Arabia, to the effect that Mahomet, the impostor prophet, whilst concealed from the persecutions of his own relations (who were his greatest enemies) in a cave, near Medina, existed upon the roots of a bitter herb, called "fool-il-murrah," (or the bitter bean), which, after exposure to the sun, was easily reduced to a pulverized substance, and, so transformed, was converted into a species of doughy cake, which the impostor cooked upon red-hot ashes. To mix this cake, as also for the purpose of slaking his thirst, the copious dews of Arabia, falling upon the expansive leaves of a miraculous lotus, (which, to favor the prophet, had been produced in the desert), afforded a plentiful supply of liquid. So says the tradition; and every one that has listened to the legends of eastern muleteers or camel-drivers, is aware of the existence of this fable. So far as we can glean respecting the early life of Mahomet, he was evidently obliged to flee the persecution of his uncle, who was a man of extreme cunning. To fabricate such a fable, his intercourse with monks and others, which was at one time extensive, had imbued him with a certain knowledge of ancient scripture history. As Elijah was carried to heaven with a chariot and horsemen of fire, so also this base pretender assured his followers of his visit to heaven whilst in a trance. And as Elijah was fed miraculously in the wilderness with cakes, so Mahomet pretended to have been similarly sustained during his flight.

All these things combined, added to the facts quoted at the commencement of this paper—the existence of their ancient cities; the presence of the descendants of their former rulers; the acquirement of wealth and the art of traffic by the native merchants and civilians; the education many had received in surgery and medicine; but, above all, the discipline, experience, skill in military tactics, and tried courage of the Indian army—led the Sepoys to the conclusion that the time had arrived for throwing off their yoke. The lotus leaf and the cake had accordingly been circulated; and the pages of Indian history bear the record of the result inscribed in characters of blood.—*Leisure Hour*.

## DECAY OF IRON RAILINGS.

Every one must have observed the destructive combination of lead and iron from railings being fixed in stone with the former metal, and the oxygen of the atmosphere keeping up the galvanic action between the two metals. This waste might be prevented by substituting zinc for lead, in which case the galvanic influence would be inverted: the whole of its action would fall on the zinc, and the iron would be preserved; and as zinc is oxidated with difficulty, it would, at the same time, be scarcely acted on; the one remaining uninjured, and the other nearly so. Paint formed of the oxide of zinc, for the same reason, preserves iron exposed to the atmosphere better than the ordinary paint, which is composed of oxide of lead.—*Timb's Popular Errors.*

Selected for Friends' Review.

## MY FATHER'S BIRTHDAY.

BY ANN PRESTON.

'Tis again our father's birth-day! changed, how  
changed, from birth-days old,  
Blessed in other sunny harvests, crowned with sheaves  
and waves of gold.  
Still the summer air is laden with the fragrant breath  
of hay,  
Still the rustling grain is ripening thro' the long and  
quiet day;  
Birds and breezes still are singing olden songs in  
household trees,  
And, from farm to farm, outringing sounds of gongs  
are blent with these;  
But they call not thee, dear father, to thy place the  
board beside—  
Summoned to another table, gathered with the sancti-  
fied;  
And of all the kindred faces which around thee daily  
drew,  
With their love and hope and gladness, here to-day  
are only two.  
Backward, past the buried summers, have I gone in  
thought to-day,  
Gone where Hope, the Morning Singer, chanted wild  
her early lay;  
And along the years, O father, firm and wise, and just  
and mild,  
Was thy presence as a shelter, dear and ample to thy  
child;  
There thy strong heart bore our burdens, there thy  
smile and tone remain,  
Sweet as when thy words of soothing strangely chased  
away our pain.  
Self-denying, single-hearted—not for selfish ends thou  
wrought—  
Just the simple truth, the kernel straight in every  
thing thou sought,  
Holding fast the Faith sustaining, on thy rock of Duty  
firm,  
Thou upheld thine own convictions, fearing never man,  
the worm.  
Not for thee a form unmeaning, only kept that men  
may laud,  
Thou wast called to preach the freedom which befit-  
teth sons of God!  
So thou blessed the world in walking bravely in thy  
line of light,  
Leaving unto God the issue of thy warfare for the  
right.

And thou lived with us in sweetness, frank and genial  
as a child,  
Keeping still the morning freshness and the loving  
spirit mild.  
But there came a change of sadness—failing strength  
and trembling knee,  
And thou leaned on us, dear father, who had leaned so  
long on thee!  
Self-forgetting, still thy spirit throbb'd for bowed and  
suffering man,  
While thy dear face grew yet paler, and more slow the  
life-tide ran.  
Meekly thou accepted sickness; thou had worked  
while it was day;  
And from all the years behind thee, memories sweet  
came round thy way,  
And the peace of God divinely o'er thy thankful spirit  
rolled,  
While the faithful Hand thou'd trusted led thee gently  
to the fold.  
Oh! the sweets of many hayings o'er you meadow float  
away,  
And the hearts of olden summers tremble in these  
leaves to-day,  
On these green fields dearer beauty from thy virtues  
has been cast,  
Unto us the ground seems holy over which thy feet  
have passed.  
Darkness is not left behind thee, for we know the just  
man's way,  
As a shining light still shineth more and more to  
perfect day!  
Loving more, and more uplifted grow we, for our  
sainted dead;  
Blooms immortal here are watered by the tears which  
love has shed.  
Oh! we deal with things eternal—earth is lighted  
from above;  
Sorrows, mysteries, wrongs and changes, quench not  
beauty, truth and love:  
For the rich celestial sweetness good men leave where  
they have trod,  
For my father housed from tempest, bless I Thee, my  
Father's God.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates are to the 3rd inst.

FRANCE.—The police court of Ruffec has sentenced a man named Bonifas, to imprisonment for two months, and a fine of 20 francs, for holding an "evangelical" meeting, composed of more than twenty persons, in an outhouse attached to his dwelling, such meeting being contrary to law. Several others, for attending the meeting, were fined 100 francs each, and one of them sentenced to imprisonment for eight days.

The municipal council of Paris has voted a loan of 160,000,000 francs for new streets and embellishments, to be completed in the course of a few years.

SWITZERLAND.—The Federal Council has directed its Minister at Paris to make known to the French government the feeling of reprobation which the new measures of the latter relative to passports have excited in Switzerland. That functionary has informed the Council that France persists in requiring that consuls shall be established at two frontier towns to carry the passport system into effect, and to watch the conduct of refugees; and that the Swiss consuls in France will be deprived of their authority if the demand is not complied with.

ITALY.—Insurrectionary movements are said to have taken place among the students of the University of Padua, and of the Academy of Milan, and both those

establishments have been closed in consequence by the Austrian government.

**AUSTRIA.**—On account of the recent disturbances in Montenegro and Herzegovina, an Austrian army of observation is to be stationed on the Turkish frontier, though with strict orders to keep within the Austrian territories.

**TURKEY.**—The Porte has rejected the demand made by the French Ambassador, for the authorization of the cutting of the canal through the Isthmus of Suez.

The Paoha of Broussa, in Asia Minor, is said to have announced that all the Greeks within his pachalic must leave it within two months.

At Damascus, several houses and bazaars, it is reported, have been crushed in by masses of snow.

**RUSSIA.**—The superior officers who possess estates to which serfs are attached, have been specially granted by the Emperor leave of absence for two months, to enable them to take part in the deliberations of the committees of the nobility on the question of emancipation. The Emperor, it is said, meets with secret opposition in his plan for abolishing serfdom: but *Le Nord*, the official paper, represents the advices from the interior on this subject as very satisfactory. It says that the government pursues its design with perseverance, and that even the opponents of the measure begin to regard it as morally accomplished.

The *St. Petersburg Gazette*, of the 6th ult., contains a proposition for the introduction of the new style into the Russian almanacs. The old style now differs 12 days from the new. It is proposed to rectify this gradually, by dropping the additional day in each leap year until 1912, which would make the Russian calendar then correspond with the Gregorian.

**EGYPT AND ABYSSINIA.**—Theodore, King of Abyssinia, has sent to the Pacha of Egypt a special embassy, composed of some of the most important personages of his kingdom, and headed by his nephew. This step, it is thought, may lead to important and friendly relations between the two countries. King Theodore is said to be an intelligent and enterprising sovereign.

**JAPAN.**—The Russian admiral Putiatin, who last summer explored the coast of Tartary south of the mouth of the Amoor, reports having discovered two harbors on that coast, capable of accommodating the largest fleets. He negotiated a supplementary treaty with the Japanese, which, among other privileges, allows the residence in Japan of a Russian consul with his family.

**SOUTH AMERICA.**—The Attorney-General of New Granada, in submitting the new federal constitution to the Congress of that republic for its action, accompanied it by a report advocating the incorporation of New Granada into our Union, on the same terms as the present States, as a remedy for the difficulties under which his country now labors. Gen. Monagas, the late President of Venezuela, has surrendered himself to the provisional government, to be tried for alleged peculations and misgovernment. The civil war in Peru continues undecided. Montevideo is in a fearful condition from the same cause. Paraguay and Brazil are said to be preparing for war on a question of boundary which has been long in dispute.

**DOMESTIC.**—The mail from California of the 22d ult., brings accounts of some further proceedings in the case of the alleged slave Archy Lee, a notice of which, with the extraordinary decision of the Judges of the State Supreme Court, was given in our summary of the 27th ult. On the 5th ult., Stovall, the master, attempted to take Archy on board the steamer *Orizaba* after it had left San Francisco and proceeded some distance down the bay. On coming up to the steamer, however, both Stovall and Archy were taken into custody by police officers stationed on board for the purpose, the former on a warrant for kidnapping, the

latter on a writ of *habeas corpus* issued by Judge Freelon of the County Court. Stovall was admitted to bail in \$500. On the 17th, Archy, after an argument of the case, was discharged by the Judge, but was immediately re-arrested by the U. S. Marshal, under the Fugitive Slave law, and taken before the U. S. Commissioner. This second arrest was made on an affidavit of Stovall, claiming Archy as a fugitive slave. The case was argued for two days, and then postponed till the 29th. The result will probably be announced by the next mail. The matter was brought before the same Commissioner, previously to its trial in the Courts, and was then dismissed by him on the ground of want of jurisdiction, as Archy had not escaped into the State, but had been brought in by his master. The affair caused great excitement in San Francisco.

From Kansas we have a report of renewed difficulties in the neighborhood of Fort Scott, which is about 100 miles south of Lawrence, and near the Missouri border. Some of the residents of that region are pro-slavery men, who were notorious for their ruffianly conduct in the former troubles, and they are now charged with committing outrages of various kinds on their free-state neighbors, whom the dragoons stationed at the fort fail to protect. Most of the prominent pro-slavery officials have left the territory, and it is said fear to return. The State Central Committee has issued a call for a Delegate Convention to nominate officers under the Leavenworth constitution. It is to be held at Topeka on the 26th inst.

Heavy rains have produced a great freshet in the lower Mississippi, as well as some of its tributaries, in advance of the usual spring flood from the mountains. Considerable damage has been done, particularly in the neighborhood of New Orleans.

**CONGRESS.**—A memorial from the legislature of Utah, setting forth their grievances, was presented to the Senate on the 14th inst., and laid on the table. The Pacific Railroad bill was discussed on the 14th, 15th and 17th, and various amendments were proposed, indicating considerable diversity of views both as to the route and the point for the eastern terminus. For the latter, several different locations, between the mouth of the Big Sioux river and Fort Smith on the Arkansas, were proposed, but none were agreed upon. Finally, Benjamin, of La., moved, as a test vote, to postpone the further consideration of the bill to the 12th month next, which was carried, yeas 25, nays 22. The Diplomatic Appropriation bill was passed on the 15th. On the 20th, Houston, of Texas, introduced a preamble and resolution providing for the appointment of a committee of seven to inquire into the necessity and expediency of establishing a protectorate by the United States over Mexico. He advocated his proposition at length, after which it was laid over to be printed.

The House of Representatives, on the 14th, received a message from the Senate, insisting on its disagreement on the Kansas bill, and asking a committee of conference. Montgomery, of Pa., moved that the House insist on its adherence, and demanded the previous question. The vote on this stood yeas 108, nays 107, and the Speaker giving his casting vote in the negative, the motion was lost by a tie vote. English, of Ind., then moved to agree to a committee of conference, and to appoint three members on the part of the House. Upon this motion, the vote was a tie, yeas 108, nays 108, and the Speaker's casting vote decided it in the affirmative. The members appointed on this committee were, from the Senate, Green of Mo., Hunter of Va., and Seward of N. Y.; from the House, English of Ind., Howard of Mich., and Stephens of Ga. The committee had held several meetings, but had not arrived at any agreement up to the evening of the 20th.

# FRIENDS' REVIEW.

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## THE ATTRACTIONS OF HEAVEN AND EARTH ASTRONOMICALLY ILLUSTRATED.

For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you—*Philippians* i. 23, 24.

Attraction and repulsion are the two great principles by which the spiritual, as well as the material, world is controlled. The former tends to unite mind to mind and matter to matter, the latter to drive them asunder. And the struggle that is going on between them originates most of the movements of matter and of mind in the universe. When we speak, however, of mental attractions and repulsions, we use language figuratively. We mean by the first only those mutual affections which unite those who have similar opinions, and feelings, and aims; and by the latter we mean those antipathies which result from dissimilar opinions, feelings, and aims. There is, however, a strong analogy between the literal attractions and repulsions of matter and the affections and antipathies of mind, so that the latter may be illustrated by the former. And to some illustrations of this sort I wish to call your attention at this time.

The text represents Paul as almost balanced between two powerful attractions—those of heaven and those of earth. So far as his own happiness was concerned, the attractions of the heavenly world were vastly the more powerful; for he says that to depart and be with Christ is *better beyond expression*—using the strongest superlative in the Greek language, and to which we have no phrase exactly corresponding, but which Dr. Doddridge renders by the words *better beyond expression*. When he thought of the glories of the heavenly state, and of being admitted to the immediate society of Christ, his

heart was drawn upward by an almost overwhelming force. But when he thought of leaving his Christian friends and converts in a dangerous world, and that by his continuance with them he might help them in their spiritual warfare, and be the means of the conversion of others, he felt the ties that bound him to his friends, and his duty holding him to the world with an equal power; so that, upon the whole, he could not decide in which direction he was more forcibly drawn.

The attractions of heaven and of earth are the two great influences by which men in all ages, and especially Christian men, are governed. Very few indeed are in doubt which is the stronger force; for, alas! most of us know very well that our hearts cleave to this world with almost irresistible impulse, while heaven seems distant and but feebly attractive. Still we shall find, now and at all times, some at almost every point along the scale between the extremes of entire devotion to the world and entire devotion to God; and it may not be unprofitable to spend a few moments in drawing some illustrations of the mode in which these two influences operate, from the laws of attraction which control the heavenly bodies, as they are developed by the researches of modern astronomy. Most of these illustrations are derived from the manner in which the earth, moon, and sun operate upon one another—the sun representing heaven, the moon the Christian, and the earth the central point of all influences which act on man this side eternity.

In the first place, in order to cause any body to revolve around a larger one in a circular orbit, so as to be always equidistant from it, it is necessary that a certain amount of force be imparted to the revolving body, and in a certain direction. In the case of the planets, the two forces are so balanced as to produce a nearly circular motion; but in the case of the comets, they are so unequal,—the impulsive or tangential force so predominates over the attractive,—that they move in elliptical orbits. Now, let us imagine the earth moving in a circular orbit around the sun, by a proper equilibrium of the two acting forces, and at a certain point of its orbit to receive a new impulse in the direction of its motion. The consequence would be to change its orbit from a circle to an ellipse. It would, however, return to the place where the additional force was given;

and when it reached that point, which would be the perihelion of its orbit, suppose it to receive another new impulse, and at each return another. The effect would be to make it revolve in orbits more and more eccentric, until at length they could not be distinguished from what the mathematicians call a parabola—a curve which never returns into itself. In other words, the earth would at last go off to a returnless distance, or beyond the control of the centre around which it had revolved.

Make another supposition. Imagine the earth, when revolving in a circle, at a certain point of its orbit to come under the influence of an impulsive force which, like gravity, shall ever afterwards continue to act upon it. The effects, will be, that it will receive a constantly increasing velocity, and consequently will be continually receding farther and farther from the centre, describing a sort of helix, which never returns into itself. Thus would the body be carried an infinite or returnless distance from the centre.

These two cases, it appears to me, afford a good illustration of professed Christians who act under the influence of impulses derived neither from the Bible nor the Spirit of God. So long as they are controlled by the divine Spirit, or by motives derived from the Bible, they will move around the great Centre of light and love in circular paths with uniform motion and steady light. But whenever they give themselves up to other impulses, from whatever quarter, they are sure to be carried farther and farther from God in eccentric paths; and nothing but his interposition can save them from flying off beyond the hope of return.

Take the case of the man who gives himself up to the influence of worldly impulses. Its riches, honors, or pleasures become the powerful controllers of his movements, and urge him forward with a constantly accelerated force. Religion has not lost its hold upon his conscience; and he still fancies that he is revolving around the law of God, as the centre of attraction. But to all others it is obvious he is flying off farther and farther from that centre, and therefore getting more and more out of its control. Like the revolving earth, when, as I have supposed, it receives a new and constantly accelerating impulse, the path of this Christian conforms less and less to the divine law; he feels less and less the power of heavenly things, and they seem more distant. The light of God's countenance becomes fainter and feebler. Meanwhile the impelling power, the love of the world, rapidly gains strength; and in a little time, without being conscious of it himself, and unless special, marvellous, I had almost said miraculous grace bring him back, he will become a *wandering star, to whom is reserved the blackness of darkness forever*.

Or take the case of the Christian controlled and impelled by spiritual pride. Harmoniously

and beautifully did he commence his revolutions around divine love, as the centre of attraction, and with a sense of duty to impel him onward. But he chanced to discover his own picture in the glass of vanity, and made it his idol. Spiritual pride came in at once and took the control of his heart; and now, instead of worshipping God, he adores his own exalted piety. Bigoted and censorious towards others, he can see no loveliness in their characters, nor tolerate any thing that does not conform to his own selfish standard. While he boasts of his religious enjoyment, and fancies himself living near to God, he is in fact driven so far from God that it would be strange if he should ever return.

Next comes the case of the fanatic. A frenzied zeal took the place, in his heart, of that charity which suffereth long and is kind, by which he seemed to be controlled in the early days of his religious course. That zeal did, indeed, greatly quicken his race, but it was only to drive him farther from the true source of all knowledge and light; and away he went, with lightning speed, into the region of *ignes fatui*, which he mistook for the Sun of Righteousness; and the wild dreams of fancy which were floating in that limbo he mistook for new revelations; and the sparks of his own kindling he took to be fire from heaven. Impelled by passion himself, he strove to urge others forward by the same blind impulse; and reason in religion he denounced as the enemy of all proper zeal in the cause of God. The divine prophecies he interpreted, too, by impressions, and made up for deficiencies by interlarding his own dreams and fancies. With him, some terrible event—the downfall of an empire, the devastations of an earthquake or a volcano, a wasting sickness, the second coming of Christ, or the destruction of the world—was always near at hand, and for the best of reasons, viz., his own strong impressions. Such a man as this often shows, nevertheless, some valuable fragment of Christian feeling and conduct. But in what an eccentric orbit does he revolve! His eccentricities usually become greater and greater, until at last he flies off in an orbit which carries him entirely out of the regions of common sense and rational religion—never to return.

A case, however, may be quoted from the opposite extreme. A man begins his religious course in a circular orbit—that is, there is a proper balance in his mind between the influences and principles that form a religious character. He bows down to the authority of the Bible, and receives it as a little child. With him, it is evidence enough for any doctrine or precept if he can be assured that God has announced it. But at length his heart begins to be less interested in religious things, and a spirit of speculation and scepticism takes possession of his mind, and becomes a new and mighty impulsive power which carries him rapidly away from the quiet path in which he had been mov-

ing. He soon finds religion to be full of difficulties which he cannot solve. Having broken loose from his former principle, that he would implicitly receive whatever statements God had made, and which formed his sheet anchor, he is now adrift on the stormy sea of speculation, with human reasoning only for his compass. One doctrine after another, fairly subjected, as he fancied, to this ordeal, and found wanting, he throws overboard, until his creed has become a mere wreck of old opinions, with nothing in their place. His increasing scepticism calls forth the animadversions of his Christian brethren; and this wakens in him a pride of opinion to defend his new views. He soon finds, however, that the full inspiration of the Scriptures stands in his way; and he clearly perceives that the sacred writers sometimes reason incorrectly, and therefore they sometimes reason without inspiration. Thus is he driven farther and farther away from the controlling influence of the Bible by the new and powerful impulse which speculation and scepticism have given him; and the more the Bible and its doctrines sink in his estimation, the less is the hold of practical religion over his heart. In short, his path is becoming wider and wider from God and heaven, and of course their power over his heart and conscience is less, while the force which urges him away from God is gathering strength; nor can we have any hope but in the all-powerful grace of God that his wanderings will ever cease.

[To be continued.]

THOMAS BROWN, OF STOKE NEWINGTON,  
ENGLAND.

This dear Friend, having resided more than forty years at Ackworth School, became extensively known, and, we believe, as extensively esteemed. On the termination of his apprenticeship, in 1820, he was appointed one of the writing masters. Under various altered arrangements, he remained in the service of the Institution till the spring of 1854; when he was obliged, by failing health, to relinquish his official connexion with it. He had, for some time previously, been relieved from the arduous duties of the school-room; and, among other services, was for several months engaged in revising and carrying through the press an entirely new edition of that well-known manual—the “Ackworth Vocabulary.” For many years previous to leaving, he had been the senior teacher in the school.

Distinguished by a scrupulous punctuality in the discharge of his daily duties, and by amiable and consistent Christian conduct, his influence for good on the young men with whom in succession he was associated as teachers, was powerful; nor was it confined to them: it was by no means small on the other officers of the Institution with whom he was less intimately connected. His instructive example still lives in the hearts

of his surviving friends, who, in the remembrance of his humble piety, can adopt the Scripture declaration, that “the memory of the just is blessed.”

Probably few persons better estimated his worth than the late Robert Whitaker, under whose superintendency his character unfolded itself through a lengthened acquaintance of twenty years. In this early part of his career, he was closely united with the late Henry Brady, in practically forwarding the introduction of scriptural instruction into the boys' schools.

By his scholars he was much beloved; and a long succession of pupils from all parts of the country, who shared the privilege of his watchful and conscientious care, will retain a life-long recollection of his delicate and sensitive mind, and of his quiet influence, ever exerted on the side of “whatsoever things are pure, lovely, and of good report.” A pleasing proof of this attachment was evinced on his leaving Ackworth, by the presentation to him of a Memorial Library, by about six hundred Friends who had been under his tuition. The gift thus kindly offered was highly valued, and was the source of much enjoyment to our departed friend, who was accustomed affectionately to exhibit the bound-up autographs of the donors, as the volume which yielded him especial satisfaction.

By the School Committee he was much esteemed, and amongst them he numbered several personal friends. He met a number of them, and many other attached friends at the Quarterly Meeting, shortly before leaving Yorkshire, and the occasion sensibly impressed him as a time of solemn farewell. He was a man of warm affections: Ackworth had been the home of his life; and he greatly felt leaving it, and breaking up his old associations; but a distressing cough and difficulty of breathing, aggravated by any little exertion, demanded complete release from all active duties: and on leaving Ackworth he retired to Stoke Newington, where he seemed likely to have the benefit of a more genial temperature, and at the same time be nearer the diminished circle of his relatives. The parting from his colleagues was very affecting to himself and to them, and although he bore it, and a subsequent journey to London, better than he anticipated, he writes: “My thoughts were often of a pensive cast; so many dear friends of very long standing left behind, with but little prospect of again meeting some of them.”

He spent the remainder of his life in the society of his only surviving brother. He was much confined to the house, and was, in consequence, to a large extent, secluded from society; but he kept up a constant correspondence with his Ackworth friends, exhibiting a heartfelt interest even in the minutest details. The visit of an old acquaintance, or of a former pupil, was particularly grateful to him.

Though his health never materially improved,

he was able to get out in favorable weather; and was diligent in the attendance of meetings for worship, as well as the Monthly and Quarterly Meetings with which he had become connected. He also took much pleasure in attending many of the sittings of the Yearly Meeting. A few months before his decease, his connection with the Institution at Aekworth was very pleasantly renewed by his being placed on the London Committee. He repeatedly alluded to the pleasure it afforded him to share, even slightly, in the business of the school, to hear the minutes of the country Committee, and thus become acquainted with the details of an Institution he so sincerely loved, and, (we may add,) which he had so long and faithfully served.

Thomas Brown habitually evinced a remarkable consideration for the feelings of others, and never appeared more truly joyful than when uniting in the gratification of those by whom he was surrounded. His unobtrusive and yet hearty mode of pleasing and interesting the social circle made his company very agreeable; he also displayed much interest in efforts for the moral and intellectual improvement of the neighboring population.

He was sincerely attached to those views of Christian truth which Friends believe themselves called to uphold, and he was a simple-hearted and consistent member of our religious Society. Though taking a very humble, and even depressing view of his own qualifications for civil or religious usefulness,—and probably, from this, living somewhat below his vocation,—yet his services were highly valued by his friends; his daily life bearing evidence that the still small voice of the Holy Spirit within, was the guide and regulator of his outward conduct. His judgment was good, and in conference he was a safe and judicious counsellor. He was appointed at an early age an Overseer, and for a number of years before leaving Yorkshire, he also filled the station of Elder.

He was very observant of public proceedings, and was much affected by the military frenzy so apparent during the war in the Crimea. In reference to some thanksgiving sermons reported in the public papers, he writes, "As might be expected, there seems to be a great mixture—an intermingling of much that is instructive and good, with views and sentiments we can by no means unite in, which seem indeed to be anything but Christian. I hardly know anything more difficult to understand, than that some, if not many, really serious characters, (good men, as we are bound to presume,) remain unconvinced of the inconsistency of all war with New Testament doctrine."

Towards the close of 1856, Thomas Brown, in some private memoranda, alludes to his increased difficulty of getting to meeting, "so little exertion appearing to bring on cough and difficulty of breathing, at times to a discouraging extent. My

complaint," he observes, "would seem to be advancing; and probably the coming winter may prove more trying than former ones, should my life be spared through it, which I feel at times to be uncertain. O that I were earnestly engaged to seek daily for the only available aid, to be prepared for the awful summons. A blessed privilege indeed, to be ready to render the account with joy, and to be able to acknowledge, as L. M.\* did, 'I have nothing to tell of but mercy.' Mercy may well indeed be the sinner's only plea, even the mercy of God in Christ Jesus."

This anticipation of his approaching close was speedily realized. On First day, the 7th of 12th month, though feeling very weak, he rode to meeting for the last time, but declined an appointment to attend the approaching Monthly Meeting, as not being equal to the exertion. Two days afterwards, under great languor, increased illness manifested itself, and his medical attendant was called in. The struggle was not a long one, and on the Fifth day of the same week he expired.

The brief period of this last attack, and the retiring character of our dear friend, did not allow any large expression of his religious feelings; but thankfulness and humble hope appeared to be the clothing of his mind. Near the close he said, "O if I should but be favored to land safely at last! but it must be through pardoning mercy indeed!"—*Annual Monitor*.

For Friends' Review.

RELIGIOUS AWAKENING—FIRST-DAY SCHOOLS.

"Now it is high time to awake out of sleep," Rom. xiii. 11.

A careful examination of the history of the present most remarkable awakening of public attention and feeling to the subject of religion, has led me to the undoubting conclusion that it is a genuine work of divine grace, and that if our Society would open the door for it, we also should be blessed in these times of refreshing.

Several features are to be remarked in it, that have not attended any previous movement since an early Christian era. It is accompanied by no change in the political condition of large masses of the people, nor has the zeal of martyrdom infused enthusiasm into it. It does not follow the movements of any great preacher, as was the case in the times of Wesley, Whitfield, and Jonathan Edwards. In town and country, in college and prison, in the church and family, in the resorts of business, and even among the haunts of vice, among young and old, and in the most distant parts of the country, has the simultaneous movement arisen. The work is carried on in Union assemblies by laymen, and in many meetings the clergy do not preside or take an active part. In the assemblies, the view is prominently held up that the work is not to be left to professional, paid

\* Lucy Maw, to whose death he had been alluding.

teachers. Those who feel an immediate call to it are freely invited to give a word of exhortation or prayer, and merchants, mechanics, clerks, or almost any one, is at liberty to occupy a portion of the time. In some of them a time for silent prayer is observed. The public meetings are conducted with a solemnity and freedom from the noisy demonstrations that have characterized many "revivals." The mind shrinks from expressing in numbers the multitude who have been hopefully turned from the service of sin to enter upon a new life, and who are filled with remorse for their former life, accompanied with trust in the offices of Christ. How many who have begun well will fail to carry on the work no one can tell; but as the movement has had less of mere excitement than has often been the case in "revivals," we may hope to find the result deeper and more lasting.

It pains me to hear persons who have given but little attention to the movement, characterize it as all excitement and doubtful in its tendencies. However proper it may be for our members to avoid participation in exercises not conducted on the plan that we are conscientiously attached to, it is a serious thing to withdraw our sympathies from this wonderful religious awakening. Our testimonies are a mere form of sound words, unless they are by Divine Grace sealed upon our minds; and persons, far from our pure standard as to doctrines, may be much more truly servants of the Lord, and doing far more for the spread of His glorious kingdom, than the professors among us whose hearts are not constantly warmed by a divine love that would lead them to seek to bring souls to Christ.

What if, while there are daily added to the churches multitudes who shall be saved, it should be found that our section of the universal church is receiving so few that they can be easily counted by units! Is it not time to rouse ourselves to a consideration of the causes of these things; to an examination whether we are exercising *all* the functions of a Christian Church?

Let us not deceive ourselves into an imagined superiority by talking of the backsliding individuals among the new converts. Is it not to be expected that in such multitudes some may fail of perseverance in the grace of God? Are all who have made a profession among us, or do so now, living members of the mystical body of Christ? Are we to suppose that the careful upholding of the external standard of truth will, without an earnest prevalent religious exercise diffused among our members, win souls to Christ, that primary function of a true church?

I address myself not to the careless or unconcerned in matters of religion, but to the members who make a profession and take part in the discipline. Do we go into the highways and hedges, and compel sinners to come in? Do we pour out our souls in prayer for the unconverted? Do we watch for the souls of those around us as they

that must give account for their opportunities? Are we so faithful as to be used for the conversion of sinners; and do we use *all the means* that are available for the spiritual improvement of those around us?

If we should, on careful examination, find that our Society is doing far less than others for the coming of the kingdom of Christ in the hearts of the multitude, let us not, therefore, abandon the pure standard of doctrine and practice, into which our convictions have led us, as some have done, to join themselves to more active societies, but let us inquire closely if there be not some means of diffusing true religious earnestness that are neglected among us.

Among the most prominent of these means, not practised, I believe to be the want of frequent meetings in the social circle, and among the young, for silent waiting, and for the reading and careful examination of the Scriptures. Christianity is eminently social in its effects, and we derive great strength from fellowship and sympathy. When in all time churches were spiritually prosperous, the members "spoke often to one another," and derived strength from frequent religious and social communion. So universal an accompaniment of deep feeling must be also one means of attaining it; both cause and consequence of religious earnestness.

In a large city in the West, many have come under the influence of divine grace, it is believed, through the means of meetings of the young for the study of the Scriptures. Such small circles established generally and with sincere desires for a knowledge of the power of truth, among those who are in full sympathy, would, I believe, exert a most important influence in stirring up our members to more life in all their religious duties, and our meetings would become places of far deeper religious exercise.

Those joining from week to week in such small gatherings, would perhaps be led into active and united efforts, under right guidance, for the conversion of souls and for the good of their fellow creatures.

Might we not hope, with the divine blessing that must accompany every right effort, that such small meetings would materially help to restore that zeal for good works which was to constitute true Christians "a peculiar people?" P.

To be continued.)

#### THE TREES IN WINTER.

True believers have seasons of unfruitfulness, in which they bring forth no good works, or devout thoughts and aspirations. They are like the trees in winter which, although destitute of leaves, are not destitute of sap and life, and, therefore, when spring returns, bud, and blossom, and bear afresh. The ungodly, however, alike resemble withered trees, which at all seasons are without sap, and life, and fruit, and consequently are fit for nothing but fire.—*C. Scriver.*

LONDON MEETING FOR SUFFERINGS ON THE  
SLAVE TRADE AND SLAVERY.

At a meeting representing the Religious Society of Friends in Great Britain, held in London, the 5th of the 2d month, 1858.

The serious attention of this meeting has been directed to the right maintenance of that Christian testimony against the slave-trade and slavery, which, as a religious body, the Society of Friends has long believed it to be a duty to uphold.

We have heard, with mingled feelings of surprise and sorrow, that measures are advocated by interested parties in this country, as well as by a portion of the public press, for introducing from Africa, into the British colonies of the West Indies, laborers, under the designation of free emigrants, for the purpose of supplying an alleged want of labor in those colonies. It is also stated, on official authority, that, with the same object in view, one or more vessels have been already sent, by subjects of the French government, to the African coast, where the most lamentable consequences have already ensued; for it is a fact, announced by our Minister for Foreign Affairs, that "there are now extensive preparations for war being made in all the countries from which the slaves were brought," for the avowed purpose of obtaining captives to be sold into slavery; and intelligence has recently been received of the arrival in Martinique of one cargo of human beings, after a passage attended with fearful mortality.

These circumstances alarm us; and we rejoice to find that the ministers of our own government are fully alive to the danger, and have anticipated the fears of the abolitionists. The Earl of Clarendon, Minister for Foreign Affairs, and other members of the Upper House of Parliament, have admitted in that assembly that the course countenanced by the Government of France is substantially a modified slave-trade.

It is not needful for us to enter at large into the question whether voluntary emigrants can be obtained on the coast of Africa—an experiment made some years ago, under the auspices of our own government, having proved that such a class of laborers cannot, to any extent, be procured, even under the very best arrangements. We believe that the poor, ignorant natives are utterly incompetent to understand the nature of such a contract, and that they cannot foresee the consequences of entering into an agreement to serve as laborers in a distant country. This system could not fail to open the way for the sale of their subjects by their chiefs, and for the renewal of those murderous wars which were maintained to procure additional victims, as well as for the re-introduction of those miseries and desolations which are inseparably connected with this horrible traffic.

It is a cheering fact that a peaceful and legitimate commerce, in the native productions of the country, has been established, and has been in-

creasing from year to year. Whilst this has proved highly advantageous to Africa, it has, at the same time, tended to promote an important and legitimate branch of trade in this and other countries. But it is stated on high authority, that "the whole of this rising trade and this increasing prosperity to the Africans was now threatened with destruction." How deplorable, how wicked, then, would it be to endanger the revival of the African slave-trade—a trade which has been condemned by the united voice of the civilized world.

The proposed scheme for obtaining laborers from the coast of Africa has been based on the assumption of a deficiency of labor in the West India colonies. That such deficiency does not really exist, we believe is capable of satisfactory proof; but were it otherwise—were the deficiency ever so great—no commercial advantages should for a moment be allowed to prevail against the eternal principles of righteousness, mercy, and truth. Under all the serious disadvantages which have attended them, multitudes of the emancipated negroes in the British colonies have advanced in the scale of civil and religious society; and this has taken place notwithstanding the arbitrary treatment too generally experienced from their former owners. When hired as laborers, they have often been neither adequately remunerated nor their wages punctually paid. From these causes, and from a natural love of independence, they have become, in thousands of instances, small and independent landed proprietors. Were they uniformly treated with justice and consideration, there is reason to believe there would be, even now, a supply of free labor amply sufficient to meet the wants of the planters.

Whilst thus manifesting our continued sympathy for the natives of Africa and their descendants, we commend to the serious attention of all the appeal of our Yearly Meeting of 1849, on the iniquity of the slave-trade and of slavery. This appeal upholds those great Christian principles which utterly condemn, and, wherever they are acted on, must put an end to those unrighteous practices against which we are pleading.

We trust that the enlightened conviction, which pervades the minds of the inhabitants of Great Britain and France, of the enormity of these sins in the sight of our Father in heaven, will be so publicly exhibited, in a Christian spirit, that the rulers of the two countries will be strengthened to resist all future attempts to interfere with the inalienable rights of man, and henceforth to maintain inviolate the complete abolition of the slave-trade and of Slavery. Signed, by direction of the meeting.

ROBERT FORSTER, *Clerk.*

It were better to be of *no* church, than to be bitter for *any*. Bitterness comes very near to enmity, and that is *Beelzebub*; because the perfection of wickedness."—*W. Penn.*

For Friends' Review.

ASSOCIATION OF FRIENDS FOR THE DIFFUSION OF RELIGIOUS AND USEFUL KNOWLEDGE.

The following report of the Committee on Publication was read at a meeting of the Association, held 4th mo. 21st, and directed to be published, with a view further to extend an interest in its objects.

Since the last meeting, the following volumes have been placed in the hands of the stereotyper—viz: "Memoirs of Elizabeth Fry," "Views on Slavery a century ago," "Memoir of Wm. Penn," "Memoir of Maria Fox," "Youthful Pilgrims," "Selection from the Epistles of George Fox," and "the Letters of Isaac Pennington." Other volumes, authorized to be printed by the Association, will be commenced forthwith. Small editions of "Elizabeth Fry" and "Views on Slavery" have been printed, and are nearly ready for publication.

The first volume of the juvenile series, "Aunt Jane's Verses," has been delayed in order to procure from England copies of some of the wood cuts with which it is embellished. By the kindness of the author, these have been secured, and have arrived in New York. The stereotyping of the volume will be immediately commenced.

The Committee are gratified to be able to state that a "Memoir of Thomas Story," and one of "Margaret (Fell) Fox," are being prepared and will shortly be offered to the Association with the stereotype plates.

Although the labors of the Association are but begun, the interest of the movement continues increasingly to develop itself. In a community where almost every child learns to read, and where, from our institutions, the temptations consequent upon this instruction are very great, it is of the utmost moment that truth should be presented freely and in an attractive form. Variety in the subjects treated, neatness in the mechanical execution of the volumes in which they are discussed, simplicity in expression, abundance of truthful narrative and fulness of illustration, are needed in order to reach the great body of readers, and preoccupy that ground in which unscrupulous men are ever ready, for the sake of gain, to scatter broadcast the seeds of vice.

We believe that the principles of Christianity as held by Friends are peculiarly adapted to the wants of such a community; they commend themselves by their plainness and simplicity; they address us as individuals; they do not necessarily require any formal organization; they call men from a dependence on their fellow men, and, above all, they satisfy that sense of want which nothing but Divine truth can appease.

There are many practical testimonies of our religious Society which should be more freely brought into notice through the publications of the Association. The disuse of water baptism

and other typical rites, silent worship, the unlawfulness of war, of oaths, and of dissipating amusements, &c. are topics which might be treated in these small volumes with great advantage to the community. Happily, nearly all these subjects have already been discussed by approved writers, and little more is needed than carefully to select the papers and publish them apart, with reference to the special object in view. Often the views of more than one Friend on the same topic might be usefully printed in a single volume, as on almost every question the same subject presents itself in different aspects to different minds.

Selections from the printed Epistles of London and other Yearly Meetings might be made with obvious benefit, much of the valuable matter in these papers being now inaccessible to most readers.

The proper continuation of the juvenile series is an object of much interest. It is difficult to over estimate the importance of storing the memory of young children with hymns, simple verses, and true narratives, tending to foster a love of nature, of their kind, and of the brute creation, and to develop that tenderness of feeling which is so natural to early life, but so likely to be lost by contact with the world. To lead their thoughts gently from outward things to their Father in Heaven; to associate in their minds peace and goodness, true enjoyment with self-restraint, and the doing of good to others with their pleasantest recollections of home and childhood, is a training which may reasonably be expected to yield the most enduring fruits. To aid those who are seeking thus to train their children, is an object which we may well keep in view as one of our most important aims.

From the British Friend.

SINGULAR SUPPORTER OF THE ANTI-SLAVERY MOVEMENT.

Now that the subject of slavery is again prominently before the public, the following anecdote will, perhaps, prove interesting to some of your readers, if the introduction of it into your columns will not exclude matter of deeper import.

In the museum of the United Service Institution are the jaws of a large shark, placed side by side with a glass case of printed memoranda, in the Spanish language, and between which, of course, at first sight, no connection seems possible. Their history, however, is briefly this:— "Our Queen's ship *Abergavenny* chased, off St. Domingo, the *Nancy*, a suspected slaver, which contrived, by superior sailing, to escape, though, in the excitement of the chase, she threw overboard her real papers, which were immediately swallowed at a gulp by a large shark. The fish soon recovering its appetite upon such light diet, was caught by some of the crew of the *Abergavenny*. The papers, which he had not troubled himself to masticate, were found in this case un-

injured. The *Nancy* was followed to her real destination, overtaken, seized, and condemned on the evidence of the papers recovered in so extraordinary a manner.

These documents, none the worse for the terrible ordeal they have undergone, together with the jaws of the grim supporter of the anti-slavery movement, are now placed, side by side, for the inspection of the curious.

The position they occupy is, I think, a guarantee of their authenticity. Yours, &c.,

MAIDSTONE, 3d Month, 1858. T. F.

## FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 1, 1858.

PHILADELPHIA YEARLY MEETING, — CONCLUDED.—Our account, last week, of the proceedings of this meeting, was up to *Third-day* evening. As the meeting of Ministers and Elders convened at nine o'clock, *Fourth-day* morning, the sitting of the Yearly Meeting did not commence until eleven o'clock. After the expression, by several Friends, of their concern in relation to the discordant and divided condition of the Yearly Meeting, a report was read from the committee which has charge of West-town Boarding School. The state of the school for the year ending in the 10th mo. last was represented as, in general, satisfactory.

The Clerk next introduced a Report from the Representatives of last year, to whom was referred the consideration of our epistolary correspondence and the disunity existing amongst us. It will be recollected that, at our last Yearly Meeting, after a Committee had been appointed to prepare replies to Epistles from the Yearly Meetings of London and Dublin, and from the body in Ohio of which Benjamin Hoyle is Clerk—no Epistles having been received from any of the American Yearly Meetings—a proposition was made that, on the withdrawal from the meeting house of those who had persisted in a correspondence and fellowship with the separate body in Ohio, such Friends as wished to retain their membership and connection with the Society of Friends, should remain and hold Philadelphia Yearly Meeting in unity with the ancient Yearly Meetings. To prevent this step, the preparation of Epistles, as proposed, was abandoned, and the Representatives from the Quarterly Meetings were constituted a Committee to consider, and if way opened, propose some measure for the removal of our difficulties. In making a Minute of this

conclusion, the Clerk inserted a prohibition which, it seemed to us, would defeat the professed object—for by directing that no previous decision of the Yearly Meeting should be interfered with or unsettled, it effectually closed the way against annulling the decision on record, which acknowledged the separate body in Ohio as the true Yearly Meeting. Accordingly, we find that the Report now read from the Representatives avoids the great question at issue, and instead of proposing some measure for its settlement, merely states that “no way opened to recommend to the Yearly Meeting a resumption of its correspondence with other Yearly Meetings, at the present time.” It should be observed that, excepting Dublin, all the other Yearly Meetings had suspended correspondence with Philadelphia, and the only condition on which they will be willing to resume it, is the renunciation by Philadelphia Yearly Meeting of its fellowship with the separate body in Ohio. The adoption of this Report is therefore, we fear, really a determination to sustain that fellowship, and continue isolated from all the Yearly Meetings of the Society. It also prolongs, and will probably increase the anarchy and discord which prevail in our subordinate Meetings, and seriously interfere with the rights of members. Ministers coming with proper certificates from other Yearly Meetings, including London and Dublin, have been prevented from attending to their religious concerns, and debarred the privilege of visiting and holding meetings; while the certificates of Ministers belonging to the separate Meetings in New England and Maryland, have been received in our Quarterly and Monthly Meetings, and those Ministers allowed and encouraged to attend and appoint meetings. Certificates of membership for our own members who remove within the limits of other Yearly Meetings are refused to be granted, notwithstanding the express directions of our Discipline; while certificates of membership issued by Meetings which have been disowned by all the other Yearly Meetings are received by our Monthly Meetings.

In the *afternoon* of *Fourth-day*, a Report was read from the Indian Committee, and it appeared that the Boarding School established for Indian children, a few years since, at the Alleghany Reservation, N. Y., has been suspended, from the want of a Superintendent and Teacher. It is earnestly to be hoped that this important work

may not be suffered long to languish, but that persons suitably qualified to conduct it may be found.

Statements from the Quarterly Meetings were read, showing that about seventy of their members occasionally use spirituous liquors as a drink. Little variation has occurred in the numbers thus reported for several years past, but the labors of committees of the Monthly Meetings have probably prevented an increase. At the present juncture, when a change in the License Law of Pennsylvania threatens to multiply drinking houses to an alarming extent, renewed, earnest efforts should be made by Friends to turn back the tide of ruin. We have long regretted that the word *intoxicating* has not been substituted for *spirituous* in the minutes and advices sent down to the subordinate Meetings by the Yearly Meeting. It is well known that much of the drunkenness which abounds in our cities and leads to the commission of many murders and a large amount of other crimes, is caused by the use of liquors which are not called *spirituous*, and yet are intoxicating.

*Fifth-day* morning, meetings for worship were held in the four Meeting houses, and the last sitting of the Yearly Meeting was held in the afternoon, but there was little business beside reading the statistics from the Quarterly Meetings on the subject of education, to which we may refer hereafter.

We wish to cherish and encourage a hopeful spirit, and to look forward to a time when Philadelphia Yearly Meeting may be held free from those distracting and desolating influences which so fearfully mar its prosperity and threaten to lay it waste; but the great truth, uttered by infallible lips, should be remembered with deep warning:—"if a house be divided against itself, that house cannot stand."

**INSTITUTION FOR COLORED CHILDREN.**—In the "Appeal on behalf of the colored races," about to be published by Philadelphia Yearly Meeting, the education and general improvement of the free colored people are properly and strongly represented as objects of great importance, demanding the aid of the white race. The Union Literary Institute in Indiana, has been for several years past occasionally noticed in the Review, and commended to the favorable consideration and liberality of its readers. Con-

ducted, to some extent, on the manual labor plan, and with strict regard to economy, and having the single object of benefit to the colored people in view, it deserves the confidence and assistance of those who gladly "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

A few years since, this school was relieved from debt and enabled to pursue its useful career, through contributions collected by William Beard, in Pennsylvania, and some of the Eastern States. It remains clear of indebtedness, but the trustees need assistance to build a substantial school-house, increase their library, and accomplish other ends that will promote the efficiency of the institution. Our friend William Beard is again in this city, and intends to travel further east, as agent for the trustees. His credentials are ample to secure the confidence of the benevolent on whom he may call, and we trust his faithful labors will be rewarded with much fruit.

MARRIED, At Friends Meeting House, Mamaroneck, Westchester county, New York, on the 15th ult., EDMUND TITUS, of New York, to ESTHER G., daughter of Benedict and Phebe Carpenter, of the former place.

—, At Oak Ridge Meeting, Grant county, Ind., on the 25th of 11th mo. last, JESSE G. M. CAREY, son of Isaac and Elizabeth Carey, to JANE HAISLEY, daughter of John and Ann Haisley.

—, At the same place, on the 24th of the 3d month last, WILLIAM M. CAREY, son of Isaac and Elizabeth Carey, to SARAH ANN HAISLEY, daughter of Ery and Emma Haisley, all members of Oak Ridge Monthly Meeting.

DIED, At the residence of his brother-in-law Elias Bundy, in Rush county, Indiana, on the 4th of 1st mo. last, PARKER NICHOLSON, in the 38th year of his age, a member of Walnut Ridge Monthly Meeting. During his illness he suffered great physical pain, which sometimes affected his mind, but he often expressed a desire to go, if consistent with the divine will, where he would find rest. The evening before his departure he expressed that he did not wish to recover to be in this world of trouble. His friends and relatives are consoled with a belief that his end was in peace.

—, In Scipio, 2d mo. 19th, 1858, in the 85th year of her age, RACHEL ELY, widow of John Ely, formerly of Bucks county, Pennsylvania, and a member of Scipio Monthly Meeting of Friends.

—, Suddenly, in Harford county, Maryland, on the 21st of 3d month last, RACHEL MOORE, wife of Isaac Moore, an esteemed member and overseer of Deer Creek Monthly Meeting, in the 70th year of her age.

—, In Lee, N. H., on the 16th ult., M. JANE, wife of Jonathan Cartland, and grand-daughter of the late Jeremiah Smith, of Exeter, N. H., in the thirty-fourth year of her age. The deceased was a member of Dover Monthly Meeting.

—, In Carthage, Rush county, Ind., on the 1st of 4th month, HERMON ALLEN, in the 67th year of his age, a member of Walnut Ridge Monthly Meeting. This dear Friend bore a long and painful sickness with

much patience and meekness, often imparting religious advice and counsel to his children, and said he saw nothing in his way but that he would be admitted to rest through the mercies of a divine Redeemer on whose arm he relied for support.

DIED, Near Annapolis, Parke county, Ind., on the 17th of 1st month last, IRA W. MENDENHALL, in the 48th year of his age, a member of Springfield Monthly Meeting, North Carolina, whence he had lately removed with his family. He bore his severe illness with much patience, manifesting a meek and quiet spirit, and very near his close expressed, with reference to the Saviour, "Thou art my all in all," and quietly fell asleep.

—, On the 9th ult., BENJAMIN JONES, an esteemed member of Centre Monthly Meeting, in the 53d year of his age. His sickness was short, and his dissolution unlooked for so soon by either himself, his friends or his physician; but from the composedness of his mind near the last, and from some expressions he dropped, we have a comfortable hope that he has passed from a world of trouble, anxiety and care, to a world of rest and peace. He was much attached to the testimonies and practices of Friends, and occupied several important stations in the Society. Thus we are reminded, that "in the midst of life we are in death.

—, In Caroline county, Va., on the 8th of 3d month, ALFRED RICKS, in the 58th year of his age. Humble, unobtrusive, and retiring in his demeanor, just and honorable in his dealings, few had attained his period in life with a more unblemished character.

Gently did the angel of death lay his hand upon him. He suffered scarcely any pain throughout a lingering illness, and was favored with great patience, composure, and resignation. For the last two weeks his strength rapidly failed, and fully aware of his approaching dissolution, he was the first to announce it to his distressed family.

When he could scarcely articulate from the soreness and dryness of his throat, in broken sentences he was heard in supplication, and an evidence was mercifully granted of his acceptance. "All is well, all is well," "farewell!" were his last words, a short time before he breathed his last, thus leaving to his sorrowing family, the consoling assurance that his end was peace, and, we fervently trust, he "fell asleep in his Saviour and Redeemer."

—, On the 9th ult., near Freeport, Harrison Co., Ohio, MARY H., daughter of Israel and Catharine Wilson, in the 20th year of her age, a member of Flushing Monthly Meeting. She was of a modest and retiring disposition, and was much beloved by a large circle of friends and relatives. She manifested great concern during her protracted illness, that she might be resigned to the will of her Heavenly Father, and that she might be favored with patience to endure her sufferings to the end.

About a week before her decease, she told those around her, "She believed she had but a few more days to live," saying, she was resigned to die, and that she believed there was a mansion prepared for her. Then said, "I feel the love of my Saviour this morning more than ever; I feel no fear of death." She entreated her relatives "not to weep for her, but give her up cheerfully, and prepare to meet her in Heaven." At another time, on her father remarking to her that she had a great deal to bear, she replied, "I believe my Heavenly Father will not lay any thing upon me but what He will enable me to bear." And again, when suffering, she very impressively said, "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 of heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." On the day of her departure, when

laboring under deep suffering, she was led to fear that she would be forsaken, and that her patience would become exhausted, and prayed to her Heavenly Father to take her to Himself. Soon after, she became easy and said her doubts were at an end, and then said "Oh trust in the Lord, for His love is more precious than all earthly things;" then saying she was about done with this life, but she felt that she had one which was far more precious, she added, "Farewell all," and quietly passed away, we trust, to a mansion of rest and peace.

#### NEW YORK YEARLY MEETING SCHOOL AT UNION SPRINGS.

Arrangements having been completed for opening the Yearly Meeting School at Union Springs, N. Y., or Third day, the 11th of 5th month next, it is requested that all who desire to attend for the summer term may give immediate or early notice.

It is believed that for comfortable accommodations proper care, and for a pleasant and healthy situation this School will not be excelled by any in the country; while provision has been made for imparting full instruction in the common English branches, in Mathematics, the Natural Sciences, and the Languages. Particular attention will be given to the *practical application* of knowledge, and to the acquirement of such as may be most useful in the ordinary business of life. The summer term is to continue about five months, and the cost of board, washing, and tuition, is to be \$50 for the term.

Accommodations can be furnished at the School for girls of any age, and for boys under fourteen years; but a limited number of older boys or young men may be accommodated at Friends' families in the neighborhood.

WM. H. CHASE, } for the  
J. J. THOMAS, } Committee.

Union Springs, 4th mo., 1858.

N. B.—The steamboat connecting the New York and Erie, and New York Central Railroads, lands within ten minutes walk of the School; leaving Ithaca (in connection with New York and Erie trains) at 7 A. M.; and leaving Cayuga on the Auburn branch of the Central Railroad, about half past 1 P. M., on the arrival of the *first* Express train from Albany, and after the first two trains have arrived from the west. Scholars arriving on the 10th and 11th will be met at the Steamboat landing at Union Springs with conveyances.

#### PROSPECTUS OF "THE NORTH AND SOUTH."

ELIHU BURRITT, EDITOR AND PROPRIETOR.

On and after the 1st of May, 1858, a small Weekly Newspaper will be published in New Britain, to be called "*The North and South.*" It will advocate a brotherly and generous co-partnership of the two great sections of the Republic in removing, fully and forever, the only source of their past and present estrangements, in a way perfectly compatible with the letter and spirit of the Federal Constitution, with the sovereignty of the several States, and with individual rights and claims under their existing laws. Adopting the motto: "Union for Emancipation, and Emancipation for Union," it will seek first to unite the millions of all sections and parties who deprecate the existence of Slavery, from moral, political, or economical considerations, in a plan of co-operation for its peaceful and gradual extinction, by which the Southern States shall receive a fair and honorable compensation for the manumission of their slaves, whenever they shall be disposed to perform that act of justice, humanity and patriotism.

In all other respects, "*The North and South*" will be like the old "*Christian Citizen*," which the Editor published several years in Worcester, Mass. It will endeavor to discuss all the great questions of the day in a Christian and catholic spirit, free from any coloring or bias of party, sect, or section. Every weekly number will contain condensed editorials, summaries of Domestic and Foreign News; and a great variety of original articles, on different topics, by the editor and correspondents at home and abroad. It will present appropriate matter for Family and Sabbath Reading, serving up something instructive for every member of the Fire-side Circle, from the merry Children that give it the light and music of their gladness, to the aged sires and mothers shedding upon it the softening twilight of their winter years. It will have a weekly word for the Farmer, and frequently one for the Mechanic, Merchant, Apprentice, and Clerk, which may contain pleasant and useful suggestions. In a word, it will aim to make up in real value and variety what it may seem to lack in superficial size; and give as large a dollar's worth of reading, in the course of a year, as will amply satisfy the expectations of its subscribers.

TERMS.—One dollar per annum in advance, or on receipt of the first number.

Subscriptions, Communications, Advertisements, &c., may be addressed to ELIHU BURRITT, New Britain, Connecticut.

#### HAVERFORD COLLEGE.

The Stated Annual Meeting of the Haverford School Association, will be held at the Committee room, Arch Street, on Second-day afternoon, Fifth month 10th, 1858, at 4 o'clock. CHARLES ELLIS, *Sec'y.*  
21.

#### WEST-TOWN BOARDING-SCHOOL.

The Summer Session of the School will commence on Second day, the 10th of Fifth month. Parents and Guardians intending to send children as pupils, will please make early application for their admission to JOSEPH SNOWDEN, Superintendent at the School, or JOSEPH SCATTERGOOD, Treasurer, No. 304 Arch street, Philadelphia.

Third month 16th, 1858.

#### FREE LABOR GOODS.

The undersigned, persevering through many obstacles, continues to devote his undivided attention to maintaining a stock of Free Labor Dry Goods and Groceries. Having a large stock of staple Dry Goods on hand, the friends of free labor are earnestly requested to send in their orders liberally to sustain the movement in efficiency.

Samples of goods will be sent to those wishing to purchase, who cannot visit the store. Please be particular to address letters to Box 2170, or to N. W. corner of 5th and Cherry Sts., Philadelphia.

GEO. W. TAYLOR.

#### AMERICAN ANNUAL MONITOR FOR 1858.

For sale by U. Hunt & Son, No. 62 North Fourth st. Philadelphia; S. S. & W. Wood, 389 Broadway, New York; C. Taber & C., New Bedford, Mass.; Murray Shipley, Cincinnati, Ohio; and by Joseph Dickinson, Richmond, Indiana; price 35 cents; or 42 cents if sent by mail, postage prepaid.

#### THE WONDERS OF INANIMATE NATURE.

In recommending fruit, I wish not to be understood as approving the gratification of a merely sensual appetite. I should not, perhaps, have much sympathy with the French traveller here, who complained, on his return to Europe, that in America they had thirty or forty kinds of religion and only one kind of *gravity*—thinking, as he did, that attention to the appetite was more important than freedom of thought and development of the mind. Neither would I commend the employment of raising fruit at the expense of other occupations, all of which have their important places in the wide and immense social family. But I could not agree with the city resident, who to prove the greater importance of cities over the country, exclaimed, "How admirable it is, that a large, navigable river has been made to run beside every great town!" Those who bury themselves in the narrow apartments of a city, with no other recompense than the hope of accumulating money, are perhaps making a sacrifice which dollars and cents cannot pay for. It is not merely the luxuries obtained that commend rural cultivation. He who *raises trees* only to *make money* by them, sacrifices likewise the most valuable part of the occupation. There are objects always before the rural cultivator, the result of Creative Wisdom, constantly tending to excite his wonder and admiration. A single tree is as a continued miracle before him. The germination of the embryo is a beautiful and mysterious process—the circulation of the sap, through innumerable tubes, each smaller than the finest hair, yet showing a perfection of finish under a powerful achromatic microscope, far excelling the most elaborately made parts of the finest watch—and these tubes in such amazing numbers, that I have estimated in a single apple tree limb, one inch only in diameter, no less than one million. The leaves on a fully grown pear tree are half a million in number; yet every one of these leaves is divided up into minutely branching veins, and every branch is furnished with great numbers of these sap tubes or vessels—every part of the leaf is made up of millions of microscopic cells, more perfect than the cells of the honey bee,—and the minute pores on the surface of the leaves, through which the ascending sap evaporates, while changing its nature to descend again to form new wood, are so small that 30,000 are found on a single square inch of surface—while the beautiful process constantly going on for months together, in the circulation of the food for the growing leaves and forming fruit, through these myriads of pores, is immeasurably more complex, more complete, and more really wonderful than the working of the most perfect steam engine ever made by man. We see in the *water* only, which supplies the wants of the growing tree, several most remarkable properties, without which every living organization in the vegetable world must perish—and

these gone, what would become of the human race? Were it not for the capillary attraction between the particles of soil and those of water, the earth would not retain moisture a moment—it would instantly pass downward through the soil; and blooming gardens and refreshing landscapes would soon become a frightful desert. Were it not for the latent heat contained in water, the whole upper portion of the soil would freeze instantly as soon as the thermometer sunk below the freezing point; and no matter how deep the snow might be upon the surface of the earth, the very moment the temperature of the air rose above freezing, the whole would instantly dissolve into water and cause the most destructive floods. The latent heat of vapor prevents the instant expansion of all the water which moistens the ground, on the first warm day. All these and many other most accurate contrivances, show beyond contradiction, that all that supports us and maintains our existence, and that sustains us during every breath we draw, is the design of a Superior Power on whom we constantly depend. But the thinking mind does not stop at the boundaries of his own garden. What a theme for contemplation is the view of a broad meadow, consisting as it does of countless millions of blades, and every one of these made up of myriads of beautiful vessels and tubes, all having the most perfect finish. Every tree of the thousands which compose the broad landscape, is so wonderfully constructed, that an ingenious man could not manufacture a single leaf or shoot, in all its parts, in a whole life-time. But what is a broad landscape, of a few miles in extent, to the wonders of the earth's surface at large, with its far-stretching and gloomy forests, its ranges of sublime and mighty mountains, its long-sweeping rivers, and the eternal turbulence of its rolling oceans! Yet every portion is filled with microscopic wonders, and the most beautiful proof of Omnipotent design—and shall any one say or think, that with this proof of the infinite number of creative conceptions, afforded by the myriads of organized and animated objects upon its surface—the ever-varying beauties of the clouds and skies—the rain-bows and dew-drops—the placid lakes and rolling seas—the delicate flowers and blackening forests—the gloomy tempests and the crimson sunsets—that he would forego the contemplation of all these merely for the sake of scooping together dollars and cents, and spend the vigor of life within the confines of the dark, brick walls of the city, poring over columns of figures; or in the midst of rural cultivation, shut his eyes closely to everything else but the process of converting one dollar into two.—*J. J. Thomas's Address to Western N. Y. Fruit Growers' Society.*

The country is a sweet and natural retreat from noise and talk, and allows opportunity for reflection, and gives the best subjects for it.—*Penn.*

THE JEWS—THEIR INDIVIDUALITY—THEIR LAND—THEIR RESTORATION.

Could some old dweller in Beersheba, of the days of Joshua or David, rise up from one of these hillocks and look on the scene on which we are looking, might he not say,

"My tent is spoiled,

Yea, all my cords are broken;

My children are gone forth of me.

Yea, they are not!

There is none to stretch forth my tent any more.

Or to set up my curtains." (Jer. x. 20.)

Under the Romans, Beersheba was still a fort of some strength;—one of the long line of strong holds that stretched from Banias in the far north, almost to the desert of Et-Tih in the south. In Jerome's time it was still a village; even in Maundeville's day (A D 1322), "some of the churches" of what had been "a very fair and pleasant town of the Christians," still remained. But of Jew, or Roman, or Christian, there is now no representative, and of churches and forts nothing remains save these bald hillocks and scattered stones.

The first picture of the land which thus presented itself to us on our entrance on it, at the extreme south, was that of solitude and desolation. How truly had the vision spoken,

"I will set the land a desolation, and a desolation;

Yea, the pomp of her strength shall cease,

And the mountains of Israel shall be desolate,

That none pass through.

Then shall they know that I am Jehovah,

When I have set the land a desolation, and a desolation. (Ezek. xxxiii. 28, 29.)

Passing from Beersheba to Dan,\* the traveller's eye sees this one thing—DESOLATION. And the word means much;—silence, wasteness, and astonishment, all in one. Egypt was to be "a desolation," (Joel iii. 19). Nineveh was to be a desolation," (Zeph. ii. 13). Babylon was to be "a desolation," (Jer. li. 26). But it is only of the land of Israel and of Edom that this *double* form of word is used (Ezek. xxxv. 3). One shadow was not enough, there must be two. One flood is not enough, there must be two. And it is quite a *visible* desolation. Paradise is now desolate, but where is it? Its blossom has gone up as dust. Sodom is desolate, but what eye has seen it? The bitter waters hide its

\*"From Dan to Beersheba," was the ancient form of speech. But after the revolt of the ten tribes, when the north border of Benjamin became the terminating line of the kingdom, we have, of course, a change. Jehoshaphat "went out through the people from Beersheba to Mount Ephraim" (2 Chron. xix. 4). We read, too, of Josiah defiling the high places where the priests had burnt incense "from Geba to Beersheba," (2 Kings xxiii. 8). The limits of the tribe of Judah are said to be "from Beersheba to the valley of Hinnon" (Neh. xi. 30). When Hezekiah sends out his messengers the old landmarks are resumed. "They established a decree to make proclamation throughout all Israel, from Beersheba ever to Dan," (2 Chron. xxx. 5).

patfulness. But Israel's ruin is spread out before the eye, that all may look upon it. The green turf does not cover the "dry bones" that are heaped up everywhere in this "open valley" of the dead (Ezek. xxxvii. 2).

But the penalty exhausts itself, and the reversal of the long attainder comes at last.

"Thou shalt no more be termed forsaken,  
Nor thy land be any more termed desolate."  
(Isa. lxii. 4.)

The curse that has been written on rock, hill, plain, and city, gives place to the blessing which shall yet more legibly be written all over the same. For it cannot be that the evil is literality, and the good but a figure; or that the curse is for one people, and the blessing for another. It is Israel that has been scattered, and it is Israel that shall be gathered; and if righteous judgment has spoken out in the former, shall not faithful love give utterance to its fulness in the latter? "I was wroth with my people; I have polluted their inheritance" (Isa. xlvii. 6); and it is this once sacred but now polluted inheritance on which we are now treading. But the soil of this land is older in it what no other does, the blood of the Son of God; and that blood which has hitherto shined on it only to defile and condemn it, shall put forth its power to cleanse. That which the old hymn sings of in reference to earth shall be found specially true of this "holy land,"

"At lætius quanto obtulit  
Sese Patri spectaculum,  
Cœlestis Agni candido,  
Ablutus orbis sanguine."

The restoration or if one may use the word, *patriation* of Israel, and the healing of their land, seem things which are necessary not merely to verify certain ancient prophecies, but to account for much that is otherwise unaccountable, the past history and present condition of that people. The desolation of their land might not, itself, intimate much, or offer any serious puzzle. For Egypt, Chaldea, and many parts of Asia Minor as desolate as Palestine. But the peculiarity is in this, that we have a people without a country, as well as a country without a people. The Egyptians have gone, we know not whither,—trust out by their Saracenic or Turkish conquerors, who, in default of any legitimate claimants, have served themselves heirs to the land of the Pharaohs. All that remains to represent ancient Mizraim are the few Copts of Middle and Upper Egypt,—or perhaps the still fewer families of the gypsy race, if indeed these last be not other Indians who, having found their way into Europe through Egypt, got the name of the country from which they last sailed.\* But the

Even the Scottish gypsies retain I know not how many Sanscrit words in their common vocabulary. A Hindoo would at once find himself at home with them, at least in their words for common objects.

Jew remains; scattered over the earth like the ashes of his own altar; or rather like the seeds of his own fields, which, sown among the nations, have sprung up everywhere into a wondrous harvest; a harvest which no man gathers, and about which no nation concerns itself. Always sowing itself, it springs up in silence; always on the increase, it is yet so scattered as to present no bulk in any one region, so that the true census of this people could only be taken by a combined movement among all the governments of earth.\* Though intermarrying with no Gentile tribe or nation, these Jews have not degenerated in form, or intellect, or vigor. They are no worn-out race, diseased and puny; though the oldest extant, they give out no sign of age or decay. The blood of the patriarchs still flows in their veins, healthy and uncorrupted. Poor as they seem sometimes, as you see them passing through the cities of the gentile, with the dark ringlet falling over their thin, wan cheek, you would know them in Alexandria, or Cairo, or Jerusalem amid a hundred others,—if not by their step and sinew, at least by their forehead and their eye.

Taking shelter under the wing of every Gentile nation, they find a home in none. No nation will ally itself or join affinity with them; they will ally themselves and join affinity with none. Inhabiting their own "quarter" in the cities both of east and west, in London or in Jerusalem, not more from compulsion or custom than from choice, they keep up their national isolation, as if some mysterious *cordon* were drawn around them, over which they may pass to no Gentile, and over which no Gentile may pass to them. The "fugitives" of earth (Gen. iv. 14), their brother's blood upon them, they increase and prosper on every soil, yet no soil seems to suit them, and no kingdom is willing to retain them. Exotics everywhere, they yet thrive and grow; but only and evidently for transplantation to a more congenial climate and soil.†

\* "Thou hast increased the nation;" (Isa. xxvi. 15). Or literally

"Thou hast added to the nation, O Jehovah,  
Thou hast added to the nation,  
Thou art glorified!

Thou hast extended all the bounds of the land." This refers to the day when Israel shall return, a greatly multiplied nation to a greatly enlarged land, and when they shall be truly "Joseph," the increased or multiplied one. To this also refers Isa. ix. 3, "Thou has multiplied the nation; thou hast not increased the joy; (but) they shall yet joy before thee, as with the joy of harvest;" for the day of their deliverance is the time when "the harvest of the earth" is reaped, (Rev. xiv. 15).

† "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Mic. v. 7). Thus widely scattered over earth, like dew, shall Israel be; but in the morning, when the sun rises, they shall vanish from these different regions like dew, to be re-gathered into their own land.

Speaking the language of every Gentile kingdom,—nay carrying these tongues of the hated *Goyim* even to Jerusalem itself, they yet own as their mother-tongue only the language of Abraham and David. In common intercourse, as neighbors or as merchants, they seem, by their speech, the men of Spain, or Germany, or Russia, or Poland, or Italy, or England; in all things, sacred or national, they are Hebrews only.

This is something unique in history; a new thing in the earth. Here is a land waiting for a people, and a people waiting for a land. For just as they have never been able surely to root themselves in any kingdom, so their land has never allowed the nations to root themselves securely in its borders. Seized upon by all nations, in different ages, it has cast them out in succession, denying them even tenant-right, and telling them that the inheritance is not theirs.

Is there no meaning in the fact that there has been for ages no real security for landed property in Palestine? No proper title-deeds can be given, or, if given, there is no law to enforce them. It is said that the only law in this matter is that of "use and wont;" that when a man plants a tree, he can claim all the land over which that tree, when full grown, casts its shadow at noon. But proper legal security there is none. The true heir is absent, and, in his absence, his land cannot legally be bought and sold. Had he been dead the transfer might have gone on. But he is alive, and, though absent, he refuses to give his consent to any alienation of his patrimonial acres. Till his signature can be obtained, all purchases must be at a venture, and all "deeds and dispositions" mere empty scrolls.

Even had the Jew not been the ancient possessor of Palestine; had there been no divine promise as to Jewish heirship, and no prophetic intimations of a future reoccupation, we should have been inclined to say, let this empty corner of the earth be given to this homeless race. But when these Hebrew tribes are the ancient tenantry; when they still claim the land, and rest their claim upon words that cannot be broken; when there are intimations, neither few nor dark, in Scripture, that grace is to undo all that judgment has done,—then the question becomes greatly simplified, and we become more assured that the issue of the strange spectacle which the Gentiles have witnessed for so many centuries, the solution of the singular problem which has so often engaged the thought, not only of the general historian but of the infidel philosopher, will be the replacement of Israel in their own heritage,—a heritage which has for ages been kept open for them, and which now seems more open to them,—more ready to welcome them than ever.

They are the most thoroughly intact "nationality" in the earth; and in the cry for the restoration of nationalities and heritages, may not the Jew, as well as the Pole or the Italian, be allowed to join?—*Bonar's Land of Promise.*

#### HOW BURNING FLUID IS MADE.

Not many years ago the only fluids employed in our country for household light were animal oils, obtained by perilous adventure on the storm sea with monsters of the deep. At present whale oils are in comparatively limited use for illumination, and are becoming more limited every year. Sperm oil has no superior among all the burning fluids, but it has become so dear that cheaper substitutes have been sought and obtained. The most common of these is a compound of alcohol and turpentine, commonly known by the name of *burning fluid*, which is very cheap and cleanly, possessing none of the greasy property which belongs to oils. This fluid was first brought into public use in 1850; when a patent (now expired) was obtained for it by Isaac Jennings, of New York city. It is composed of nine parts of highly rectified alcohol and one of camphene, and is capable of burning in common lamps; were it not so volatile no burning fluid could be more desirable. From its very nature, however, it must be used with great care for it is so liable to evaporate and become explosive by mixing with the atmosphere. Horrible accidents, causing death in many instances, have occurred from the explosion of lamps since it came into use; hence a safer substance is desirable.

From some kinds of bituminous coal a sublimated oil is now manufactured, which is fast coming into popular favor, owing to the improvements which have recently been made in the means of purifying, and in the lamps designed for burning it. It is but a few years since it was first discovered that oil could be distilled at a low temperature from rich cannel coal, and now this oil is almost exclusively employed for lubrication in Great Britain, while it is extensively used both for lubrication and illumination among our people. Vast beds of rich coal from which this oil can be obtained exist in Pennsylvania, Ohio, and Kentucky, affording sources of supply for thousands of years to come. This oil passes over in a very crude state, incapable of being generally employed for burning on its first distillation; but by the use of sulphuric acid and bichromate of potash, several washings and distillations, it is purified so as to afford a most brilliant light in an argand burner. Coal oils are very peculiar. A very clear oil will come over in small quantities at a comparatively low heat of distillation; then as the temperature is raised, a greater quantity comes over, but it is thick and viscid. All these oils are liable to become red in color by exposure to the air, and they have an offensive odor.

Rectified turpentine, under the name of *camphene*, which is very cheap, has been tried for illumination, and judgment passed against it. It requires, like coal oil, an argand burner, and even with the greatest care it is liable to smoke and fill up the meshes of the lamp-wick with resi-

nous matter. Rosin oil, although very cheap, labors under the same disadvantages.

It is a remarkable fact that, while all the animal oils may be burnt in common lamps, very few of the vegetable oils can be so used. The great defect of most vegetable oils for burning is their gummy nature, which causes them to clog up the meshes of the wick, and give out a dull reddish and smoky light. The two vegetable oils capable of burning in lamps are made from the olive and the seed of the *brassica rapus*, (rape seed.) This oil is capable of rivalling sperm for giving a brilliant light. Patents have been taken out for purifying linseed, cotton seed, and sunflower seed oils, to adapt them for artificial light, but hitherto none of them have come into general use; the processes pursued to purify them have either been inefficient or too expensive.

Neither the olive nor the rape is cultivated for oil in our country: yet the former may and should be, for its beautiful oil, in our Southern States, and the latter for the same object in all our States. In France and Germany rape seed is extensively and profitably cultivated. The oil exists in the seed, and is extracted by pressure, like other oils obtained from seeds. The seed is first ground to meal, then heated to two hundred degrees, placed in bags, and submitted to very severe pressure. As the oil comes from the press it contains some mucilage, which must be removed to fit it for burning. This is accomplished by stirring about two per cent. of vitriol among it, washing with water in vats, and afterwards filtering it. The sulphuric acid unites with the mucilage of the oil, and falls down as a heavy precipitate: the oil floats on the top of the water after standing a few days, and is then drawn off by a syphon or tap. This oil, which can be employed in common lamps, illumines the lighthouses on the French coast, which are said to be the best lighted in the world. It is at least an oil to which to direct attention in order to induce some of our people to introduce a useful manufacture.—*Scientific American.*

QUIETUDE.

*"When He giveth quietness, who then can make trouble."*—  
JOB xxxiv.

Quiet from God! it cometh not to still  
The vast and high aspirings of the soul;  
The deep emotions which the spirit fill,  
And speed its purpose onward to the goal;  
It dims not youth's bright eye;  
Bends not joy's lofty brow;  
No guiltless ecstasy  
Need in its presence bow.

It comes not in a sullen force, to place  
Life's greatest good in an inglorious rest,  
Through a dull beaten track its way to trace,  
And to lethargic slumber lull the breast:  
Action may be its sphere,  
Mountain-paths, boundless fields,  
O'er billows its career;  
This is the power it yields.

To sojourn with the world, and yet apart—  
To dwell with God, yet still with man to feel;  
To bear about forever in the heart  
The gladness which His spirit doth reveal;  
Not to feel evil gone  
From every earthly scene;  
To see the storm come on,  
But feel His shield between.

It giveth not a strength to human kind,  
To leave all suffering powerless at its feet,  
But keeps, within the temple of the mind,  
A golden altar and a mercy seat;  
A spiritual ark,  
Bearing the peace of God,  
Above the waters dark,  
And o'er the desert sod.

How beautiful within our souls to keep  
This treasure the All-merciful hath given;  
To feel when we awake, and when we sleep,  
Its incense round us like a breeze from heaven!  
Quiet at hearth and home,  
\*Where the heart's joys begin,—  
Quiet where'er we roam,  
Quiet around, within.

"Who shall make trouble?" not the evil minds  
Which, like a shadow, o'er creation lower;  
The spirit peace hath so attuned, finds  
Then feelings that may own the Calmer's power;  
What may she not confer,  
E'en when she must condemn?  
They take not peace from her,—  
She may speak peace to them.

"What shall make trouble?" not an adverse fate;  
Not chill poverty nor worldly care;  
They who are tending to a better state,  
Want but that peace to make them *feel* they are:  
Care, o'er life's little day,  
The tempest cloud may roll;  
Peace, o'er its eve will play,  
The moonlight of the soul.

"Who shall make trouble?" not the holy thought  
Of the departed—that will be a part  
Of those undying things which peace hath wrought  
Into a world of beauty in the heart:  
The loved ones, passed away,  
Which time's strong current bore  
Through the dark stream that might not stay,  
The ocean will restore.

"What shall make trouble?" not slow, wasting pain,  
Not the impending, certain stroke of death—  
These do but wear away, then snap the chain,  
That binds the spirit down to things beneath.  
The quiet of the grave,  
No trouble can destroy;  
He who is strong to save,  
Shall break it—but with joy.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool to the 10th ult. have been received. The news is unimportant.

ENGLAND.—The first annual meeting of the Cotton Supply Association was held at Manchester on the 9th. The attendance was large, and the prospects were represented as encouraging. It was resolved to continue and extend the organization, with a view to secure an abundant supply of the raw material.

The grand jury in London had found true bills of indictment against Bernard and Alsop, for feloniously attempting to kill the French Emperor. The trial of Bernard was about to commence.

The English government was said to be about to

enter into a contract with Austria, for the latter to construct a line of telegraph from Malta to Alexandria.

Large policies of insurance were said to have been opened in London and Liverpool for the return of specie to America. Trade continued dull.

FRANCE.—The Paris correspondent of the London *Times* states that a commission has been appointed to examine and report on the best system for placing the French commercial ports in a state of defence. A levy of French seamen between 21 and 40 years of age, is going on in a most complete and strict manner.

INDIA.—News from Bombay to 3rd month 18th, and from Calcutta to 3rd month 8th, had been received. Nearly the whole city of Lucknow was in possession of the British at the latest accounts, and very few of the rebels remained in it, many having fled. The cavalry and artillery were pursuing the fugitives. A panic had occurred at Calcutta, on account of an apprehended outbreak of natives, but the alarm proved to be unfounded. The rebellious districts of Shahgard had been annexed to the British territory by Sir Robert Hamilton.

CHINA.—Dates from Hong Kong are to 2nd month 27th. The Chinese troops were mustering in large numbers around Canton, determined, it was said, on an attempt to retake the city. Yeh, the captive Governor, had been sent to Singapore.

The instructions of our government to W. B. Reed, U. S. Commissioner to China, have been made public. He is directed to aid, so far as it can be done by peaceful co-operation, in the accomplishment of the objects which it is understood the Allies seek to attain by treaty stipulations, viz., the recognition of the right to have accredited Ministers at the Court of Peking; an extension of commercial intercourse, now restricted to five ports; a reduction of the tariff duties on domestic produce in its transit from the interior to the coast; religious freedom to foreign residents in China; arrangements for the suppression of piracy; and the extension of similar privileges to all other civilized powers. He is to take care to inform the Chinese authorities that our government is not a party to the existing hostilities, and has no intention of interfering in the political concerns of the country.

MEXICO.—A decree issued by the Zuloaga administration abolishes the State governments, but it is not likely that the order will be obeyed.

DOMESTIC.—An expedition sent by the U. S. government has been for some time attempting the exploration of the Colorado of the West, by means of steamboats of light draught. At the last accounts, one steamer had been obliged to turn back, but the other had reached the parallel of 35° 20' north latitude. Rapids were becoming frequent, but those already encountered could be overcome by light steamboats with powerful engines.

A singular phenomenon was observed at Milwaukee, Wisconsin, on the 8th ult. The water of the lake suddenly receded from the shore, and soon afterwards rose again, in two tide-like waves, two or three feet above its ordinary height, retiring in a few minutes to its usual level. The whole time occupied by these changes did not exceed a half or three-quarters of an hour, and the difference between the highest and lowest points was fully six feet.

CONGRESS.—The bill to repay \$750 expended for repairs to the Norwegian barque *Ellen*, on account of damages sustained in rescuing passengers from the steamship *Central America*, passed the Senate on the 21st ult. Mason, of Virginia, introduced a joint resolution authorizing the President to take such measures against Paraguay as may be required by the refusal of that republic to make reparation for firing into the American steamer *Water Witch*, on the Parana river, two years since. The resolution was discussed

on that and the following day, and also on the 26th without action. On the 23d, the bill from the House relative to Agricultural Colleges was read twice, and referred to the committee on Public Lands. Green, of Missouri, made a report from the committee of conference on the Kansas bill, which was made the special order for the 26th, and ordered to be printed. Seward of New York, explained the views of the minority of the committee, in opposition to the report; declaring that the people of Kansas ought not to be again required to vote on the Lecompton constitution, which they have already rejected, and that the measure proposed is one sided and evasive. On the 24th, Gwin, of California, brought in a bill for the better protection of passengers in steamships, which was read twice and referred to the Post Office committee. The Deficiency Appropriation bill, with three amendments passed, yeas 29, nays 19. The report of the conference committee on the Kansas bill was taken up on the 26th, but no result was arrived at, the time being spent in debate.

In the House of Representatives, on the 21st, the majority of the select committee on Printing reported a bill to establish a National Printing Bureau, and the minority made a report proposing amendments to the present law; both were referred to the Committee of the Whole. On the 22d, the bill reported by Morrill, of Vermont, granting 6,310,000 acres, to be apportioned among the several States in proportion to their representation in Congress, for the support of colleges to teach such branches as are related to agriculture and the mechanic arts, was passed, yeas 104, nays 101. The bill granting pensions to soldiers of the war of 1812 was discussed, and notice given of various amendments. On the 24th, English of Ind., presented the report of the conference on the Kansas bill; the dissenting report of the minority, Seward of the Senate and Howard of the House, was also read. The bill reported by the majority proposes to admit Kansas under the Lecompton constitution, with a change of the ordinance relative to public lands, provided that the proposed change be assented to by a majority of the voters at an election held for the purpose. The new ordinance proposes to grant two sections of public land in each township to the State for the use of schools; seventy-two sections for a State University; ten sections for completing the public buildings; five per cent. of the sales of all public lands within the State, after deducting expenses, for internal improvements; and all salt springs within the State, not exceeding twelve, with six sections of land contiguous thereto, to be at the disposal of the legislature; provided that the State shall not interfere with the power of Congress over public lands, or tax the lands or property of the United States. If the proposed ordinance be accepted, the State is to be at once declared admitted by Presidential proclamation; if rejected, the people are authorized to form a new constitution, whenever, and not before, the population of the territory shall equal the ratio of representation for a member of the House of Representatives, (now 93,000.) English moved to postpone the subject to the next day, and print the report. Several other motions were made, and finally one moved by Hill, of Georgia, to postpone to the 10th of 5th month, was carried, yeas 108, nays 105. Harris, of Illinois, moved to reconsider and to lay that motion on the table, which prevailed the next day, by a vote of 105 to 101. The question then recurred on adopting the original motion for postponement, as amended, pending which the House adjourned. On the 26th, the House receded from its former position, by rejecting the amended motion by a vote of 100 yeas to 104 nays. On motion of Stephens, of Georgia, the subject was then postponed to the 28th. The Deficiency bill being returned from the Senate with amendments, two of them were disagreed to.

# FRIENDS' REVIEW.

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SAMUEL FOTHERGILL TO S. L.

Warrington, 2d mo. 13th, 1770.

Thou hast been frequently the companion of my mind, since I saw thee last, with hope and secret fear so tempered together, as furnish me with a solicitude on thy account, distinguished from what I have felt for almost any other. And, as I believe the Lord of all our sure mercies hath caused his blessed day to dawn upon thee, and I trust hath engaged thee sincerely to walk in it, permit me, from the motions of affection stronger than nature suggests, to offer thee such hints as occur to my mind. My hope is raised in this confirmed belief, that He who is the restitution of all things, and ever equal to perform his own work, hath visited thee for this end, even thy redemption, and hath measurably prevailed with thee to avow his work, by a degree of submission thereto. He is the Lord of perfection himself, and would make his sons and servants like him; would beautify them with his salvation, and make them strong for himself. I am unquestionably assured He would thus work effectually with and in thee, to establish his own kingdom in thy heart, and bless, not only with the glimpse of his salvation, but the stability thereof, and dignity with a possession therein for ever.

But what are the terms on which this treasure is attainable? They are expressed in the term *redemption*, that most necessary work for all men, without which there can be no possibility of admission amongst the saved of God. Here many have fatally stumbled, and turned back at the hard, yet true, sayings of Christ, to be reduced to death, and even annihilation, to the varied corruptions of flesh and spirit, that the old man with all his works may be put off, and the new man, Christ Jesus, put on; it is, indeed, putting

the axe to the root of the tree, and alas! the place where many have gone sorrowfully away. Here my secret, painful fear respecting thee hath kept my heart awake, at times, in prayer for thy establishment and perfect safety. Thou art favored with a good understanding, mayest thou wait to have it replenished with best wisdom, nor admit a thought that He who hath the key of David hath delegated it to the wisdom of flesh and blood: in him are hid the treasures of wisdom and knowledge, and he will be inquired after and sought to, to open them. It was, and is, a truth of undeniable authority, that it is hard for a rich man to enter the kingdom, whether in affluence of riches, or superiority of understanding. The reason seems obvious,—they have a tendency to lead from a single dependence on Him who fills heaven and earth with goodness and truth, and demands the tribute of love and obedience from all. No eye but that strengthened by faith can pierce through the clouds which cover this lower system, and intercept the prospect of more excellent riches on high. But the eye opened by him who gave sight to Bartimeus, sees its own weakness, and the imperfection of all that is finite; and looks with suitable expectation to him who is infinite,—his help in time, and his song for ever. I behold thee on a slippery sea of glass, yet mingled with fire; there is ability to stand thereon, and thereby be purified, but not consumed. Have a care of thy steps; wait to have them directed right, and they will issue in peace. I see thee surrounded by foxes, which want to nip the bud of that vine which the Lord of the heritage hath planted, and which, if properly cultivated, and vigilantly guarded, will bring forth grapes productive of wine, even that wine which makes glad the heart of God and man. Methinks I see thee, at times, allured by the attractions of divine love to a total surrender of all to the ever worthy Sovereign; at other times, irresolute and wavering, reluctant about parting with the honors and greatness of this world, and its vain applause, even for his sake who for thine trod the wine-press alone, and suffered his sacred head to be crowned with thorns, to which, of proper right, belongs the diadem of heaven. Sometimes, the painful soliloquy may run on this wise,—I will tread the middle path, and walk in all the lustre of moral rectitude, and blameless to the most scrutinizing mortal eye;

and,—“Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?” cannot I be clean enough by washing in them? Here mystery Babylon presents itself, a transient rest, procured at less price than the rest of Zion, and lulls, by its deception, the unwary pilgrim into a rest short of the true rest. Peradventure, at other moments, distressing apprehensions of thy own imbecility may so prevail as to discourage and afflict, and perhaps suggest a diffident thought, as though victory was not attainable; and thence the unwearied enemy would draw conclusions to drop the warfare, and content thyself with thy inevitable lot. Under all these besetments who can stand, and stand fast without fainting? The armor of our defence, human resolutions and conclusions, will vanish into empty air. Innocence towards God as well as man is impenetrable armor, and unmixed sincerity is the white linen of the saints. Sampson never met with more timely, substantial relief, than from the fountain proceeding from the jaw-bone of an ass; he cast it away at Ramath-lehi, but found it again at En-hakkore. My soul craves thy help and safety; may the Rock of Israel be thy refuge, and may thy mind be established in covenant with him. All earth will vanish, its glory be like a dissolving bubble, its connexions be fleeting as a dream; but the soul which patiently bears the turning of the redeeming Hand, and, leaving momentary things, cleaves to that which is eternal, will be supported, and know its riches to be unchangeable in their nature, and eternal in their continuance.

Let the warmth of my heart plead my excuse for the incorrectness of my style. I write because I feel, and to be felt, and not for amusement. Farewell, dear S.; remember, life is short, its business arduous, the prize immortal glory, the failure eternal misery. S. F.

#### THE ATTRACTIONS OF HEAVEN AND EARTH ASTRONOMICALLY ILLUSTRATED.

(Continued from page 531.)

I proceed to a second illustration, which may be derived from the relative situation and mutual attraction of the sun, earth, and moon. When the moon is exactly between the earth and sun, it is obvious that it will be attracted in opposite directions by these bodies; and it is only because it is so much nearer the earth than the sun, that it is not at once drawn away towards the latter so as utterly to forsake the former. It is easy, now, to conceive that it might be removed so near to the sun, that it should henceforth cease to be governed in its movements by the earth, and obey only the attractive influence of the sun. On the other hand, it might be brought so near the earth,—certainly, if brought in contact with it—as to be governed entirely by it, and no longer be affected by the sun’s attraction, except as constituting a part of the earth.

This last supposition reminds us of the individual who has suffered the love of the world to gain so strong a hold upon him that he is beyond the reach of the influence of religion. He cleaves to the world as firmly as the moon would, should she fall from her orbit. Heaven, with all its glories, exerts upon him apparently no power. It matters not that all in the universe which is pure, and noble, and truly worthy is there assembled. They have no charms for him. There are unfolded in infinite splendor the glories of the eternal God; and there the Lamb that was slain is enthroned the chiefest among ten thousand, and altogether lovely. There is gathered in sweet communion and everlasting love a countless throng of the angels of light; and as they take up their golden harps, the whole company of the redeemed from earth join in the sweet song of Moses and the Lamb. It is the New Jerusalem, whose foundations are precious stones whose gates are pearls, and whose pavements are gold; the city through which flows the river of the water of life, with the tree of life on its banks, the city whence all that is sinful and all that is mortal is forever excluded; the city where everything grand, and beautiful, and attractive to a pure mind meets together. And yet this man can look with stupid unconcern upon the picture, and feel not one desire to be of the number who are admitted to its joys. Nay, he turns away with loathing from the sight, and says to the vanities of the world, these be my portion—these the objects to which my heart cleaves with fond desire, and which I prefer to heaven. O, is it not a contemptible choice for an immortal soul made in the image of God? And yet it is a most common choice. All around us we see multitude deliberately preferring earth to heaven—a world of change, of ignorance, sin, sickness, and death to a world where all is permanent, and holy, and happy.

But, blessed be the power of God’s grace, there are some who have given up their hearts to the full influence of that glorious world, and feel from day to day its mighty attractions. Though no insensible to the affairs of this world, they are more alive to that which is unseen and eternal. They have learned to relish the employments, as well as the enjoyments, of heaven. Often, in the retirement of the soul, and away from the sight of their fellow-men, do they hold communion with that pure world. Not with their mortal eyes, but with the eye of faith, do they gaze and gaze upon its unspeakable glories; and the ear of faith listens to the songs of the redeemed until their hearts heave with strong emotion, and *part after God as the heart panteth after the water brooks*. As they muse, the fire burns, and their souls are borne away by a strong impulse towards the celestial city. In short, they do some times approach so near it, and drink so deeply into its glories, that their souls become deeply imbued with its spirit. Now, such men live so

near to heaven that their conversation is there, and the attractions of earth are comparatively feeble. They are aptly represented by the first supposition which I made, wherein the moon was imagined to be removed so far from the earth, and so near to the sun, that the attraction of the earth had become almost null upon it, and that of the sun almost the only controlling force. It is the same with eminently holy men, who have long been disciplined in the school of Christ. They have in a great measure got the victory over the world, and heaven seems to them not a distant place, but near at hand. They seem to stand so near its confines, that when the clouds of doubt and unbelief clear away, as they often do, and the Sun of Righteousness pours down his bright beams, they can look across the dark valley between the two worlds, and see the sweet flowers of the world beyond, its noble rivers and plains, its magnificent mountains, and its sunny vales; and this world shrinks into insignificance in the comparison; and, like Paul, they cannot but *feel a desire to depart and be with Christ*. And around their Saviour they see the bright throng which he has redeemed by his blood, and made them kings and priests unto God. And how can they but long to go and join that happy circle!—a circle which sin can never pollute, nor death ever break. O, what a happy state is it, thus to live under the full influence of the heavenly world, thus to feel its strong attractions, thus to have its spirit breathed into our souls, and thus, as it were, to begin its songs and its joys while yet on earth!

I derive my third illustration from the manner in which the earth and moon perform their journey together around the sun, and around each other. This is not generally understood. We know that the moon accompanies the earth around the sun, and we see it every month complete its revolution around the earth. We are hence apt to infer that its actual path must be an exceedingly irregular curve. But it is not so. Excepting some very slight disturbances of its motion, which need not here be taken into the account, its actual path in the heavens differs very slightly from that which the earth makes in its annual revolution; that is, it differs very little from a circle. Indeed, were the moon's path to be drawn thirty feet in diameter, it would require a practised eye to distinguish the curve from a true circle.

Thus it appears that the moon, as well as the earth, obeys the influence of the sun in its annual revolution; and yet it does actually move round the earth, and perform important service for its inhabitants every month. And it is to these two facts in connection that I wish to call your particular attention.

It is a well-known fact, that the most eminently holy Christians frequently exhibit a very strong and tender affection for their families, if they have any, or for their friends and neighbors, and manifest a deep interest in secular pursuits, and

in the welfare of the community and country in which they live. And it has often been inquired how such deep interest in worldly things was consistent with supreme love and devotion to God. Indeed, this inquiry has often distressed the Christian himself, and he has feared that his strong attachment to friends and neighbors, and his lively interest in worthy objects of a worldly kind, were unfavorable indications in respect to his character for piety. But in the moon's motion behold a solution of these doubts and difficulties! While she most faithfully performs her duty to the earth, (if I may be allowed such a personification,) she is not for a moment unmindful of her relation to the great centre of the solar system. Looking to her fidelity to the earth, we should suppose her unmindful of any other influence; whereas, in fact, she is every moment obedient to a higher attraction. And so long as she obeys that higher influence, there can be no interference between the two movements. Just so with the Christian. So long as the will of God forms the great controlling central power by which all his affections and conduct are regulated,—so long as every minor influence which the world exerts upon him is kept completely within the control of that higher influence which emanates from the eternal world,—he need not fear any interference between his affection to his family, his friends, and his country, and his affection for God. It is just as consistent for him to yield to the impulse of nature, which prompts him to love and serve his friends and his country, while at the same time he loves and serves God supremely, as it is for the moon to obey the influence of the earth, and constantly to revolve around it; while at the same time she moves in a still wider circle around the sun, and is perfectly controlled by that great centre. Nay, to yield up the heart to divine influence,—to give God a supreme place in the affections,—brings into the heart a livelier affection for mankind than nature gives. For nature would limit that affection by friends and by country: but supreme love to God rebukes such selfishness, and bids us love our neighbor as ourselves; and then informs us that all mankind are our neighbors.

We learn, then, that the Christian need not fear that his attachment to friends and to other worldly objects is improper, or injurious, so long as it does not interfere with his love and duty to God. If he suffers them to draw off his affections from God, or from heaven, as his final home, so that he is turned aside from the path of duty, then indeed they become a dangerous, and may become a fatal influence. If the interest which he takes in his friends or favorite worldly pursuits diminishes his interest in the things which are unseen and eternal,—if their society draws him away from communion with God and heavenly things,—then, indeed, have they become the controlling power of his heart and his life; and if the charm be not broken, he

will be driven from God beyond recovery. But no man need fear, when he finds his attachment to his friends, or country, or secular pursuits, increase, provided he finds a correspondent increase of interest in God and eternal things.

[To be continued.]

From the Evening Post.

#### THE HABITS OF FISH.

Remarks made by ROBERT L. PELL, President of the American Institute, at the Farmers' Club.

Fishes are vertebrate oviparous creatures, having a heart consisting of one ventricle and one auricle. They are capable of breathing water, their air-bladders performing the duties of lungs, and the gills of respiration. The water taken in at the mouth, instead of entering the stomach, passes through the gill apertures and escapes, leaving behind the air contained in it, to act upon the blood. Fish are of about the same specific gravity as the element in which they live, but by means of their bladders, which they can dilate or contract at will, they vary their gravity, and descend or rise with the same ease that a bird does by expanding or contracting its wings, and are able to pass through the water with great rapidity, using as propellers members called pectoral, ventral, dorsal, anal and caudal fins. The bodies of a large proportion of fish are covered with scales, and their teeth are the organs of prehension.

I have eight ponds on my farm, all artificial, and fed by springs; they are, with two exceptions, fourteen feet deep, and contain forty-five varieties of fresh and salt water fish; a portion of which, together with their habits, I intend to describe, and will commence with that most highly prized by sportsmen, the Trout (*Salmo Fario*.)

The Trout is the only fish that comes in and goes out of season with the deer; he grows rapidly, and dies early after reaching his full growth. The female spawns in October—at a different time from nearly all other fish; after which both male and female become lean, weak, and unwholesome eating, and, if examined closely, will be found covered with a species of clove-shaped insects, which appear to suck their substance from them; and they continue sick until warm weather, when they rub the insects off on the gravel, and immediately grow strong. The female is the best for the table. She may be known by her small head and deep body. Fish are always in season when their heads are so small as to be disproportioned to the size of their body. The trout is less oily and rich than the salmon; the female is much brighter and more beautiful than the male; they swim rapidly, and often leap, like the salmon, to a great height, when ascending streams. When I first stocked my trout-pond, I placed fifteen hundred in it, and was accustomed to feed them with angle-worms, rose bugs, crickets, grasshoppers, &c., which they attacked with great voracity, to the amusement of

those looking on. They grow much more rapidly in ponds than in their native streams, from the fact that they are better fed and not compelled to exercise. Trout are the only fish known to me that possess a voice, which is perceived by pressing them, when they emit a murmuring sound, and tremble all over.

THE CARP (*Cyprinus Carpio*.)—Of this delicious fish I have a great abundance; having obtained my original stock from Captain Robinson, of Newburgh, fourteen years since. They breed twice each year producing about forty thousand each time, and grow to the length of fifteen inches. I have seen them on the banks of Lake Como, in Italy, weighing one hundred and seventy-five pounds. I fed them with bread, and sometimes Indian meal. They come up in great numbers at the ringing of a bell, and will eat out of my hand, and permit me to stir them around without showing the least fear. They are very tenacious of life, and live a long time out of the water. I have crossed them with the gold fish, or Chinese carp, and produced a great variety of colors. As soon as the ice forms in the fall, they disappear in the mud, and as they are not afterwards seen, probably remain dormant in our cold climate all winter.

The most interesting of all fish to me is the common SHAD, (*classca alosa*.) which may be regarded as a source of commercial wealth and national industry, and a wonder of Nature in its multiplication and continuance. Notwithstanding thousands of myriads are destroyed by the agency of man, and tens of thousands of myriads in the ova state, we find an undiminished abundance year after year, which can only be accounted for by their extraordinary creative ability. They spawn about forty-five thousand. They have a peculiarly sloping head and tapering body, projecting under jaw, sharp, small teeth, forked tail, dusky blue color, with a line of dark round spots on each side, sometimes four and often ten in number, and I have frequently seen them without any. They ascend our rivers from the 1st of April to the 10th of June, for the purpose of spawning, which they accomplish in the same manner that bass do, except that the male fails to cover the ova; this necessary operation is performed by the ebbing and flowing tide. The organization of this fish enables it to breathe either salt or fresh water, and taking advantage of this fact, I have been enabled to breed them in ponds, and from numerous experiments, am led to believe that shad live but a single year, and that when they pass down our rivers, after spawning, they are so weak and emaciated that they fall an easy prey to voracious fish. They grow in a single season to weigh from five to eight pounds; they appear, as well as the herring, to have been created to form the food of the myriad inhabitants of the ocean. They take, like the herring, (of which they are erroneously called by fishermen the mother,) the circuit of

the sea, commencing in the regions of the North Pole, in schools equalling in extent the whole of Great Britain and France. When they reach the coast of Georgia, they separate into immense squadrons, and as the season advances, run up all the rivers on our coast, followed a little later by the herring. Late writers question the migratory character of these fish, and suppose that they remain throughout the winter in the most profound depths of the ocean, burrowing in the mud. This is bad philosophy, as they are not organized for living in mud, and the structure of their air bladders prevents them from sinking in deep water. Their form indicates clearly that they were designed by nature to swim near the surface of the sea, and to be always in motion. I have had herring in my pond, with shad, several hundred at a time, and never saw them at rest.

(To be continued.)

To the Editor of Friends' Review.

#### FAITHFULNESS IN OUR PROFESSION.

Union City, Indiana, 4th mo. 27th, 1858.

I have read with interest the printed reports of the present revival of religion in many of our large commercial cities, and admire the plan adopted for the conducting of the daily union prayer meetings. I think it well calculated to arrest and attract the public mind, keep alive an awakened interest, discourage sectarian pride, and prevent flagging attendance. Perhaps there is much in these movements we cannot approve; yet it is a pleasant thought, that it is accompanied by the secret workings of the Holy Spirit upon the human mind, and used by the Lord as a means to arouse the careless ones, waken up the sleepy ones, and bring many who have lived too forgetful of God, into serious thoughtfulness about that religion which came by Jesus Christ. In the midst of my sectarian partialities I am constrained to desire their long continuance, and increase of usefulness, and to hope the professor and non-professor will be led to seek more diligently and devoutly that true religion which is always accompanied by the baptism of the Holy Ghost. Also that by this visitation of the spirit of God many more of our fellow professors of the Christian Church may have their eyes opened to see that the perfection of the gospel dispensation excludes the lawfulness and even expediency of war and slavery.

Whilst I much desire these good things may accompany the efforts of other Christian Churches to forward the kingdom of Christ in the earth, I am not any the less mindful of the great need there is of a revival of genuine piety among ourselves; and I heartily hope that whilst we cultivate the charity towards other churches which hopeth all things, we may not weaken that standard of spiritual worship, held up by our divine Master, by a conformity to the spirit and policy

of men; but let each feel that individual responsibility which God hath placed upon us; to hold up a standard of ministry and mode of public worship, well calculated to discourage and suppress the vanity of the human mind. "For God hath chosen the foolish things of this world to confound the wise, weak things to confound the mighty, and things that are despised hath God chosen to bring to naught things that are;" and when we call to mind the great and noble design of our heavenly Father in this selection of instruments to work a thorough reformation in the earth; "that no flesh should glory in his presence," we see good and substantial reason for faithfulness in this daily, cross-bearing discipline of unerring wisdom.

When we read of the great revivals which accompanied the ministry of early Friends, and feel a disposition to compare them with the present day of little success, we shall do well also to call to mind the great sacrifices made by them for conscientious scruples; and their great self denial and daily cross-bearing before the world; then compare these with our day of ease and worldly prosperity and self-indulgence, and we shall be better prepared to account for the lamentable change that has overtaken us. It has long been my opinion that, in proportion as we reject the spirit and policy of the world and turn our backs upon its smiles, living in the fear of God, and keeping a clean and tender conscience, regardless of the world's dread laugh, we may look for success to attend our feeble efforts to spread the kingdom of Christ on the earth. It must be admitted that in this day of high profession and religious toleration, we are in much more danger of sliding off the sure foundation laid down in the gospel at the beginning and carrying on of the work of grace in the heart, the immediate teachings of the spirit of truth, and of taking up with the inventions of men, than when the world declared itself an open enemy and bitter persecutor of such as followed not after it. And is it not equally true, that the nearer we approximate to the world's spirit, the less esteem will the world have for us, and the less regard will they have for our professed religious scruples; and consequently the less influence will our preaching and example have on the public mind, and the less conviction will appear among our birthright members and in the world?

A READER OF THE REVIEW.

#### THE MOTE IN THE EYE.

A child happening, while at play, to get a mote into his eye, kept rubbing and wiping it for a while, but with no other effect than to increase the pain and inflammation. At last he ran and complained to his mother, who put a small pearl into it, and bade him close and roll it about several times, whereupon the pearl dropped out with the mote adhering to it. This

suggested to *Gothold* the following thoughts: The eye is the light of the body. It sees all things presented to it, but not itself. It is, however, as the present instance shows, an extremely sensitive organ, and cannot endure even a mote, but weeps and aches until it is relieved. It thus affords us a true emblem of conscience, which, although itself little noticed, perceives, apprehends, and, so to speak, keeps a record of all things. In one respect, indeed, conscience is superior to the eye; for while the latter sees only by day, the former sees also by night, and takes minute cognizance of the works of darkness. Now, true it is that many, especially when blinded by the delusions of self-love and carnal security, look upon sin as only a mote. But ah! with what bitter pain and anguish the mote, which seem so small, can wring the conscience? How it aches and weeps? And, in such a case, O God of mercy, there is no help but with Thee. The Gospel of Jesus is the pearl of great price. (Matt. xiii. 46.) Dropped by Thy hand into the wounded and troubled heart, it takes sin and all its anguish away, so that we find rest to our souls, and learn to serve Thee with alacrity and delight.

Help me, O my God! to walk at all times cautiously and circumspectly, and guard me by Thy grace from ever wounding my conscience.—*C. Scriver.*

#### SENATOR WILSON'S VINDICATION OF FREE LABOR.

Senator Hammond, of South Carolina, having denounced the laboring men of the North as the mere *mudsills* of Society, Senator Wilson, of Massachusetts, who passed his youth and early manhood at hard and honest toil, said in reply:

But the Senator, filled with magnificent visions of Southern power, crowns cotton "king," and tells us that if they should stop supplying cotton for three years, "England would topple headlong, and carry the whole civilized world with her, save the South!" What presumption! The South—which owns lands and slaves, the price fluctuating with the production, use and price of cotton, having no other resource or means of support—would go harmless, while the great commercial centres of the world, with the vast accumulations of capital, the products of ages of accumulation, with varied pursuits and skilled industry, would "topple" to their fall! Sir, I suppose the coffee-planters of Brazil, the tea-growers of the Celestial Empire, and the wheat growers on the shores of the Black Sea, and on the banks of the Don and the Volga, indulge in the same magnificent illusion. I would remind the Senator that the commercial world is not governed by the cotton planters of the South, the coffee-planters of Brazil, the tea-growers of China, nor the wheat producers of Eastern Europe. I tell the Senator that England,

France, Germany, Western Europe and the Northern States of this Union, are the commercial, manufacturing, business and monetary centres of the world; that their merchants, manufacturers and capitalists grasp the globe; that cotton and sugar, and tea and coffee, and wheat, and the spices of the isles of the Oriental seas, are grown for them. Sir, the cotton-planters of the South are simply their agents, and they perform their task under a necessity quite as great as their own slaves perform theirs under the taskmaster's eye. I would remind the Senator that the free States, in 1850, produced \$850,000,000 of manufactures, and that only \$52,000,000 of that vast production—only about one-seventeenth part of it—was made up of cotton. Our manufactures and mechanic arts now must exceed twelve hundred million dollars, and cotton does not make up more than seventy million dollars. Does the Senator think the free States would "topple" down if they should lose one-seventeenth part of their productive industry?

The productive industry of Massachusetts, a State that manufactures more than one-third of all the cotton manufactured in the country, was in 1855, \$350,000,000; only \$26,000,000, one-thirteenth part of it, was cotton. Does the gentleman believe that a State which has a productive industry of \$350,000,000, about \$280 per head for each person, would perish if she should lose \$26,000,000 of that vast production?

It is no matter of surprise that gentlemen who live away off on cross-roads, where cotton blooms, should come to believe that cotton rules the world; but a few months' association with the great world would cure that delusion. "You are our factors!" exclaims the Senator. "You bring and carry for us. Suppose we were to discharge you? Suppose we were to take our business out of your hands, we should consign you to anarchy and poverty!" Sir, suppose, when the Senator returns from this chamber to the cotton-fields, his slaves should in their simplicity, say to him "Massa, you only sell de cotton; we plant; we hoes; we picks de cotton! 'Spose we discharge you!" The unsophisticated "mudsills" would be quite as reasonable as is the Senator. The Senator seems to think the cotton planters hold us in the hollow of their hands; if they shake them, we tremble; if they close them, we perish.

But the Senator from South Carolina, after crowning cotton as king, with power to bring England and all the civilized world "toppling" down into the yawning gulfs of bankruptcy and ruin, complacently tells the Senate and the trembling subjects of his cotton king that "the greatest strength of the South arises from the harmony of her political institutions;" that "her forms of society are the best in the world;" that "she has an extent of political freedom, combined with entire security, seen nowhere on earth." The South, he tells us, "is satisfied, harmonious, and prosperous," and he asked us

if we "have heard that the ghosts of Mendoza and Torquemada are stalking in the streets of our great cities; that the inquisition is at hand, and that there are fearful rumors of consultations for vigilance committees?" Sir, this self-complacency is sublime! No son of the Celestial Empire can approach the Senator in self-complacency. That "society is the best in the world" where more than three millions of beings, created in the image of their God, are held as chattels—sunk from the lofty level of humanity, down to the abject condition of unreasoning beasts of burden! That "society is the best in the world" where are manacles, chains and whips, auction blocks, prisons, bloodhounds, scourgings, lynchings and burnings, laws to torture the body, shrivel the mind and debase the soul; where labor is dishonored and laborers despised! "Political freedom" in a land where woman is imprisoned for teaching little children to read the Holy Scriptures, where professors are deposed and banished for opposing the extension of slavery; where public men are exiled for quoting in a national Convention the words of Jefferson; where voters are mobbed for appearing to vote for free territory; and where booksellers are driven from the country for selling a copy of that master work of genius, "Uncle Tom's Cabin!" A land of "certain security," where patrols, costing, as in Old Virginia, more than is expended to educate her poor children, stalk the country to catch the faintest rumor of discontent; where the bay of the bloodhound never ceases; where but little more than one year ago rose the startling cry of insurrection; and where men, some of them owned by a member of this body, were scourged and murdered for suspected insurrection! "Political freedom" and "certain security" in a land which demands that seventeen millions of freemen shall stand guard to seize and carry back fleeing bondmen!

The Senator from South Carolina exclaims, "The man who lives by daily labor, your whole class of manual laborers, are essentially slaves—they feel galled by their degradation." What a sentiment is this to hear uttered in the councils of this democratic Republic! The Senator's political associates, who listen to these words which brand hundreds of thousands of the men they represent in the free States and hundreds of their neighbors and personal friends as slaves, have found no words to repel or rebuke this language. This language of scorn and contempt is addressed to Senators who were not nursed by a slave, whose lot it was to toil with their own hands—to eat bread, not by the sweat of another's brow, but by their own.

Sir, I am the son of a "hireling manual laborer," who, with the frosts of seventy winters on his brow, "lives by daily labor." I too have been a daily laborer. I too have been a hireling manual laborer. Poverty cast its dark and chilling shadow over the home of my childhood,

and want was there sometimes—an unbidden guest. At the age of ten years—to aid him who gave me being in keeping the gaunt spectre from the hearth of the mother who bore me—I left the home of my boyhood and went to earn my bread by "daily labor." Many a weary mile have I travelled,

"To beg a brother of the earth  
To give me leave to toil."

Sir, I have toiled as a "hireling manual laborer" in the field and in the workshop; and I tell the Senator from South Carolina that I never felt "galled by my degradation." No, sir—never! Perhaps the Senator who represents that "other class which leads progress, and civilization, and refinement," will ascribe this to obtuseness of intellect and blunted sensibilities of the heart. Sir, I was conscious of my manhood; I was the peer of my employer; I knew that the laws and institutions of my native and adopted States threw over him and over me alike the panoply of equality; I knew, too, that the world was before me, that its wealth, its garnered treasures of knowledge, its honors, the coveted prizes of life, were within the grasp of a brave heart, and a tireless hand, and I accepted the responsibilities of my position, all unconscious that I was a "slave." I have employed others, hundreds of "hireling manual laborers." Some of them possessed, and now possess, more property than I ever owned; some of them were better educated than myself—yes, sir, better educated and better read, too, than some Senators on this floor; and many of them, in moral excellence and purity of character, I could not but feel, were my superiors. I have occupied, Mr. President, for more than thirty years, the relation of employer, and while I never "felt galled by my degradation" in the one case, in the other I was never conscious that my "hireling laborers" were my inferiors. That man is a "snob" who boasts of being a "hireling laborer;" or who assumes any superiority over others because he is an employer. Honest labor is honorable; and the man who is ashamed that he is or was a "hireling laborer" has not manhood enough to "feel galled by degradation."

Having occupied, Mr. President, the relation of either employed or employer for the third of a century; having lived in a Commonwealth where the "hireling class of manual laborers" are the depositories of political power; having associated with this class in all the relations of life; I tell the Senator from South Carolina, and the class he represents, that he libels, grossly libels them, when he declares they are essentially slaves! There can be found nowhere in America a class of men more proudly conscious or tenacious of their rights. Friend or foe has ever found them

"A stubborn race, fearing and flattering none."

The Senator tells us, Mr. President, that

slaves are "well compensated!" South Carolina slaves "well compensated!" Why, sir, the Senator himself, in a speech made at home, for home consumption, entered into an estimate to show that a field hand could be supported for from eighteen to nineteen dollars per annum on the rice and cotton plantations. He states the quantity of corn and bacon and salt necessary to support the "well compensated" slave. And this man, supported by eighteen dollars per annum, with the privilege of being flogged at discretion, and having his wife and children sold from him at the necessity or will of his master, the Senator from South Carolina informs the Senate of the United States is "well compensated!" Sir, there is not a poor house in the free States where there would not be a rebellion in three days if the inmates were compelled to subsist on the quantity and quality of the food the Senator estimates as "ample compensation" for the labor of a slave in South Carolina.

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## FRIENDS' REVIEW.

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PHILADELPHIA, FIFTH MONTH 8, 1858.

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KANZAS.—ANTI-SLAVERY AGITATION IN DELAWARE AND MISSOURI.—For several months past our *Summary of News* has been giving accounts of the successive steps in Congress on the question of admitting Kansas into the Union as a State, with the Leocompton Constitution. Last week we gave a brief sketch of the bill reported by the Committee of Conference, Seward of the Senate and Howard of the House dissenting. While this bill offers to the people of Kansas an opportunity of rejecting the Leocompton Constitution, it also contains a powerful appeal, for its adoption, to the ambition of politicians, the cupidity of land speculators, and the selfishness of the people generally.

The contest closed in Congress on the 30th ult., the bill as reported by the conference being passed by a vote of 112 to 103 in the House, and 31 to 22 in the Senate. It remains for the people of Kansas to maintain firmly their professions of attachment to free institutions, and thus defeat the machinations of a corrupt government.

Late demonstrations of public sentiment in Missouri and Delaware seem to justify the hope that in those States there is an increasing disposition to banish the incubus which presses heavily upon their prosperity. In three of the principal cities of Missouri, including the capital, the last election resulted in favor of the can-

didates who were known as opponents of slavery, and it is believed that a majority of the citizens of that State are in favor of emancipation.

The *Peninsular News*, a newspaper published at Milford in the lower part of Delaware, is advocating the abolition of slavery in that State; and this movement may reasonably be regarded both as the result of an improved public feeling on the subject and as a means of increasing that feeling. Referring to Sussex county, which it says "is the only county in the State where slavery can be said to have an existence," the *News* remarks:—

"It is humiliating, but we are forced to acknowledge that the lower part of Delaware is poor, very poor. Our lands are poor; manual labor is not reputable. Our public schools are in a miserable condition; the population is sparse; speculators hold thousands of acres of land, and let it from year to year to tenants, who, by hard work and economy, can scarcely draw enough from the exhausted land to supply their families with bread. Now the question is pertinent—shall we continue so to live, or shall we seize the blessings which legitimately belong to us?"

"We need an influx of population of working men, of honest, industrious free laborers. These we never can obtain until we take some measures for the abolition of slavery in the State. About three years ago a band of three hundred Swedish emigrants arrived in New York, with all their arrangements made to settle in Delaware. They were farmers with money to buy land, and hearing that land was cheap in Delaware, a State settled by their fathers, they concluded to settle here; but finding on their arrival that Delaware was a slave State they passed us by, settled in Ohio, and helped to augment the wealth of that young giant of the Union.

"Now if the people of Delaware, at the next session of the Legislature, will pass an act that after the following fourth day of July, all children born or brought into the State shall be free at the ages of eighteen and twenty-one, it will give Delaware the character of a Free State at once, affect no slave-holder seriously in his property, and bring down into Kent and Sussex a rush of emigration from the industrious freemen of the adjoining States. Land here will at once command advanced prices, and there will spring into being among us a spirit of enterprise to which we are yet strangers. We have thought much and long of this matter, and can show that an act of the nature mentioned above would, on the very day it is placed on the statute-book, increase the value of the real estate of Delaware *five millions of dollars!* It would give an impetus to our great public works which we are now struggling almost against hope to accom-

plish, and instead of the inertia which is now resting on us, we should soon realize the life, activity, and prosperity which now characterizes the new States of the great North West."

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CORRESPONDENCE.—MEANS OF RELIGIOUS IMPROVEMENT.—One of the principal objects of the *Review* has been, and will continue to be, the advocacy and illustration of the *settled principles* which our Religious Society has always professed and endeavored to maintain. It is intended, therefore, to exclude from the paper, whether offered in original communications or in selections, anything designed to controvert and deny those principles, or to unsettle the minds of our readers in reference to them. There are, however, questions of practice, of morals, of modes of education and religious instruction, and, perhaps, even of Discipline, upon which there may exist an honest difference of sentiment amongst those who thoroughly unite on all doctrinal points. A discussion and elucidation of such questions, confined within proper limits and conducted in a spirit of Christian kindness and love for the truth, may, therefore, be regarded as legitimately belonging to our plan; and so far from discouraging a correspondence of this character, we have to regret that so few of our friends are disposed thus to contribute towards the welfare of their brethren and the general promotion of righteousness in the earth. It is, of course, to be inferred that the editor may not, in some cases, adopt or approve the sentiments of his correspondents; nor can he be justly held responsible for them while his columns are open for the correction of what a reader may consider erroneous.

These remarks are made, at the present time, with especial reference to several communications on the religious awakening or revival that has spread over this country within a few months. It was not to be expected that such an extraordinary movement would pass unnoticed by the members of our religious Society, or that it should raise no desire on the part of many that new life and energy might be infused into us; that our confessed weakness and deadness as a religious body might be removed, and that the inquiry should be made whether "there be not some means of diffusing *true* religious earnestness that are neglected among us."

As each of us must, at last, stand, alone, where

the Lord only, and not man, sits in judgment, so in this state of probation we must individually, "work out [our] own salvation with fear and trembling." Giving all due weight to this essential truth, we may, nevertheless, gratefully acknowledge that various aids have been mercifully granted to us; and not the least important is that of religious *association*, through which, "being preserved in fellowship agreeably to our Lord's declaration, 'one is your master, even Christ, and all ye are brethren,' a qualification will be experienced in our several stations and movements, to build up one another in that faith which works by love to the purifying of the heart."—*Philadelphia Discipline* p. 5.

While, therefore, we may in some respects, entertain different views as to the best means of promoting our individual welfare and the general prosperity of the church, "nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing," and as one of our correspondents remarks, "if we should, on careful examination, find that our Society is doing far less than others for the coming of the kingdom of Christ in the hearts of the multitude, let us not, therefore, abandon the pure standard of doctrine and practice, into which our convictions have led us, as some have done, to join themselves to more active societies."

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MARRIED, At Friends Meeting, Walnut Ridge, Rush county, Indiana, on the 21st of 4th month, 1858, NEWBY, son of Robert W., and Catharine Hodson, (of Mill Creek Monthly Meeting, Indiana,) to MARTHA ANN PARKER.

—, Same day and same place, JOEL HIATT, of Duck Creek Monthly Meeting, Indiana, to ISABELLA PARKER.

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DIED, Of a short illness on the 21st of 2d mo. last, at the residence of her son, Pleasant Bond, Hamilton county, Indiana, MARY BOND, in the 76th year of her age.

—, At the residence of his son-in-law, Jonathan E. Cox, in Northampton county, N. C., on the 12th ult., JOHN HARE, an esteemed elder of the Lower Monthly Meeting of Friends, in Virginia. Though his illness was a protracted one, and often-times of much bodily suffering, which he bore with much patience, that remarkable trait in his character of becoming cheerfulness was very apparent, so that he was enabled to reprove the wayward with so much of Christian love as to retain their respect and esteem. He was favored to retain his memory and intellect to the end of his life, and a few days before his departure expressed that he had no desire to live, but prayed for patience to wait the appointed time. He had for the last fifty years been deeply concerned for the amelioration of the African race, and none will more deeply feel his loss than the free people of color who had settled

around him; he had been their protector, and, as it were, a father to them, often neglecting his own temporal concerns to do them good. In recording the death of this dear soldier of the cross, his friends and relatives have the consoling evidence that he is gathered home to rest.

DIED, in Smithfield, R. I., on the 10th ult., DEBORAH H. JENCKES, widow of the late John Jenckes, in the 72nd year of her age, and an esteemed member of Providence Monthly Meeting of Friends.

This dear friend will be greatly missed in the circle in which she moved, where her deeds of charity and kindness will long be remembered, for it may truly be said of her, that she delighted in doing good. At or near the opening of New England Yearly Meeting boarding school, she was employed as one of the teachers of that Institution, and continued for some time, where her duties were faithfully and cheerfully discharged. Subsequently, being settled in life, her house continued to be a home for Friends, and such was her interest for the poor and destitute that it was often said that no one went away empty from her door, and she often expressed the hope that the poor and needy might continue to be remembered there.

She was diligent in attending our religious meetings (although residing some distance from them), and her interest and deportment at the house of worship gave evidence of her full conviction of the great truths of our holy religion, and for several years she acceptably filled the office of overseer in the church.

Her illness was protracted for several years, and her sufferings were often very great.

As she drew towards the close of life, her mind appeared mercifully preparing for the solemn change. The last week was attended with great bodily suffering, in allusion to which she remarked their trifling character when compared with the sufferings of her dear Saviour, "in whom," she said, "is my trust and confidence."

She appeared aware that her end was drawing near, giving to her attendants the evening before the close an interesting charge, saying, "if I am not here in the morning, thou wilt attend to it."

Early in the morning she so quietly passed away that her attendants could hardly fix the moment that the spirit was released.

—, On the 3rd of 12th mo. last, ISAAC THORN, a minister of Miami Monthly Meeting, Warren county, Ohio, in the 86th year of his age. He said to a friend a few days before his decease, as he bade him farewell, "I feel no anxiety about the end, for my way is clear." He gradually grew weaker, and quietly passed away almost without a struggle, when a peaceful calm seemed to spread over all around him, and we believe the language may be applicable, "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."

—, Near Smithfield, Jefferson county, Ohio, on the 3d of 3d mo. last, WILLIAM BALLINGER, in the 100th year of his age, being 99 years 8 months and 8 days old. He was a member of Smithfield Particular and Monthly Meeting. The deceased removed from Maryland to this place in 1819, and has resided in the vicinity ever since. Being a man of a remarkably clear mind, and discriminating judgment, his counsel and advice were much sought for by persons of all classes in the community. He was a consistent and beloved member of the Society of Friends, and though from extreme age and infirmities, he was notable during his latter years to mingle with his friends in public worship, yet he never ceased to feel a deep interest in the prosperity of the Society, as is very clearly evinced by many expressions in his diary. He was a bright example of temperance, patience and resignation; not

suffering much bodily pain, yet owing to his advanced age, many "tedious days and wearisome nights were appointed him," but through all, he experienced the truth of the declaration, "thou wilt make all his bed in his sickness."

Having in early life chosen the "Lord for his portion," and having through faith in the Lord Jesus Christ been enabled to "work out his soul's salvation," he was found waiting to receive the (to him) welcome summons, "well done, thou good and faithful servant, enter thou into the joys of thy Lord." Thus calmly and peacefully he went down to his "grave in a full age, like as a shock of corn cometh in his season."

His countenance was always pleasant in life, and in death remained unchanged.

#### NATIONAL COMPENSATION EMANCIPATION SOCIETY.

The First Annual meeting of this Society will be held on Third-day evening, the 11th inst., in the Cooper Institute, New York, commencing at 7½ o'clock P. M. The attendance of the friends of the cause is earnestly desired.

#### HAVERFORD COLLEGE.

The Stated Annual Meeting of the Haverford School Association, will be held at the Committee room, Arch Street, on Second-day afternoon, Fifth month 10th, 1858, at 4 o'clock. CHARLES ELLIS, Sec'y.

#### AMERICAN ANNUAL MONITOR FOR 1858.

For sale by U. Hunt & Son, No. 62 North Fourth st Philadelphia; S. S. & W. Wood, 389 Broadway, New York; C. Taber & Co., New Bedford, Mass.; Murray Shipley, Cincinnati, Ohio; and by Joseph Dickinson, Richmond, Indiana; price 35 cents; or 42 cents if sent by mail, postage prepaid.

#### SCRIPTURE ILLUSTRATED.

Not long since a man in India was accused of stealing a sheep. He was brought before the Judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the Judge to decide to which the sheep belonged.

Knowing the customs of the shepherds, and the habits of the sheep, the Judge ordered the sheep to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep and see if it would come to him. But the poor animal, not knowing the "voice of a stranger," would not go to him. In the mean time the other man, who was in an adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of "cluck," upon which the sheep bounded away towards him at once.

This "cluck" was the way in which he had been used to call the sheep, and it was at once decided that he was the real owner.

Thus we have a beautiful illustration of John 10: 4, 5: "And the sheep follow him, for they know his voice: and a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

## FOSSIL ANIMALS OF THE BRITISH ISLANDS.

The group of mammals which, in Europe, at least, immediately preceded the human period seems to have been everywhere a remarkable one; and nowhere was it more so than in the British islands. Our present mammaliferous fauna is rather poor; but the contents of the later deposits show that we must regard it as but a mere fragment of a very noble one. Associated with species that still exist in the less cultivated parts of the country, such as the badger, the fox, the wild cat, the roe and the red deer, we find the remains of great animals, whose congeners must now be sought for in the intertropical regions. Britain, during the times of the boulder clay, and for ages previous, had its native elephant, its two species of rhinoceros, its hippopotamus, its hyæna, its tiger, its three species of bears, its two species of beavers, its great elk, and its gigantic deer. Forms now found widely apart, and in very different climates, meet within the British area. During at least the earlier times of the group, the temperature of our islands seems to have been very much what it is now. As I have already had occasion to remark, the British oak flourished on its plains and lower slopes, and the birch and Scotch fir on its hills. And yet, under these familiar trees the lagomys or tailless hare, a form now mainly restricted to Siberia and the wilds of Northern America, and the reindeer, an animal whose proper habitat at the present time is Lapland, were associated with forms that are now only to be found between the tropics, such as that of the hippopotamus and rhinoceros. These last, however, unequivocally of extinct species, seem to have been adapted to live in a temperate climate; and we know from the famous Siberian specimen, that the British elephant, with its covering of long hair and closely-fitted wool, was fitted to sustain the rigors of a very severe one. It is surely a strange fact, but not less true than strange, that since hill and dale assumed in Britain their present configuration, and the oak and birch flourished in its woods, there were caves in England haunted for ages by families of hyænas,—that they dragged into their dens with the carcasses of long extinct animals those of the still familiar denizens of our hill-sides, and feasted, now on the lagomys, and now on the common hare,—that they now fastened on the beaver or the reindeer, and now upon the roebuck or the goat. In one of these caves, such of the bones as projected from the stiff soil have been actually worn smooth in a narrow passage where the hyænas used to come in contact with them in passing out and in; and for several feet in depth the floor beneath is composed almost exclusively of gnawed fragments, that still exhibit the deeply indented marks of formidable teeth. In the famous Kirkdale cave alone, parts of the skeletons of from two to three hundred hyænas have been

detected, mixed with portions of the osseous framework of the cave-tiger, the cave-bear, the ox, the deer, the mammoth and the rhinoceros. That cave must have been a den of wild creatures for many ages ere the times of the boulder clay, during which period it was shut up from all access to the light and air by a drift deposit, and lay covered over until again laid open by some workmen little more than thirty years ago. Not only were many of the wild animals of the country which still exist contemporary for a time with its extinct bears, tigers and elephants, but it seems at least highly probable that several of our domesticated breeds derived their origin from progenitors, whose remains we find entombed in the bone-caves and other deposits of the same age; though of course the changes effected by domestication in almost all the tame animals renders the question of their identity with the indigenous breeds somewhat obscure. Cuvier was, however, unable to detect any difference between the skeleton of a fossil horse, contemporary with the elephant, and that of our domestic breed: a fossil goat of the same age cannot be distinguished from the domesticated animal; and one of our two fossil oxen (*Bos longifrons*) does not differ more from some of the existing breeds than these have, in the course of time, been made, chiefly by artificial means, to differ among themselves. But of one of our domestic tribes no trace has yet been found in the rocks: like the cod family among fishes, or the Rosaceæ among plants, it seems to have preceded man by but a very brief period. And certainly, if created specially for his use, though the pride of the herald might prevent him from selecting it as in aught typical of the human race, it would yet not be easy to instance a family of animals that has ministered more extensively to his necessities. I refer to the sheep,—that soft and harmless creature, that clothes civilized man everywhere in the colder latitudes with its fleece,—that feeds him with its flesh,—that gives its bowels to be spun into the catgut with which he refits his musical instruments,—whose horns he has learned to fashion into a thousand useful trinkets,—and whose skin, converted into parchment, served to convey to later times the thinking of the first full blow of the human intellect across the dreary gulf of the middle ages.—*Testimony of the Rocks.*

## CREVASSES ALONG THE MISSISSIPPI.

The Pointe-a-la-Hache (Plaquemines) *Pilot* of the 17th inst. says:

Our parish has never been in the situation it is at present. We hear of crevasses in every direction; we find four or five between the quarantine station and the plantation of Mr. Frederick, on the left bank of the river, which have destroyed an immense amount of property. We also hear of others on the right bank of the river, and it is

feared that the richest part of our parish will be totally ruined unless some means can avert the impending calamity. Our roads are impassable, and all communication by land is cut off; public business is suspended, and many of our largest sugar and rice planters will be seriously injured by these misfortunes, which human ingenuity cannot control.

CLOSING A CREVASSE.

The New Orleans *Picayune* of the 18th inst. says:

"The crevasse above this city is now one of the most fashionable of resorts. Hundreds of visitors are daily going and returning, and the neighborhood is thronged with the curious, gazing upon the wild rush of waters, the workmen struggling against their sweeping tide, and the expanded lake where lately were cultivated fields. There is no abatement in the current which sets back from the river, but the contractors at work attempting to close the crevasse have made good progress. A steam-piling machine was got in order yesterday, in the morning, and the work of driving piles commenced. Before night rows had been driven almost entirely across the chasm. A large number of hands were employed preparing sand bags and bringing them to the spot where they are to be used. The mode by which the crevasse is proposed to be stopped, is to drive three rows of piles, so that when the third is completed, a sufficient space will not remain between the piles to permit a sand bag to be swept away, vast quantities of which are thrown down in front of the piles. The water begins to appear from the swamp in the rear of the town of Gretna, and if the crevasse be not soon closed, all the villages on the other side of the river will seriously suffer."

ON THE GEOGRAPHIC ORIGIN OF THE COMMONLY USED SPECIES OF PLANTS.

In the year 1807, Alexander von Humboldt wrote, "The original country of those vegetables which are most useful to man, and which have followed him from the most remote epochs, is a secret as impenetrable as that of the original habitation of our domestic animals. We are ignorant of the home of those grasses which furnish the principal nutriment of the Mongolian and Caucasian races. We know not what region has produced, spontaneously, wheat, barley, oats and rye; and the plants which constitute the natural riches of the inhabitants of all the tropical latitudes have never yet been found in a wild state." It is not needful, nor would it be profitable, to reproduce here the varying hypotheses which have been propounded by the numerous authors who have treated upon this subject; to narrate how one suggested the inundation of continents since the opening of the historic period; how another argued that specific forms are liable to immense variation, under the influence exercised

by external circumstances, and that wheat, for instance, had been in this way produced by cultivation from certain wayside grasses; or a third advanced the notion that the seeds of the common officinal plants had been received as a gift direct from the Deity. Suffice it to say, that, during the fifty years which have elapsed since the above sentence was written, much progress has been made in our knowledge of most of the departments of physical science, and that botanical geography has kept, at any rate, an average place in the onward movement. Many parts of both the Old World and the New, which were then very imperfectly known, have since been carefully examined and reported upon. Historic and linguistic data from a vast range of sources have been searched out and brought to bear upon the matter, and it is now found that we are able to trace almost all of them to their original homes and primitive conditions, so as to be enabled to possess a satisfactory amount of confidence in the safety and accuracy of our conclusions. In this paper, we propose to take the best known of these plants and to recapitulate briefly under each what is known of its origin, and the history of its cultivation. The subject comes home to the appreciation of all. Of the standard works upon it, Meyen's *Pflanzengeographie*, which has been translated and issued under the auspices of the Ray Society, is known only to a small circle of the scientific; and of the great work recently published by the younger De Candolle, it is probable that very few copies have as yet reached this country.

First, then, let us take the species cultivated for the sake of their roots and bulbs. The Potato (*Solanum tuberosum*) was grown at the epoch of the discovery of America, from Chili to New Granada, and also in North Carolina, whence it was brought by the expedition of Raleigh, in 1585 or 1586. Clusius, who describes and figures the plant in a work he wrote, says that he received his specimens in 1588, from the Governor of Mons, to whom it was given by some one who visited Belgium in the suite of the papal legate. It reached Italy from Spain and Portugal, and doubtless was brought to the latter countries direct from South America. It grows wild in Peru, whence it was sent by Caldeleugh, in the year 1822, to the Horticultural Society of London; and also amongst the Cordilleras of Chili, and in the neighboring island of Juan Fernandez; the same celebrated from its connection with Alexander Selkirk, the original of Defoe's Robinson Crusoe. Allied species are found amongst the eastern part of the Andes, in the direction of Buenos Ayres, and amongst the mountains of Mexico.

The Jerusalem Artichoke (*Helianthus tuberosus*) has been cultivated in Europe since the commencement of the seventeenth century. It has no special connection with the Holy City; the particular name being merely a corruption of the

Italian Girasole. It is evidently a native of America; but what part is not distinctly ascertained. The weight of probability seems in favor of Peru, and two or three species occur amongst the Andes.

The Radish (*Raphanus sativus*) is grown extensively in a great variety of forms in many parts of Europe and Asia. According to Gay, the *Rapana agria* of the Greeks and the *Armoracia* of the Romans is most likely another species, the *Raphanus maritimus* of Smith, which grows wild on the sea-coast from England, eastward to the Caspian sea. And he suggests that our cultivated radish has been originally brought from China.

The Carrot (*Daucus carota*) was grown by the Greeks and Romans, and has gradually taken a more important position as agriculture has been more fully perfected. It grows wild in Britain and throughout Continental Europe.

The Onion (*Allium cepa*) has been cultivated from a very early era, as a crowd of Chinese, Sanscrit, Hebrew, Greek and Latin appellations testify; first in Southern Asia, and on the shores of the Mediterranean, and now it is spread almost universally from Britain to Japan. From this wide dispersion it is difficult to find out where it is really wild; but it seems likely to have taken its origin in the cradle of the human race in Western Asia.

Beet (*Beta vulgaris*) was grown at an early date for the sake of its leaves, by both the Greeks and Romans. It is a plant of great susceptibility to variation under the influence of culture. What seems to be the type of the species grows wild in sandy ground, from the Canary islands round the shores of the Mediterranean to Persia.

Next we come to the species cultivated for the sake of their stems.

Hemp (*Cannabis sativa*) has been grown from time immemorial in India, both for textile uses and for the sake of the exhilarant properties of its leaves, flowers and seeds. It is not mentioned in the Old Testament, nor found amongst the Egyptian mummies. It was known to the ancient Celtic tribes, and also to the Greeks and Romans. In the collection of Jewish laws, called the Mischna, which was made after the commencement of the Roman domination, its textile properties are explained, as if little known at the time by those to whom the work is addressed. At the present day it is cultivated in Egypt for the sake of its juice, from which the intoxicating liquor called hasheesh is prepared by fermentation. It is evidently a native of the temperate parts of Asia, probably principally of the countries which border upon the Caspian Sea.

Flax (*Linum usitatissimum*) is also a plant of great importance, and very early culture. The Egyptian mummies are enveloped in flaxen fabrics, and the sculptures of the catacombs leave no doubt of its having been employed for useful purposes at a very remote epoch. It was early

known to the German and Celtic races, and was grown by the Sanscrit tribes for the sake of the oil to be procured from its seeds. Like hemp, it is indigenous in Western Asia; but it should be remarked that De Candolle doubts whether the plants formerly grown in Europe, Egypt, and India, belong in reality to one and the same species.

Of Sugar cane, authors enumerate three species—*Saccharum officinale*, *S. violaceum*, and *S. sinense*. *S. officinale* is the Indian, *S. sinense* the Chinese species; and in both cases the culture mounts up to a very early date. The Old Testament does not speak of sugar, so that we may conclude that it had not reached Babylon at the era of the Jewish captivity. It was known to the Greeks and Romans only as grown in Asia. It was brought by the Arabs to Egypt, and thence transported to Sicily and the south of Spain. Don Henry took it to Madeira in 1420; it was carried to the Canaries in 1503; introduced to San Domingo and Brazil shortly afterwards, and thence spread widely throughout the warmer parts of America. To the Mauritius it was taken when the French first planted a colony there. Whether the three species are really distinct is a doubtful question; not one of them has been seen in an indisputably aboriginal state, but there seems no doubt that *S. sinense* is a native of China, and *S. officinale* of Hindostan.

Of the plants cultivated for the sake of their leaves we will take, first, the vegetables commonly used for culinary purposes.

The multifarious varieties of Cabbage and Cauliflower are usually supposed to have been derived from *Brassica oleracea*, a species which grows wild on the shores of Britain and Western Europe. Two varieties are mentioned by Theophrastus; but the Latin name seems to have been taken from the Celtic rather than the Greek. The cultivation of these plants was widely diffused in ancient times in Europe and Western Asia, but to India and China they seem to have been carried at a comparatively recent date. Whether they owe their origin to *B. oleracea* alone, or have been modified from that and two or three other closely allied species which inhabit Southern Europe, is a doubtful point; but the latter seems to be the most likely alternative.

The Lettuce was grown throughout the extent of the Roman Empire, in Ancient Greece, and, according to Herodotus, in Persia, in the time of Cambyses. It appears to be a comparatively recent introduction to India and China. It is considered to be the product of the cultivation of *Lactuca Scariola*, a species widely diffused through Europe and Western Asia. The culture of Chicory (*Cichorium intybus*) is very ancient, and began either in Egypt or Greece. It is wild throughout Europe, except in Lapland, and also in Western Asia. The other species (*C. En-*

*divia*), which has often been confounded with it, inhabits Nepal and Cashmere.

The Spinach (*Spinacia oleracea*) was unknown to the Greeks and Romans, and seems to have been first grown in Persia and Arabia, and to have been carried to Europe at a comparatively modern date. What appears to be the same plant has been found wild by Dr. Carl Koch in Caucasian Georgia.

Next we will take a couple of plants, the leaves of which are brought into very frequent requisition.

There are two well known and clearly distinct American species of Tobacco; one (*Nicotiana tabacum*) grown principally in the South, and apparently a native of Brazil, the other (*N. rustica*) grown principally in the North, and apparently a native of Mexico. The circumstances which attended their introduction to Europe are well known. Two other species are reported from Asia, but their real distinctness is doubtful; and it is not unlikely they are only the American plants under modified circumstances of climate and culture.

The Tea plant (*Thea Chinensis*) has been cultivated in China for thousands of years. There are two different forms, *T. viridis* and *T. bohea*, considered by some as distinct species. It has been found in a wild state in Assam, and probably originally extended in an indigenous condition throughout China, Cochin China, and Ava. Though mentioned so often in the old Chinese legends, it has no Sanscrit name, as would have been likely to have been the case if the culture had spread at an early date so far westward as to reach Hindostan.

Of plants grown for the sake of their flowers we must only mention the Hop (*Humulus lupulus*). It was used by the ancient Celts and Germans; but as the plant is spread in a wild state from Britain eastward to Siberia, it is possible that it was not submitted to cultivation so soon as this might lead us to suppose; but, at any rate in Central Europe, it has been propagated by artificial means for several centuries.

(To be concluded.)

#### THE BURNING MOUNTAIN.

As is generally known, there is a vein of coal located above water level in the Broad Mountain, about seven miles from the borough and near Heckshersville, which for twenty-one years has been on fire. The vein, which contains excellent white ash coal, is some forty feet in thickness. The origin of the fire is attributed to a couple of miners, who having some work to perform in the drift in the depth of winter, built a fire—they being cold—in the gangway. The flames destroying the prop timbers, were carried by a strong current rapidly along the passage, and the fire communicating to the coal, all subsequent efforts to extinguish it were ineffectual. The men

were cut off from escape, and were undoubtedly suffocated to death. Their remains were never found. A few days since we ascended the mountain at the spot of the fire, and were much interested in examining the effect of the fire upon the surface. The course of it is from west to east, and where the vein is nearest the surface, the ground is for several hundred feet sunken into deep pits, and while the stones exhibit evidence of having been exposed to the action of intense heat, every vestige of vegetation has been blasted. It is a desert track in the midst of smiling fertility. The ground in some places was almost too warm for the hand to rest upon, while steam from water heated by the internal fire, rose from every pore. The fire has evidently extended for several hundred yards from the place it originated, and finds vent and air to continue its progress at the pits to which we have alluded. A score of years has passed—still it burns, and will burn till further fuel is denied the devouring element. Thousands of tons of coal have undoubtedly been consumed, and thousands of tons may yet feed the fire before it is checked.—*Miners' Journal*, (Pottsville, Pa., April 24.

#### AFRICAN COTTON IN ENGLAND.

A statement on the subject of African cotton, communicated to *The Daily News* of London by Thomas Clegg, a large cotton-spinner of Manchester, would seem to indicate that the cultivation of African cotton for exportation is already a practical reality. Mr. Clegg states that he receives consignments of cotton and other products from a large number of native African traders, of whom the larger part are residents at Abbeokuta, which is the principal depot where the cotton is collected. During the year 1857, the quantity of cotton collected on his account amounted to 1,250 African bales of 100 pounds each. This cotton is purchased of the native cultivators in the seed at a cent a pound—four pounds in the seed being required to make one pound of clean cotton. It can be laid down in England—including the cost in the seed, cleaning, packing, transportation, putting on shipboard and freight to England, at a penny a pound—at about eight cents and a half. Notwithstanding the recent fall, cotton of this quality still commands fourteen cents in Liverpool.

Three makers of gins, through Mr. Clegg's instrumentality, and that of others, have, within a short time, sent out to Africa two hundred and fifty cotton gins, not on speculation, but ordered by the natives, costing from \$17 to \$50 each, and capable of cleaning 14,000 lbs of cotton a day. As these gins have been bought, and generally paid for on delivery, Mr. Clegg thinks they will not stand idle. One trader has recently ordered a boat to convey the cotton, and two others each a new packing-press, at considerable ex-

pense. There are four packing-presses in operation at Abbeokuta, able to turn out forty bales daily. As to the cotton in the seed, there is no scarcity of that. There is always plenty offering, and the people of Abbeokuta cannot be made to believe that England can purchase all they can produce. Mr. Clegg has outstanding in this business, upwards of \$25,000, every cent of which he expects back, with profits. He had a single transaction amounting to \$14,000. Every ounce of cotton imported by him has been collected, all the labor on it performed, and the responsibility of it borne, by native Africans alone.

When we consider the remarkable and rapid development of native African industry in the production of palm oil, there seems to be no reason why the cotton cultivation may not increase with equal and even greater rapidity. Labor is abundant, the climate and soil are favorable, and the attention of the natives being fairly turned in this direction, the greatest difficulty in the case would seem to be overcome.—*N. Y. Paper.*

#### EIGHTY LANGUAGES SPOKEN IN NEW YORK.

At a recent meeting of the New York Historical Society, Dr. Bacon read a paper on the languages spoken in New York. He said that eighty languages are used in business and social intercourse among the inhabitants of that city, and asserted that more languages are spoken there than in any other city of the world.

From the Atlantic Monthly.

#### THE LIVING TEMPLE.

Not in the world of light alone,  
Where God has built his blazing throne,  
Nor yet alone in earth below,  
With belted seas that come and go,  
And endless isles of sunlit green,  
Is all thy Maker's glory seen ;  
Look in upon *thy wondrous frame*,—  
Eternal wisdom still the same !

The smooth, soft air, with pulse-like waves,  
Flows, murmuring, through its hidden caves,  
Whose streams of brightening purple rush  
Fired with a new and livelier blush,  
While all their burthen of decay,  
The ebbing current steals away,  
And red with Nature's flame they start  
From the warm fountains of the heart.

No rest that throbbing slave may ask,  
Forever quivering o'er his task,  
While far and wide a crimson jet  
Leaps forth to fill the woven net,  
Which in unnumbered crossing tides  
The flood of burning life divides,  
Then kindling each decaying part,  
Creeps back to find the throbbing heart.

But warmed with that unchanging flame  
Behold the outward moving frame,

Its living marbles jointed strong,  
With glistening band and silver thong,  
And linked to reason's guiding reins,  
By myriad rings in trembling chains,  
Each graven with a threaded zone,  
Which claims it as the master's own.

See how yon beam of seeming white,  
Is braided out of seven-hued light,  
Yet in those lucid globes, no ray  
By any chance shall break astray.  
Hark how the rolling surge of sound,  
Arches and spirals circling round,  
Wakes the hushed spirit through thine ear,  
With music it is joy to hear.

Then mark the cloven sphere that holds  
All thought in its mysterious folds ;  
That feels sensations faintest thrill,  
And flashes forth the sovereign will ;  
Think on the stormy world that dwells  
Locked in its dim and clustering cells !  
The lightning gleams of power it sheds  
Along its hollow glassy threads !

O Father ! grant thy love divine  
To make these mystic temples thine !  
When wasting age and wearying strife  
Have sapped the leaning walls of life,  
When darkness gathers over all,  
And the last tottering pillars fall,  
Take the poor dust thy mercy warms,  
And mould it into heavenly forms !

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—English advices are to the 21st ult. Wheat and Flour were dull ; Cotton had advanced  $\frac{3}{4}$ d.

ENGLAND.—The trial of Simon Bernard on the charge of attempting to kill the Emperor of France, had terminated in his acquittal. The Budget shows a deficiency of £4,000,000. The ministry has recommended the postponement of some payments, the taxation of Irish whiskey and the stamping of bankers' checks, to meet the deficiency. Two of the law officers of the Crown having pronounced the seizure of the steamer *Cagliari* by the government of Naples to be legal, the English government will not take any strong measures against Naples at present.

FRANCE.—The acquittal of Bernard had created much sensation in France. The *Moniteur* did not publish the result when first received, other journals gave garbled accounts of the trial, while several papers confessed that they dared not publish the speech of the prisoner's counsel. Lionville, Jules Favre and Ernest Picard, the three democratic candidates in Paris for the Legislature, have signed their electoral bulletins, and made formal declarations on oath of fidelity to the Constitution and the Emperor.

NORWAY.—Three-fourths of the city of Christiana, Norway, has been destroyed by fire, causing a loss of \$2,000,000.

RUSSIA AND TURKEY.—Telegraphic despatches received in London state that an organized plot in favor of Russia has been discovered in Circassia, and several persons implicated in the plot have been condemned to death. Affairs between Russia and Montenegro have become so alarming that Russia is concentrating troops on the frontier to provide for contingencies.

INDIA.—The English had entire possession of Lucknow, at last accounts. The capture took place on the 19th of the 3d month. About 50,000 of the mutineers had escaped in the direction of Rohilcund and Bundercund, pursued by a large force of the English. Central India is still in a disturbed state, but nothing of a very serious character is apprehended. Com-

missioner Yeh was at Calcutta, under close surveillance. The British would soon attack Calpee.

**CHINA.**—The inhabitants of Canton and its suburbs appear to be more reconciled to the presence of foreigners, but the hostility continues in the surrounding country. Consuls are now at Whampoa and the Chinese manifest a readiness to commence business. It is stated that the English and French ambassadors have relinquished all thought of a visit to Peking this year. The United States Minister to China was adopting rigorous measures to suppress the Coolie traffic entirely, so far as Americans are concerned. He has addressed a letter on the subject to the American consuls at the five ports. A cargo of old tea had been taken to Macao and one of cassia to Hong Kong, the shippers paying no duties, and it is expected that Canton will henceforth be a free port.

**SOUTH AMERICA. PERU.**—Valparaiso dates to 3d mo. 18th, have been received. A sanguinary battle had taken place at Arequipa, between the government forces under Castilla, and the revolutionists, headed by Vivanco, in which the latter were defeated. Vivanco escaped to Bolivia with a few friends, and Castilla stormed Arequipa. The battle was one of the most terrible ever fought in South America, and Arequipa was filled with the wounded. It is rumored that Castilla intends to push the war into Bolivia.

**CHILI.**—Considerable excitement existed in Chili in regard to the approaching elections. The conservative and liberal parties had united to oppose the government candidates, and all parties were holding public meetings for the discussion of principles and measures.

**CENTRAL AMERICA.**—The Yrizarri Treaty was ratified by Nicaragua on the 28th of the 3d month. This treaty, which is for twenty years, empowers the United States to open and keep open the transit route across Nicaragua; places the route under the protection of the United States, which guarantees its neutrality; provides that San Juan del Norte and San Juan del Sud shall be free ports, in which no tonnage tax shall be imposed on vessels belonging to our country, and no duties levied on goods intended for transit; allows the United States to place troops on the transit route for its protection and to carry troops and munitions of war over the route to and from the Pacific without any charge being levied; allows Americans to live in the country, marry, and hold real estate, without taking the oath of allegiance to Nicaragua, and authorizes the Postmaster General to contract with such parties as he may please for the transmission of sealed mail-bags over the Isthmus without being taxed. The Treaty contains several other important provisions in favor of Americans.

**CALIFORNIA.**—Accounts from California to the 5th ult. have been received. A great amount of rain had fallen during the previous fortnight, in all parts of the State. This was greatly needed in the southern counties which had suffered much from drought. A heavy frost had occurred, which had seriously injured the young fruit, particularly the peaches. An effort was making to remove the capital of the State to Oakland. A bill was before the Assembly to prevent the immigration of free negroes. The inhabitants of Mariposa were making an effort to drive the Chinese from that place, and many of the citizens had signed a paper binding themselves to have no dealings with the Chinese; but the paper is not binding unless signed by all the citizens. Capt. Bennet, of the brig Cornelia, had been arrested at San Francisco on the charge of having scuttled his vessel at sea after robbing her of \$50,000, which he shipped at Mazatlan for San Francisco.

The California papers contain no account of the

decision of the Commissioner in relation to the case of Archy, claimed by Stovall as a slave; but as Stovall returned to the Atlantic States without him, he was probably declared free.

**DOMESTIC—CONGRESS.**—The debate on the report of the Committee of Conference on the Kansas bill was continued in the Senate on the 27th, 28th, 29th and 30th ult., by Senators Crittenden, Collamer, Hale, Wade, Wilson, Seward, Douglas, Doolittle, Broderick and Stuart in opposition to the Report, and Hunter, Green, Pugh, Broom and Toombs in its support, after which the vote was taken and the bill passed: Yeas 31; Nays 22. No other business of importance was transacted by the Senate during the week, except the passing of the Indian Appropriation bill, on the 3d inst. The public printing bill, and a bill to allow certain settlers in Iowa to pre-empt their homesteads, passed the Senate on the 4th inst.

In the House of Representatives, on the 27th ult., the committee appointed to inquire into the facts and circumstances attending the sale of the Fort Snelling property made a report from the majority. The report states that the sale was effected with such privacy as to be known only to the Secretary of War and the combination interested in its purchase until after the confirmation of the sale by the Secretary; that a legal occasion for the sale of the property had not occurred; that the price was below its intrinsic value; and that the sale was on a credit not authorized by law. The Secretary of War and his agents in the sale are severely censured and the sale is declared void. A minority report, dissenting from the views of the majority, was also submitted. Both reports were ordered to be laid on the table and printed and made the special order for the 18th inst. On the 28th, a resolution was adopted to print twenty thousand copies of the Patent Office Report for 1857. The Committee on the Post Office reported a joint resolution instructing the Postmaster General, Attorney General and Secretary of the Treasury to make arrangements for the accommodation of the Post Office, Custom House and Courts in Philadelphia, prohibiting any increase of the appropriation, and authorizing the President to sell any of the buildings or grounds not necessary for the public service. The resolution was adopted. Several bills were then passed, among which was the Senate bill providing for the payment of the expenses of the judiciary of Utah during the present disturbances, after which, the House resumed the consideration of the report of the Committee of Conference on the Kansas bill. The debate was continued to the close of the session, and was continued on the 29th and 30th; by Howard, Davis, Bingham, Marshall, Sherman, Harris, Quitman, Clark, Campbell and Haskins in opposition, and Stephens, Keitt, Cox, English, Bryan, Shorter and others in support of the bill. The vote was then taken, when the bill was passed by a vote of 112 yeas to 103 nays.

On the 3d a message was received from the President, accompanied by four great bundles of manuscripts, which were piled upon the floor, in the centre aisle of the House. They proved to contain a copy of the correspondence relating to Indian affairs in California, and Oregon and Washington Territories. Five clerks have been employed for nine months in copying these documents. They were laid on the table, and the House refused to order them to be printed. On the 4th inst., the Committee on Foreign Affairs reported a preamble and resolution requesting the President to take such steps as he may deem best calculated to effect the speedy abrogation of the Clayton Bulwer treaty.

The bill for the admission of Minnesota was then taken up, during the discussion on which, the House adjourned.

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(From Bonar's Land of Promise.)

HEBRON, MACHEPELAH, SOLOMON'S POOLS AND  
GARDENS.

About half-past six, we walked out on the terrace of our dwelling. The sun was rising, and the grey tops of the many hills around were taking on the dayspring, telling us that the sun had now cleared the hills of Moab, and was again giving day to "Immanuel's land." Gradually the sunlight crept down the slopes, half-silver and half-gold, like a tide, breaking over the bare rocks and throwing its spray upon the olives. The light and shade of the square white houses came broadly out; mosque and minaret stood up in their best beauty; and the burying-ground beneath us looked almost gay, as the light passed over turf and tomb. . . . Beautiful! . . .

After an early breakfast we walked through the streets of Hebron, which we found dark, dirty, and full of holes, like those of other Eastern towns. We took as good a look at the mosque as our time admitted of; but, not being permitted to enter, we only saw a little of its exterior wall. Even of this, one cannot get a right view, as the whole building is wedged in among houses, and would be quite buried were it not somewhat higher than its neighbors. The walls of its outer square are formed of very large stones, hewn and cut like those in the ancient parts of Jerusalem; and as David prepared much of the stonework in Solomon's temple, it may be that these curious stones are the traces of his hands, during the seven years when he was king in Hebron, (1 Chron. xxii. 2-14.) As, however, so many elaborate descriptions have been given of this mosque, which Jew, Christian, and Moslem all hold in veneration as being really Abraham's burying-place, I need not give details.

Moslem fanaticism has shut this cave against the world; and nowhere is this fanaticism wilder

or more reckless than in El-Khulil. The Jewish temple had its great court open to all; Christian churches and cathedrals invite all to enter; only Mahommedanism, with peculiar exclusiveness, closes every gate of its mosques against the stranger.

We passed on through the streets to the bazaar, in which there was pretty much the usual amount of eastern dirt and darkness; but less than the common number of talking or sauntering idlers. We were early, and business had hardly begun. On our way we passed one of the manufactories of those skin-bottles, or water-holders, which are so common in the East. We had seen from the quarantine one or two large spaces covered with rows of black objects like sheep or pigs, or rather like the skins of these animals laid out to dry. But we now saw what these black rows really were. They were large skin-bottles in their first state of preparation for use. They had been cleaned and sewed together; but they require a long time of seasoning, so as to take away all remains of bad smell and the like. They had therefore been filled with water, and laid out in rows to enjoy sun and air. We must not suppose that there are no bottles of other kinds in the East. Earthen-ware vessels of every size are to be seen there in common use, even by the poor, and the vast quantity of broken pottery which we found in the extreme south of Palestine is proof that this was also the case in ancient times. But there seems a great difference between Egypt and Palestine in this matter. The latter being a pastoral country, and rocky everywhere, was better supplied with materials for bottles made of skin than of earth, than Egypt, which was not pastoral, but was a land of clay and sand, having in its soil all things needful for the potter's work. In this way we see why the remains of pottery should be so much greater in Egypt than in Syria, and also why the southern districts of the latter should abound more in these broken relics than the northern.\*

\* In the south of Palestine and in Egypt, but especially the latter, the quantity of broken pottery is quite amazing. No doubt in some parts this may be accounted for by the upper parts of the walls being built of a sort of hollow brick or cylinder, like some of the bricks used for draining in our own country; but still a great part of these must have been old useless jars cast out. They gave us an illustration of Jer. xxii. 28, "Is this man Coniah a despised broken idol, is he

In order to see this skin-bottle manufactory, we had gone out of the way a little, and as we did not wish to go back, we went through the enclosure where these vessels were lying, and made our way out at the other end. Before we could reach the road, however, we had to go through a vegetable garden; or "garden of herbs," (1 Kings xxi. 2,) then to scramble over a wall, on top of which was a small hedge of prickly pear. In Scotland we should hardly have thought it right thus to make free with people's gardens; but here no one seems to consider it a liberty. Whether walking or riding we used to go right through fields which were both ploughed and sown. Certainly it is sometimes not the fault of the traveller, for the owner often ploughs up the road, though perhaps it is the only one, and forces the passer-by to trespass on his soil. In former days it was counted the mark of wickedness and violence thus to transgress and not to regard "the way of the vineyard," Job xxiv. 18.)

As we passed on we saw the large pool, a square enclosure, well built round, and containing a considerable amount of water. We thought on the scene which was witnessed on this spot more than 3000 years ago, when "David commanded his young men, and they slew them (the slayers of Ish-bosheth,) and cut off their hands and feet, and hanged them up over the pool in Hebron," (2 Sam. iv. 12.)

In a few minutes we had mounted our Syrian ponies and set our faces towards Jerusalem.

Recrossing the Moslem burying-ground, and then skirting the town, we soon found ourselves on the great north road, a road ancient enough, I doubt not, but wofully rugged. Our desert-roads, with very few exceptions, were superb when compared with this. Sometimes over scattered stones, again over the flat or sloping faces of rocks, again over shingle a foot deep, again over mounds of debris, again along a narrow sheep-path, again through shrubs and jungle, sometimes, but rarely, over a piece of level ground, we moved along, wondering how our ponies contrived to stand, much more how they could walk over such savage roads.\* When the land was peopled, the roads were different from

*a vessel wherein is no pleasure;*" and Hos. viii. 8, Israel "shall be among the Gentiles as a vessel wherein is no pleasure."

\* A recent traveller writing to a daily paper, gives as sad an account of the road between Damascus and Beyrût:—"Imagine the most hilly road in hilly Derbyshire lengthened into seventy miles, and covered in the most practicable parts with stones somewhat larger than those which pave the streets of London. When I say 'covered,' I mean heaped up at the sides, in the centre, everywhere, just as a London street is when under repair. To this add, every three or four hundred yards, large pieces of smooth, slippery rock, which you must pass over, and which, being almost always on a steep slope, have either to be ascended or descended, according to the direction in which the traveller may be going."

what we now see them. But with no one to care for them, no one to repair the tear and wear of ages, no one to replace the soil and embankments which the rains wash down, it is little wonder that all likeness to roads should have disappeared. The Roman roads that cross the high ridges of the Cheviot hills retain some traces of what they were, only by reason of the moist climate, which nourishing grass, and moss, and heather, retains the soil and so preserves the outline of a road which otherwise would have been long since swept away. Across the mountains of Northumberland and Roxburghshire once drove the Roman war-chariots, and looking at the steeps over which they must have passed, one has less difficulty in understanding how the chariots of the Replaim or of Israel may have found their way between Hebron and Jerusalem.

The scene was rich and the day beautiful; nor could a kindlier sun have shone upon "the hill-country of Judah," through which we were riding. The series of rocky undulations was endless; and in these the grey stone and the green seemed to mingle together, like wave and foam upon the sea.

At half past one we descended a rocky steep and came down on "Solomon's Pools," or El-Burak as they are called by the natives; but they have been so often described that I need not go into detail. They consist of three immense oblong tanks, the second slightly lower than the first, and the third lower than the second. They are massively built on all sides, but at present only partially filled with water. The lowest is the largest, being nearly six hundred feet long, and two hundred broad; the middle more than four hundred long and two hundred broad; the upper somewhat less than five hundred feet long and about two hundred feet broad at an average, for in all of them the east end is broader than the west. They are so formed that when the water in the upper gains a certain height, it begins to pass off into the second, and when the second fills, it discharges its surplus water into the third. There can be no doubt that these are really the pools of which Solomon speaks, "I made me pools of water, to water therewith the wood that bringeth forth trees." (Ecc. ii. 6). The "wood" or "forest" where the trees, referred to in the previous verse, were "brought forth," seems to be that of the gardens which adorn the adjoining valley.

The most interesting part of this erection we did not see; I mean the subterraneous chambers built over the springs which supply the pools, and which have been, on account of their elaborate structure and enclosures, regarded as "the spring shut up, the fountain sealed." (Song iv. 12.) These the old travellers have frequently referred to but not fully described. Several moderns have supplied their deficiency.

We rested for nearly an hour in this hollow, surveying the three pools in all directions, and

sitting down beneath the shadow of the old square castle of the Saracens, the Kalat-el-Burak, which is within a stone's cast of the upper cistern. We then turned to the right, instead of going straight north, and took our way along the path which keeps beside the aqueduct. We observed the water at several apertures in the aqueduct or conduit, so that it is so far in working order. Most of these openings seemed made on purpose, and not merely breaches through disrepair. This disproves the assertion of some that it was meant to be quite water-tight, in order that the water might ascend the hills which lay on its way to Jerusalem. It seemed to us to preserve the line of level with remarkable care, though in order to do this it was forced to make innumerable bends and detours. This aqueduct is one of the oldest in the world, and indicates the possession of a greater amount of science both among Jews and Phœnicians than we have usually given them credit for. There must have been some accurate process by which the levels were taken, though of the instruments employed we know nothing. The length of this aqueduct is very considerable. The direct distance between the pools and the temple will be about eight miles, but the number of windings, and the wide sweep of many of the curves, have lengthened out the conduit to twelve, or as some reckon, fourteen miles. It is a wonderful specimen of ancient enterprise as well as art. What king of that age thought of bringing water into his capital over hills and ravines, from a distance of eight miles?

Riding along the slopes of the hills we soon came to the wady and village of Urtas, below us on our right. The village is poor enough, but the valley is beautiful, and in the full glow of summer verdure must be much more so. Its cultivation is greatly on the increase. It was of this that Solomon wrote, in that most "experimental" of all discourses ever preached or written, "I made me gardens and orchards," or more literally, "paradises;" and "I planted trees on them of all kinds of fruits," (Ecc. ii. 5.) For these are undoubtedly the gardens of Solomon. It is one of the sweetest valleys into which the eye can look down; a well-watered orchard covered with every goodly fruit-tree that Syria nourishes.

It was to these pools and gardens, which Josephus calls *Etham*, that Solomon used to ride, in a morning. He had made highways of "black stone," in different directions, from Jerusalem, so that he might drive along in his chariot to the different places around; and very splendid is the picture which the Jewish historian draws of "Solomon in his glory" on such occasions. His retinue was a company of 2000 horsemen, all of them in the flush of youth, tall and powerful, "goodly to see to," mounted on coursers whose swiftness was as notable as was their obedience to the rein. Clothed in Tyrian purple, with long hair clustering round their stately necks, and

powdered with gold which sparkled in the sunlight, they swept round the mighty monarch, forming a cavalcade which later "fields of gold," cannot pretend, either in brilliance or numbers, to equal, far less to overpass. For being clad in armor, and armed with the Eastern bow, they added to the fair adornings of peace, the dazzling magnificence of war,—"terrible as an army with banners." He himself, the wondrous king, seated in his chariot and clothed in white, rode on in the midst, his queen by his side, her "raiment of needlework," her "clothing of wrought gold."

What a scene must this have been! Nor was it rare, or confined to certain festal times. It was a common occurrence. These "fifty furlongs" were the king's usual morning ride. The plains and the hills between Jerusalem and Etham are silent now, but how often have they echoed to the tread and the shouts of Israel's multitudes, and shone, in the day-spring, beneath the glitter of the most brilliant equipage this world ever saw. No expression could better describe the spot than that used by Solomon, "a garden inclosed," (Song iv. 12.) A little way up the valley is a spring which gushes out of the side of the rock and waters the gardens. Here, when visiting the place subsequently, we saw about a score of Arab women and children, some drawing water, some washing clothes in the clear water as it spread itself out, on leaving its source, over a pretty large inclosure of stone, before making its way by the small canals into the gardens. This is just as likely to be "the spring shut, the fountain sealed," as the vaulted chamber above the pools, already mentioned. But it matters not. The passage is illustrated by either. Tradition says that Solomon shut up the springs belonging to his garden, and sealed them with his own signet, that he might keep them fresh and unsoiled. So that we have in this scene the illustration of the whole verse, first, the "garden enclosed," secondly, the "spring shut up," and thirdly, the "fountain sealed." The next two verses look backward and describe the garden as an orchard (or Paradise) of pomegranates, with pleasant fruits, camphire with spikenard; spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices." Then the watering of this Paradise is described. "A fountain," nay, "a well of living waters,"—nay, cooler and more perennial than all, "streams from Lebanon."

Here, on the following Sabbath, I preached. Certainly the congregation was not a large one, but still it was interesting in spite of its smallness. It consisted of the owner or tenant of these gardens, his wife and family, with Mr. Graham of Jerusalem, whose wont it is to come here once a fortnight to hold worship with this little flock. The owner's name is Meshullam,—a converted Jew, who, with his family, has been settled here for some time. It was most pleasant.

and interesting to speak of the name and glory of the true Solomon in a place like this! It was just a scene in the midst of which one could read and understand the "Song of Songs." Trees, fruits, and flowers were all around; and though much here had changed since Solomon used to visit the spot, yet the great features of the place were all the same. Solomon had seen these rocks, he had walked in this valley, he had drunk of this spring.

The soil is very fruitful, both as regards fruit-trees and vegetables, shewing here as elsewhere how easy it would be to bring back the land to its former richness. Meshullam is very successful in his operations, and finds a good market for his produce in Jerusalem, in spite of the curses of some fanatical Rabbis, who forbade their brethren to buy from him. He is planting olives, figs, and vines. And this serves a double purpose. It not merely enriches him with the fruit, but it makes the land inalienably his. For it is a law of the kingdom, that whoever plants a tree becomes permanent possessor of all the ground which is covered at noon by the shadow of that tree when grown to the full. We saw the almond-tree in blossom, and some others, such as the apricot, beginning to bud. The hill sides were sprinkled with wild flowers very plentifully. Here was the small yellow-white star of Bethlehem, clinging to every crevice. Here was the cyclamen with its streaked leaf of dark-green, and its exquisitely formed flower, half pink, half white;—its huge bulb hidden among the stones, through which its stalk shot up. There was the anemone, with its crimson flowers and fringe-like leaf rising wherever there was the smallest patch of soil into which to strike its roots. Besides these, there were flowers of every color and name shewing themselves on all sides,—small in size, but beautiful in form and hue,—some drinking in the sunshine, others enjoying the shade. Truly "Solomon in all his glory was not arrayed like one of these."

It was thus that Solomon, as the Prince of peace, beat his father's swords into ploughshares, and his spears into pruning-hooks, foretelling the day of earth's final peace, after long years of war and blood,—the day when "the Lord shall comfort Zion, when he will comfort all her waste places, when he will make her wilderness like Eden, and her desert like the garden of the Lord," (Is. li. 3.) And what a change it will be to Palestine when "the desolate land shall be tilled," when the land that was desolate shall become like the garden of Eden, and the waste and desolate and ruined cities shall be fenced and inhabited," (Ezek. xxxvi. 34, 35.) Then shall they "plant vineyards, and eat the fruit of them, and drink the wine thereof; then shall they make gardens, and eat the fruit of them," (Am. ix. 14.) And it is worth while to notice that, when God made Israel to be carried away captive to Babylon, he bade them, in token of their quiet

sojourn there for seventy years, "plant gardens, and eat the fruit of them," (Jer. xxix. 5.)

All the Pashas in the east have "gardens," whether in imitation of Solomon or not we do not say. Certainly he is a great authority in these lands, even with Moslems,—his sayings and doings being handed down from father to son, and his name kept up as a common one among all classes, both poor and rich; the Bedaween of the desert and the Effendis of Syria.

(To be continued.)

SAMUEL FOTHERGILL TO PETER BUCK, OF NETH-ERDALE.

Skipton, 8th mo. 9th, 1753.

The alliance between our families, our former acquaintance, and to renew it afresh, with some other considerations, made me very desirous of seeing thee, and I found in my mind a salutation of good will to spread towards thee for thy help. It hath pleased divine Providence to afford thee several favors of great importance; as, being sprung from virtuous, religious parents, who were good examples in their generation, amongst men and before their children; they loved Friends, and were beloved of them; and, through the blessing of Providence, they have left thee in affluent, easy circumstances, and possessed of a large share (in comparison with many) of the good things of this world; also, what infinitely exceeds all the riches of this transitory world, the secret visitation of divine light and love, to redeem and preserve thee from corruption, and to give thee a name amongst the living, a blessed memorial in the Jerusalem of God.

Now, dear kinsman, what lives upon my heart is, to put thee upon a serious and awful inquiry, how far these mercies have operated on thy mind to produce their desired effect. Remember thy parents, and their God and blessing; their plainness, their love to Friends, their attendance of meetings, their concern in them, for their profit, their care for their children's good, their good example; has this been thy care to imitate, to come up in their footsteps, and show thyself a worthy descendant from a worthy stock; has truth opened thine heart and house for the reception of Friends, and drawn thy love towards thy father's friends, whom we ought not to forsake? If so, I hesitate not to say, the God of thy parents will bless thee in all things, and build thee up a sure house, and render thee useful in that place, as a strength to that meeting, an useful member of the Society; and, above all, the evidence of heavenly acceptance will cover thy soul as a royal garment, to thy inexpressible peace and joy.

If, on the contrary hand, thou forsake thy father's footsteps, and turn aside from the law of his God, he will cast thee off, thou wilt become a burden to thy friends, and cause of pain to thy sincere well wishers, and be a hurt to others in-

stead of a help; I beseech thee in time to consider the weight of their guilt who turn their own feet from the holy paths of truth, and by their example cause the way of truth to be evil spoken of, and hurt the seeking souls of others.

Thy possessions in the world will become blessings, as they are truly sanctified to thee by that God who is great on earth, as well as in heaven; the fatness of the earth is his, and he condescends to visit in externals; all things below are in his hand, and he has often visibly disappointed the pursuits of those who have forgotten that it is his blessing which makes truly rich; and, though close application and avarice may be sometimes successful to accumulate wealth, yet remember, with trembling, the epithet of "fool" was fixed by him who was and is eternal Truth, upon all those who were laying up treasure for themselves, and were not rich towards God; and in that solemn hour of decision, when all worldly enjoyments shall issue in vanity, and the largest possessions be light as a feather, nothing short of true inward peace will avail, and that is solely found in the way of well-doing. The visitation of divine Providence has been at times near thee, to help over hurtful things, and to lead thee in the path the ancients trod to blessedness.

O let it be dear and precious in thy sight; trample not upon it, nor live above it in thyself; fall down upon it, in true submission of soul; or, I testify, on God's behalf, it will fall upon thee and grind thee to powder, in a day which thou cannot escape. Beware, for the sake of thy poor soul, of evil company, who would first seduce, and then deride thee; like their master and employer, who tempts, and, if successful, torments those he has betrayed. Beware of an unequal marriage, if the peace of thy soul, of thy family, thy present and future welfare be at all desirable. My tender regard for thee leads me to use this freedom with thee, as certainly knowing the way of truth, as delivered down to us by our fathers, is the way to true peace. I therefore entreat thee, by the mercies of God, whilst yet it is day, remember Heaven's favors, carefully inquire how they have been answered by thee, hasten diligently into the proper labor of a true Christian, who, conscious he has no continuing city here, seeks with diligence one which hath foundations.

My soul craves that a blessing may rest upon thee; and in order thereto, seek thou that in which it stands, that so He who blessed the house of Obed-edom, where the ark rested, may perpetuate his blessings to thee and thine. This is the petition and request of my soul for thee, who am thy affectionate kinsman, and sincere well-wisher,

SAMUEL FOTHERGILL.

Art is good, where it is beneficial. Socrates wisely bounded his knowledge and instruction by practice.—*Penn.*

THE ATTRACTIONS OF HEAVEN AND EARTH  
ASTRONOMICALLY ILLUSTRATED.

(Continued from page 548.)

To introduce my fourth illustration, let us suppose the moon placed directly between the earth and the sun, while between the moon and the sun is a fourth body, which repels instead of attracting the moon. The consequence would be, that the latter would be drawn nearer to the earth, and therefore be more attracted by that body; hence it would be driven farther from the sun, and be less attracted by it, until that fourth repellent body be taken away.

It is true, that among the heavenly bodies we know of none that repels the others. They all mutually attract. But we know that on earth repulsion is one of the great regulating powers of nature, as in electricity and magnetism. It cannot be objectionable, therefore, to suppose, for the sake of illustrating religious truth, a repelling body situated between the moon and the sun.

Between the Christian and heaven there is also an object from which nature shrinks back with dread and aversion. At one time his imagination pictures it as a dark valley, where no ray of light enters, where no friendly voice is heard by the lonely passenger, but where hideous and menacing forms ambush his path. At another time his fancy paints it as a deep and dismal defile, where he must go alone, and where a hideous monster stands in panoply complete, to dispute his passage, and to awaken in the disembodied spirit indescribable terrors. In short, it is what men universally call death, and from which nature, almost without exception, recoils in dismay. But from earth to heaven there is no passage save through that region of terror. Many a Christian would gladly leave the earth and go to possess his inheritance in the skies, did he not dread a boisterous passage through that untrodden valley. Nature approaches the brink of the precipice, and strains her eye to penetrate the gloom; but she can discern only the swift and dark waters of Jordan rolling by, and the unrelenting countenance of the King of Terrors, with his menacing dart, while ever and anon the dying agonies of one and another victim assail her ear. She shudders at the prospect.

"The pains, the groans, the dying strife,  
Fright our approaching souls away;  
Still shrink we back again to life,  
Fond of our prison and our clay."

Some, indeed, through fear of death, are all their lifetime subject to bondage. Their weak and disordered nerves, their morbid and excitable fancies, start at the rustling of a leaf. No wonder, then, if their souls are overcome when they think of taking a last look upon this fair world, of grasping the hand of friendship for the last time, and of taking the fearful plunge, which

throws them at once into the hands of that unsparing conqueror, whose heart never yet relented. No wonder that they cling to the world with a desperate grasp, and almost cease to feel the attractions of heaven. But let faith now put into nature's hand her magic wand, and it will be the traveller's passport through the dark valley, and the smitten waters of Jordan shall divide, and a ray from heaven come in to trace out his pathway. Let the Christian endeavor, while faith is in lively exercise, to render death familiar by frequent meditation, and he will find, that—

"Death and his image, rising in the brain,  
Bear faint resemblance—never are alike;  
Fear shakes the pencil, fancy loves excess,  
Dark ignorance is lavish of her shades.  
And these the formidable picture draw."

He will find that the physical pains of death he has overrated, and that often, instead of an unknown dreaded agony, it is the sweet and quiet termination of all mortal suffering. If he must close his eyes on all the loved objects of time and sense, it is only to open them upon the infinite glories of heaven. If beloved earthly friends can accompany him no farther than the brink of the dark passage, yet friends still more beloved—his God, his Saviour, his Sanctifier—stand on the other side with arms outstretched to receive him. Ah, yes, it is the same Saviour who has himself, in the nature and with the feelings of a man, passed alone through that gulf, and across that turbid stream, and to his fearful followers he cries, *O Israel, fear not, for I have redeemed thee; I have called thee by my name. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt. Death shall be swallowed up in victory. Jesus Christ hath, indeed, abolished death, and brought life and immortality to light.* He has taken away the sting of death, that is, unpardoned sin. The monster's spectre indeed still haunts the dark valley through which the believer must pass, and brandishes his broken and harmless dart. But faith can sing the conqueror's song, even within the grasp of this once terrific, but now powerless and vanquished foe.

It is by meditations like these that the repulsive power of death is gradually overcome, and the timid believer begins again to feel the strong attractions of the heavenly world. Nature, indeed, will never feel a complacency in death, considered by itself; but its terrors diminish as they are more closely examined, while the glories that lie beyond loom up higher and brighter, so that, to use the language of an eminent saint, "the river of death appears as an insignificant rill, that can be crossed at a single step, whenever God gives permission." As it muses, the soul waxes strong in the Lord and the power of his might, and with holy confidence exclaims,—

One hour, and the dark storm goes by;  
One step, and on the heavenly shore,

I stand beneath a cloudless sky,  
And drink in joy forevermore.

My fifth and last illustration supposes the moon placed, as before, between the earth and the sun. But in addition to this, it supposes a number of other bodies in contact with the earth, which exercise a very powerful attraction upon the moon, and of course draw it more or less away from the sun, giving to the earth more, and to the sun less, influence over its motions.

Imagine now that these bodies, thus surrounding the earth, should quit it one after another, and pass over to the sun, attaching themselves in like manner to his surface. It is easy to see how such a transference would diminish the moon's attraction towards the earth, and increase its attraction towards the sun; so that it might easily be made to break loose entirely from the former, and pass towards, if not directly into the latter.

The objects that attract the Christian to this world are often numerous and powerfully attractive. We have seen that he may cherish a strong attachment to worldly and worthy objects, if the love of God so reign in his heart as to bring every thing else into subordination. We have seen that love to God sanctifies and ennobles every inferior affection. And the fact is, that no class of men exhibit a stronger affection for every worthy object than devoted Christians.

They ardently love their friends. And in this they do but follow their great Exemplar. Even the young man, who turned away sorrowful from the exhortations of Jesus, was still loved by him for his interesting traits of character; and by the tomb of Lazarus the Saviour wept, so that the Jews exclaimed, *Behold how he loved him.* He did not love any thing in his friends that was sinful: neither does the Christian. But for all those amiable qualities which make them good members of society he does love them; and still stronger is that affection, if he witnesses in them the graces of true religion. For he regards such friendships as germs which will expand and ripen in heaven.

The Christian also loves the intercourse of his fellow-men. His religion has not made him a misanthrope, nor eradicated that love of society which nature has implanted in every bosom. He only strives to correct what is wrong, and elevate what is low, in social intercourse: and no man takes a deeper interest than he in whatever promotes the general welfare of the community.

The Christian also loves his country. To promote her welfare, to defend her institutions, to preserve her liberties, and to eradicate whatever is unjust, cruel, and debasing, he is ready to make any sacrifice consistent with his duty to God. He loves science and literature.

The Christian loves nature. He loves it most because it is the great temple of Jehovah, whose lofty columns and arches show divine wisdom and love in their construction. Wherever he wanders through its vast galleries and labyrinths,

he hears God's voice and sees his hand at work. Indeed, all nature is but one vast sounding gallery, echoing and reëchoing with Jehovah's name and Jehovah's praise. He loves nature, too, because he was cradled in her arms and nursed on her bosom, and her sweet voice ever touches a sympathetic chord in his soul, and brings out the sweetest melody to which earth ever listens. Every thing which man's harpy fingers have touched bears the defilement of sin; but nature is untarnished, and her virgin robe reminds us of that which she wore in the bowers of Eden. And therefore does the Christian love nature.

Such are the objects that draw the Christian's soul to this world with strong attraction, and tend, therefore, to weaken, or to make less sensible, the attractions of heaven. But as time advances, and changes come over him, and adversity shrouds his prospects in clouds and storms, and death's ruthless hand tears one and another fond object away, these earthly ties grow weaker, and one after another is sundered; leaving the soul to be more easily drawn upwards towards the world of cloudless skies, of permanent repose—the great attracting centre of the universe.

It is more especially, then, to the ease of the advanced Christian—advanced in years and in piety—that my illustration under my last head applies. He may have commenced his religious course early, and have become convinced even then of the vanity of the world. But after all, the world then appeared to him in a far more fascinating aspect than it now does, after a few decades of years have taught him many impressive lessons of its emptiness. It then lay before him an untrodden field, glowing with the charms of novelty, and as seen through the prism of youthful fancy, decked with a thousand rainbow hues. As he pressed eagerly on, and plucked from time to time the golden fruit that hung temptingly over his path, he did not know how much of it would prove like the apples of Sodom.

“This more delusive, not the touch, but taste,  
Deceived: he, fondly thinking to allay  
His thirst with gust, instead of fruit,  
Chewed bitter ashes; which the offended taste,  
With sputtering noise, rejected.”

So long as the delusion lasted, the young Christian felt himself strongly drawn towards the earth. But in advanced life he has been so often deceived by its fair fruit, and drank so often of its bitter waters, that he no longer anticipates a fulfilment of its fair promises; and though he has enjoyed enough to make him very thankful, he has enjoyed too little to make him desire to tread the same path over again. He has learned that this world was never intended to afford a pleasant and permanent home, but only comfortable accommodations for a journey. He has ceased, therefore, to feel the strong attraction to earth, which health, and hope, and

novelty, and youth, threw around him in early life. Faith, and hope, and desire, now reach forward towards that world—

Whose fruits and streams  
Are life and joy; where day eternal shines;  
Where love, ineffable, immortal, reigns.

(To be concluded.)

#### CERTIFICATE OF LETITIA PENN, DAUGHTER OF WM. PENN.

From our Women's Monthly Meeting, held at our Meeting-house in Philadelphia, the 27th of 10th mo., 1709, to our worthy and well beloved friends and sisters in London, Bristol, or where-soever these may come, grace, mercy and peace from God the Father be greatly multiplied amongst you all, Amen.

These may certify you that our loving and well beloved friend, Letitia Penn, intending to cross the seas with her honorable parents, has, for good order's sake, desired a certificate from us, and we freely certify all whom it may concern, that she hath behaved herself hereaway soberly, and attending to the good instruction she hath received in the way of the truth, being well inclined, courteously carriaged, and sweetly tempered in conversation amongst us; also, a diligent comer to meeting, and we hope hath plentifully received of the dew that hath fallen on God's people, to her establishment in the same. She is clear of any engagement on the account of marriage, so far as we know of, and our desires are earnestly for her preservation, that she may faithfully serve the God of our fathers, that so her green years, being seasoned with grace, may bud, blossom and bring forth fruit, to the praise of God and comfort of his people, which is the true desire of your friends and sisters, in the nearrelation of the unchangeable Truth.

Signed in and on behalf, and by appointment of this meeting.

#### THE DEER.

Gotthold one day saw a number of deer which a prince had ordered to be caught and enclosed in wooden cages, as a present, to be sent to a brother monarch across the seas. It was remarkable that, however wild and shy these animals had formerly been, they now fearlessly ate barley, hay, cabbage, and everything of a similar sort, from the hand. Gotthold observing this, said to himself: O my God, how blessed is the yoke of the Cross, and how useful in making us good and meek! When man is exempt from affliction, when he is enjoying pleasure, health, and friends, then, he stalks through the world, like the wild stag through the forest, feeling no want, and caring as little for Thee as the stag does for me. The stag, when at large, flies from the sight of a human being, and will take nothing, be it ever so good and precious, from his hand. In the

season of prosperity, we do the same; when Thy voice calleth, where art thou, my children? we hide ourselves. (Gen. iii. 9.) When Thou wouldst entice us, we flee away. When Thou offerest Thy grace in the Word, we have no taste for it. Our soul loatheth Thy light bread (Num. xxi. 5.) and we avoid Thee as an enemy. But as the huntsman waylays the stag in its security, and prostrates it with an unsuspected bullet; so never is our soul in greater danger than when we deem ourselves exposed to none.—*Christian Scribe*.

## FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 15, 1858.

THE AMERICAN ANNUAL MONITOR.—The attention of Friends is again invited to an advertisement of this valuable little volume, published by the Tract Association of Friends in New York, and containing obituary and biographical notices of members of our religious Society in this country; it commends itself to an extensive circulation. As a simple record of deaths, it is desirable for family and for meeting libraries; and the interesting sketches of the lives, and the peaceful or triumphant death-beds of many who faithfully labored for the promotion of the Redeemer's cause in the earth, render it doubly valuable as an incentive to others to endeavor to follow their Divine Master.

A LETTER TO A SOUTHERN FRIEND.—A few months since, we published interesting extracts from Olmsted's journey through Texas, and we have thought that, at the present time, when the subject of carrying the depleting and ruinous system of slave-labor into some of the most fertile lands of the United States is engrossing much of the public attention, it is desirable to give increased circulation to this letter, which forms an introduction to the volume. It shows very clearly the injurious influence and effects of slavery, considered in an economic and social point of view—and this is one which should not be regarded as unimportant when the subject is presented to the consideration of those who are not likely to be influenced by higher motives. The author's thorough acquaintance with the workings of slavery in the "Seaboard Slave States," as well as in the fertile regions of the South-West, gives great value to his opinions.

MARRIED, at Friends' Meeting, Bethel, Wayne Co., Ind., on Fourth-day the 28th ult., AARON WHITE to RACHEL P. MOORE.

—, At Friends' Meeting, Milford, Wayne Co., Ind., on Fifth-day the 29th ult., WILLIAM C. STANLEY to MARY M. MORRIS. All members of Milford Monthly Meeting.

DIED, on the 29th of 4th month, at Palmyra, N. Y., after a short illness, RUTH DUFFEE, in the 84th year of her age; a much beloved elder of Farmington Monthly Meeting, New York.

She was remarkable for her cheerful piety, a lovely example in all the domestic and social relations of life. To her last moments she retained her faculties clear, expressing that her work was done, and prayer and praises were on her lips with her latest breath.

—, Of consumption, near Danville, Ind., on the 10th of 3d mo., 1858, ABSALOM HALE, son of Henry and Phebe Hale, aged nearly 30 years; a member of Mill Creek Monthly Meeting of Friends.

—, In this city, early on Sixth-day morning the 30th ult., REBECCA G. CRESSON, in the 57th year of her age; a member of the Western District Monthly Meeting.

—, In Iredell County, N. C., on the 26th of 9th mo., 1857, ANDERSON JOHNSON, in the 87th year of his age, a member of Deep Creek Monthly Meeting. He was enabled to manifest near his close that his peace was made, and that all was well with him. He was so blessed as to live with his dear wife near 65 years, whom he left behind. He was much concerned for the promotion of peace in his neighborhood, and through his influence several law suits were peacefully arbitrated. He was concerned for the poor and distressed, and administered to their wants as opportunities offered, particularly to orphans, being also very careful of debts and punctual in all his engagements.

### INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held at the Committee Room, Arch St., on the 25th of 5th month, 1858, at 3 o'clock P. M.

M. C. COPE,  
Secretary.

### A SELECTION OF HYMNS,

Comprised in a series of 16 cards, for sale at Geo. W. Taylor's, N. W. corner of 5th and Cherry streets. On tinted card boards, 2 for a cent; on tinted paper, 4 for a cent. Packages containing 48 on tinted paper will be mailed, post paid, on the receipt of 12 cents in postage stamps. To lessen the expense of postage, these will be sent in sheets which can be readily cut apart.

The Association are now preparing a new series of 16, containing a few poems for children and some of merely a moral character. In all their selections they endeavor to combine purity and elevation of sentiment with high poetic merit, and trust they may thus aid in diffusing a taste for the truly good and beautiful.

### AMERICAN ANNUAL MONITOR FOR 1858.

For sale by U. Hunt & Son, No. 62 North Fourth st. Philadelphia; S. S. & W. Wood, 389 Broadway, New York; C. Taber & Co., New Bedford, Mass.; Murray Shipley, Cincinnati, Ohio; and by Joseph Dickinson, Richmond, Indiana; price 35 cents; or 42 cents if sent by mail, postage prepaid.

From the New York Evening Post.

### THE HABITS OF FISH.

Remarks made by ROBERT L. PELL, President of the American Institute, at the Farmers' Club.

(Continued from page 549.)

The shad lives upon suction, and feeds upon the animalculæ, in the water while swimming. Food has never been discovered in the body of shad when opened, and they never bite a baited hook.

I have frequently noticed a fish in the North river, between the shad and the herring, smaller than the shad but larger than a herring, possessing the general characteristics of both; it ascends the river at the same time to spawn, and returns to the ocean after having deposited its ova.

The GOLD FISH, (*Cyprinus auratus*), or GOLDEN CARP, are the most beautiful and interesting fish in my waters, where they are only kept as ornaments, as they are not celebrated for their qualities as food. The extreme elegance of their form and scaly dress, and the agility and grace with which they move through their native element, cause them to be ranked among my most charming pets. They are always the first on hand at the ringing of the bell, and are even more gentle and confiding than the carp. I have noticed that by a proper diet I can increase the intensity of their color, change their external characteristics, improve the rotundity of their form and add much to their size; and what is more surprising than all, those characters become hereditary in their offspring.

The SUN FISH are known as the American Carp, though they will not intermingle with either of the other varieties, European or Chinese, which they much resemble in habits, with one exception, and that is, they build nests in the gravel to deposit their ova, on which they watch with unceasing vigilance, and cannot be induced to leave even for food; when the other fish are eating bread in their immediate vicinity, they appear to be unconscious of the fact, and chase them if they happen to come too near their sacred charge, showing every indication of extreme anger, by distending their gill covers, elevating their fins, &c.

The PIKE (*Esox lucius*).—I have a large pond devoted to this fish, in which they abound to so great an extent, that I might supply half-a-dozen families the year round from it. They are the most notoriously voracious fish in our fresh-water ponds, and will devour young ducks, geese, rats, serpents and frogs; they have an amazing number of teeth, which they use in a scientific manner. These ferocious fish have become with me as docile as dogs, and will assemble in numbers, when the small fry are fed, to seize upon them, which they accomplish in a masterly style. Some naturalists declare that this fish is of a spontaneous generation, deriving its origin from a weed known as the pickerel weed, and that pickerel are only found where this weed is known to exist.

The fact probably is, that the weed, as well as the pickerel spawn attached to it, are carried from pond to pond by the heron, or some fish hawk, attached accidentally to their legs, or eaten as food and ejected.

I have studied their habits with great interest. I have known pickerel to swallow partially a fish too large for his throat, and to carry it thus in his mouth, until the portion swallowed was digested; he will likewise eat poisonous substances without injury to himself, having within him some antidote with which to counteract its evil effects. They never swim in schools, as many other fish do, but keep aloof from each other, and like to be solitary and alone; they are not easily alarmed, and will never run from a shadow, as most fish invariably will; they often stand unmoved until I put my hand in the water, and will then dart at it boldly, if in want of food. Their bite is almost as venomous as that of a serpent, and very difficult to cure. Pickerel are particularly fond of frogs as food, but the frog always makes battle when the pickerel approach, and will sometimes mount upon his head, where they become very troublesome customers, placing their foreclaws in the corner of each eye, and clinging with their hind legs. If this position is well taken it is utterly impossible for the pickerel to disencumber himself, until the frog is willing to depart, which he usually consents to do when the fish approaches near enough to the shore to permit him to leap upon it. Pickerel grow faster than other fish in my ponds, making eight inches the first year, ten the second, fourteen the third, and twenty the fourth. I am convinced that an acre pond, well stocked with pickerel, would yield more profit than a ten acre lot under ordinary cultivation. They are remarkably tenacious of life, and live a long time after being taken from the water, and will snap at any object presented. It attains a great age and immense size if unmolested and well fed.

The YELLOW PERCH (*Perca flavescens*) is a bold fish of prey, and, like the pickerel, has a large mouth, well filled with teeth, a hog back, armed with two strong, sharp fins, which makes him a formidable prey for other fish. His outer covering consists of hard, thick scales. Like the pickerel, he will eat his own progeny. As food he is considered more wholesome than any other fish. His growth is slow, and he breeds but once a year. I have noticed one remarkable peculiarity connected with this fish, and that is, that if a dozen are found in a hole, they will all bite, one after the other, and allow themselves to be caught, being, like most men, unwilling to receive the experience of their companions. They are gregarious during nearly the whole year, and grow, under favorable auspices, to a large size and elegant proportions. This fish is universally known throughout Europe and this country, and the remarkable manner in which its eggs have been distributed has led to curious hypotheses.

Some suppose them to be of spontaneous birth. Some years since I constructed a pond, but did not put any fish in it, and you may imagine my surprise when I found therein perch, sun-fish, eel, bullheads, shiners, trout and sea-bass, without my agency, and all within two years. Whence did they come? Birds were the undoubted agents, and it is to them Lake Erie is indebted for the herring, striped, rock and white sea-bass, and other fine fish. They have distributed the eel throughout the known world, and frequently carry them alive, as it is well known that the gastric juice of birds is not sufficiently strong to destroy the life of this serpent fish.

I have known perch to die in my pond from the bursting of their sound or air bladders, caused by loitering in shallow water for prey during an intensely hot day in August, and have in some instances saved their lives, when the bladder protruded from their mouths, by plunging them into cold water, the effect of which was a sudden condensation of the air.

The STRIPED BASS (*Perca labax*) is a sea fish chiefly found near the mouths of rivers and arms of the sea, where they remain more constantly than any other ocean fish. They are readily known from the fact that they have eight parallel lines on the sides, like narrow tape; the scales are very large and lustrous, resembling metal; the eyes are white, head long, and under-jaw projects beyond the upper; it is without doubt the most beautiful of all our native fishes. I have been enabled, after many fruitless attempts, to breed this magnificent fish in fresh water, where they have now become abundant; he is a bold biting fish, except in winter, when he becomes very abstemious, and will only bite in the middle of the day, when the weather is moderate, and continues to take the hook until the mulberry tree blossoms.

The EEL (*Muraena anguilla*).—In one of my ponds I placed a stock of three thousand eels, weighing from six ounces to two pounds each, and endeavored to study their habits. During the day they partially conceal themselves under stones, stumps and mud, exposing the head only to view; and in this manner they watch for their prey. They delight particularly in still, muddy water; and notwithstanding naturalists have decided that they are viviparous, and that lumps of little eels have been found in them, the size of a fine sewing needle, I have come to the conclusion that it is a mistake, and arose from the fact that eels are often infested with small worms, which have been taken for small eels. They are undoubtedly oviparous, and go to brackish water to deposit their ova. I found in the fall my eels all left the pond, not one remaining to breed in it, and many returned the following spring of all sizes. I then stocked the pond again, and in the fall placed fine salt in it: the eels then remained, deposited their ova in the pond, which in due time hatched there, and produced a great quantity

of young eels. I am convinced, though I have never seen either spawn or milt in eels, that they have all the necessary parts of generation, as well as other fish; they are very tenacious of life. I have known them to live five days in a grass meadow, and when returned to the water, swim with their usual rapidity. I have placed them one hundred yards from the pond, and found that they would invariably turn towards the water and make their way to the nearest point, evincing a strong migratory instinct. Eels are supposed to be spread over the world more universally than any other animal except man, but none are seen in situations where they cannot get to salt water. For example, they are not found in Lake Erie, above the Falls of Niagara. Eels were never seen above the falls in Paterson, until the canal was cut; ever since that period they have been found in immense quantities and of exquisite quality. They are nothing more nor less than water-serpents, and may be called the connecting link between amphibious and aquatic reptiles. They have been caught in New York harbor weighing thirteen pounds. As an article of food they are extremely nutritious and rich, but contain a large quantity of oil, and unless eaten with an acid, are apt to occasion derangements of the digestive organs. Eels are covered with a mucous substance, which makes them difficult to hold, and has led to the notion that they are devoid of scales. This is an error, as I have discovered them readily with a magnifying glass.

(To be continued.)

#### A LETTER TO A SOUTHERN FRIEND.

BY FRED. LAW OLMSTED.

New York, December 29th, 1856.

MY DEAR FRIEND:—I regret that I cannot respond to the congratulatory, nor yet entirely to the conciliatory, expressions of your recent letter.

The character and reputation of the nation, and with it the character, the social claims, and the principles, of every individual citizen, have been seriously compromised in the eyes of the civilized world, by recent transactions growing out of the unsettled state of our policy with regard to slavery-extension. The recent Presidential election decided nothing with respect to this, as you seem to suppose, because the vital question which really divides the country was not presented in its integrity by the party which triumphed. No person, therefore, claiming for himself a respectable and responsible position in society, can, with decency, it seems to me, when brought near the field of discussion, affect to be indifferent, or avoid a respectful expression of his own judgment upon the grave issues in debate. For instance, the extension of slavery into Texas, commenced, for good or evil, in our own day; and when we of the North had the power and the constitutional right to prevent it. Our

interest in its result cannot of course be deemed impertinent by its most zealous partizans. Offering to the public a volume of recent observations in Texas, I do not, therefore, see how I can, as you seem to suggest I should, avoid all discussion of slavery!

At the same time, I do not desire to engage in it, as I hardly need assure you, in a spirit at all inconsistent with a desirable friendship. Rather, in explaining the significance which, in my own mind, attaches to my narrative of facts, relative to the question upon which we have the misfortune to be divided in judgment, I shall hope to lessen, instead of aggravating, the causes of our difference.

Many of the comforts demanded by people in a moderate state of civilization are necessarily purchased at a greater cost, in a newly-settled region, than in the midst of a long-established community. We cannot expect to find a grist-mill, much less a baker's shop, still less a printing-office or a bookseller's shop, in an actual wilderness. The cost of good bread, therefore, or of intellectual sustenance, will be greater than where the constant demand to be expected from a numerous population has induced labor (or capital, which represents labor) to establish such conveniences.

For the same reason, the usual means of civilized education, both for young and for mature minds, will be procured with difficulty in the early days of any country. Consequently, though we may perceive some compensations, certain callings—short from the standard of comfort and of character in older communities are inevitable.

The prosperity of a young country or State is to be measured by the rapidity with which these deficiencies are supplied, and the completeness with which the opportunity for profitable labor is retained.

An illustration will best enable me to explain how slavery prolongs, in a young community, the evils which properly belong only to a frontier. Let us suppose two recent immigrants, one in Texas, the other in the young free State of Iowa, to have both, at the same time, a considerable sum of money—say five thousand dollars—at disposal. Land has been previously purchased, a nasty dwelling of logs constructed, and ample crops for sustenance harvested. Each has found communication with his market interrupted during a portion of the year by floods; each needs an ampler and better house; each desires to engage a larger part of his land in profitable production; each needs some agricultural machinery or implements; in the neighborhood of each, a church, a school, a grist-mill, and a branch railroad are proposed.

Each may be supposed to have previously obtained the necessary materials for his desired constructions: and to need immediately the services of a carpenter. The Texan, unable to hire one in the neighborhood, orders his agent

in Houston or New Orleans to buy him one: when he arrives, he has cost not less than two of the five thousand dollars. The Iowan, in the same predicament, writes to a friend in the East or advertises in the newspapers, that he is ready to pay better wages than carpenters can get in the older settlements; and a young man, whose only capital is in his hands and his wits, glad to come where there is a glut of food and a dearth of labor, soon presents himself. To construct a causeway and a bridge, and to clear, fence, and break up the land he desires to bring into cultivation, the Texan will need three more slaves—and he gets them as before, thereby investing all his money. The Iowan has only to let his demand be known, or, at most, to advance a small sum to the public conveyances, and all the laborers he requires—independent, small capitalists of labor—gladly bring their only commodity to him and offer it as a loan, on his promise to pay a better interest, or wages, for it than Eastern capitalists are willing to do.

The Iowan next sends for the implements and machinery which will enable him to make the best use of the labor he has engaged. The Texan tries to get on another year without them, or employs such rude substitutes as his stupid, uneducated, and uninterested slaves can readily make in his ill-furnished plantation work-shop. The Iowan is able to contribute liberally to aid in the construction of the church, the school-house, the mill, and the railroad. His laborers, appreciating the value of the reputation they may acquire for honesty, good judgment, skill and industry, do not need constant superintendence, and he is able to call on his neighbors and advise encourage and stimulate them. Thus the church, the school, and the railroad are soon in operation, and with them is brought rapidly into play other social machinery, which makes much luxury common and cheap to all.

The Texan, if solicited to assist in similar enterprises, answers truly, that cotton is yet too low to permit him to invest money where it does not promise to be immediately and directly productive.

The Iowan may still have one or two thousand dollars to be lent to merchants, mechanics, or manufacturers, who are disposed to establish themselves near him. With the aid of this capital, not only various minor conveniences are brought into the neighborhood, but useful information, scientific, agricultural, and political; and commodities, the use of which is educative of taste and the finer capacities of our nature, are attractively presented to the people.

The Texan mainly does without these things. He confines the imports of his plantation almost entirely to slaves, corn, bacon, salt, sugar, molasses, tobacco, clothing, medicine, hoes and plow-iron. Even if he had the same capital to spare, he would live in far less comfort than the Iowan, because of the want of local shops and efficient

systems of public conveyance which cheapen the essentials of comfort for the latter.

You will, perhaps, say that I neglect to pay the Iowan laborers their wages. It is unnecessary that I should do so: those wages remain as capital to be used for the benefit of the community in Iowa. Besides, the additional profit which has accrued to the farmer by reason of the more efficient tools and cattle he has acquired, the greater cheapness with which the railroad will transport his crops to be sold, the smaller subtractions from stock and crops he will have met with from the better employment of his neighbors, and the influence of the church and school upon them, will go far towards paying these debts.

The difficulty of obtaining a profitable return for labor, applied with the disadvantages which thus result from slavery, is such that all but the simplest, nearest, and quickest promises of profit are neglected in its direction. As a general, almost universal, rule, the Texan planter, at the beginning of any season, is in debt, and anxious to acquire money, or its equivalent, to meet his engagements. The quickest and surest method of getting it before the year ends, is to raise cotton—for cotton, almost alone, of all he can produce under these disadvantages, bears the cost of transportation to cash customers. He will rarely, as I have supposed, invest in a carpenter; he will rarely undertake the improvement of a road. He will content himself with his pioneer's log-cabin, and wait the pleasure of nature at the swamp and the ford. His whole income will be reinvested in field-hands.

He plants cotton largely—quite all that his laborers can cultivate properly. Generally, a certain force will cultivate more than it can pick, pack, and transport to public conveyance. Unwilling to lose the overplus, he obtains, upon credit again, another addition to his slave force. Thus the temptation constantly recurs, and constantly the labor is directed to the quickest and surest way of sustaining credit for more slaves.

After a certain period, as his capital in slaves increases, and his credit remains unimpaired, the dread of failure, and the temptation to accumulate capital becomes less, and he may begin to demand the present satisfaction of his tastes and appetites. Habit, however, will have given him a low standard of comfort, and a high standard of payment for it; and he will be satisfied to dispense with many conveniences which have long before been acquired by the Iowan; and to pay a higher price for those he demands, than more recent, or less successful, immigrants to his vicinity can afford.

Thus he will have personally grown rich, perhaps; but few, if any public advantages will have accrued from his expenditures. It is quite possible that, before he can arrive at that point of liberality in expenditure which the Iowan started with, the fertility of his soil will have

been so greatly reduced that the results of labor upon it are no longer accumulative of profit, but simply enable him to sustain the mode of life to which he and his slaves are accustomed.

This occurs, I again remind you, not merely because labor is applied to the end of immediately realizing a return in slaves, but because it continues constantly to be applied without the advantage of efficient machinery, and the cheapest means of marketing its results; also, because the planter's mind, which, by a freer expenditure of capital at an early day, would have been informed and directed to a better method of agriculture, remains in ignorance of it, or locked against it by the prejudice of custom and habit.

[To be continued.]

#### ON THE GEOGRAPHIC ORIGIN OF THE COMMONLY USED SPECIES OF PLANTS.

[Concluded from page 568.]

Next we arrive at a large number of plants grown for the sake of their fruits.

The Citron (*Citrus medica*) is mentioned by Theophrastus as grown in Media, and reached Rome about the period of the Christian era. It was grown by the Hebrews at the time of the captivity, and was doubtless imported by them from Babylon. It is a native of Hindostan, and was generally cultivated at an early epoch throughout the southern parts of Asia.

The lemon (*Citrus limonum*) has been found wild by Royle in the woods of Northern India. It was unknown to the ancient Greeks and Romans, and was only spread westward at the time of the conquests of the Arabs.

Of the Orange (*Citrus aurantium*) there are two forms—by some considered distinct species—the sweet orange, and the bitter, or Seville orange. This is also an aboriginal inhabitant of Southern Asia. The bitter variety was unknown to the ancient Greeks and Romans, but is mentioned in the prescriptions of the Arab physicians as early as the tenth century of the Christian era. The Crusaders made acquaintance with it in Palestine, and it was grown in Sicily in the year 1002. It was brought by the Mahometans to Spain, and was found by the Portuguese on the East coast of Africa, when they doubled the Cape of Good Hope in 1498. The sweet orange is a more recent introduction, but had reached many places in Italy and Spain by the beginning of the sixteenth century.

The Vine (*Vitis vinifera*) is spontaneous both to the north and south of the Caucasus, and perhaps extends in an aboriginal state as far as Persia and Cabul. A Sanscrit name shows that it has been known in India from an early era. The progress which its culture made in a westward direction under the influence of the ancient Greeks and Romans, and the wide extent of its diffusion at the present day, are well known.

The Strawberry (*Fragaria vesca*) and Raspberry (*Rubus idæus*) are both diffused as indigenous plants throughout the temperate parts of Europe and Asia; but have been cultivated, only since the middle ages.

The most esteemed authors refer all the varieties of Cherry to two Linnæan species, (*Prunus cerasus* and *P. pavium*) both indigenous in the temperate parts of Europe and Asia. Pliny mentions several varieties; so that, even so early as his time, they must have been cultivated to a considerable extent.

The different varieties of Plum and Prune are also generally referred to two species of *Prunus*, (*P. domestica* and *P. insititia*) which, like the preceding, inhabit the temperate parts of Europe and Asia. The multiplicity and diversity of their vulgar names at an early era indicate a wide dispersion and extensive usage.

The Apricot (*P. armeniaca*) is a native of Armenia, and the vicinity of the Caucasus. It was not known by the Greeks in the time of Theophrastus, and has no Sanscrit or Celtic name. It is first mentioned by Dioscorides and Pliny; and apparently did not become known, generally, till about the period of the Christian era.

The Peach (*Persica vulgaris*) was brought by the Greeks and Romans from Asia, about the Christian era. The Hebrew books make no mention of it, and it is without name in Sanscrit; but in China the culture mounts up to a remote antiquity, and it is doubtless there that it has had its origin. In America it has been grown with remarkable facility and success.

The Almond (*Amygdalus communis*) grows wild in the Caucasus and other parts of Western Asia, and, perhaps, also in Barbary. It was well known to the Hebrews, and to the Greeks in the time of Theophrastus. It is mentioned by Pliny under the name of *Nux Græca*; but he doubts whether it existed in Italy in the time of Cato. It is grown in China; but has no Sanscrit name, and does not succeed in India at the present day.

The Pear (*Pyrus communis*) is spontaneous in the temperate parts of Europe and Western Asia, and had already been grown for some time in the days of Pliny. The plant has no Sanscrit name; but its culture now extends through Central Asia to China.

The Apple (*Pyrus malus*) also grows wild in the temperate parts of Europe and Western Asia, and was much cultivated by the ancient Greeks and Romans.

The Gooseberry, (*Ribes grossularia*) and Red Currant (*Ribes rubrum*) also both inhabit the temperate or even northern parts of Europe. They were not brought into requisition by the ancient Greeks and Romans, and seem to have been grown artificially only since the middle ages.

The Cucumber (*Cucumis sativus*) appears to

have had its origin in Central Asia. It was used by the Sanscrit inhabitants of Hindostan, and is spoken of both by Theophrastus and Pliny; so that it must have been introduced to Europe at an early date.

The Olive (*Olea Europæa*) is often mentioned in the Old Testament, and was one of the fruits promised to the Hebrews by Moses when they should reach the land of Canaan. It was well known to the Greeks in the days of Homer, but has no Sanscrit name; and, according to Herodotus, was new to the Persians at the time in which he wrote. According to Pliny, it had not reached Italy when Rome was ruled by the Tarquins; but under the early emperors it was diffused so far as Gaul and Spain. Its primitive habitation seems to have been in Asia Minor, and, perhaps, extended also to the southeast of Europe.

The Fig (*Ficus carica*) has a Sanscrit name, is often mentioned in the Hebrew writings, and is spoken of by Homer, Theophrastus and Pliny; so that its cultivation must have taken its origin at a very remote era. Modern authors enumerate several distinct species of fig; but these seem all to have their home about the cradle of the human race in Western Asia; though, perhaps, some of them are also indigenous in the southeast of Europe and on the northern shores of Africa.

Next we will speak of the Cereal Grasses grown for the sake of the nutritive properties of their grains.

The culture of Wheat (*Triticum vulgare*) doubtless mounts up to the date when it was ordained that man should earn his bread by the sweat of his brow. In China, M. Stanislas Julien has shown that it was grown 2822 years before the Christian era, and many passages of Holy Writ show that it was known long before this in Egypt and Palestine. In China its introduction is attributed to the emperor Chin-nong. In the eighth chapter of Deuteronomy, Moses speaks of the land of promise as a land of wheat and barley; and, although the plant has not been met with in an indisputably indigenous condition, historic and linguistic testimony point alike to Western and Central Asia as the region where it has had its origin. In Western Asia, and amongst the Egyptians, Barley may lay claim to a cultivation as ancient as that of Wheat. Of the three species which are commonly used, that with six ranks (*Hordeum hexastichon*) seems to have been the earliest employed; but all three were known to the Greeks, and are spoken of by Theophrastus. The two-ranked plant (*Hordeum distichon*) has been found lately in a clearly aboriginal condition on the shores of the Caspian Sea; and we cannot doubt that barley, also, has had its home in Western Asia.

The Rye (*Secale cereale*) has no Sanscrit name, and was unknown to the ancient Egyptians. It is spoken of by Greek authors as a grain

grown in Thrace and Macedonia, and by Pliny as used by the Taurino, a tribe located at the foot of the Alps. Linguistic data point out an extensive culture, at an early era, in the region that lies between the Black Sea and the Alps; and, from the indications of the authors of the floras of the different provinces of Austria, it seems to have been originally spontaneous in that part of the world. Allied species inhabit Sicily, the Caucasus, and the islands of the Grecian Archipelago.

The Oat (*Avena sativa*) was not cultivated by the Egyptians, Hebrews, Greeks or Romans, and has no Sanscrit name. By Pliny it is mentioned as used for bread by the German tribes. The multiplicity of its primitive name in the language of the Slavonic stock and the testimony of botanical authors alike point to an origin, as in the case of the rye, in the western parts of temperate Europe, where as well as in Siberia, several allied species are to be met with.

The Rice plant (*Oryza sativa*) is a native of India, and its culture there mounts up to a very remote antiquity. It is said to have been introduced to China by the emperor Chin-nong, 2822 years before Christ; and it has been diffused for a long time in the eastern part of Africa. In the time of Strabo it had reached, in a western direction, Babylon and Syria. By the Mahometans it was spread round the basin of the Mediterranean, and by the moderns imported to the Western hemisphere.

The Maize (*Zea mays*) is an inhabitant of America, but of what part is not clearly known. What is apparently the same has been found wild both in Paraguay and amongst the Rocky Mountains in the United States. At the date of the discovery of America, it was cultivated, especially in Mexico and South America, as extensively as wheat or barley in the Old World. It has been introduced to various parts of Europe, and seems to have reached China by the middle of the sixteenth century.

The Bean (*Faba vulgaris*) was known to the ancient Egyptians, and also to the Hebrews, Greeks, Romans and Chinese. Like wheat, barley, and many other species we have noticed, it has had its origin in Western Asia.

Like the Bean, the Lentil (*Ervum lens*) was cultivated at a very early era, and was known to the Hebrews, Greeks, and Romans. Its names are derived from two roots, one Hebrew, the other Greek; so that it is probable that the plant is indigenous both in Western Asia and Eastern Europe. The pea was widely used at an early era, and was known not only to the Greeks and Romans, but also to the Sanscrit races. There are two species, one of which (*Pisum sativum*) grows wild at the present day in the Crimea; and the other (*Pisum arvense*) has an indigenous range, which extends from Spain to Russia.

With the enumeration of a few more species, of which the grains are used for important economical purposes, we will conclude.

The Walnut (*Juglans regia*) is indigenous to the south of the Caucasus, and apparently also in Cashmere, China, and the northern parts of Hindostan. It is mentioned by Pliny as introduced from Persia to Greece; and is supposed also to be alluded to by Theophrastus.

The Cocoa plant (*Theobroma cacao*) grows wild in South America, in the basins of the Amazon and the Orinoco. It has been propagated by culture in other warm humid tracts of the same continent; and allied species are found both in South America and Mexico.

The Coffee plant (*Coffee Arabica*) is indigenous in Abyssinia and other parts of tropical Africa, and has been employed there and in Arabia from a very early date. It was not known in Western Europe till after the Crusades, but its use spread rapidly during the middle ages, in spite of conflicts and prohibitions. The Dutch introduced it to Batavia during the later years of the 17th century, and soon afterwards carried it to Surinam. It reached the Isle of Bourbon in 1718, Martinique in 1720, Guadaloupe in 1730, and is at the present day to tropical agriculture what the vine is in Southern Europe, and the tea-tree in China.

Of the Cotton plant (*Gossypium*) there are many distinct species, some ligneous, some herbaceous; all of which inhabit the tropical zones of Asia, Africa or America. Many of them have been cultivated from a very early era, both in the Old World and the New. Our name (cotton) is derived from the Arabic word which was originally applied to *Gossypium herbaceum*, a species which was grown in Central Asia, at a period of remote antiquity, and spreading thence in the direction of Syria and Arabia, encountered *G. punctatum* which is of African origin. For the Romans, cotton was an article of great luxury; but at the time of Mahomet it was used extensively by the Arabs, and it is found casually with the Egyptian mummies, and in the tombs of the Peruvian Incas.

In conclusion, we will only note that it is interesting and instructive to remark how large a proportion of these plants we have passed under review, that are best calculated to fulfil a useful purpose to our race, have been originally placed, by a beneficent Creator, in the very region of all others where they would earliest fall under the attention of man, and soonest be rendered available to his use. The eye, capable to see, and the mind willing to understand, may find in this as in every other department of inquiry, no matter whether it deals with moral, intellectual, or physical phenomena, fresh grounds whereon to admire and to reverence the infinite wisdom and goodness of an omniscient and omnipotent God.—*The [London] Friend*.

From the American Messenger.

"The Lord weigheth the Spirits." Prov. 16: 12.

Man weigheth *gold*; each fragment slight,  
Each atom of its glittering dust  
He in the well-poised balance lays,  
And marks with unforgetful trust.

Man weigheth *words*; the fleeting breath,  
That's coined within this mortal frame,  
May waken anger unto death,  
Or kindle love's exulting flame.

God weighs the *spirit*: Oh, beware,  
Ye who in guile your sins would shroud:  
There is an Eye ye cannot 'scape;  
A sun-ray rends the darkest cloud;

And when the gold the rust shall eat,  
The tongue be silent in the tomb,  
The motives of the secret soul  
Give verdict in the day of doom.

L. H. SIGOURNEY.

For Friends' Review.

I am weary of my crying; my throat is dried; mine eyes fail  
while I wait for my God. Ps. lxxix. 3.

"How dark," the panting Christian cries,  
"Is all, when Christ's concealed;  
The woodland, field, and sunny skies  
Can bring no beauty to my eyes,  
Until he be revealed."

These gloomy seasons are not vain,  
Tho' oft misunderstood;  
The wintry storm, the clouds, the rain,  
And darkness, tho' a fearful train,  
Are harbingers of good.

How oft the gloom of night awakes  
Some thought unawaked before;  
And when the glorious morning breaks,  
The darkness of the night but makes  
Us love its glories more.

If darkness never did succeed  
The cheerful light of day,  
We should grow listless, and, indeed,  
Would surely almost cease to heed  
The scenes it doth display.

And e'en the storm rich blessings brings,  
Tho' fearful in its mien,  
It glads a thousand hidden springs,  
In sooth, on all surrounding things  
Its benefits are seen.

Then cheer up thou desponding one!  
No longer halt or pine;  
Thy grief, thy wants are not unknown  
To Him who, quitting heaven's throne,  
Once felt such wants as thine.

Tho' seeming hard and dark the way  
Which duty bids thee tread;  
Let Israel's Shepherd be thy stay,  
For he can bid the perfect day  
Around thy path be shed.

Altho' his hand his face may hide,  
In mercy he is near;  
To see his face may be denied,  
Yet still in humble faith abide,  
His *glory* will appear.\*

Then press on, tho' the world may frown  
And clouds obscure the day;  
Beyond the cross there lies the crown,  
Just where the Saviour laid it down,—  
His footsteps mark the way.

\* Exo. xxxiii. 18, 23.

The path, tho' straight, is yet so plain,  
Fools need not err therein;  
Yet strange to tell, how few obtain  
The wished-for goal, our being's aim—  
So prone are we to sin.

Lift up thy head! thy hopes renew;  
Press on, still strive to be  
Found walking with the chosen few  
Who keep the crown of life in view,  
Whose badge is "victory."

And when by faith in Christ our Lord  
That victory is achieved,  
Thou shalt receive that blest reward,  
Eye hath not seen, ear hath not heard,  
Nor heart of man conceived.

L. WOODARD.

New Garden, Ind., 4th mo. 25th, 1858.

### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 28th ult.

ENGLAND.—Disputes have arisen between England and Persia in regard to the illegal detention of the Affghans. Business in England is stagnant. In the House of Commons, in reply to questions, Gen. Peel stated that the entire expenses of the war in India will be defrayed by the East India Company. Experiments on the Atlantic Telegraph cable show a considerable detention of electricity, which will render the transmission of messages considerably less rapid than the usual rate.

FRANCE.—The iron masters of France have made application for an increase of the duties on iron. In the eighth electoral district of Paris, there was little doubt that Jules Favre, opposition candidate, would be elected. France denies intending any increase of her armament.

SARDINIA.—The principles of the conspiracy bill have been adopted by Sardinia.

SPAIN.—A Democratic party has been secretly organized in Spain, and Republican principles have made such progress among the people that a revolution will probably be attempted during the summer, for the purpose of establishing a Republican government.

CHINA.—Hong Kong dates are to 3d mo., 15th. Canton continued quiet. The Emperor has issued an Imperial Edict, condemning the conduct of Commissioner Yeh, degrading him from office and appointing a successor to settle the dispute with the "barbarians," who had entered Canton.

HAVANA.—Late accounts state that much excitement has been caused at Havana, by the detention of American vessels by British cruisers, on suspicion of being slavers, and some of the American captains in that port are said to have determined to resist any attempt to board and search them.

MEXICO.—From Northern Mexico, we have intelligence of the complete investment of Tampico by troops under General Garza. The plaza had already suffered much from his artillery, and he had cut off the city's supplies of water. The besieged had fired more than eight hundred cannon shots without wounding or killing a man. The commandant was preparing to levy a forced loan of \$50,000 on the commerce of the place. Garza had received reinforcements of men, arms and munitions, and was preparing to storm the city. Two agents of Santa Anna had been arrested, and their papers showed that they were empowered to procure from the Captain General of Cuba two thousand men to aid Santa Anna in Mexico, to bribe Vidaurri, and gain over Zuloaga to the Santanista interest. Among the documents found on them was one showing that

the ex-dictator has an agent in Madrid to induce Spain to declare war against Mexico. The agents arrested in Mexico were undergoing trial before a court martial, and will no doubt, be doomed to death.

Three other emissaries, who had been sent by the Reactionists of San Luis, to assassinate Vidaurri, Garza and Zayas, have been captured, and having confessed their criminal intent, two were executed and the third sent to Vidaurri.

HONDURAS.—A party of civil engineers has just returned from a survey of the route of the proposed Honduras Inter-oceanic railroad, which they report to be extremely mountainous, though not presenting any engineering difficulties of moment. The summit is about 3000 feet above the level of the sea, yet the approach to it on either side is so gradual as to render the work easy. The survey has been made at the expense of the British joint stock company which proposes to build the road.

DOMESTIC.—Late accounts from Arizona, confirm the former representations of the great value of the silver operations in the centre of that territory. The condition of the people, however, is distressing, and public meetings have been held by the citizens of Santa Cruz valley, at which memorials to Congress were adopted, praying urgently for relief. A commissioner has been despatched to that territory, charged with duties connected with the Post-office, Interior and Treasury Departments.

A collision took place in Kansas, recently, between a party of Free State men and a company of United States dragoons. One dragoon was killed and several were wounded. The Free State men were uninjured.

J. L. Poindexter, of Virginia, having provided by will that his negroes should be allowed to choose between freedom and slavery, the heirs contested the legality of the provision, and were sustained by the Court of Appeals, Judge Daniel deciding that, although a master enter into the form of an agreement with his slave to manumit him, and the slave proceed fully to perform all required of him in the agreement, he is without remedy in case the master refuse to comply with his part of the agreement, and that a slave cannot take anything under a devise or will except his freedom. It follows, therefore, as a necessary result, that a slave cannot exercise an election with regard to his manumission.

Accounts from the South report great injury to the crops from the recent frost. Rice, cotton and corn have been killed and will require to be replanted. The young fruit and garden produce generally were destroyed. The season had previously been more than ordinarily propitious, and the crops more forward than usual.

Edward G. Loring, of Massachusetts, has been appointed by the President, Judge of the Court of Claims. He held, formerly, the office of Probate Judge, but was removed by Gov. Banks, for holding at the same time the office of Fugitive Slave Commissioner, contrary to the laws of Massachusetts.

In the recent Philadelphia election, the votes stood, for Henry the People's candidate for Mayor, 33,771; for Vaux, Democratic, 29,068. The People's candidates for the other municipal offices, and a large majority of the members of the Councils were also elected.

CONGRESS.—In the Senate, a resolution was passed, on the 5th inst., giving to the widow of the late Capt. M. S. Herndon his full pay, \$7,500. The appropriation bill for the Military Academy at West Point was debated and passed. A resolution was adopted calling for information as to what steps have been taken for the protection of our commerce at Tampico and other ports of Mexico, during the present distractions in that country. The Committee on military affairs reported adversely on petitions asking a further equip-

ment of the militia of the U. S. The Vice President notified the Senate of the resignation of Senator Biggs, of North Carolina. The bill for the admission of Oregon was then taken up. Senator Fessenden, of Maine, objected to its admission, because the constitution of Oregon excludes free negroes, who are citizens in Maine and equal in rights with the whites. Wilson, of Massachusetts, opposed its admission for the same reason, showing the injustice that would be suffered by colored sailors landing in Oregon. The bill was again taken up on the 6th, and postponed. The bill to repeal the bounties to fishermen was then taken up and debated. On the 7th, Senator Mason presented the credentials of Thomas L. Clingman, as Senator from North Carolina, in place of Asa Biggs, appointed U. S. Judge. The death of Josiah J. Evans, Senator from South Carolina, was then announced, and the Senate adjourned.

On the 10th, after much unimportant business had been disposed of, the bill to repeal the fishery bounties was taken up. Fessenden, of Maine, made an elaborate speech in support of the continuance of the bounties, for the purpose of raising up already a race of seamen, who would be available in naval warfare. The subject was then postponed.

In the House of Representatives, on the 5th inst., the Committee on Foreign Affairs reported a bill for the satisfaction of the French spoliation claims, being a copy of the one vetoed by President Pierce. The consideration of the subject was postponed until 1st month next. A speech in favor of the abrogation of the Clayton Bulwer treaty was made by Clingman of North Carolina, after which the House resumed the consideration of the Senate bill for the admission of Minnesota into the Union. On the 6th, the amendments to the legislative, executive and judicial appropriation bill were acted on the bill was passed. The resolution proposing the abrogation of the Clayton Bulwer treaty was then considered and the resolution ordered to be engrossed. A resolution was adopted ordering the arrest of R. W. Latham, for contempt in refusing to appear and testify before the committee appointed to investigate the circumstances attending the sale and purchase of Wilkinson's Point for fortification purposes. The bill for the admission of Minnesota was again debated, and on the 7th, its further consideration was postponed to the 11th inst. T. L. Clingman resigned his seat in the House of Representatives, having been appointed Senator from North Carolina in place of A. Biggs. No business was done by either House, on the 8th, both Houses adjourning to attend the funeral of Senator Evans.

On the 10th, the Military Committee reported bills making appropriations for the construction of a wagon road in New Mexico, for the completion of military roads in Washington Territory, for the completion of the Fort Ridgely and South Pass wagon roads, and for the survey of the Columbia river. Several other Committees made their reports, after which the House took up and passed the bill that where land warrants for military services had not been issued until after the death of the claimant the title shall rest in the widow, or if there be no widow, in the heirs of the warrantee. After the passage of a number of bills of little general importance the House proceeded to the consideration of the Senate bill directing the Secretary of the Treasury to pay out of the fund received from Great Britain, under the treaty of Ghent various sums to citizens of Maryland, Virginia and South Carolina, to compensate them for slaves carried away by the British during the war of 1812. After a warm debate, the bill was referred to the Committee of the Whole on the State of the Union. The bill for the admission of Minnesota into the Union passed the House on the 11th.

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*The testimony of William Penn, concerning*  
ISAAC PENINGTON.

As the memory of the just is blessed, so to me  
there seems a blessing upon those that have a  
right remembrance of them: wherefore, to the  
memory of this just man, my dear friend and re-  
lation, Isaac Penington, I do, with a sincere and  
religious affection, dedicate this ensuing testi-  
mony.

And first, give me leave to say something of  
his manly capacity: the best comes after.

He was well descended as to his worldly  
inheritance, and born heir to a fair inheritance;  
his education was suitable to his quality among  
gentlemen, having all the advantages the schools and  
universities of his own country could give him,  
and joined with the conversation of some of the know-  
ingest and considerablest men of his own time.  
But his natural abilities, the gifts of his Creator,  
by which he excelled: he was a man quick in apprehen-  
sion, fruitful in conception, and of a lively wit  
and intelligence, all adorned with an extraordi-  
nary mildness; that as other men are wont to  
show their fertility by sharpness, he manifested  
his with an engaging sweetness.

His father's station in public business gave  
him a pretence enough to a share of the world's  
greatness; but, which brings me to his better and  
religious capacity, he, with blessed meek Moses,  
renounced the Egyptian glory of the world, and  
chose rather a life dedicated to an enquiry after  
God, and holy fellowship with him and his de-  
vised Israel.

Very early did the Lord visit him with a more  
an ordinary manifestation of his love; and it  
did that good effect upon him, that it kept him  
free from the evils and vain worships of the  
world; and he became the wonder of his kindred  
and familiars for his awful life, and serious and

frequent retirements, declining all company that  
might interrupt his meditations; and by giving  
himself over to a life of mourning and pilgrim-  
age, he was as unpleasant to them, as the world  
was to him. Nor did this sorrow flow from a  
sense of former vice; for he was virtuous from  
his childhood; but, with holy Habakkuk, from  
the dread he had of the majesty of God, and his  
desire to find a resting-place in the great day of  
trouble. Nothing in these exercises gave him  
ease or comfort, but the smiles of God's coun-  
tenance upon his soul; and that it was he thirsted  
after with a perpetual solicitation; first, how  
shall I appear? and then, O that I may appear  
before God!

His inward exercises and enjoyments being of  
a very peculiar nature, made him take little com-  
fort in any of the religious societies then known  
to him. He was as one alone; for he saw so  
much of that uncircumcised and uncrucified  
flesh (which is as grass) profess the mysteries of  
the heavenly kingdom; I mean people but under  
ordinary convictions, that had never known  
Jacob's troubles, nor the fear and trembling with  
which the true salvation is wrought; and that  
the spirit and abilities of man took up so great a  
part and share in religious duties among them,  
and the Spirit of the Lord so little, if any at all;  
that he felt them of little or no use to him. On  
the contrary, he was often burdened with them,  
and pressed in spirit to lay open their carnal  
state under a Christian profession; and though  
they held the notions of the truth, it was not in  
the precious and experimental sense of the holy  
virtue and life of the truth; insomuch that he  
found it his duty to endeavor to break their false  
peace, and bewilder their lofty wisdom and pro-  
fession; rather approving of a state of humble  
doubting, than hypocritical confidence; and that  
waiting for the Lord's coming in spirit, without  
sin, to the salvation of the soul, that people may  
truly know the Lord and his work, and from  
thence speak forth his praise to others, than pro-  
fess the enjoyments of other saints, that had been  
obtained through great tribulations, when they  
had never known any such thing in themselves,  
and so had no true sense of God's inward work,  
nor the true sacrifice of God's preparing to offer  
to him, which only is accepted with him.

This drew reproach upon him, as a man singu-  
lar and censorious, from the worldly professors;

particularly the clergy (that common eclipse between God and the souls of people;) yet those that with him waited for the consolation of Israel, and the coming of the Son of man in power and great glory, they found him out, valued and honored him, and sweet was their fellowship to him; who boasted in nothing more than that they had nothing to boast of, whilst the Laodicea of their age thought she wanted nothing: and in that emptiness they waited to be filled of him that filleth all things at his coming and kingdom, that they might be the witnesses of his resurrection and appearance. Some of them died before that blessed time came; some saw it, and were glad, and with good old Simeon departed in peace: and others lived to see the glory of that blessed day both dawn and break forth upon them, to their admiration and comfort; among whom my dear father-in-law, Isaac Penington, was not the last, nor least of note.

About the year 1657, it pleased the Lord to send him a Peter to declare to him that the time of the pouring forth of the Holy Spirit, and breaking forth of the heavenly work of God in the souls of men and women, was come; and many Aquilas and Priscillas came after, who instructed him in the way of God more perfectly. And however he was advanced above many in his knowledge of Scripture, and had formerly received many heavenly openings of truth's mysteries in his soul; yet did the Lord's way of appearance disappoint his expectation; and when the light broke forth in his heart, which his sincerity longed for, he found a great mixture, and that he had much to lose and part with, before he came to be that blessed little child (that new and heavenly birth) which inherits the kingdom of God; which made him cry, "Narrow is the way, and strait is the gate indeed that leads to life."

But to the glory of the living God, and praise of this just man's memory, let me say, neither his worldly station, the most considerable of any that had closed with this way, nor the contradictions it gave to any former conceptions, nor the debasement it brought upon his learning and wisdom, nor yet that reproach and loss that attended his public espousing of it, did deter him from owning and cordially embracing it; but with an humble and broken spirit he fell before this holy appearance of Jesus, that true light of men, whose power and life he felt revealed in him, to the saving of his soul; and boldly owned and confessed this spiritual coming of the great Messiah, that was able to teach him all things: to his name his knee truly bowed, and the Scripture was in him fulfilled; with Nathaniel he cried, "Thou art the Son of God! thou art the king of Israel!" Now he saw clearly between the precious and the vile in himself, between that which was truly of God, and that which was merely of man in his former exercises; and he was not stiff nor stout in defence of his own

building, and former conceivings: no; but sold all for the pearl, and became willingly a poor man in spirit, that so he might enter into the kingdom of God. Thus parting with all he had not received of God, he received a new stock from heaven, wherein God prospered him, the dew of heaven rested upon his branch and root, and he grew rich and fruitful in all heavenly treasure; "full of love, faith, mercy, patience and long-suffering; diligent in the work of the Lord, and exemplary in his duty to God and men." Insumch that I may say he was one of a thousand; "zealous, yet tender; wise, yet humble: a constant and early comer to meetings and watchful and reverent in them: one that ever loved power and life more than words; and as for that he waited, so would he be often deeply affected with it, and made to utter such testimonies as were greatly to the help of the poor and needy, the weary and heavy-laden, the true sojourners and travellers to the eternal rest in a city of God." To this his writings as well as his ministry tended, as his ensuing worthy labor will abundantly witness; wherein it will be easy for the reader to observe his peculiar and mighty love to the great professors of religion in these kingdoms, whom carnal apprehensions, or unjudicious prejudices, have hindered from closing with the blessed truth, as it is known and felt among us; and his fervent labors to remove these obstructions, with such tenderness, yet great clearness, that I may venture to style him the apostle; for as in almost every meeting, so in every book, the bent of his spirit was toward them, that those who made a more than ordinary profession of God, not without some ancient touches of the divine grace, and experience of God's visitation, (though much extinguished with human and worldly mixtures,) might come to know what that was they once tasted of, how they had lost it, and which is the way to recover the living and full enjoyment of it, even the inward knockings and appearance of Jesus the Saviour, to the salvation of their souls: and I pray God that he may answer his love (for he was much spent on their account;) that so his ministry, writings, travels, and tears may not be matter of charge and evidence against them in the day of the judgment.

As his outward man grew in age, his inward man grew in grace and the knowledge of our dear Lord and Saviour Jesus Christ; for the excellency of which, he had justly counted other things else but as dross and dung: for it was observable among them that rightly knew him in his declining time, when the candle of his natural life burnt dimmer, his soul waxed stronger, and, like a replenished lamp, shined with greater lustre; and truly he had a due portion of the spirit upon him, and was anointed with judgment and zeal for the Lord, which appeared in two eminent respects:

First, that he was very urgent that all tho

who knew any thing of the heavenly gift of ministry unto others, would always wait in their several exercises to be endued with matter and power from on high, before they opened their mouths in a testimony for the Lord; and that at all times, as well out of meetings as in them, they might live so near the Lord, as to feel the key of David opening the mysteries of the heavenly kingdom, and by experiencing the lepth of the heavenly travail, and the trials, deiverances, and consolations of it, with that dominion and victory that in the end, by perseverance, are obtained, they might be as true saviours on Mount Zion, the salt and lights of the world, thoroughly furnished to every good word and work, and master-builders in God's house; that 'a pure and living stream of ministry might be continued and conveyed to the generations to come; that they might not only hear, but taste of what we have known of the word and work of life and redemption in our age.'" Herein he was very careful.

But his excellency in the second respect, was his fervent love to the heavenly union of brethren; and whatever struck at that, though under ever such specious pretences, he no sooner perceived it, and the subtil but mischievous workings of it, than with deep wisdom he detected, and with his whole might encountered and opposed it.

And though by nature he was suffering to a degree of letting his mercy to others almost wound his own soul; yet so deeply did his love to the Lord and his people, and to that comely order God had settled them in, engage his soul, that he was as bold as a lion, yea, as warlike as a champion, against that spirit that went up and down to sow jealousies, to smite and reflect upon the holy care of the brethren, carnally inter-reting their tender love and great pains, as if that was done by them were not intended to the edification of the body, but exaltation of some particular persons over it. This ingratitude and injustice his soul abhorred, and often mourned or such as were so seduced; as if it were the design of those that had from the beginning laid out themselves in the service of God and his people, to bring them at last to a blind and unarrarrantable subjection, that they might the better exercise dominion over them. This evil eye he helped to put out; and, in his opposition to this wandering and destroying spirit, that leads out of the love and unity of brethren, he approved himself a valiant of Israel, a Phineas for the God of his salvation; and the rewards of heaven were poured into his bosom; for his holy ministry manifestly increased in life and power, and his peace flowed as a river, and many were the witnesses of his enlargements. Let those that have lost their first love, and are gone from their ancient habitation, "rage, and imagine vain things," if they will: surely the travails and testimonies of this blessed man will be a witness against them that will not easily be silenced, and

a burthen upon their backs that will not be easily taken off. But because he desired not their destruction, but prayed earnestly to the last for their return, let not me, whilst I am writing of his character, fall short of his compassions; no, I pray God also with my whole spirit that they may repent, be contrite in heart, and faithfully return; at which, if the angels in heaven, certainly the spirits of the just that dwell in heavenly places, will abundantly rejoice too.

These two cares were chiefly and almost continually before him. Thus he drew near to the grave, and I now draw to an end; but because this service is never to be done again, let me say, that as he was a light in the church, so he was a blessing to his own family: "A most chaste and loving husband, a very tender and prudent father, and a just and kind master." I will add, "and a good neighbor, and a most secret and firm friend;" of all unapt to believe ill, but never to report it, much less to do it to any: a man that ruled his tongue, swift to hear, slow to speak: but, when he did speak, he was serious, yet sweet, and not uncheerful. What shall I say, but that great and many were the gifts God honored him with, and with them he truly honored his profession. Being thus fit to live, he was prepared to die, and had nothing else to do when that summons was served upon him, which was in the sixty-third year of his age; at what time it pleased the Lord he fell very sick, under a sharp and painful distemper, which hastened his dissolution: however, the anguish of that bitter exercise could give no shake to internal peace, so well established before it came; but he died, as he lived, in the faith that overcomes the world; whose soul being now released from the confinements of time and frailties of mortality, is ascended into the glorious freedom and undisturbed joys of the just, where, with his holy brethren the patriarchs, prophets, apostles, and martyrs of Jesus, he for ever blesseth and praiseth the God and Father of the righteous generations by Jesus Christ, God's Lamb, and our heavenly Redeemer; to whom with the Father be all honor, glory, might, majesty and dominion, through all the ages of his church, and for ever. Amen.

WILLIAM PENN.

Westminster, the 12th of the 12th mo., 1680-81.

"We may die," says the celebrated Wesley, "without the knowledge of many truths, and be carried into Abraham's bosom, but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! I will not quarrel with you about any opinion; only see that your hearts be right towards God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked, and I desire no more. I am sick of opinions; I am weary to hear; my soul loathes their frothy food. Give me solid and substantial Religion. Give me an humble, gentle lover of

God and man. A man full of mercy and good fruits, without partiality and without hypocrisy. A man laying himself out in the work of faith, the patience of hope and the labor of love. Let my soul be with these Christians wheresoever they are and whatsoever opinion they are of. Whosoever doeth the will of my Father which is in Heaven the same is my brother, sister and mother."

From Bonar's Land of Promise.

THE WELL OF DAVID, BETHLEHEM, JERUSALEM.

(Continued from page 564.)

But we must pass the gardens of Solomon, and go forward. We soon leave the aqueduct, which like a serpent winds along, now disappearing and now reappearing; and find ourselves ere long within sight of Bethlehem. Moving onwards along the rugged road, sometimes through half-tilled fields and sometimes up a rough hillside, sometimes down into a deep vale, we at length ascend a steep, formed, not of rough stones and soil, but of sloping shelves of solid rock. It was somewhat alarming. No English horse, great or small, would have faced such a path, especially as in many places it was worn into smoothness on which no foot could stand. Of such acclivities Solomon perhaps spoke when he said that he knew not "the way of a serpent upon a rock," (Prov. xxx. 19.) The prophet Amos, too, perhaps knew these smooth steeps, as Tekoah, where he fed his flocks, was not far off, and it was a place like this that made him ask the question, "Shall horses run upon the rock; will one plough there with oxen?" (Amos vi. 12.) Our stout, sure-footed Syrian ponies did not hesitate. It seemed a matter of great indifference to them what sort of road it was,—level or steep, soft or hard, smooth or rocky. They were at home on all of these. Not so we. Accordingly some of us dismounted, thinking our own feet surer than theirs. As I had begun, even already, to have some confidence in our tough little steeds, I kept my saddle, and without a slip or stumble my pony carried me to the top of the whole series of sloping shelves. Just about the top, and almost immediately before entering the town, we came upon the well of David, and if the town then stood where it now does, the well would be just, as David describes it, "by the gate," (2 Sam. xxiii. 15.) The gate certainly is gone; but the well is there. It is an arched enclosure of a considerable compass, and open at the sides. We heard, as we came near, the noise of many voices, with mirth between; not the sound of quarrelling Arabs, which had become familiar to us, but something gentler, such as we heard at Hebron when first we entered. As we came up to the well we saw some twenty or thirty females, all busy, both with tongue and hands, at their work of washing and drawing water. Little children,

girls, young women, aged mothers, were there,—though the larger number consisted of the girls of Bethlehem. They were dressed for work, not for a holiday; but it was the oriental dress of many colors, and these colors brought out bright by the sun of a Syrian noon. The scene had a life, and a glow, and a beauty about it, which, even apart from its old histories, could not but fascinate a stranger's eye. We rode up to the joyous circle, and, though we could not converse with them, we could ask for water. One of them drew it for us in a skin-pitcher, into which I dipped my gutta-percha cup, and quenched my thirst with the pleasant waters of David's well, not asking whether it was really his or not.

In a few minutes we were in the midst of Bethlehem, looking down upon the opposite steep, and standing before the small low gate of the convent. Dismounting, and leaving our ponies in the keeping of some young Bethlenites, we bent our heads, or rather bodies, to the height of the door-way, and went in. We saw the "church of the nativity," the "cave of the nativity," the "tomb of the innocents," the marble slab, in front of which is the inlaid Latin inscription, *hic de Virgine Maria Jesus Christus natus est*,—"Here, of the Virgin Mary, Jesus Christ was born."

We did not stay long amid the follies and mockeries of the convent. Glad to be done with them, we were hastening out, when we were met in the outer court, hard by the chapel door, by the "buyers and sellers" of Bethlehem, who carry on a trade here in olive beads, mother-of-pearl crosses, Hebron glass-rings, boxes made of Dead Sea asphalt, and such like articles,—making the church, if not a den of thieves, at least a house of merchandise. Their traffic is not a dull one at any time, but is especially brisk at those seasons when the pilgrims flock in thousands to the shrine.

We left the town, not without many a look behind, for it remains long in view, and like all Eastern villages looks best from a distance. After we had ridden above a mile, we descried three riders approaching us, evidently not natives but English. One of them was my friend Mr Graham, who had for the last two years been sojourning in Jerusalem. We had not seen fellow-countryman for six weeks, so we were glad to receive and return a Scottish welcome on the heights of Bethlehem.

"Have you seen the Shepherd's Plain?" was one of our friend's first questions.

"No, we have not," was our answer.

\* I remembered the words of Jerome, read long ago in one of his letters from Bethlehem: "In this village of Christ all is rural simplicity. Save the sound of psalms all is silence. The ploughman holding the plough-share sings Alleluia. The sweating reaper employs himself with psalms. The vinedresser, pruning his vines with curving hook, sings some song of David. These are our songs in this region; these are our love-chants."

"Then turn back and I will be your guide to it."

We turned accordingly and rode towards the town. About half-a-mile from it, and at the top of the opposite slope, a road leads to the left. Into this we first turned aside. At the corner where the roads meet, there is a garden or orchard, chiefly planted with fig-trees. This, tradition says, was the farm of Jesse, the father of David. Close by this there is a field where there is a very old well, and where the ruins of some old town are observable under the surface. This may have been the original city of Bethlehem.\* We then rode through the town once more, in order to reach the Plain of the Shepherds. On our way a Bethlehemite met us, offering for sale the head and antlers of a large stag

Down the steep slope we went, on through a ploughed field to the Shepherd's Plain. In the middle of it are the ruins of a convent or church, surrounded by trees, chiefly olives. As this is the only plain in the neighborhood, the district being very hilly, there is little doubt that this is the real plain where the shepherds fed their flocks when the angel appeared. They were "abiding in the field, keeping watch over their flock by night," (Luke ii. 8,) most likely in spring or summer, not in winter. To these believing men, lying on this green plain, the message came, concerning the wondrous birth. "While feeding their sheep, they found the Lamb of God," as Jerome remarks. Over all these hills which rise on every side the glory shone,—that same glory which Moses saw in the bush, and which afterwards took up its dwelling in the tabernacle and temple. Round these grey rocks echoed the praises of the heavenly host, "Glory to God in the highest, and on earth peace and good will toward men." Up that very steep which we had just descended, these good men proceeded with all haste to see the holy child. On yon height stood the stable into which they entered and found the babe with Mary and Joseph. They told their tale, not only to the parents, but to the wondering people (Luke ii. 17, 18;) and then quietly retraced their steps down the same road and resumed their watch. The scene, the voice, the music, the glory, the shepherds' eager steps,—all came up before us. How true everything appeared!

On this plain, too, David had fed his flocks; and perhaps it was here that the 23d Psalm was given to him by the Spirit of God. How pleasantly did it sound here,—"The Lord is my shepherd, I shall not want." Here, too, Ruth had gleaned, when living with Naomi in the city. After lingering a short time on the spot,

\* Perhaps it was here that the tomb of Jesse and David was shewn in the time of Eusebius and Jerome. *Onomast. Bethlehem.* There is also an old well here which may be the true "well of Bethlehem." It is not at all unlikely that Bethlehem may have migrated a little from its original site as Hebron has done.

and gazing on all the heights, we moved upwards to the village. As we passed through it, the same large antlers were flourished again before us, and the same price asked. After following us for some time, and seeing that it was vain to attempt to get us up to *his* price, the Bethlehemite came down to ours, and gave the horns for the fifteen piastres. This was a good specimen of an Eastern bargain; charge double of what you expect to get; get the whole if you can, if not, take the half, or perhaps the tenth!

We now moved forward to *Jerusalem*. Behind us was *Bethlehem*; beneath us to the right the shepherds' plain, and above it the village *Pastore*, in which the shepherds are said to have dwelt. \* \* \*

What place is that, I asked? That place? It is Jerusalem!—Jerusalem! What a thrill went through the heart. Jerusalem! Is it so? And have we seen Jerusalem at last!

We ceased to speak; smitten dumb by a feeling, of which I had never known the like, nor ever expect to know again.

Wonder, solemnity, joy, sadness, were all mingled together. Yet above these, or at least *with* these, there rose up *affection*; affection as tender and profound as that with which one regards the city of their birth, their father's resting-place, and their children's home. British nationality seemed for a moment lost in something greater than itself.

A man's first look at Jerusalem is not a thing which calls up exclamations, or which gets vent in words; and so we mused in silence, not asking any questions nor turning round to adjoining objects, nor doing anything that would break the new spell that had in a moment bound us, or interfere with the one thought that filled us,—“this is Jerusalem.”

Other places have their objects of interest; Sinai spoke to us of Moses, Hebron of Abraham, Bethlehem of the new-born Christ. But Jerusalem has a thousand such objects; and it was the sudden uprising of these in one glorious cloud that so fixed the eye and absorbed the mind. Memories without number seemed to float over that mountain-circle which embraces and embosoms the wondrous city. Melchizedec, David, Solomon, Hezekiah, Isaiah, Jeremiah,—the Son of God himself;—but no;—it is vain to name the names or number the events linked with this old spot. They make up one mighty sum, and we dwell upon this great whole. We give ourselves up to the influence of this great mass of holy histories, without any attempt for the present to analyse or distinguish. That will come afterwards. Meanwhile we surrender ourselves to the undefined feeling that springs from the simple knowledge that this is Jerusalem.

The view we get from this spot is far from being a good one. We might be inclined to call it poor. But it was reality; and how vivid as well as how refreshing did that reality appear to

us who had just the moment before been gazing on traditional lies and monkish mockeries! The stone of Mar-Elias and the Mount of Olives,—what a difference between the clumsy fable and the majestic truth!

The city seemed to possess magnetic power. We felt drawn towards it,—eager to stand within its gates. Not so had it been with Sinai. The stern memories of the past, and the inhospitable wildness of the present, repelled us. There was nothing attractive in its fiery peaks, associated as they were with death, and wrath, and the inexorable law. But Jerusalem wins the heart, and draws the steps towards itself, by a mighty and mysterious magnetism. You feel as if approaching home, and as if every object and scene were bidding you welcome.

As we came nearer the city we descended considerably into the hollow, where lies what the natives call Birketes Sultan, or King's Pool, and which some suppose to be the lower pool of Gihon. Here Solomon's aqueduct passes over to Mount Zion, and thence to Mount Moriah. Just before this, on the left, was a large space enclosed with new white walls, where a building was beginning to be erected for the benefit of the Jews, by Sir Moses Montefiore. We saw camels bringing the stones, and the workmen hewing them with their large hammers: for neither in Egypt nor in Palestine did we see the *chisel* employed for hewing or smoothing the stones. It is only the sound of "axes and hammers," that is heard in these lands. On a large stone at one of the angles of the outer walls, looking towards the road, we read, in very large Hebrew characters, M. M., being, as we interpreted, the initials of the benevolent founder, who gives liberally of his money (as few European Jews do) for the temporal benefit of his nation.

The sun had set, and the evening was closing up, so we hastened forward. We were on the point of being too late for admittance; for the single-man or watch-man, or whatever his name of office may be, had come out, and standing on a small hillock, from which he could be well heard on all sides, was shouting vigorously, "Yellah, yellah,"—Come on, come on; the same shout that cheered us up the pyramids, and so often greeted us in the desert from the lips of sheikh or dragoman. It had more in it of the chiding than of the welcome; but we, along with some loiterers outside, obeyed the summons, and, mounting the steep, were soon within the gates of Jerusalem.

We entered by the south-western or Jaffa gate, the chief place of exit and of entrance.\* Im-

\* Two English pilgrims that visited the city in 1611, speak thus of this gate:—"The west gate of the city is called *Joppa gate*, or *castle gate*, and is a very strong gate of iron, with thirteen pieces of brass ordinance planted on the wall about the gate;" (p. 97.) These writers add:—"There is not one fair street in all Jerusalem, as it now is." Matters are not much improved since then.

mediately on entering, the castle or tower of David is seen on the right hand, a massive oblong structure, which had been partly visible from the outside. The street into which we passed was wide and open; but only half paved, and encroached upon, just behind the gate, by a large pool of rain-water. A few minutes, however, brought us to the gate of our hotel, and another minute seated us in the comfortable parlour of Mr. Simeon Rosenthal, where dinner was awaiting us. Like most such rooms in Jerusalem, it is arched; stone being much cheaper than wood. Inside, this gives rather an elegant appearance to the chamber, and the dome on the roof takes away from the monotonous flatness which the square houses of the east often exhibit. This excellent hotel is on Mount Zion, very near the English church. Our windows looked down upon the large square pool, called Hezekiah's; beyond which there shot up the patched and clumsy dome of the church of the Holy Sepulchre; while beyond that, in the distance, there rose the flat ridge of Scopus. Often, as I looked down upon that old church, so far *within* the city, now in the day of its contraction, I have wondered how any one could expect us to believe that once, in the day of the city's far-spread fulness, it could have stood *without* its walls.

Our desert-wanderings were now fairly over, and we had the prospect of a three weeks' sojourn here. Our feet now stood within Jerusalem, and our head was to rest, not beneath the canvas of a tent, but under the roof of a dwelling, a dwelling in that city and on that mount which from childhood we had longed to see.

The day was rapidly falling, and the sky, which in its early part had been sunny, had passed into dulness. The evening was bleak and chill; and there was a quiet cloudiness over the city, which seemed to suit both our mood and the scene.

(To be continued.)

JOHN WILSON FLETCHER and MARY FLETCHER, of Cockermonth, England, the former deceased 2d of 10th mo., and the latter 10th of 4th mo., 1857.

Closely united in life, these dear friends were not long separated in death. An illness of eight days terminated the life of John Wilson Fletcher. The evening before the commencement of it, he attended the Quarterly Meeting of Ministers and Elders at Cockermonth, and transacted its business in his usual weighty and impressive manner. Although the nature of the complaint, a fever, precluded much expression, his mind was evidently preserved in calmness and resignation to the Divine will.

In early life, he was favored with the religious care of pious parents, and the results of their watchful training were manifested in his subsequent course. His deportment was sedate, and his words few and savoury. He was highly es-

teemed by all with whom he associated; and his judgment, being sound and clear, was greatly valued. This made his assistance much sought in public affairs; but it is believed he often feared lest the amount of time thus sacrificed to the good of the community should insensibly occupy that time, and those talents, which might have been dedicated to higher and holier purposes. Neither these, however, nor his own extensive private concerns, prevented his diligently attending to those of our religious Society, to the principles and doctrines of which he was sincerely attached, through his whole life. His services were highly and deservedly estimated by his friends. He was a diligent attender of all our religious meetings, and weightily engaged in those for Discipline, to the comfort and edification of his fellow members, especially in the compass of his own Monthly and Quarterly Meetings. His character was retiring and unobtrusive.

He was aware that his sickness was unto death; and although entertaining a very low estimate of himself, he was enabled to look forward to the approaching event with full reliance on the mercy of God, through Jesus Christ. On being asked, the day before his death, if he felt peaceful, he replied that "he did not feel that sense of acceptance which he desired,—that he was a poor creature, and much stripped." It was then said, that our salvation is all of free mercy: he feelingly responded, "Yes, all of *free* mercy. If I be favored with the lowest seat in the kingdom of heaven, I shall be unworthy of it, as I am of the least of the Lord's mercies."

Although the mind of the dear invalid was perfectly clear, even to the last, such was the prostration of his physical powers, that he was not able again to give expression to his feelings; and he rapidly grew weaker through the succeeding day, till he passed gently and peacefully away, surrounded by his beloved children and nearest relatives, who were sustained by the consoling belief that the precious departed spirit had gained the victory, through our Lord and Saviour Jesus Christ.

The decease of his beloved wife had taken place only a few months before his own. In the experience of Mary Fletcher the gracious promise: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," was remarkably realized. Through a protracted illness, accompanied at times with acute bodily suffering, she was enabled so to place her trust in her Heavenly Father, as strikingly to evince to those around her that her mind was indeed preserved in that peace which passeth all understanding. What hidden conflicts she had to pass through before this sweet evidence of peace was granted, are perhaps only known to the great Searcher of hearts. That she was brought into close self-examination may be inferred from her allusion to a want of faithful-

ness, and, subsequently, from her thanksgivings for deliverance from every bond.

From the commencement of her illness she was impressed with a belief that she should not recover; but all anxiety on her own account seemed taken away, whilst with regard to those dear to her, and from whom she was so soon to be separated, her confidence was strong that they would be cared for.

In a letter addressed, a few weeks before her death, to one of her children, then absent, she thus expresses herself: "And now, dear —, the pains of the body seem all I have to contend with in the way of suffering, and what an unspeakable favor! I think even these are gradually lessening—and that my prospects are peaceful. Should a serious change suddenly or unexpectedly occur, be assured that all is well. Having myself this happy assurance, it seems right for my dearest ones also to have the benefit of it."

Whilst resting on the blessed evidence, that her peace was made with her God, she dwelt much on her own utter unworthiness, feeling that all was in unmerited mercy—that she had nothing of her own to trust to, often repeating the lines,

"Nothing in my hand I bring,  
Simply to thy cross I cling."

A week or two before her death, on her husband telling her he was going to meeting, she said—"Think of one who never more will worship with thee there, but who will soon leave the church militant to join the church triumphant in heaven."

One morning, on a little reviving after a night of great prostration and bodily weakness, she sweetly and appropriately addressed those of her family who were about her; and on observing her servants come into the room, she spoke kindly to them, and prayed that they might keep near Him, who had in his love already softened their hearts, and with whom was no respect of persons—all souls being alike precious in his sight.

As the parting hour drew near, her maternal feelings turned in great tenderness towards her children; and to soothe the sorrow of separation, she would tell them not to grieve—that there was no need of mourning, but rather of rejoicing, on her account.

After intervals of great prostration, she would frequently exclaim in the language of the psalmist: "Bless the Lord, O my soul, and forget not all his benefits."

In expressing her thankfulness for the peace with which she was favored, she remarked,— "It is no merit of my own, but all in boundless, free mercy," adding, "what a favor it is that mental anguish is not added to my bodily suffering; the last is all I have to bear, now that I feel myself to be on the border-land, where all is bright before me." She spoke at different times

of the wonders and mystery of Redeeming love, and of the inability of the natural mind to comprehend and realize it, unless spiritually enlightened.

The evening before her death, on taking leave of a near connexion, she said, "Although we shall not meet again on earth, I believe we shall meet again on mount Zion, where, with the loved ones gone before, and with saints and angels, harps will be given us, and we shall ever sing praises." Shortly afterwards, on being asked if she felt happy, she replied, "O yes! happy, happy, happy!"

These, and a short prayer of thanksgiving, were almost the last words she uttered, ere the spirit was released from its "earthly house," to enter, as we humbly believe, one of those heavenly mansions prepared by the Father for those who love him.

As an Elder in the Church, our dear friend was concerned to adorn the doctrine of God our Saviour, by a consistent walk in life; and she will be remembered by many of the younger class, as well as by those more advanced in years, who have to bear the burden and heat of the day, as a sympathizing friend, faithful in private admonition, and at seasons enabled to speak the Truth in love, to the edification of the body.—*Annual Monitor.*

## FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 22, 1858.

FRIENDS' ASYLUM FOR THE INSANE.—The *Forty-first* Annual Report of the state of the Asylum, near Frankford, Philadelphia, has been placed in our hands, furnishing some details and information which will be interesting, and to some of our readers, probably important. From the Report of the Superintendent, Dr. J. H. Worthington, it appears that

"On the 1st of Third month, 1857, there were remaining in the Asylum 58 patients, of whom 29 were males and 29 females; and there have been admitted since, 18 males and 23 females; making a total of 99 who have received the benefit of the Institution during the year. The highest number in the House at any time was 68; the lowest, 58; and the average number during the year was 61 8-12.

"Of the 99 who have been in the House during the year, 37 have been discharged; of whom, 18 were men and 19 were women, leaving 62, of whom 29 are men and 33 are women, under care at the present time.

"Of the eighteen men discharged nine were restored, two much improved, one improved, one stationary, and five died; of the women, ten were restored, three much improved, one improved, three stationary, and two died."

Dr. Worthington believes that the statistics of Insane Asylums are giving valuable information in reference to the causes of insanity in general; the tendency of certain causes to produce certain forms of the disease; the supposed increase of the disease in recent times, and upon other points. His tables show that of the 1362 patients admitted since the opening of the Institution, 615 have been discharged, *restored*; 112 much improved, 164 improved, and 221 stationary; 188 have died, and 62 remain under care. The unmarried have numbered 645, and the married 473; 94 were widowers and widows, and the condition of 150 was unknown.

In 775 of the 1362 cases, the duration of insanity was less than one year; in 356 cases it was from one to five years; 172 suffered various lengths of time between five and forty years, 16 over 40 years, and 43 during unknown periods.

Ninety-five patients were under 20 years of age at the time of their admission; 405 were from 20 to 30 years of age; 306 from 30 to 40; 242 from 40 to 50, and 182 from 50 to 60, and 132 at various more advanced ages.

In regard to the general health of the insane, Dr. Worthington remarks:

"After the acute stage has passed without reason being restored, and patients have settled into a state of chronic insanity, the physical health generally becomes re-established; and then, if placed under circumstances favorable to its continuance, the insane have, perhaps, as fair a prospect of long life as persons in the possession of all their faculties. In an Institution where all their wants and comforts are properly attended to, without care or thought on their part, they may indeed be considered as less subject to the various causes of acute disease, than the world at large, and probably enjoy quite as good physical health. \* \* \* \* \*

"Occupation for mind and body is undoubtedly one of the most important means of contributing to the improvement and welfare of the insane, especially of that large class of chronic cases, of which the principal part of the population of Asylums for the insane generally consists. It is as useful to the residents of these Institutions as to the sane portion of the community, in employing that inherent activity, which is so liable without it to be directed to hurtful objects. Experience has fully shown, that the more the means are multiplied for affording employment of a useful or agreeable character to the residents of these Asylums the more comfortable, contented and healthy will those residents uniformly be found to be.

Of all the means employed there is none so

generally applicable as the labor of the farm or garden; and hence a considerable quantity of land is now everywhere considered an indispensable addition to Asylums for the Insane. The land attached to our Asylum, amounting to sixty-two acres, affords ample facilities for this kind of occupation, which is freely enjoyed by a considerable number of the male patients—an attendant from each male ward being required to take out a party daily for exercise in some of the various occupations incident to the care of the farm, garden and grounds, or in walking upon the premises or through the surrounding country. Riding on the circular railroad, and a great variety of innocent and healthful games and amusements, besides affording muscular exercise, occupy the mind agreeably, and serve the purpose of more active exertion among a class who, from not being inured to it by their previous habits, might consider manual labor burdensome.

The female patients have also experienced during the year, the advantage of regular and systematic occupation. All of their wards are furnished with sewing and knitting materials; and besides making up all their own clothing, they have employed their spare time in making a considerable number of garments for the poor. Among no class of patients has occupation been found of more benefit than among the excited females.

Some of the insane are possessed of much more mental activity and capacity for literary pursuits, than is generally supposed. This activity is often displayed in whimsical ways, but if fostered and properly directed, may be made to contribute to the advantage of the individual and that of his fellow-sufferers. A patient who spent several years in the Asylum, occupied a great portion of his time in keeping a record of the weather, by pricking the figures with a pin, on small sheets of paper, in regular columns, surrounded by an ornamental border. Another, while a resident here, filled many quires of paper with mathematical calculations, selections from favorite authors, and original observations, all in the neatest writing, which he preserved with scrupulous care. An inmate of an Asylum has been known to add considerably to his scientific reputation, by articles for publication, prepared while laboring under an attack of Insanity. It was with a view of cultivating this disposition among the inmates of the Asylum, that the Library was established, in a building erected expressly for the purpose, in 1838,—and the first course of Lectures was delivered to them in the following winter. With the same view the Lectures have been continued since, and the stock of apparatus was largely increased during the past year."

Dr. Worthington spent a few months last year, travelling in Europe, and visiting some of the

principal Institutions for the Insane in England and France, and he bears the following testimony to the great influence of the reformation in the treatment of the insane commenced by Friends at the Retreat near York:—

"It was impossible to witness the efforts made by the British Government to provide for the insane poor, and to contrast their present with their former condition—quiet, comfort, cleanliness and kind treatment, with neglect, filth, chains, and violence—and not inquire how so great a change has been brought about. It would be out of place to offer here an outline even of the progress of improvements from the founding of the [Friends'] Retreat, near York, in 1793, down to the present time; but it may be remarked, that at the time of the publication of the description of that Institution, in 1814, the improved system of treatment that had been pursued there for twenty-one years, had scarcely found its way into any other establishment. It was, however, adopted soon after in several new institutions then about going into operation, and has since become the rule of action in all the Asylums of the country, where it has been carried out to an extent that could scarcely have been foreseen by its authors. It is probable, that to the elucidation of the principles of the moral treatment of insanity, as portrayed in that work, and to the example of the Retreat, we are indebted, more than to any other human agency, for the improvement that has taken place in England and in this country, in the care and management of the insane. The author of the "Description of the Retreat," Samuel Tuke, has, within a few months past, been called to rest from his labors, and the present seemed a suitable occasion to place on record our acknowledgments for the services he has rendered the cause of the Insane."

We close our extracts from the Physician's report with the following important observations:—

"As a part of the improved system of treatment of the Insane, uniform *kindness* and *candor* in all our intercourse with them, cannot be too frequently urged upon all concerned in their management, either within or without the walls of an Asylum. One reason, perhaps, why deception is so often sought to be practiced upon them is, that they are supposed to be incapable of distinguishing between truth and fiction, and individuals are thus led, sometimes with good intentions, to practice what they suppose to be harmless deception, which they imagine the subject of it will never discover. While the insane are peculiarly sensitive to any want of respect towards themselves, and are frequently remarkably acute in penetrating the motives of others, they are easily won by real kindness and sincerity, which they quickly perceive can have no

object but their own benefit. It is only by this kind of treatment that their confidence and respect can be secured, while deception is almost sure to be discovered and visited by resentment or dislike. Under the influence of this feeling of kindness, the strongest desire will be felt for their restoration, as the greatest benefit that can be conferred upon them; and when, in curable cases, the alternative is presented of a resort to the Asylum, the decision will be made with reference only to this object. When the measure is decided on, true sympathy and respect for the patient will avoid all deception in accomplishing it; and the friends, if actuated by these feelings, will explain to him his situation and the measures that are deemed necessary for his recovery. When he has been confided to the care of the Institution, the same feelings will prompt a cheerful acquiescence in the advice of the Physician, in regard to visits and the time of removal. It is a mistaken kindness which, to avoid the pain of separation, will allow the most favorable time for the use of remedies to pass by, while the disease is every day fastening itself more surely on its victim; and which, also, in order to avoid the momentary pain of explaining to the patient his situation, and the necessity of his removal from home, will inflict upon him the far greater one of leaving him among strangers, without a satisfactory explanation, and which, in seeking the gratification of the feelings of natural affection, in untimely visiting or removing the patient, will run the risk of retarding, or altogether arresting the progress of recovery."

For the convenience of those who may need information respecting the admission of patients into the Asylum, we append the names of the Managers who form the Committee on admissions, viz:—

"Samuel Bettle, Jr., No. 101 North Tenth Street.

Charles Ellis, No. 229 South Eighth Street, and No. 724 Market Street.

William Bettle, No. 426 North Sixth Street, and No. 26 South Third Street.

John C. Allen, No. 335 South Fifth Street, and No. 321 North Front Street.

Horatio C. Wood, No. 612 Race Street, and No. 117 Chestnut Street.

Townsend Sharpless, No. 26 West Penn Square, and N. W. corner of Eighth and Chestnut Streets.

John M. Whitall, No. 1317 Filbert-St., and No. 410 Race Street.

Wistar Morris, No. 209 South Third Street."

MARRIED, on the 5th inst., at Raysville, Henry Co., Ind., TIMOTHY HARRISON, son of Timothy and Mary Harrison, of Doncaster, England, (the former deceased), and NAOMI W. MORGAN, daughter of Charles and Michal Morgan, of the former place.

DIED, In Fall River, Mass., on the 22nd of Fourth month, after a severe illness of two months, which she bore with Christian patience and resignation, ELIZABETH SHERMAN, wife of Asa Sherman, formerly of Portsmouth, R. I., and daughter of the late Richard Mitchell, of Middletown, R. I., in the 76th year of her age. She was a faithful wife, an affectionate mother, and a kind and sympathizing friend. She was a member of Swansey Monthly Meeting of Friends.

—, On the 30th of 4th month, in Orange County, Indiana, in the 36th year of her age, of pulmonary consumption, SARAH LINDLEY, daughter of Owen and Mary Lindley, which illness she bore with Christian patience. Although we much regret the loss of this our well beloved friend, yet we have a consoling belief that her end was peace. She was favored with calm resignation to the divine will during her illness, and a few days before her dissolution she was sweetly engaged in prayer and praise to her Heavenly Father.

—, Near Massillon, Ohio, on the 20th of Fourth month, ISAAC BOWMAN, in the 84th year of his age. He was by birth an Englishman, became a resident of Stark Co. in 1811, and with a few other Friends established Kendal Preparative Meeting. His Christian character was exhibited in all his conduct towards his fellow men, and endeared him particularly to the members of his own Society and secured the esteem of all who knew him. In the hour of death, although he had some conflict to pass through in the course of his illness, he was tranquil and resigned, and died, as he had lived, in peace with his Heavenly Father and with mankind.

—, Fourth mo. 22d, 1858, of paralysis, at the residence of her son, Reuben Hunt, near Martinsville, Clinton Co., Ohio, LYDIA, widow of Jacob Hunt, in the 85th year of her age, a member of Newberry Monthly Meeting. The deceased was an invalid for more than thirty years, and as such was deprived of the privilege of attending our religious meetings, but was, nevertheless, warmly attached to the principles of the Society.

By her patience and resignation under affliction, and by expressions which frequently fell from her lips, it was evident to her friends that she was "quietly waiting for her change to come, that she might rest with her Redeemer."

—, In Portsmouth, R. I., 24th of Fourth month, REBECCA CHASE, widow of Shadrach Chase, in the 79th year of her age, an esteemed member of Rhode Island Monthly Meeting. During her illness, which was short but severe, she seemed calm and resigned, said she had no wish to live, and we believe she was prepared to enter that rest prepared for the righteous.

#### THE 'ATTRACTIONS OF HEAVEN AND EARTH ASTRONOMICALLY ILLUSTRATED.

Concluded from page 567.

One of the objects of lawful pursuit by the Christian is the acquisition of wealth, with the intention of using it for worthy objects. And this is an object that often presents a fascinating aspect to the youthful mind, and becomes one of the strong cords that bind him to the world, if he is successful in the pursuit. When he first begins to recline upon the downy couch of affluence, and fawning friends multiply, and the fashionable world condescends to smile upon him, how distant and uninviting appears his home in heaven, and how terrible the passage thither!

He can enter fully into the meaning of the Son of Sirach, when he says, "O death, how bitter is the remembrance of thee to a man that is at ease in his possessions; unto the man that hath prosperity in all things, and hath nothing to vex him." But it will not be long before this man will find, that as he sinks deeper and deeper into his bed of down, it is underlaid by a bed of thorns. He will find that the apostle spoke true words when he said, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The effect of his experience should be to teach him the truth of these things in season to rescue him from utter ruin, and he will learn henceforth not to *trust in uncertain riches*. The strong hold which they have upon his heart is broken, and he pants after the riches of paradise. It may be, too, that his riches take to themselves wings and fly away, and want succeeds to abundance. Then, when the friends of his sunny days forsake him, and the world leaves him alone to bear the iron rule of poverty, O, how sweet it is to look forward to his treasure in heaven, "where moth and rust do not corrupt, and where thieves do not break through and steal!"

Another worldly good, which may have been with the Christian an object of strong desire and effort, is a reputation for learning and wisdom. And he may have been in a measure successful. But God usually so orders events, that his honors shall sit uneasily upon him, and prove a crown of thorns rather than of flowers. When he commenced his career of learning, those who had already climbed up the steep and difficult way cheered him with encouraging words, and held up the dazzling crowns which they had won, sparkling with jewels, to stimulate his zeal. But no sooner had he reached the eminence on which they stood, than he found them equally ready to pluck off his laurels, and to crowd him back again into a humbler sphere. So long as he was beneath them, they were overflowing with benevolence and patronage. But to have the ignorant boy, whom they had helped out of the mire of poverty and ignorance, become their peer,—nay, rise above them, and seize a richer crown than theirs,—was more than human pride could brook. So that the Christian scholar found that reputation had only brought him into a battle field with powerful and implacable enemies. In his path, too, he often found coiled up the viper envy, charged with venom; and the scorpion hatred often crept under his pillow, to sting him in an unconscious hour. In his own heart, also, he found the pride of science choking the growth of the Christian graces, and poisoning the springs of religious joy. In short, a few years of such experience taught him that to be elevated in so-

ciety is to be a mark for the arrows of ignorance and sin; and often, too, the intelligent and the virtuous will interpose no shield of defence, so that you are left alone, with little power to do good.

"Truths would you teach to save a sinking land,  
All fear, none aid you, and few understand.  
Painful pre-eminence! yourself to view  
Above life's follies, and its comforts, too."

Progress in knowledge will also give a man many a forcible lesson of the narrowness and imperfection of human science, so that the wisest are compelled to see through a glass darkly. Not only must they look through a glass which refracts the rays and colors and distorts objects, but they must see them darkly or obscurely.

These various disheartening circumstances, with which the Christian scholar almost always meets, more or less, as he advances in life, do not, indeed, wean him from the love of science; for he finds in its pursuit enjoyment as pure and ennobling as anything earthly can give. But they do tend to rob learning and distinction among men of much of the charm with which they are invested in the eyes of the inexperienced. They do weaken science and reputation in their power to chain the Christian's affections to this world; and they lead him to look with strong desire and lively hope to that sweet world of light and love where the grossness of sense will be gone, where no unholy passions will mar and pervert the truth, and where its rays will come pure, with no intervening prism to distort them from their original source.

Vigorous health is one of the strongest bands by which we are fastened to this world; for it is that which gives its full relish to every other blessing, and without which they would all become tasteless or disgusting. The man who enjoys this health has only an indistinct apprehension of his liability to death, although he may be an eminently holy man. But advancing age brings its infirmities and pains to almost every one; and to many it brings occasional assaults of sickness or constant feeble health. In the failing appetite, the faltering step, the trembling hand, the aching head, the feverish pulse, and the irritable nerve, they have constant premonitions of the approach of dissolution. They perceive within them a constant struggle between life and death—the latter becoming stronger and stronger, and the former weaker and weaker; and, like Job, they often feel as if they were a burden to themselves. Life loses its charms because it cannot be enjoyed; and the sombre hue of melancholy is cast over all its scenes. But they know that there is a world where the inhabitants shall not say, *I am sick*; and they trust it will be their inheritance. O, with what earnest desire do their thoughts stretch forward, and anticipate the time when they shall enter *the building of God—the house not made with hands, eternal in the heavens!* Once, in the buoyancy

of health and youth, this world put on enchanting smiles. But now the dream has passed by, and heaven only is clothed with beauty.

But even though the constitution may long hold out, and health continue, yet advancing years bring with them infirmity and decay, which point in no doubtful manner to the close of life. The flattened eye, requiring the optician's aid; the ear failing in its sensibility to sound; the palate losing its keen relish of savory viands, and the olfactories of sweet odors; the blood coursing sluggishly along the veins; the brain torpid and heavy in its movements; and the shrunk muscle, easily tired, and moving heavily the failing limb,—all, all tell the traveller that he has almost reached the end of his journey.

Nor do the bodily powers alone give way. The mind, too, dependent on bodily organization by unalterable laws for its free exercise, sympathizes in the decline of the physical powers. The proud heights which she once scaled can no longer be reached; the heavy blows which she once dealt out can no longer be given. She may, indeed, say, like Samson, "I will go out, as at other times, and shake myself;" but she will find that the lock of her strength has been shorn.

First of all, the memory feels the change, and reels, and staggers, and sinks under her charge. Next the judgment begins to waver; and, last of all, the imagination comes fluttering to the earth. O, who could bear thus to see his immortal mind falling into ruins, were he not able to look forward to her resurrection in a spiritual body—a body as incorruptible and immortal as the soul itself? But in view of that renovation, with what cheerfulness can the Christian see this earthly house of his tabernacle dissolve, and the earthly powers of his mind give way, because it shows him how soon they will be delivered from their prison house of flesh and sense, and henceforth expatiate and exult in the unshackled freedom of heaven!

But there is a weight more heavy than flesh and blood which drags down to the earth the Christian's soul. It is the burden of a sinful heart; and the longer he lives, the more oppressive does it become, and the more deep his convictions that he shall never throw it off till his spirit escapes from its material tenement. But the promise of God assures him that he shall drop this body of death when he passes over Jordan into the heavenly Canaan. That deliverance is the strongest desire of his heart. Even though he may fear to die, he pants for that emancipation; and the more, as longer experience makes sin more hateful, and his own sinfulness more manifest and burdensome. It helps reconcile him to death. It is one of the strongest attractions of heaven that no sin will be there.

In like manner does the wickedness and wretchedness of this alienated world weigh more and more heavily upon the Christian's spirit, and make heaven's holiness and happiness seem

doubly sweet. He sympathizes with the feelings of Cowper:—

"My ear

Is pained, my soul is sick, with every day's report  
Of wrong and outrage with which earth is filled.  
There is no flesh in man's obdurate heart;  
It doth not feel for man."

Gladly, indeed, would the Christian labor as long as God wills to bring man back to holiness and happiness; but how slight an impression do his efforts make, and the efforts of the whole Christian church, upon the mass of human wickedness! And how can he but feel a strong desire to reach that happy shore, and that glorious community, which sin has never polluted!

After all, the strongest ties that bind us to this world are friendship and natural affection. How many tender and fond associations cluster around the names of father and mother, wife and children, brother and sister, friend and companion! Point me to the man who has had all these tender relations sundered, and who stands on earth as an isolated being, and I will point you to one who has lost all sympathy with human kind, and would gladly depart from a desolate world. Now, mark the wisdom and benevolence of God in respect to this subject. In the first place, new attachments are rarely formed by us, of much strength, in advanced life, because the laws of our nature forbid it. In the second place, God removes the Christian's friends, one after another, as he can bear it; so that, if he be spared to advanced life, he finds himself almost alone on earth, with but few ties to be sundered when his turn comes to depart. How full of benevolence is such a dispensation! Could we form strong attachments in riper years, we might, even at the last, find ourselves so fastened to the world that the final separation would be full of anguish. But now he cuts one earthly tie after another; so that, when the time of our own separation comes, this world has almost lost its power over us, and the few remaining cords that bind us to it are easily sundered. On the other hand, all our departed friends have gone to that same world whither we must go; and there they form a centre of attraction of strong power. We know that those of them who have entered the celestial city will issue from its portals, and, clothed in immortal beauty, and with the warm and holy affection of glorified spirits, will welcome us to our everlasting home. O, what mercy is here! Come, thou disconsolate mourner, whose heart has been made so often to bleed by the departure of beloved friends, see how God is preparing to make your own departure easy, by sundering beforehand the ties that bind you to the world, and gathering your friends together in the great centre of holiness and happiness, to draw you thither with irresistible force. With such a power to draw you away, and with so feeble a force to retain you, how slight will be the final pang! how triumphant your passage through the dominions of death!

## A LETTER TO A SOUTHERN FRIEND.

BY FRED. LAW OLMSTED.

(Continued from page 572.)

I have described to you the real condition, and its historical rationale, of a majority of the better class of planters in Texas, as after many favorable opportunities of acquaintance with them, I have apprehended it. My knowledge of Iowan proprietors, of similar capital, is not personal, but inferential and from report. It may be there are none such, but it makes little difference in the end whether the five thousand dollars to be expended is held by one proprietor, or divided among a number. It is so much capital disengaged.

I have made circumstantial inquiry of several persons who have resided both in Iowa and in Texas, and have ascertained, most distinctly, that the rapidity with which the discomforts of the frontier are overcome, the facility with which the most valuable conveniences, and the most important luxuries, moral, mental, and animal, of old communities, are reobtained, is astonishingly greater in the former than in the latter.

Comparing Texas with New York, I can speak entirely from personal observation. I believe it is a low estimate, that every dollar of the nominal capital of the substantial farmers of New York, represents an amount of the most truly valuable commodities of civilization, equal to five dollars in the nominal wealth of Texan planters. And this, notwithstanding that the climate of Texas has a great superiority over that of New York or Iowa. I think that the labor of one man in Texas will more easily produce adequate sustenance and shelter for a family and an ordinary farm-stock of working cattle, than that of two anywhere in the Free States.

And this, again, without regard to that quality of the climate which enables the Texan to share in the general monopoly of the South in the production of cotton—a quality so valuable that Texans sell scarcely anything out of the State but cotton, which they even find it profitable to exchange for corn raised in Ohio, and taxed with the expenses of a great transportation, and several exchanges. Not that corn is produced with less labor in Ohio, but that cotton is produced with so much more profit in Texas. Corn, and every other valuable staple production of the soil of the Free States, except, perhaps, oats and potatoes, for which there are special substitutes, may be grown extensively, and with less expenditure of labor, in Texas. Nor did we—my medical companion and myself—have reason to retain the common opinion, after careful attention to the subject, that the health of white people, or their ability to labor, was less in the greater part of Texas than in the new Free States. We even saw much white and free labor applied to the culture of cotton with a facility and profit at least equal to that attending the labor of en-

slaved negroes, at the same distance from market.

All things considered, I believe that the prosperity of Texas, measured by the rapidity with which the inconveniences and discomforts, inevitable only in a wilderness or an uncivilized state of society, are removed, would have been ten times greater than it is, had it been, at the date of its annexation, thrown open, under otherwise equally favorable circumstances, to a free immigration, with a prohibition to slavery. I think that its export of cotton would have been greater than it now is; that its demand from, and contribution to, commerce would have been ten times what it now is; that it would possess ten times the length of railroad; ten times as many churches; ten times as many schools, and a hundred times as many school-children as it now has.

You may think it too soon to form a judgment of any value upon the prosperity of Texas, as measured by the other criterion I proposed—namely, “the completeness with which the opportunity for profitable labor is retained.” But what do you say to the fact that, in the eastern counties, that spectacle so familiar and so melancholy in your own State, in all the older Slave States, is not unfrequently seen by the traveller—an abandoned plantation of “worn-out” fields, with its little village of dwellings, now a home only for wolves and vultures?

This but indicates a large class of observations,\* by which I hold myself justified in asserting that the natural elements of wealth in the soil of Texas will have been more exhausted in ten years, and with them the rewards offered by Providence to labor will have been more lessened than, without slavery, would have been the case in two hundred. Do not think that I use round numbers carelessly. After two hundred years' occupation of similar soils by a free-laboring community, I have seen no such evidences of waste as, in Texas, I have after ten years of slavery. And indications of the same kind I have observed, not isolated, but general, in every slave State but two—which I have seen only in parts yet scarcely at all settled. Moreover, I have seen similar phenomena following slavery in other countries and in other climates.

It is not at all improbable, my good friend, that children of yours, in, perhaps, the tenth generation, will have to work, whatever may be their occupation, one hour a day more, during all their working lives, than they would have done but for this your policy for extending slavery over Texas, and thereby permanently diminishing the rightful profits of labor. Bread

\* Of this class, frequent notes on live stock will be found in the volume. The exception which Kentucky offers to all other Slave States, in this respect, is easily accounted for, and is clearly maintained by a great sacrifice of other sources of wealth, which sacrifice would be unnecessary, but for slavery.

is to cost them more by the pound, cotton and wool stuffs more by the yard.

Will you say that no superficial observations of a passing stranger can shake your confidence in the great higher law of demand and supply? That slavery cannot be forced by any legislation to exist for an injurious period in any country or region where free labor would, on the whole, be more economical? That free labor, on the other hand, cannot be restrained? That the climate of Texas demands African laborers, and that Africans are incapable of persistent labor, unless they are controlled, directed, and forced by a superior will? There are a few facts mentioned in these pages which bear on both these points, and to which I will simply beg you to give a fair consideration. Especially, I would be glad to have you ponder the experience of the German colonists, of which, though the narration is influenced, perhaps, by an irresistible enthusiasm of admiration, the details have been carefully obtained and verified.

As to the needlessness of legal restrictions upon slavery where its introduction would be uneconomical, let me ask, do you consider public lotteries of money economical institutions? They exist in every civilized community wherein they are not prohibited by law. Gambling-houses, and places of traffic in stolen goods, you will hardly deem economical conveniences in any climate; yet laws are everywhere required to restrict their increase.

I consider that slavery is no less disastrous in its effects on industry—no less destructive to wealth. The laws and forces sustaining it, where it has been long established, may have become a temporary necessity, as poisons are to the life of some unfortunate invalids. Judge you of that. But laws intended to extend its field of improvidence are unjust.

There are two reasons, both of which, you have confessed to me, operate on your own mind, why, the power to hold slaves being secured, men employ them in preference to the much cheaper free labor, and why the vitality of slavery need be nowhere dependent on its mere economy as a labor system.

First: Slavery educates, or draws out, and strengthens, by example and exercise, to an inordinate degree, the natural lust of authority, common as an element of character in all mankind. To a degree, that is, which makes its satisfaction inconvenient and costly—costly of other means of comfort, not only to the individual, but to the community.

Thus, a man educated under the system will be disposed no longer than he is forced, by law or otherwise, to employ servants or laborers who may make demands upon him, and if those demands are refused, may in their turn legally refuse to obey him. He will prefer to accept much smaller profits, much greater inconveniences, than would a man otherwise educated,

rather than submit to what he considers to be the insolence of a laborer, who maintains a greater self-respect, and demands a greater consideration for his personal dignity, than it is possible for a slave to do.\*

Secondly: The power of exercising authority in this way is naturally overmuch coveted among you. It gives position and status in your society more than other wealth—(wealth being equivalent to power). It is fashionable with you to own slaves, as it is with the English to own land, with the Arabs, horses; and as beads and vermilion have a value among the Indians which seems to us absurd, so, among you, has the power of commanding the service of slaves. Consequently you are willing to pay a price for it which, to one not educated as you have been, seems absurdly high. Nor are you more likely to dispense with slaves, when you have it in your power to possess them, than the Chinese with their fashion of the queue, Turks with their turban, or Englishmen with their hats.

We need no restrictions upon fashions like these, which are oppressive only to those who obey them. Such is not the case with the fashion of slavery. †

(To be continued.)

Modesty is the mother of honour, and the mistress of innocence; she is dear to those nearest to her, and acceptable to strangers; in every place, and at every time, she bears an engaging aspect.

The honest man that is rather free than open, is ever to be preferred: especially when sense is at the helm.—*Penn.*

\* The apologetic style in which the Southern newspapers generally commented upon the homicide, by a member of Congress, educated in Alabama, of a servant in a hotel at Washington, last spring, affords a sad indication of the strength of this educational prejudice. In some cases no apology, but a distinct approval, of such a method of vindicating Southern habits of unmitigated authority was expressed. The *Charleston Standard* observed: "If white men accept the office of menials, it should be expected that they will do so with an apprehension of their relation to society, and the disposition quietly to encounter both the responsibilities and liabilities which the relation implies." The *Alabama Mail*, extending the scope of its demand to free soil, remarked: "It is getting time that waiters at the North were convinced that they are servants and not gentlemen in disguise. We hope this Herbert affair will teach them prudence."

† It might be supposed that the distinct "mean white" class, characteristic of older communities in Slave States, could hardly yet have been developed in a region where slavery itself has but just now been transplanted, and where the avenues of escape from it, and of better possibilities, are so open and inviting to all. But it appears that such a class is a necessary phenomenon attending slavery. The planter in Eastern Texas speaks with the same irritation of his poorer neighbors that he does elsewhere at the South, and says, "If there are hog-thieves anywhere, it is here." The existence of the classes, master and slave, implies the existence of a miserable intermediate class.

## SUMMER STUDIES.

BY HARRIET BEECHER STOWE.

Why shouldst thou study in the month of June  
The dusty books of Greek and Hebrew lore,  
When the Great Teacher of all glorious things  
Passes in hourly light before thy door?

There is a brighter book unrolling now ;  
Fair are its leaves as is the tree of Heaven,  
All veined, and dewed, and gemmed with wondrous  
signs,  
To which a healing, mystic power is given.

Now is that glorious resurrection time,  
When all earth's buried beauties have new birth :  
Behold the yearly miracle complete,  
God hath created a new heaven and earth !

No tree that wants its joyful garments now,  
No flower but hastes its bravery to don ;  
God bids thee to his marriage feast of joy,  
Let thy soul put the wedding garment on.

All fringed with festal gold the barberry stands,  
The ferns, exultant, clap their new-made wings,  
The hemlock rustles broideries of fresh green,  
And thousand bells of pearl the blueberry rings.

Hast thou no time for all this wondrous show—  
No thought to spare ? Wilt thou forever be  
With thy last year's dry flower-stalk and dead leaves,  
And no new shoot or blossom on thy tree ?

See how the pines push off their last year's leaves,  
And stretch beyond them with exultant bound ;  
The grass and flowers with living power o'ergrow  
Their last year's remnants on the greening ground.

Wilt thou, then, all thy wintry feelings keep,  
The old dead routine of thy book-writ lore ;  
Nor deem that God can teach, by one bright hour,  
What life hath never taught to thee before ?

See what vast leisure, what unbounded rest,  
Lie in the bending dome of the blue sky ;  
Ah, breathe that life-born languor from thy breast,  
And know once more a child's unreasoning joy.

Cease, cease to think, and be content to be ;  
Swing safe at anchor in fair nature's bay ;  
Reason no more, but o'er thy quiet soul  
Let God's sweet teachings ripple their soft way.

Soar with the bird, and flutter with the leaf ;  
Dance with the seeded grass in fringy play ;  
Sail with the cloud ; wave with the dreamy pine ;  
And float with nature all the live-long day.

Call not such hours an idle waste of life ;  
Land that lies fallow gains a quiet power ;  
It treasures from the brooding of God's wings  
Strength to unfold the future tree and flower.

So shall it be with thee, if restful still  
Thou rightly studiest the summer hour ;  
Like a deep fountain which a brook doth fill,  
Thy mind in seeming rest doth gather power.

And when the summer's glorious show is past,  
Its miracles no longer charm thy sight,  
The treasured riches of these thoughtful hours  
Shall make thy wintry musings warm and bright.  
—Independent.

## THE USE OF TEARS.

BY LORD MORPETH.

Be not thy tears too harshly chid,  
Repine not at the rising sigh ;  
Who, if they might, would always bid  
The breast be still, the cheek be dry ?

How little of ourselves we know,  
Before a grief the heart has felt !  
The lessons that we learn of woe,  
May brace the mind as well as melt.

The energies too stern for mirth,  
The reach of thought, the strength of will,  
'Mid clouds and tempest have their birth—  
Through blight and blast their course fulfil.

Love's perfect triumph never crowned  
The hope unchequered by a pang ;  
The gaudiest wreaths with thorns are bound,  
And Sappho wept before she sang.

Tears at each pure emotion flow ;  
They wait on Pity's gentle claim,  
On Admiration's fervid glow,  
On Piety's seraphic flame.

'Tis only when it mourns and fears,  
The loaded spirit feels forgiven ;  
And through the mist of falling tears  
We catch the clearest glimpse of Heaven.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—English advices are to the 4th inst. Cotton has slightly advanced. Breadstuffs and provisions are stationary.

ENGLAND.—The operations on the Atlantic Telegraph were proceeding briskly, and upwards of two thousand miles of the cable had been coiled on board the Niagara and Agamemnon. The paying-out machinery had been completed and was pronounced perfect.

D'Israeli's resolution, declaring it expedient to vest the Government of India in the Crown, had passed the House of Commons.

The resolution endorsing the union of the Danubian Principalities has been rejected.

FRANCE.—Trade exhibited a slight improvement in Paris.

GERMANY.—The marriage of the King of Portugal, with the Princess Stephanie, of Hohenzollern, was solemnized by proxy at Berlin, on the 29th ult.

RUSSIA.—Literary activity now prevails in Russia to a degree hitherto unknown in that country. Many works of celebrated contemporary writers have been translated, and a number of works by native authors are announced. Numerous literary and scientific periodicals have been started, and newspapers are sold in the streets of St. Petersburg.

The Emperor has decided to construct three lines of railroad between the Black and Caspian seas, all three commencing at Tiflis.

Serious risings of the serfs are said to have taken place in some localities, which had, however, been suppressed by the military.

CALIFORNIA.—Advices from California are to the 20th ult.

The Legislature was still in session when the steamer sailed. A law has been passed prohibiting the future emigration of free negroes into the State, and requiring those already there to register their names and take out a license to enable them to remain. The colored people, in consequence, had held meetings to consider the propriety of withdrawing in a body from the State, and founding a colony on Vancouver's Island.

The case of Archy, claimed as a fugitive slave, terminated finally on the 14th ult., Commissioner Geo. Pen Johnson rendering a decision giving Archy his freedom.

A rich vein of coal has been discovered in Tehama county. Rich gold diggings have recently been made

in Carson Valley. The few remaining Mormons in the valley were preparing to leave for Salt Lake. Late accounts from the exploring expedition on the river Colorado state that the Colorado has been found navigable to the mouth of the Virgin river, a point far above that ever reached by any former exploring party, and that the Big Canon can be passed through in safety. A land-slide occurred at San Francisco on the night of the 7th ult. Several thousand tons of rock and earth were precipitated into the road beneath. A dwelling house, occupied by a family, was left projecting over the cliff, but no person was injured.

**OREGON.**—The smallpox is raging among the Flat-head and Nez Percés Indians, and hundreds of these tribes have died of that terrible disease.

The Puget Sound Herald states that much excitement exists in that vicinity in relation to recently discovered gold fields on Frazier's and Thompson's rivers. Some three hundred persons had left Vancouver's Island for the mines, and all the hands employed in the various mills were preparing to follow. The operations in the coal mines of the Bellingham Bay Company were suspended, all the miners having gone to the gold diggings.

**MEXICO.**—Late accounts state that Gen. Vidaurri's army of the North has obtained a victory over the forces of Zuloaga, who was greatly distressed for means to carry on the government. Every important point in the Republic is in the hands of the Constitutionalists.

**DOMESTIC.**—The effort to stop the crevasse in the bank of the Mississippi river, twenty-five miles above New Orleans, has been relinquished as hopeless. The rains have so swollen that river that the whole country in Louisiana, for hundreds of miles, is inundated by it. Nearly one fourth of the land on the Mississippi, from Arkansas to its mouth, is covered with water.

A band of marauders, 250 in number, and completely armed, has recently plundered a number of houses in the neighborhood of Lecompton. The band is supposed to be the same as that which committed the outrages at Fort Scott.

Intelligence has just been received at St. Louis, that the Mormons have laid down their arms, and that Governor Cumming has entered Salt Lake city without an escort, on an invitation from Brigham Young. Many of the Mormons have gone to the southern part of the Territory, and the women and children are preparing to follow.

On the night of the 13th inst., a violent tornado blew off the track of the Chicago and Alton railroad, a passenger train of cars, seriously injuring several persons. It also prostrated half the houses in Lexington, Peoria, Junction, and Towanda, and killed three men in the latter place. On the 14th, another storm did great damage in Illinois, between Bloomington and Springfield, demolishing a large number of houses in Elkhart and Williamsville, and killing a whole family of five persons in one house. Another destructive tornado passed over a portion of Howard, Baltimore and Harford counties, on the 11th inst., prostrating dwellings, barns and other buildings, tearing up trees by the roots, and scattering fences in all directions. In some cases, sheep were blown into the adjoining fields. The storm came from the west, and extended over a track about half a mile in width. A vast amount of property was destroyed, but happily no loss of human life occurred.

The suspended Banks at St. Louis resumed specie payments on the 14th inst.

**CONGRESS.**—In the Senate, on the 12th, an excited debate took place on the bill for the repeal of the fishing bounties, when the subject was postponed. The credentials of Rice, as Senator from Minnesota, being

read, Harlan, of Iowa, presented charges from the people of Iowa, accusing Rice of corruption in land sales. Rice, being sworn in, defended himself against the charge, and Gen. Shields was then sworn as Senator from the same State. The general appropriation bill was passed on the 13th, but was afterwards reconsidered. On the 14th, a resolution offered by Senator Rice for the appointment of a committee to investigate the charges made against him, was adopted, and a bill was passed permitting the Society of Friends in Indiana to pre-empt three hundred and twenty acres of land. On the 15th, a memorial from the Legislature of California, in relation to John Ensey, who was seized by a band of Mexicans and carried captive to Sonora, where he is still imprisoned, was referred to the appropriate committee. Senator Seward presented a joint resolution to authorize the President to give notice to the government of Hanover for the abrogation of the treaty of 1846, which imposes restrictions on commerce. A petition, praying for the amendment of the act granting concessions to the Atlantic Telegraph Company, so that the subsidy granted by that act may be extended to all Atlantic lines, was referred to the Judiciary Committee. On the 17th, after the presentation of a number of memorials on various subjects, the General Appropriation bill was taken up and passed. No business of importance was transacted by the Senate on the 17th. On the 18th, the bill for the admission of Oregon into the Union as a State, was taken up, discussed and passed; also one for running the boundary line of Texas between the United States and Mexico, with an amendment limiting that duty to marking the boundary, without scientific researches.

The House of Representatives, on the 12th, took up the business relating to the Territories. A bill to establish a territorial government for Nevada was reported, and several bills relating to the territories were passed. On the 13th, the credentials of Kavanagh and Phelps, as members of the House, were presented, but they were objected to as illegal, and the certificates were referred to the committee on elections. The committee on accounts made a report, charging R. B. Hackney, door-keeper of the House, with having abused his authority, in the appointment of subordinates, leaving some of them to depend on the bounty of the House for salary, making false entries, and being guilty of various other malversations in office. The report concludes with a recommendation that he be forthwith dismissed from office. The subject was postponed until the 17th. An application for the admission of Utah into the Union as a State, was presented. The bill making an appropriation for the completion of the military road from Astoria to Salem, in Oregon, was passed on the 14th. Nothing of importance was done on the 15th. On the 17th, the House resumed the consideration of the case of R. B. Hackney, charged with official misconduct. A statement from Hackney was read, saying, that some of the charges were incorrect in point of fact, and others greatly magnified, and asking a thorough investigation. After considerable debate the resolution to dismiss him was adopted, and also one fixing the number and compensation of the door-keeper's subordinates; likewise a resolution calling on the President for information respecting the firing into and searching American vessels by British cruisers on the coast of Cuba. On the 18th, Joseph L. Wright, of New Jersey, the Democratic nominee, was elected door-keeper of the House. The Senate bills for the prevention of and punishment for frauds in land titles in California, and for the safe keeping of the public archives in that State, were passed, after which, the House went into Committee of the Whole on the Civil Appropriation Bill.

# FRIENDS' REVIEW.

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"IN ESSENTIALS, UNITY; IN NON-ESSENTIALS,  
LIBERTY; IN ALL THINGS, CHARITY."

The Unity of the Spirit—that is, the spiritual unity of Christ's people, lies in the Foundation upon which they all do build, namely, "Jesus Christ, and Him crucified." The general union of the church is in their union *in*, and *with*, their living Head. United in Christ, they are united to each other by an inseparable bond, and an indestructible vitality. This principle is embodied in the affectionate sentiment, "Grace be with all them that *love* the Lord Jesus in sincerity and truth." And, as *love* is the fruit of faith, we see that faith is pre-supposed in the objects of the apostle's holy desire: in other words, "May grace, and all the blessings of the Gospel-covenant, be with every true believer in the Lord Jesus." *Faith*, then, is the true bond of union; and saving faith implies *fellowship* or union with Christ, ("God is faithful, by whom ye were called unto the *fellowship* of his Son,") and *fellowship* or union with each other, ("that ye may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.") This intimate union is also called "the fellowship of the Spirit" (Phil. ii. 1.) that is, it is a *spiritual* union, the union of renewed hearts filled with the love of God, the faith of Jesus, and the power of the Holy Spirit. Moreover, the *distinguishing* feature of the redeemed subjects of our heavenly King, is—not forms and ceremonies, not outward modes of church government, not the order of its ministers; but—"the kingdom of God is righteousness, and peace, and joy in the Holy Ghost."

Now this is strictly in harmony with the grand characteristic of the Gospel dispensation. As our *Saviour* was the great promise of preceding dispensations, so the *Comforter* is that of the

present, to abide with us for ever. The dispensation of forms and ceremonies, of types and sacrifices, wherein every item was prescribed with the most minute accuracy, even to the knobs upon the lamps, and the various coverings for the tabernacle,—the order of the priesthood, its duties and authority,—all these have fulfilled their purposes, as bearing upon the promised Messiah, and, when Jesus came and triumphed, for ever passed away. The peculiar church-government and national uniformity, which existed amongst the Jews, were necessary, in order to keep the family of David secure and unmixed, and to teach the future work and offices of our great High Priest. But the necessity has passed away; and, under the brighter teaching of the Holy Ghost, our worship and vital union is *spiritual*. Our Lord plainly tells us this, in His speech to the woman of Samaria. She was a sort of Ritualist in her own way, and strenuous for the claims of her church, and was anxious to have the question decided, "Which is the *true* church? where is the proper place to worship?" Our Lord replies, "Woman, believe me, the hour cometh, when ye shall neither in *this* mountain, nor yet in *Jerusalem*, worship the Father: but the hour cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him: God is a spirit; and they that worship Him must worship Him in spirit and in truth."

This, then, is real worship. Outward forms are nought in themselves. The essence of *real* religion is "to worship the Father in spirit and in truth."

In accordance with this, our Lord laid down no rules for church government; but rather left to His people the liberty of adapting the outward mode and expression, the accidents and externals, of public worship, to the circumstances or expediency of time and place. Now, let us remember, that the apostle's main object was to *preach the Gospel*, to gather the elect out of the world, and to associate them together in churches for spiritual worship. It is profitable to observe, in the history of the Jews, how Divine Providence was gradually preparing a platform for the Christian church. Lightfoot tells us, and Litton works it out in his Bampton Lectures, that, when the Jews were in captivity, and deprived of the temple-worship, then synagogues arose. After

the return from Babylon, these synagogues were continued, and existed in all places throughout the Roman empire where Jews were to be found. Mark, again; that the great feature of the synagogue-worship was *verbal* and *homiletic*, in contrast with that of the temple, which was *sacrificial* and *ceremonial*. And the inspired apostles found a model for the Christian church ready to their hands in the existence and structure of synagogues, where *preaching* was the all-important element; purposely eschewing the used-up and now-useless forms and sacrifices of the temple.

These are not matters of opinion, but simple facts. And, with these facts in remembrance, how can any man, with a grain of common-sense, insist upon one form of government as *more Divine* than another, or desire to see in the government of the church some analogy to an effete system of sacrifices, priesthood, and exclusiveness, such as that of the temple worship. Let us adhere each to his own system, as manfully and zealously as may be, provided always that that system be judicious, socially beneficial, and not opposed by the Holy Scriptures; but let us not forget that Union is independent of systems and ecclesiastical forms, and that believers are united in Christ by the indwelling power of the Spirit in their hearts. I will give place to no man in affectionate and grateful regard to my own church; and, consistent with this, I delight to love all my fellow-believers in Jesus, of whatever denomination they be. Our spiritual union with our Head is higher, and far above mere outward forms and church distinctions.

Would to God, that the various sections of the church of Christ might see the value and necessity of this universal spiritual union! Such an union would be strength indeed. Satan knows this, and has been laboring with too great success to promote suspicion, separation, jealousy, and misunderstanding amongst those who are brethren. Oh, for such a brave and holy phalanx of all true believers, to march, as it were, shoulder to shoulder, and heart to heart, against the citadels of Sin and Ignorance throughout the world! All washed in the same blood, all clothed in the same robes of Christ's righteousness, all filled with the same Holy Spirit of God, all led by the same Captain—the church of Christ would then realise the inspired description, "Fair as the moon, clear as the sun, and terrible as an army with banners!"—*B. A. Marshall.*

#### THE LEMON PEEL.

A simple but pious man complained to *Gott-hold* 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.

*Gott-hold*, 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 in the surface skin, and not in the white below, is the strong fragrance of this fruit contained. And the same, be 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 burthened 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 (that when we pray, we may know what we have prayed for), 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. David 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. 20.) 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.)

*Divine Protection through extraordinary dangers; experienced by Jacob and Elizabeth Goff and their family, during the Irish Rebellion in 1798.* By D. W. Goff.

The following narrative displays the remarkable preservation experienced by a family in Ireland, who, relying on the gracious protecting care of the Almighty for deliverance from lawless men, refused, either to resort to arms in their own defence, or to quit the perilous post of duty.

The Christian disposition of meekness and forbearance, strengthened by a holy courage and firmness, proved in this instance, as in many others, the means, under the divine blessing, of safety amid circumstances of extraordinary trial. On the other hand, the declaration of our Lord and Saviour is often fulfilled, that they who take the sword shall perish by it. The wrathful and violent, whether individuals or nations, frequently bring destruction on themselves, while the gentle and inoffensive are preserved unhurt.

Dinah W. Goff, having occasionally related to her young friends some of the striking incidents, of which she was a witness during the Rebellion in Ireland, has often been requested to commit the account to paper, that it might not be forgotten. As the result of her kind compliance with this request, the following pages are offered to her friends and the public.

Such as desire to obtain further information, on the deep sufferings and memorable deliverances of Friends more generally at that distressing period, will find them related in a small interesting volume, published in 1825, and entitled "The Principles of Peace Exemplified in the conduct of the Society of Friends in Ireland, during the Rebellion of the year 1798. By Thomas Hancock, M. D." J. A.

It has often occurred to me that I ought to leave some little memorial, of the preservation extended by our Heavenly Father to my beloved parents and the family, as well as of the remarkable faith and patience with which they were favored, under circumstances of a very peculiar and distressing character.

It was about the middle of the Fifth month, 1798, that the county of Wexford, in Ireland, became a scene of open rebellion, headed by B—— H——, a protestant gentleman, and two Roman Catholic priests, John Murphy and Philip Roche.\* The aims of the insurgents were various; some were more cruelly disposed than others; all determined to liberate themselves by force of arms from the unequal yoke, as they believed it, of the British Government, and to become a free people; some to bring all Ireland to Catholicism, &c.

About ten days before the rebellion broke out, a Roman Catholic gentleman, who resided near, called on my father, and desired to speak to him in private. He then informed him that the county would, in the course of a few days, be in a state of general insurrection. My father replied that he could not credit it, for that he had frequently heard such rumors. The gentleman assured him that he knew certainly it would be so, and that he had procured a vessel, now lying at Duncannon, to convey himself and family to Wales, and that, as a friend, he gladly offered accommodation to our household. My father thanked him for this act of friendship, but said that it felt to him a matter of great importance to remove from the position allotted him by Providence, yet that he would consider of it, and consult his wife. After having endeavored to seek best wisdom, my dear parents concluded that it was right for them to remain at home, placing their dependance and confidence in Him

who alone can protect, and who has promised to preserve those that put their trust in him.

The estate and spacious mansion, called Horetown, occupied by my parents Jacob and Elizabeth Goff and the family, were situated about ten miles from each of the towns of Wexford and New Ross. The rebels formed two camps, at Carrickburn and Corbett Hill, one on each side of the house, at distances of two and five miles from it. This central position caused a constant demand on us for provisions, with which the insurgents were daily supplied, and they often said that they spared the lives of the family for that purpose.

A day or two after the commencement of the Rebellion, two carts were brought to our door, and the cellars emptied of all the salt provisions, beer, cider, &c., which were taken off to the camp. Fourteen beautiful horses were turned out of my father's stables, and mounted in the yard by two or more of the rebels on each. Some, which had not been trained, resisted by plunging; but their riders soon subdued them, running their pikes into them, and otherwise using great cruelty. Much of our cattle they also took off, and orders were sent each week from the camp at Carrickburn, to have a cow and some sheep killed, which were sent for at stated times.

Soon after the general rising and arming of the people in the county of Wexford,\* we were roused one morning by the sound of cannon at a distance, and quickly heard that there had been an engagement at a place called "The Three Rocks," on the mountains of Forth, near Wexford, between the yeomanry and the rebels. After a severe conflict, the former were put to flight, with great loss of life; sixty or seventy were buried in one grave.

Two of my cousins named Heatly, whose mother had married out of our Society, were officers in that corps, and escaped to our house under cover of the darkness of night. On their arrival, they found that their father and mother, and seven or eight children, had been turned out of their comfortable home, and had also fled for refuge to my father's, where they were affectionately received. We had all retired to rest when these young officers arrived. The thankfulness of their parents, who had never expected to see them again, passes all description: they were much affected, and immediately returned thanks, on the bended knee, for the preservation of their children. For some days the two young men remained in the house, hiding from room to room,

\* Keightley remarks: "It was in the county of Wexford that the Rebellion really raged—a county which would probably have remained at rest, had not the people been goaded into rebellion by the cruelties inflicted by the military and the self-styled loyalists. It was here only that priests appeared among the rebels, and that murders on a large scale were perpetrated by them."—*Hist. of England*, vol. iii.

\* Murphy was a chief instigator to cruelty and murder; he pretended to catch the flying bullets of the royalist troops, but was at length killed by a cannon ball. Roche, though more humane, was finally hung.

sonetimes under the beds; as there was a frequent search for arms and Orangemen by the rebels. Some of the chiefs of these, having information of their being with us, called, demanding them to surrender, and offering them the United Irishmen's oath. This, however, they resolutely refused, saying they had taken the oath of allegiance to their sovereign but a few days before, and would never perjure themselves. On this, one of the rebels laid his hand on his sword, and in great irritation said, were it not for the respect they had for Mr. Goff, and that they did not wish to spill blood in his hall, their lives should be the forfeit of their refusal. At length my cousins left our house by night, intending to make their way to Ross, and took shelter in the cottage of an old Roman Catholic nurse employed by the family; but by her they were betrayed, and handed over to the rebels, who took them prisoners to the camp. The lives of these young men were, however, remarkably preserved, after they had endured much hardship in prison.

Two Roman Catholic men-servants, belonging to our family, and lodging in the house, were compelled to join the rebels to save their lives; and were armed with pikes—the first we had seen. On my dear mother's hearing of their having these weapons, she sent to let them know she could not allow anything of the kind to be brought into the house; so each night they left them outside the door. They behaved quietly and respectfully throughout, generally returning home at the close of the day.

The rebels set fire to the houses of many Protestants; and in the morning after the general rising, a Roman Catholic family, seven in number, came from Enniscorthy, apparently in great distress, saying they had left the town on fire. They received shelter and hospitable entertainment from my dear parents, and remained with us the whole time. My mother often remarked, with reference to her large family, that provisions from day to day were so wonderfully granted, that they seemed, like the cruse of oil and the barrel of meal, never-failing.

About twenty persons surrounded our dinner table each day, besides those in the kitchen, four of whom were members of our Society; which my mother considered a great advantage at that awful period. She frequently said that "hinds' feet" appeared to be given her, in being enabled with extraordinary ease to get through the numerous household duties that then devolved upon her. Thus the gracious promise was verified in her experience:—"As thy days so shall thy strength be."

A rebel once inquired of her, "Madam, do you think we shall gain the day?" Feeling it to be a serious question, after a pause she replied, "The Almighty only knows." He answered, "You are right, madam; have a good heart, not a hair of your head shall be hurt; but when

this business is over, the Quakers are all to be driven down into Connaught, where the land is worth about twopence an acre, and you will have to till *that*, and live on it as you can." My mother smiled and said—"Give us a good portion, for we have a large family."

Hannah and Arabella (afterward Fennell) with Dinah W. Goff, aged about thirty, nineteen and fourteen, were the only daughters at home at this time. The two former usually walked three miles on First-days to the meeting-house at Forrest, accompanied by two of the women servants, though they frequently met with interruptions on the way.

One day some of the people said, as they passed the Roman Catholic chapel, "How they dare us by going through the streets! If they persist, they shall be taken and dragged to the altar of the chapel, and suffer the penalty of their obstinacy." But my sisters passed quietly on. On one of these occasions, they remarked that a strange dog accompanied them; it followed them for some miles, and when they got safe home could not be induced to enter the house, but went away. This circumstance, though simple, seemed remarkable at the time. I fully believe that their minds were not resting on outward help, but on that Omnipotent arm which was mercifully underneath to sustain. They were enabled regularly to pursue their way, and to unite with the few Friends that were permitted to meet, remarking those opportunities as being peculiarly solemn. Our dear parents would gladly have joined them, but were unable from the infirmities of age to walk so far, and had no horses left to draw a carriage.

The family were always assembled for the purpose of reading the Scriptures, after the fatigues of the day were over; and one evening, a priest coming in, as he often did at other times, perhaps to see what we were doing, remarked on the quietude which prevailed. My mother said it was usually the case when the hurry of household cares had ceased. He said he came with good news—that we were now all of one religion the world over. My mother then inquired what it was, as she believed there was only one true religion? He replied, that an edict from the Pope had arrived, and that it proclaimed the universal Roman Catholic religion, adding that it was high time for her to put up the cross. She asked what he meant by the cross? He said, "Put up the outward sign on yourself and your children." She answered, "That they should never do; but she was thankful in believing that her Heavenly Father was enabling her to bear the cross, and that she trusted He might be pleased to continue to do so to the end." I was standing near him at the time, when he put his arms round me and said, "My dear child, we shall have you all to ourselves;" and, placing his hand on my father's shoulder, he said, "Mr. Goff, you shall be one of our head

senators." This unhappy man, we afterwards heard, lost his life in attacking a Protestant gentleman, on whose kindness and hospitality he had thrown himself, when his own house was burnt down by the English troops. To us he was uniformly kind, and we thought his attention might, under Providence, have had some influence on the minds of the rebels.

Many hundreds were daily on our lawn, and our business was to hand them food as they demanded it. Their fatigue and the heat of summer being exhausting, large tubs of milk and water were placed at the hall and back doors, with great quantities of bread and cheese. The servants were frequently obliged to stay up all night to bake bread for them, and my mother and sisters often made their hands bleed in cutting the bread and cheese: if not cut up, they would carry off whole loaves and cheeses at the ends of their pikes. They took carving knives and others of large size from the pantry to fasten on poles, thus converting them into destructive weapons: on seeing which, my mother had the remainder carefully locked up after the meals. At times they gave us dreadful details of their own cruelty, and of the agonies of the sufferers, to the great distress of my sisters and myself. One day, after a battle, they related many such acts, and said they had had good fun the day before with the fine young officers, by tickling them under the short ribs with their pikes, making them writhe and cry out bitterly. I was handing them food at the time, and could not refrain from bursting into tears, throwing down what I had in my hand, and running away into the house.

We were greatly struck by observing that, however outrageously a party might come, there were generally some among them who were disposed to promote peace. Such would say, "You ought not to treat them so—the poor ladies who have been up all night making bread for you with their own hands." One morning a most violent party advanced, yelling and swearing hideously, like savages intent on rapine, so that we fully believed they had formed some wicked design; but two young men, who looked sorrowful and alarmed on our behalf, though perfect strangers, came forward, requesting we might all withdraw and shut the door, as they could not but dread the consequences if the party were allowed to enter the house. The young men stationed themselves on the steps of the hall-door, drew their great cavalry swords, and, flourishing them, declared that no one should pass; pleading for us in the most kind and energetic manner—"Why would you injure Mr. Goff and his family, who are doing all they can, feeding and providing for you?" After a long struggle the company relinquished their evil purpose. The young men were quite overcome with the exertion and heat: my father warmly thanked them, and gave them silk handkerchiefs to wipe their faces, inquiring

their names—one of them was called Denis — of Gorey. On that occasion, many wicked-looking women were outside, evidently waiting for plunder; and, when disappointed, they made frightful faces, and shook their hands at us as we stood at the windows. One of them was heard to say when they withdrew, "You are a set of chicken-hearted fellows!"

(To be continued.)

For Friends' Review.

HUMILITY—CHARITY—FORBEARANCE.

Union City, Indiana, 5th month, 1858.

When the wise king flourished and the people enjoyed the smiles of a kind Providence, he was a humble, prayerful man; sensible of his inability to judge rightly between man and man, or discharge, uprightly, daily duties without divine assistance. The forepart of his history furnishes some bright examples of the great benefit of humble, earnest prayer. Through the good providence of God, we are furnished with many excellent proverbs which bear his name, and amongst the choice ones may be found this sentiment: "Rejoice not when thine enemy falleth; and let not thy heart be glad when he stumbleth, lest the Lord see it, and it displease him." We see, in every contest, whether in church or State, an innate principle in man which desires conquest; and is it not equally true when, in the course of their struggles, either party seems at any time to gain ever so little the advantage of the other, that this little difference gives tone and strength to expressions which wound our fellow, and kindle in his breast fresh zeal to vindicate his cause? Thus, I apprehend, contentions are increased and their continuance prolonged, to the great hurt of both parties, which otherwise might be amicably settled, to the relief and satisfaction of all interested, and brotherly love restored. Were we, in our zeal to maintain a favorite position, more careful to keep to the pointings of our Divine head, obey with a ready mind his dictates, regardless of that finger which may be pointed by the over-zealous and imprudent ones, and become clothed with the meekness of Christ, should we not find his garment sufficiently large, not only to cover our weakness and short-comings, but to make a favorable impression on the minds of others, and thus our usefulness be extended, to the gladdening of many hearts? "When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

George Washington gave this excellent advice to his soldiers on the surrender of Cornwallis: "Let no sensations of satisfaction for the triumphs you have gained induce you to insult a fallen foe; let no shouting, no clamorous huzzah increase their mortification; it is sufficient that we witness their humiliation." To rejoice at the expense of our fellow, even should that person be our enemy, is unmanly and unchristian, and

always unsafe; for not unfrequently afterwards we learn, to our great mortification, that we had not gained the half we thought we had; also, that our boasted performances had been very imperfect. If we have Truth on our side, and the God of truth and righteousness smiles upon our labors for the support of his cause, does not this call for an increase of watchfulness, humility, brotherly kindness and charity? For it is neither might, nor strength, nor power, but the spirit of our God that brings peace and prosperity amongst his people.

We readily condemn that self-esteem, which caused Jonah to have more regard for his own reputation as a true prophet, than for the salvation of the Ninevites, and equally that same selfishness which caused him to mourn over a plant that sprang up in the night, and perished in a night; yet, cannot we trace something of the same spirit in ourselves; a spirit tenacious for our respectable judgment, when conviction tells us that a little more of the spirit of Christ would be far better? We believe our peace principles are godlike, and emanated from his pure nature, and was fully exhibited in the daily walk of Christ when on earth; we wish them to be embraced and practised by the world, that the whole family of man may live in peace and enjoy one brotherhood; ought we not, then, to labor diligently in our several meetings of church discipline to maintain the unity of the spirit, which is the bond of peace, and thus hold up to the world that standard of government by which the differences among men may be speedily and amicably settled? "See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men:" and the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ. A FRIEND TO PEACE.

For Friends' Review.  
THE CHURCH OF CHRIST.

"The humble, meek, merciful, just, pious, and devout souls, are every where of one religion; and when death has taken off the mask, they will know one another, though the divers liveries they wear here make them strangers."—*W. Penn.*

How saddening is the reflection that "the divers liveries" should make the wearers of them not only strangers, but too frequently enemies to each other!

The proposition that *Quakerism* is the opposite of *Sectarianism*, I suppose no Friend is prepared to deny. If, then, its correctness be admitted, let us not shrink from the consequences of a strict adherence to it in treating with others as well as with our fellow members. But although it may be admitted as an axiom by many among us, some others may at first sight regard it differently, and anticipating the necessity of taking the apostle's advice "to be ready always to give an answer to every man that asketh a reason," &c. I propose extending the inquiry in relation to it.

Lexicographers define the word "*sect*," "a denomination which dissents from an established church." Such, then, of course, as admit that definition to be correct, but insist that the Church of Rome is the *established* church, will regard all Protestants as dissenters, and consequently *sectarians*; such again as look upon the Church of England as the established church will regard all dissenters from it as sectarians.

The writings of early Friends are full of evidence that it was not their design to dissent from the only church that could be considered really established by Christ, but rather to adhere to it and invite all others to submit to a preparation and come into it also. But they could not regard the Church of Rome or the Church of England, as representing exclusively the church which Christ had built and remains the head of, because the Pope was regarded as the head of one, and the reigning sovereign the head of the other, and both were acknowledged to have degenerated from the piety and spirituality of the primitive body, advocating doctrine, opposed to the doctrine of the Lord Jesus, especially as it regards the freedom of the gospel ministry, and aiming at *un-churching* all other churches. George Fox says: "The church is the pillar and ground of truth, made up of living stones, living members, a spiritual household, which Christ was the head of." The definition given by Barclay, (Prop. x. Sec. i.) agrees substantially with the above; he says: "The church, then, according to the grammatical signification of the word as it is read in the Holy Scriptures, signifies an assembly or gathering of many into one place; for the substantive "*ecclesia*" [*church*] comes from the word "*eccaleo*," *I call out of*, and originally from "*ealeo*," *I call*; and indeed, as this is the grammatical sense of the word, so also is it the real and proper signification of the thing, the *church* being no other thing but the society, gathering, or company of such as God had called out of the world and worldly spirit, to walk in his *light and life*. \* \* \* There may be many members of this *catholic* or *universal* church, both among heathens, Turks, Jews and all the several sorts of Christians, men and women of integrity and simplicity of heart; who though blinded in some things in their understandings, \* \* \* yet become true members of this *Catholic Church*." From such a church early Friends did *not* dissent, but adhered to it with admirable faithfulness; therefore their little society could not be called a *sect*, nor the members of it *sectarians*.

Neither does there appear anything in these definitions of the word "*church*" to warrant us in believing that those conspicuous Friends aimed at monopolizing the term, and applying it to their own little band exclusively, but the very reverse; the quotations given from Barclay and Penn may be deemed sufficient on that point.

Such then appears to have been one of the fundamental principles of *Primitive* Quakerism.

If any association of professors has sprung up since, that seeks to limit the bounds of the church to the pale of a particular society, the members of it may be *sectarians*, but it would appear an unwarrantable perversion of terms to call them *Quakers*.

Again, the essential unity and purity of "the body of Christ," are what the visible church had departed from when it lapsed into papacy; (the one man system;) to its primitive state it had measurably returned under the "Reformation," in which the foremost men "have only lopt off the branches, but retain and plead earnestly for the same root from which these branches have sprung." It was the aim of early Friends to work for a more complete restoration to gospel purity and spirituality, and to strike at the very root of the evil they deprecated; viewing their labors in this light, we can appreciate the sayings of one of them (Life of Dewsbury, p. 5.) "We are not persons that have shot up out of the old root into another appearance, as one sect [mark the word] hath done out of another, till many are come up one after another, the ground still remaining the same out of which they all grew; but that *very ground* hath been shaken and is shaking, destroyed and destroying, removed and removing in us. And the root of Jesse hath been made manifest in us, and we have been transplanted by the everlasting power of life, and a real change brought forth in us, out of and separated from that spirit wherein the world lives and worships, into another spirit, *into which nothing which is of this world can enter.*" An impression of this nature having taken deep hold, having indeed become a principle of action in the minds of early Friends, we need not be surprised, that *they made war in righteousness with what was corrupt every where*; and they saw no inconsistency in judgment beginning at what was reputed to be "the house of God." At one blow, therefore, under the conduct of their holy Commander, who promised to lead his followers by his spirit into all truth, and doubtless both as regards their worship and their discipline, "*they levelled all distinctions of laity and clergy, so-called*; as having sprung up in and spread over the visible church, just in proportion as a worldly spirit took the place of that heavenly influence, under which it was first gathered." \* \* \* "Then [as first gathered] *Christ was all in all; and the hands or the head could not say to the feet 'We have no need of you,' but every member had his own responsible station.* \* \* \* *This was truly primitive and apostolical.*" \* \*

"In attempting to level a distinction so unscriptural as that of *laity and clergy*, Friends struck at the root of all lordliness in church government, \* \* at such a ministry as having man's appointment for its foundation assumed to itself *exclusive privileges*. Such principles as are involved in these questions have at length taken strong hold on the attention of a large portion

of the community of the present day; and it behoves those who would be accounted spiritual, and who from conscientious motives are desirous of adding their weight in favor of such a position, to search diligently into the origin of those views, towards which the eyes of all parties are more or less directed; which sooner or later must prevail, in the ordering of divine wisdom and providence; promising to be productive of changes in the condition and circumstances of the church of our Redeemer, to which few can look forward with indifference."

If these sentiments are acknowledged to be correct, and to have been those of early Friends in these particulars, the disclosure of a tendency to disavow them, directly or indirectly, within our borders, or elsewhere, might well occasion anxiety to serious minds. H. M.

#### A NOBLE BEQUEST.

Charles McMickin went to Cincinnati about 1803, penniless. He became a flat boatman, and died recently, worth a million of dollars. He has bequeathed to the corporation of that city the sum of \$300,000 for the foundation of two Free Universities, one for boys and the other for girls. Orphan children between the ages of five and fourteen are to be received, supported and educated out of the funds of the Colleges. Those who may remain in either institution until the age of eighteen, are to be bound out to some useful occupation, their inclinations towards particular branches of trade to be invariably consulted. Pupils who develop marked talents are to be professionally educated. The course of instruction is to range from rudimentary principles to the full college course. Orphans who shall thus be reared and educated, and shall intermarry, from the male to the female institution, or, *vice versa*, are to receive at the date of marriage, a loan not exceeding \$500, at six per cent. interest. No other restriction is placed upon the conduct of the institutions, than that the Protestant Bible shall be used in both as a book of instruction. The number of pupils is to be left to the direction of the city authorities.

#### FAITH AND LOVE.

Once, Faith and Love being kindled in a heart,  
 Awhile the twain contended; Love's warm lips  
 Speaking on this wise,—“Send some trial, Lord!  
 Some cross to bear, some foe to be overcome,  
 While angels and archangels, saints and fiends,  
 Look on and see thee glorified by me.”  
 But Faith, rebuking, answered, “Tremble then,  
 To pray for cross or foe, lest so being taught  
 Thy feebleness, and overcome of both,  
 Thou dare to murmur at thy prayer's fulfilment.  
 Say rather, 'I am treacherous and weak;  
 Prosperous, I do forget thee; and corrected,  
 Weary of discipline. Be patient still,  
 O patient God! ignorant of myself,  
 I am well known of thee. Send what thou wilt,  
 Gladness or grief, so thou prepare my heart  
 For either.'”

"I will follow Thee," said Love,  
 "Where'er thou goest. Along those loftier paths  
 Lighted by thy near presence, O my sun!  
 High mountainous ways whereon no shadow falls  
 Of human hope, affection, or desire,  
 Where all being left for thee thou fillest all,  
 There, treading close upon thy steps, I'll come,  
 Breaking with violent hands whatever chains  
 May hold me back."

Faith whispered, "Any path  
 Marked by Thy hand is high enough for me;  
 Not lightly would I part with gifts of Thine,  
 Nor do I care to strip life bare of promise,  
 Casting my future, like uncounted treasure,  
 Blindly away: for I am ignorant—  
 Not having heard Thy clear, commanding voice;  
 If this would pleasure Thee. Yet do I offer  
 All Thou hast given, again. Take what Thou wilt,  
 Leave what Thou wilt. Heed not my blind desires,  
 But work Thy will in me. Step after step,  
 Help me to follow, never asking where,  
 Teach me that calm obedience which makes heaven,  
 Which shapes our life and rounds it to perfection.  
 For if I daily do fulfil Thy will,  
 No doubt Thou wilt fulfil Thy will in me,  
 And so fulfilling wilt set free my soul  
 From useless cares, and make Thy service freedom.  
 Thou wilt keep him in perfect peace whose mind  
 Is staid on Thee, because he trusteth in Thee."

—*The Churchman.*

EDITH MAY.

## FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 29, 1858.

RESTORATION TO THE SOCIETY.—When we announced, in the Eleventh month last, the dissolution of "Indiana Yearly Meeting of Anti-Slavery Friends," and the relinquishment of all their separate meetings, the earnest hope was expressed that many of those who had been long estranged from the bosom of Society might be restored to it. We could not doubt that Friends generally in Indiana felt a disposition to welcome the return of their brethren, in whom there had been no departure from the doctrines or testimonies of our religious profession. Our anticipations, it seems, have already been realized. A Western correspondent, in a letter dated the 18th inst., thus refers to the subject:—

"It is always gratifying to the true friends of our religious Society to hear of the healing of breaches amongst us; it will therefore be pleasant to know that the Friends who left Indiana Yearly Meeting, on account of the difficulty on the anti-slavery question, are nearly all restored to the body of Friends. As thou art aware, they discontinued their separate meetings last autumn, since which time many of them in different localities have been received again into membership. At a recent Monthly Meeting fourteen were received, and the consent of the meeting was given

to the reception of some others who had been disowned at that meeting, but had since removed to other meetings. There are very few in any place who have not returned, and I think a short time will restore the last one of them, except a few who have abandoned the principles of Friends.

"Thus this sore difficulty, which has cost some of us many a bitter cup, appears happily closed, and I trust it will be a warning to Friends on all hands to exercise more forbearance towards each other on all matters of minor consideration, and, if possible, avoid contentions. We have sorrowfully realized the truth of the text, 'Where envying and strife is, there is confusion and every evil work.' I think we shall more than ever realize how good it is for brethren to dwell together in unity; for as none who have not been overtaken in such differences can realize the scattering tendency of dissensions, so, on the other hand, those who never were tried in this way can scarcely realize the consolations felt when they are brought to a satisfactory close."

### MEMOIRS OF WILLIAM AND NATHAN HUNT.

—We learn from the publishers that the edition recently published, consisting of twelve hundred and fifty copies, of this valuable little book, is exhausted. A second edition will be ready in a few days, when the orders on hand, and such as may yet be sent, will be supplied. As the Memoir of Nathan Hunt had been examined and approved by the Meeting for Sufferings of North Carolina Yearly Meeting, it would have been proper to state this in the first edition. The omission will be supplied in the new edition.

To avoid the risk and extra cost of sending by mail, it may be well for those who wish to purchase the book, to adopt the plan suggested by a correspondent in Indiana, and have a number of copies sent together by express, in boxes; for the latter no extra charge will be made. He writes—"Wishing a copy myself, I named the Memoirs at the close of our Monthly Meeting and obtained near fifty subscribers, to which I have since made a small addition. The same course was taken at a neighboring Monthly Meeting, and thirty copies were ordered. Like results would, I have no doubt, follow similar efforts in nearly all our Monthly Meetings in the West. The name of Nathan Hunt is dear to most of our members."

Prices: Single copies 50 cents; if sent by mail, postage paid, 60 cents; 12 copies for \$5.00; 15 copies, or more, 40 cents each.

**DUBLIN YEARLY MEETING.**—It is stated in the *British Friend*, dated 1st inst., that Dublin Yearly Meeting opened on the 26th of last month, and the business was proceeding in usual course. Daniel Williams, Susan Howland and Lydia Congdon from America, Joseph Thorp and Henry Hopkins from England, and Wm. Miller from Scotland, were in attendance. We hope soon to be able to furnish our readers with an account of the proceedings.

**MARRIED,** At Friends' meeting, Lick Creek, on 24th of 3d mo. last, ELI LINDLEY, to MARY, daughter of John Towel.

—, At Friends' meeting, Newberry, on 25th of 3rd mo. last, JESSE FRAIZER, to REBECCA ANN, daughter of John Wilson.

—, At Friends' meeting, Lick Creek, on 21st of 4th mo. last, WILLIAM TRUEBLOOD, to RUTH ELLEN, daughter of Silas Dixon.

—, At Friends' meeting, Newberry, on the 22nd of 4th mo. last, WILLIAM C. OSBORN, to DEBORAH, daughter of Alexander Clark.

—, At the same time and place, ROBERT WHITE, to SARAH, daughter of Jonathan Lindley.

The above were all members of Lick Creek Monthly Meeting, Orange county, Indiana.

**DIED,** On the 25th of 4th mo., in the 32nd year of her age, JANE H., wife of George Cattell, and daughter of Mahlon and Mary Ann Patterson, a member of Short-Creek Monthly Meeting of Friends, Ohio.

This young friend was naturally of a modest and reserved disposition, seldom, in her youthful days, indulging in light conversation, but cheerful and humble in her feelings, and careful to avoid saying anything to the injury of others. She was a faithful and affectionate wife, a tender and watchful mother, and careful that her daily walk should correspond with her profession. Her relatives and friends have the consoling assurance that their loss is her eternal gain.

—, Very suddenly, of apoplexy, near Paoli, Orange county, Indiana, 3rd mo. 20th, 1858, JANE MARIS, wife of Thomas Maris, in the 75th year of her age, an esteemed Elder of Lick Creek Monthly Meeting. This dear Friend, though suddenly called from works to rewards, has not left her friends and relatives without the comfortable hope that their loss is her gain.

—, At the residence of her husband, near Friendsville, Blount county, Tennessee, on the 7th inst., MARY ANN ENDSLEY, in the 33rd year of her age, daughter of Ephraim Lee. She was an affectionate wife and consistent member and overseer of Newberry Monthly Meeting.

—, On the 3rd inst., CLARISSA, aged 1 year and 6 months, and on the 14th, ABBY ANNA, aged 3 years and 7 months, only children of Asa and Emily Breed, and members of Weare Monthly Meeting of Friends, New Hampshire.

"Suffer little children to come unto me."

—, In Yorktown, Westchester Co., New York, on the 17th of 4th mo. last, SIMEON LODER.

He was a useful member and in the station of elder.

A prominent feature in the character of this dear Friend was his concern for the guarded and religious education of the youth of our Society, for which he was liberal in his contributions in his lifetime; and by his will and testament, bequeathed all his estate—about ten thousand dollars—for a literary fund, under the direction of the Yearly Meeting of Friends of New York, for the benefit of the children of Friends in limited circumstances.

**DIED.** In North Stonington, Connecticut, after a short illness, on the 20th of 2nd month, 1858, MARY A. COLLINS, widow of Abel Collins, in the 86th year of her age. She was a zealous and useful member and elder of South Kingstown Monthly Meeting of Friends; in the latter capacity she stood more than half a century. She sustained all her duties, religious, relative and social, with unswerving fidelity through a long and eventful life. And though she possessed great susceptibility of feeling, yet, like the sturdy oak that defies the blasts of many winters, she stood firm through many trials incidental to a probationary life, because she made Christ Jesus, the Rock of ages, her stay and foundation, whose cause she espoused in early life, and in whom she fully believed in all his various offices for the redemption of man. She remained firm and unwavering to the cause of truth and righteousness through the vicissitudes which the Society has recently passed, and possessing a sound and discriminating judgment, and being sanctified by the Great Head of the church, was very useful in administering the discipline of the Society. Having faithfully labored to promote the good of the militant church on earth, she is doubtless transplanted to the church triumphant in heaven. Though she had often expressed her entire faith and confidence in her Redeemer, and her willingness and resignation to depart, yet she thought it a fearful, solemn change to pass through the valley and shadow of death; but it was often with her, "fear no evil for I will be with thee," which promise, we believe, was remarkably verified unto her. A short time before she ceased to breathe, she appeared to fall into a quiet sleep, from which she did not entirely awake, and soon her spirit passed away.

#### SCHOOL WANTED.

A young woman—a Friend—who has had several years experience in teaching the usual branches of an English education, is desirous of obtaining a school. Address will be furnished by the Editor of *Friends' Review*.

#### DEATH OF THE LAST PENNSYLVANIA SLAVE.

From The Lancaster (Pa.) Express, April 25th.

We some time since noticed that there was but one slave left in this County, of the number manumitted under the act abolishing slavery in Pennsylvania. That last relic of the "civilized barbarism" of our fathers is now no more. He died on the 5th inst. at a very advanced age, supposed by many to be the oldest person in the County. His name was Abraham Kirk, and he was the slave of Stephen Porter, of Dunmore township, by whom he was manumitted. His exact age is not known, the Slave Record of the Court of Quarter Sessions in which the date of his birth, and other particulars, were no doubt registered, not being among the other records of that office. The index is there, in which it appears that Stephen Porter had a slave registered in book No. 1, the missing record referred to.

It has been ascertained, however, from other dates, that Kirk was over 103 years old when he died, and the presumption is that he was still of more advanced age. He was, in many respects, a remarkable negro. His memory, and indeed all his faculties, were unusually sound to the last and he seemed to pass away in the easy, natural sleep of a dissolution by old age. He could remember many incidents of the Revolution, some of which he related with an interesting minuteness of detail. One in particular, which seemed to have made a deep impression upon his mind, referred to the services rendered by La Fayette in the struggle for American liberty. When a young man, in 1781, he assisted in rowing that General and his troops across the Susquehanna, at Ball Friar.

This old slave had a scrupulous regard for honesty and the truth. On one occasion, some two or three years ago, he was called to give testimony in a case then trying in our court. He told a straight-forward story of what he knew, and all present were struck with his simplicity of manner and evident candor; but the attorney interested on the other side felt called upon to ply the old fellow with a pretty crooked cross-examination, which induced the old man to think the lawyer was trying to induce him to depart from the truth—a conclusion in which he was doubtless not far astray. Looking the limb of the law full in the face with an earnest gaze, he said, "do you think I came here to lie?" This satisfied the questioner that old Abram had told the truth honestly, and would not in the least allow himself to be led away from it.

This old African's funeral was largely attended, for while living, he had been highly respected in the neighborhood, as an honest and inoffensive man. His remains were interred at Pean Hill, in Fulton township.

The last slave! That solitary figure under the head of "Slaves" which we find in the census of Lancaster County for 1850, will disappear from the new census.

#### A LETTER TO A SOUTHERN FRIEND.

BY FRED. LAW OLMSTED.

(Continued from page 590.)

But still you may doubt if slavery can long remain where it is uneconomical. The influences I have mentioned might, you will reflect, induce a Southerner to continue to employ his slaves while he is able; but his ability to do so would soon be exhausted if the institution were really uneconomical; in a new country the opportunity of employing slaves would soon be lost, owing to the superior advantages those would have who employed the cheaper labor of freemen; in fact, capital would be rapidly exhausted in the effort to sustain the luxury of commanding slaves.

Such, precisely, is the case. How, then, does

it continue? Do not be offended if I answer, by constantly borrowing and never paying its debts.

Look at any part of the United States where slavery has predominated for a historic period; compare its present aspect with that it bore when peopled only by "heathen salvages," and you will see that the luxury of slaves, and what other luxury through their labor has therein been enjoyed, have been acquired at an immense cost beyond that of mere labor. You will see that what has been called the profit of slave labor has been obtained only by fleching from the nation's capital—from that which the nation owes its posterity—many times the gross amount of all the production of that labor.\*

Governor Adams, in a recent message to the legislature of South Carolina, intimates that, at ten cents a pound, English manufacturers are paying too little for the cotton this country sends them. I think twice that amount would be too little to recompense the country for the loss of capital at present involved in its production. I believe that, with free labor in Texas, unembarrassed by the inconveniences attending slavery, it could have been profitably exported at half that price.

You will still ask how slavery, laboring under such economical disadvantages, can take possession of any country, to the exclusion or serious inconvenience of free labor?

Plainly, it may do so by fraud and violence—by disregard of the rights of citizens. I will not say that these are necessities of its existence, only that they are alleged to be so by those who

\* A respectable Southern critic has asked, if evidences of a spendthrift system of industry, similar to those described in the Slave States, might not have been found by one disposed to look for them, in the Free, and has quoted official testimony of a reduced production per acre of one of the crops cultivated in New York, as refuting my evidence of the desolating effects of slavery in the Seaboard States.

Waste of soil and injudicious application of labor are common in the agriculture of the North, but nowhere comparably with what is general at the South. Nowhere, in any broad agricultural district, does such waste appear to have taken place, without a present equivalent existing for it. Nowhere is the land, with what is attached to it, now less suitable and promising for the residence of a refined and civilized people, than it was before the operations, which have been attended with the alleged waste, were commenced.

I am mistaken if the same is true of Eastern Virginia and Carolina, or any other district where slavery has predominated for a historic period. The land, in these cases, is positively less capable of sustaining a dense civilized community, than it would be if no labor at all had ever been expended upon it. Had all its original elements of wealth remained intact, had it been hitherto entirely reserved from civilized occupation, it would have sold for more by the acre to-day, than it is now to be valued at with all the ameliorations and constructions which labor has effected upon it; labor, in the case of Eastern Virginia, for two hundred years, by a community in which the controlling force has been the boasted Anglo-Saxon, the prevailing religion Christian and Protestant.

have carried slavery into Texas, as well as by those who have sought to establish it in Kansas. These missionaries of the institution voluntarily make the declaration, and put it deliberately on record, that lawless violence and repudiation of State pledges must be permitted in order to maintain slavery in these regions. Whether with reason or not, the purpose to maintain slavery is constantly offered and received as a sufficient excuse for disregarding not merely personal rights under the Constitution, but the most solemn treaty-obligations with a foreign nation.

When you demand of us to permit slavery in our territory, we know that you mean to take advantage of our permission, to forbid freedom of discussion, and freedom of election; to prevent an effective public educational system; to interrupt and annoy our commerce, to establish an irresponsible and illegal censorship of the press; and to subject our mails to humiliating surveillance.

And you ask—nay, you demand, and that with a threatening attitude—that we shall permit you to do all this; for what purpose?

Not because you need an extension of your field of labor. Governor Adams, in the message to which I have referred, alleges that the poverty and weakness of the South are chiefly due to its deficiency of laborers. To say that it has too few laborers is to say that it has too much territory. And that is true.

I learn from trustworthy and unprejudiced sources, that the gentlemen who have carried slaves to Kansas, have not done so because they believe it to be the most promising field of labor for slaves open to them; they do not hesitate to admit it to be otherwise. But they have gone there as a chivalric duty to their class and to the South—that South to which alone their patriotism acknowledges a duty. If they succeed in once establishing slavery as a State institution, they have reason for thinking that Kansas will be thereafter avoided, as a plague country would be, by free labor. For, to say to an emigrating farmer, "Kansas is a slave State," is to tell him that if he goes thither he will have to pay a dear price for everything but land; for tools, for furniture, for stock; that he may have to dispense during his life—as may his children after him—with convenient churches, schools, mills, and all elaborate mechanical assistance to his labor. Thus they calculate—and this is their only motive—that two more senators may be soon added to the strength of slavery in the government. They are only wrong in forgetting that free laborers are no longer constrained, by a compact with them, to quietly permit this curse to be established in Kansas.

Danger from insurrection is supposed by some to be proportionate to density of population, and your demand is sometimes urged on the plea that an extension of the area subject to the

waste of slavery is necessary to be made in order to avoid this calamity.

If one-third of the land included in the present Slave States be given up to the poor whites and the buffaloes, and the remainder be divided into plantations averaging a square mile in size, the present slave population must double in number before each of these plantations will be provided with a laboring force equal to five able-bodied men and women.

If the policy of thus dispersing capital and labor, withholding so much wealth as it does from the service of commerce, and involving so much unnecessary expenditure, be really persisted in, from a fear of a slave rebellion, I think we have a right to ask you, the gentlemen who own this hazardous property, to provide some less expensive means of meeting the danger with which it threatens you. For, where will this way of meeting it carry us? You are unsafe now: if safety is to be obtained by greater dispersion, how great must it be? In another generation you will require the continent, and the tide of white immigration will be returning to the old world. There is a great significance in the emigration driven, even now, from the Slave States, contrary to the normal inclination of immigration, which is always southward and outward, into the colder Free States, which already have more than twice their density of population.\*

But this is not the reason given by the most ardent and talented extensionists. Your favorite statistician, Mr. DeBow, agrees with the South Carolina professor, Dew, who, he says, has fully shown how "utterly vain" are the fears of those who apprehend danger from a great increase in the number of slaves. So say many others, especially when arguing the military strength of the Slave States.

(To be continued.)

There can be no friendship where there is no freedom. Friendship loves a free air, and will not be penned up in straight and narrow inclosures. It will speak freely, and act so too; and take nothing ill where no ill is meant; nay, where it is, it will easily forgive, and forget too, upon small acknowledgments.—*Penn.*

\* The Census tables show that the Slave States have sent nearly six times as many of their population into the Free Territories as the Free States have sent into Slave Territories. Kentucky, alone, has sent into Free Territory 60,000 more than all the Free States have sent into Slave Territory. Virginia, alone, has sent 60,000 more into the Free Territory than all the Free States have sent into Slave Territory. North Carolina and Tennessee have sent several thousands more into the Free Territories than all the Free States have sent into Slave Territory. Maryland, with a total white population of 418,000, has sent more than half as many persons into the Free Territories as all the Free States together, with a total white population of 13,300,000, have sent into the Slave Territories.—See *Putnam's Monthly*, December, 1856, p. 622.

## INUNDATIONS OF THE MISSISSIPPI.

Every mail from the south-west brings us melancholy tidings of the overflows on the Mississippi river. Long continued rains have swollen the vast volume of that stream to such an extent that it has inundated the whole country in Louisiana for many hundreds of miles. At the city of New Orleans the aspect of things is fearful, the water being even with the wharves at Canal and Customstreets, and steamers arriving in port appear to be coming right up to the stores. The city lies low; the streets ascending from the levee, so that, standing in the body of the town, one looks up hill to the river. This is the general character of the country about the Mississippi in that State. It slopes downward from the river bank, and thus when a breach occurs in the latter, the prodigious flood pouring through the gap flows even faster than the ordinary rapid run of the stream, and descending into the great broad valley, spreads out over a vast surface. A crevasse or breach is therefore a serious matter. The river water is very muddy, because it bears in solution a great quantity of the soil washed off by the rains and drained into the numerous tributaries. In its descent through the long and tortuous course of the Mississippi, this water deposits a portion of its sediment upon the bed of river, which is thus constantly elevated. However perfect the levees may be, therefore, crevasses will occur of necessity, or the water will overflow the top of the bank.

The inundations of the Nile have always been a blessing to the dwellers in its vicinity, as they fertilize the soil, and enable the cultivators to rear crops which, otherwise, they could not. The overflows of the Mississippi are, on the contrary, regarded as a devastating evil. Many sugar and cotton plantations are ruined by them, houses are swept away, cattle, hogs, and other live stock are drowned, and crops are destroyed. The most fearful danger of all lies in the probable breeding of malarial disease. Whenever the spring freshets bring such terrible crevasses as at present, the people feel lively apprehensions that upon their subsidence the pestilential marsh left behind in the overflowed districts will induce an aggravation of the regular summer epidemical diseases. They have had such awful experience of yellow fever in New Orleans, that they are keenly alive to the possibilities of its return or aggravation in any emergency that happens to arise. It is true that opinions differ among the medical authorities of that city as to whether the epidemic is fostered or produced by the influence of the swampy regions, yet the popular mind regards with suspicious dread the inundations, and even couples them with probable yellow fever.

Just above New Orleans there has been going on for some time a great breach called the Bell crevasse. One of the swamp commissioners was at the last accounts endeavoring to stop it, and

the Bee supposes that he will "resort to his accustomed practice of drainage, and will use new breaches for the purpose—one to drain the water off above, and the other to lead it off below, so that he can get fairly at work at the crevasse itself." This excessively ingenious plan shows how little is really known in that quarter of the most effectual mode of stopping breaches. The receding of the water generally does the work before those who undertake it.

The size of these openings may be judged by the dimensions of that at Point Lookout, where the water is running through rapidly to the depth of six or eight feet, and a mile in width. Should this breach continue it will submerge all the low country from Lake Providence down to the lower parishes. Another, at Lane's Landing, sixty miles above Vicksburg, is doing immense damage. In Madison Parish, La., the breaks are too numerous and extensive to render it possible to close any of them, and the whole region is a perfect sea. In Bolivar and Washington counties, Mississippi, some of the worst breaks have occurred, and the damage is incalculable. The upper portion of Carroll parish, La., and the lower portion of Arkansas, have suffered considerably. At Kentucky Bend, the river has made a new cut off for itself, which is thought a great improvement. It is two hundred yards wide, with a deep channel. We can only convey an idea of the mischief done by saying, that nearly one-fourth of the land on the Mississippi, from Arkansas down to its mouth has been overflowed.—*N. A. and U. S. Gazette.*

From the New York Evening Post.

## THE HABITS OF FISH.

Remarks made by ROBERT L. PELL, President of the American Institute, at the Farmers' Club.

(Continued from page 570.)

The SUCKER (*Cyprinus Teres*).—This is a still, dingy-colored, lazy fish, and is particularly fond of basking in the sun, with its head towards the inlet, holding on by suction to some stone or root. Its mouth is shaped much like that of the sturgeon—the eyes are very large and without eyelids. Suckers sometimes grow sixteen inches in length in my ponds, and weigh one and a half pounds, but their flesh is not much prized as food. I have examined this fish thoroughly, and find his organs have not the least connexion with those of respiration, his olfactory nerves are very large, and have, on that account, been taken for his brain, and he has no external ear; he has three winding tubes in his head, which terminate in a bag filled with nervous marrow, containing three hard bones—this constitutes the whole organ of hearing—and the organ of taste is more imperfect still; the tongue has not even the papillæ, and the nerves branch off to the gills; the motion of the heart is far more independent of the spinal marrow and brain than in the higher orders of animals, and possesses motion

for a very long time after the brain is destroyed. These remarks apply to nearly all fish—at least I have not found an exception in my examinations. The first impulse in swimming comes from the tail, which, with its fin, serves as a rudder, to give direction to the motions of the fish, and the other fins regulate the position, and guide him through his native element. Fish smell the bait much further than they can see, and I have no doubt, from experiments that have been tried in my ponds, that their sense of smell is exceedingly acute, and their hearing sufficiently developed to be perfectly susceptible of all simple sounds, having the same acoustic apparatus that is found in the centre of an animal's ear, but being enclosed in the bones of the skull in such a manner that the vibratory motion in water of sound comes in contact with the auditory nerve, and thus produces the sensation of hearing. The eye of the sucker, and many other fishes, is globular, with a flat cornea, and is consequently not extended as far into the field of vision as the eyes of terrestrial animals, which require an extraneous aqueous humor to keep the eye convex; fish do not, because the element in which they live is equivalent, and keeps the outer tunics always moist. Therefore, there being no tears for lubricating purposes, I have never found a lachrymal sac. There is a wonderful contrivance of nature in the constitution of voracious salt water fishes' eyes, enabling them to bear against the pressure of water at great depths in the ocean, consisting of a hard bone with an opening into it for the optic nerve. Fish that inhabit shoal water possess a membranous eye, and if forced into deep water they would immediately become blind—consequently you can judge accurately how deep any species of fish are enabled to swim. Fish having no eyelids, must necessarily sleep with their eyes wide open, and are probably always enabled to see when danger is at hand; they see to a very great distance in clear water, but turbid water renders their vision indistinct. The whale can distinguish a boat nearly two miles off. I have noticed, on removing the sucker from the water, that the light at first appears to paralyze the optic nerve, but soon thereafter the pupil diminishes in size, and the fish probably sees as well as a person would with his eyes immersed in water. On replacing him in his proper element he appears to be confused, and swims against any object that may be opposite to him. This experiment I have often tried, and never knew it to fail. The sucker is acutely sensible to the touch of the human hand, and his sense of smelling enables him to detect food, or enemies, at a very great distance. I have placed food with the oil of rhodium on it, at one end of a large pond, and have noticed the sucker, accompanied by the carp, perch and shiner, at the other end, immediately turn and swim to it. I have then placed a dog in the water at one end,

and observed great uneasiness among the fish at the other end. Taste is probably the most weak of their senses, as they appear to swallow all sorts of food with avidity. Still, their flavor is influenced to a great degree by the nature and quality of their food, and this is the reason why the same fish vary so much in flavor on different coasts. A few fish improve in firmness and flavor as they advance in years, but, generally speaking, they grow coarse. Fish are invariably in the best condition for the table while full of ova. After depositing their spawn they grow thin, and become unwholesome; the muscles appear bluish and transparent, owing to the extraordinary muscular exhaustion which they necessarily undergo during that interesting season. Fish surpass in fecundity all other animals; there have been counted in the sturgeon one million six hundred thousand ova; in the mackerel, one hundred and twenty-nine thousand; in the carp, one hundred and sixty-eight thousand; in the pike, one hundred and sixty-seven thousand.

The STURGEON (*Accipenser*).—This remarkable fish much resembles the shark, and is covered with bony prominences ranged in longitudinal rows, the nostrils and eyes are on the side of the head, the snout projecting, body long and slender, mouth small and devoid of teeth; it is an amazingly strong and vigorous fish, and continues to grow until it reaches twenty feet in length; it is mild and inoffensive, and feeds on worms and animalcula; its bones are entirely cartilaginous; its flesh is much esteemed by many—it is delicate, the color of salmon, and when properly cooked, nearly resembles veal; it was in high repute among the Romans and Greeks, and was brought to the table with great pomp, ornamented with flowers and accompanied with music. Caviare is prepared from the roe, and used as an article of food during the Lenten season of the Greek church. Under the mouth there hang pendent four cini, which so much resemble worms, that frogs, and occasionally small fish, nibble at them, and are at once seized and swallowed. The tail is its propelling instrument, with which it operates upon the water precisely like an oar when sculling a boat. The other fins are called into requisition in balancing, turning round, and stopping suddenly; the fin on the back, near the tail, performs the interesting office of keel, which is placed underneath on boats. Were it so placed on the sturgeon, he could not feed on the bottom, and might ground in shoal water. The gills of this fish fulfil the office of lungs; their fringes are so constructed as to subject the venous blood to the action of the water, which is driven through them forcibly by the motion of the jaws. I once closed the gill covers, and death ensued in a very short time by suffocation; and on another occasion fastened them open, in such a manner that the mouth could not exert a pressure to re-

act on the water, and death ensued immediately.

The mouth of the sturgeon is a complete force pump, and is constantly employed driving water through the fringes of the gills with great force. The mouth of the lizzard, frog and toad may be called a bellows, by means of which the animal forces air into its lungs, which are composed of long, narrow cylinders, extending from one end of their bodies to the other; they may be killed in a few minutes by fastening their mouths open, when they die for want of air. All animals that breathe atmospheric air have two hearts united, called a double heart, one of which throws all the blood into the lungs, and the other forces it through all the arteries in the body; both are force pumps, and both have valves. Fish are cold-blooded, and have but one heart of the gills, which answers the same purpose as the heart of the lungs in animals. Whales are warm-blooded, breathe air, and are, therefore, supplied with a heart and lungs, but no gills; consequently, a whale is not a fish. A fish cannot breathe air or water alone; they must be mixed, and therefore it would seem to follow that a fish is not an animal.

The digestive apparatus of the sturgeon is simple and complete, and is capable of secreting gastric juice very rapidly, and in great abundance. To prove this, I killed one five hours after he had swallowed a frog, but there was nothing remaining of it in his stomach except two small bones.

Surprise has been expressed by gentlemen that I could fresh waterize salt-water fish. Now, the fact probably is, that all fish were originally salt-water fish, and inhabitants of the ocean; but the Deity having implanted in them habits of wandering, they have been gradually dispersed throughout all the waters tributary to the great oceans, and carried by birds to every pond, lake and pool on the face of the earth, which teemed with countless thousands of organized insects, propagating their species to supply them with food. Man, animals and fish can, at all times, change their residence, and soon become acclimated to any locality.

(To be continued.)

If man be the index or epitome of the world, as philosophers tell us, we have only to read ourselves well, to be learned in it. But because there is nothing we less regard than the characters of the Power that made us, which are so clearly written upon us, and the world he has given us, and can best tell us what we are and should be, we are even strangers to our own genius: the glass in which we should see that true, instructing, and agreeable variety, which is to be observed in nature, to the admiration of that wisdom, and adoration of that Power, which made us all.—*Penn.*

#### THE GRASSHOPPERS.

The vast swarms of grasshoppers which have been devastating the prairies of Texas, steered a northeast course upon their departure thence, and as they rose to a great height from the ground, as though for a long journey, it is a melancholy conclusion that they are coming in this direction. Myriads of them are now eating up vegetation in Ohio. It is, therefore, no very violent supposition that Pennsylvania, with a rather milder climate than Iowa, is not unlikely to be visited by them. These insects are not like the common grasshopper, which are every summer found in our fields and roads, but are the size of a locust, with the same gregarious habits. The ordinary grasshopper is weak of wing, and never rises to a great height, whereas the legions which have so repeatedly desolated Utah and Texas, rise far into the upper air, and move off together to great distances, like wild geese. They appear in innumerable hosts, and instead of scattering, alight in a body upon some devoted locality, which they attack and destroy with the systematic movement of an army. They will thus eat up a crop of corn or cotton in a very short time. In Utah this plague visited the growing cereals with utter destruction as often as three times in one season, so that the afflicted Mormons were reduced to extremities for food. They seem now to have attacked our frontier States, and to be moving gradually into the body of the republic. The horrors of famine have never been felt in our country, and accustomed to the most prolific abundance, it is a calamity to which no one has ever looked, yet these grasshoppers are a terrible visitation to a region.—*North American.*

#### WARS OF ENGLAND AND THEIR COST.

Of 127 years, terminating in 1815, England spent 95 in war and 62 in peace. The war of 1688, after lasting nine years, and raising our expenditure in that period to thirty-six millions, was ended by the treaty of Ryswick in 1697. Then came the war of the Spanish succession, which began in 1702, concluded in 1713, and absorbed sixty-two and a half millions of our money. Next was the Spanish war of 1739, settled finally at Aix-la-Chapelle in 1748, after costing us nearly fifty-four millions. Then came the seven years' war of 1756, which terminated with the treaty of Paris in 1763, in the course of which we spent 112 millions. The next was the American war of 1775, which lasted eight years. Our national expenditure in this time was 136 millions. The French Revolutionary war began in 1793, lasted nine years, and exhibited an expenditure of 464 millions. The war against Bonaparte began in 1803 and ended in 1815. During those twelve years we spent 1,159 millions, 771 of which were raised by taxes, 388 by loans. In the Revolutionary war we borrowed 201 millions;

in the American 104 millions; in the seven years' war 60 millions; in the Spanish war of 1739, 29 millions; in the war of the Spanish succession 32½ millions; in the war of 1688 twenty millions; total borrowed in these seven wars, during 65 years, about 834 millions. In the same time we raised by taxes 1,189 millions; thus forming a total expenditure of 2,023 millions!—*London Herald of Peace.*

## For Friends' Review.

[The first two of the following stanzas were published in the Review of the 27th of the Third month. As a further illustration of the same thought, three verses have been added. The writer has thought, that if the addition should be considered worthy of publication, it might be well to insert the whole.]

## BE GENTLE AND KIND.

*Luke, chapter 8th.*

Be gentle and kind to the weak and the erring,  
Be gentle and kind to the desolate heart;  
On each stricken spirit thy pity conferring,  
Peace, comfort and hope to the wandering impart.

In accents of pity the Saviour has spoken,  
The turbulent spirit has left its abode;  
The "fetters and chains" of delusion are broken,  
The wanderer is brought to his home and his God.

Like dew on the desert, on spirits in prison  
Distills the soft speech of a FRY's loving heart;  
The day-star of hope in the soul has arisen,  
The torments of sin and pollution depart.

She walks in her beauty, midst anguish and sighing,  
Where war's mangled victims all bleeding appear;  
She speaks,—there's a smile on the face of the dying,  
And healing and hope with sweet FLORENCE are near.

"Come forth!" "peace, be still!" hear the DRX's kind greeting,  
In tones soft and sweet as the hymns of the blessed;  
No longer his frenzied-toned utterance repeating,  
The tempest-tossed spirit finds sunshine and rest.

## 'TIS GOOD TO LIVE.

BY ANN PRESTON.

I thank thee, Father, that I live!  
I thank thee for these gifts of thine,—  
For bending skies of heavenly blue,  
And stars divine.  
For this green earth where wild, sweet airs,  
Like forest spirits, joyous stray,  
For winding stream and trees and flowers,  
Beside its way.

But more I thank thee for true hearts,  
That bear sweet gifts of love to me;  
Whom mine enfolds, and feels that this  
Is love of Thee!

Drear hours, I know, will darkly come,  
November days of cloud and rain,  
But thus must hearts, like wintry fields,  
Revive again!

I thank Thee, Father, that I live!  
Tho' wailings fill this earth of Thine;  
To labor for Thy suffering ones  
Is joy divine!

And even I, though weak and poor,  
May bear some word of life from Thee;  
A beam of hope may reach some heart,  
Even through me!

From the New Bedford Mercury.

## SONNET.

To ————, after hearing her speak at Friends' Meeting Sunday morning, May 9.

O! TEACHER, earnest, eloquent and true,  
How sweet the music of thy flute-like voice;  
Hushing to silence every worldly noise;  
Our melting souls directing to the view  
Of virtue's charms; resting like Hermon's dew  
On humbled hearts, and bidding them rejoice  
A Father's love to feel, and fix the choice  
On joys divine, and pleasures ever new.  
Deep in my heart of hearts I feel the power  
Of those soft pleadings, spirit-winged and clear;  
Oh! may the influence of that hallowed hour  
Be to my thought and memory ever dear;  
Rich in an earnest of that heavenly dower,  
Promised to all who hold a Saviour near.

J. B. C.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates are to the 12th inst.

ENGLAND.—In reply to an inquiry in the House of Commons, Disraeli stated that the Government disapproved the proclamation of the Governor General of India confiscating the lands in the Kingdom of Oude. Resolutions had been introduced into both Houses of Parliament censuring the Government for its publication of its despatches to the Governor General in regard to this proclamation. Lord Ellenborough assumed the sole responsibility of this act and resigned his post in the Ministry. His resignation was accepted. It was thought that the resolution of censure would be adopted. The House of Commons had disagreed to the amendment of the House of Lords to the Jewish bill, and admitted Baron Rothschild as a member of its committee to confer with a committee of the House of Lords. The bill abolishing the property qualification for members of Parliament had passed to a second reading. Notice had been given in the House of Commons of a bill to establish a system of voting by ballot.

Sir Henry Bulwer has been appointed minister to Constantinople. All the cable of the Atlantic telegraph was on board the Niagara and Agamemnon, and would depart on the trip to test the machinery on the 25th inst.

The European and American Telegraph Company via the Azores, were about issuing proposals for laying their cable. Sir Colin Campbell is to be created a peer in consequence of his military services in India.

FRANCE.—The commission appointed to consider the claims of Professor Morse, has recommended that the Government of France should give him 400,000f. for the use of his system in that country. Trade continued to improve. Increased orders from the United States had been received at Lyons.

The second election in the Fifth Circumscription of Paris had resulted in the success of the opposition candidate.

SPAIN.—A telegraphic dispatch of the 7th inst., stated that the Cortes had been suddenly prorogued. Some of the ministers had tendered their resignations.

PORTUGAL.—The election had resulted in favor of the candidates of the Government. The new Queen was on a visit to the Queen of England. The wine disease had again made its appearance.

NAPLES.—Several fresh shocks of earthquake had occurred, doing much damage.

GERMANY.—In the smaller States of Germany a feeling against the overgrown military establishments has

shown itself in the national representation. The representatives of Saxony have rejected the whole of the war estimates of that kingdom as being much too high. The town of Frankenstein, in Silesia, was entirely destroyed by fire, on the 28th ult. Sixteen persons perished in the flames.

**DENMARK.**—The preliminary work had been commenced for the construction of four large coast batteries, forming the first part of the works for the defence of Copenhagen.

**INDIA.**—Calcutta dates are to the 9th ult. Symptoms were observable of disaffection in the north west, and measures were urged to prevent a sudden outbreak of the Sikhs.

The plunder and destruction of property at Lucknow, by the soldiery had been immense, but strong measures had at length been adopted to preserve order and prevent further plunder. Sir C. Campbell had urgently demanded immediate and large reinforcements, on account of the great losses sustained by his army. It is stated that, notwithstanding the capture of Lucknow, Oude is still in full insurrection, and that the revolt is daily extending.

**BRAZIL.**—The Pedro Segundo Railway was inaugurated the 29th of 3d mo. last, in the presence of the Emperor and Empress, and a great concourse of the people. The extent finished is only forty miles, about a hundred miles yet remaining to be completed.

**MARACAIBO.**—Dates to the 4th inst., from Maracaibo have been received. Several of the family of the late President Monagas had arrived as prisoners, the Ex-President being in prison at Caracas. The National Convention is to assemble in the Seventh month, the members of which are to be chosen by a vote of the whole people.

**DOMESTIC.**—Illinois was visited, on the evening of the 14th inst., by one of the most violent and destructive tornadoes ever known in that section of the country. At Bloomington, Hudson, El Paso, Chenoa, Lexington, Towanda, and other places great numbers of houses were blown down and completely demolished, others were moved from their foundations, unroofed or partially injured, trees were uprooted, railway trains blown from the track, miles of fencing scattered by the winds, and a great number of bridges destroyed by the freshet consequent upon the heavy rain. A number of persons were injured by the falling houses, some, it was feared, fatally.

The Secretary of the Interior has consented, at the request of the settlers' Mass Convention of Kansas, to postpone the sale of public lands in that Territory until the 1st and 15th of Eleventh month next.

Brigham Young has abdicated his post as Governor of Utah, and Gov. Cummings was, at last accounts, within thirty miles of Salt Lake city, accompanied by an escort of Mormons. Most of the women and children had left the city. Orders have been issued by the Secretary of the Navy for the immediate fitting out of steamers to proceed to the Gulf of Mexico, for the purpose of protecting American vessels from search by British cruisers.

**CONGRESS.**—In the Senate, on the 19th inst., a number of memorials were presented. A message from the President enclosing a letter from the Secretary of the Navy, on the subject of British aggressions in the Gulf of Mexico was referred to the Committee on Foreign Relations. The bill repealing the fishing bounties was taken up, the amendments repealing the duties on salt and sugar were voted down, and the bill was passed. A number of private bills were passed on the 20th, including one allowing the officers and seamen of the Kane expedition the same pay as was given to those in the expedition under Lieut. De Haven. A bill for regulating the rates of foreign postage was introduced, after which the Homestead bill was taken up and its passage advocated by Johnson of Tennessee

until adjournment. Communications from the Secretary of War conveying the latest information relative to the Atrato expedition were received on the 21st. A bill for the removal of the Revenue buildings at the quarantine station, New York was appropriately referred, when the Senate proceeded to the consideration of private bills, forty or fifty of which were passed, almost clearing the private calendar. On the 22d, the Committee on Finance reported a bill to authorize the raising of a loan of fifteen millions of dollars. Resolutions requesting the President to furnish information respecting the seizure of the American ship Tampico on the African coast by the British, and outrages by English cruisers in the Gulf of Mexico, were agreed to; also, resolutions requesting the Secretary of the Treasury to report to the Senate specific estimates for retrenchment and reform in the expenditures of the Government, and to remedy the evils of expenditures over the regular appropriations. A bill authorizing the construction of six small war steamers of light draft was read twice. The Homestead bill was then debated until adjournment. On the 24th, Senator Douglas introduced a bill for facilitating communication between the Atlantic and Pacific States by Telegraph, and also one giving the President extraordinary powers for the prevention and redress of outrages on the flag and citizens of the United States. The Committee on the Judiciary reported that Bright and Fitch, of Indiana, are entitled to their seats. The bill authorizing a loan of \$15,000,000 was taken up and amended by making it a coupon loan and reducing the interest to five per cent. The \$15,000,000 Loan bill was discussed in the Senate on the 25th.

In the House of Representatives, a resolution was adopted on the 19th, calling on the President for information relative to the Sloc-Tehuantepec grant, including his instructions on the subject to minister Forsythe; also, whether the grant has passed into the hands of other parties, and whether any mail contract has been made; and if so, with whom, and on what security. A report from the Committee on Printing, was adopted, ordering the publication of 200,000 copies of the agricultural portion of the Patent Office report; also, resolutions from the same Committee to suspend the printing of the narrative of Gov. Stevens' expedition; to prevent the printing of extra copies of the volume of charts of the Pacific Railroad Survey, and to print 3,000 instead of 10,000 extra copies of the second volume of Emory's Mexican Boundary Survey. The House then went into Committee of the Whole on the Civil Appropriation bill, which was amended and reported to the House. This bill passed the House on the 20th, the appropriation of \$1,000,000 for the capital extension being first stricken out, and a similar amount for the Washing Aqueduct retained. On the 21st, a communication from the Secretary of the Treasury, asking for a loan of \$15,000,000, was referred to the Committee of Ways and Means. The resolution from the Committee on Elections, for the admission of Phelps and Kavanaugh as members from Minnesota, then came up, and was debated till adjournment. The discussion was resumed on the 22nd, when the resolution, as reported by the Committee was adopted. The resolution provides that Phelps and Kavanaugh be sworn in, but that this shall not preclude a contest of their rights to seats which may be hereafter instituted by persons having the right to do so. Phelps and Kavanaugh were then sworn in, after which the Ohio contested election cases were debated and postponed. Business relating to the District of Columbia was taken up and considered on the 24th. On the 25th, the Ohio contested election coming up, Vallandigham was declared entitled to his seat, and he was sworn in. A bill giving to a private company the privilege of constructing a Passenger Railway on Pennsylvania Avenue, was passed.

# FRIENDS' REVIEW.

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From Bonar's Land of Promise.

JERUSALEM.

[Continued from page 582.]

A little after sunrise we went out by the Jaffa gate, and, turning to the left, took the path that winds down the slope of Zion. As I went along, the pleasant sound of bees, "the wild bees of Palestine," clustering over the pink blossoms of an almond tree on the left, greeted me. The tree itself, all flower, without a single leaf, was a gay contrast to the dark olives below. A few days ago it was brown and bare; to-day it is all brightness; and to this sudden change God made reference, when, taking Jeremiah to one of the orchards of Anathoth, he bade him look at the "rod of the almond-tree," and added, "I will hasten my word to perform it," (Jerem. i. 11, 12).

I crossed the small valley or hollow of Gihon, at the pool, which, though tolerably deep, is quite dry. Going up the slope to the south, right opposite Zion, I took the path which winds round the hill, following the windings of Solomon's aqueduct for about half an hour, into the valley on the other side. I then went up what is named the "Hill of evil counsel," or as it is sometimes named, *Jebel Deir*, the hill of the convent, as the valley below is called *Wady er-Rahabi*, the valley of the monks. Tradition says that here was the house of Caiaphas, where the chief priests met to take counsel "against the Lord and against his anointed." Hard by is the legendary tree of Judas, under which I read that solemn Psalm, which may be called "Judas' Psalm," the six., which, as I read it over, did not seem the utterance of personal vindictiveness, but the calm sentence of the judge, "depart ye cursed," given us in detail.

Having walked about for some time among the ruins, I sat down on a fragment of the broken

wall to mark the whole scene. A mist shut out the mountains of Moab, which form so striking a background to many of the views about Jerusalem, and which, like Serbâl in the desert, or *Jebel esh-Sheikh* in the north, seem always watching you, yet with no unfriendly eye. But the Mount of Olives, with the village of Siloam beneath, stood out clearly; the irregular square houses looking almost as if cut out of the rock. A few olives clothed the hill, but the numerous out-cropping lines of grey limestone gave a bald appearance to the slope. The road to Bethany creeping up the face of the hill, was distinctly traceable. To the left was Zion, ploughed over in most parts up to the very walls, sprinkled with olives in others, and disfigured with white rubbish in others. All this was once built upon. Some of the finest houses or palaces in Jerusalem were there. May not many of their stones be still lying beneath these mounds of old debris?

Each part of the view called up old histories, some dark, some bright. All around Jerusalem, it is the same; and no amount of looking or visiting seems to exhaust the store. Turn where you will, a text, an event, a scene, a life, a death, is suggested by what you look upon. "The eye is not satisfied with seeing," (Eccles. i. 8.) Sitting here amid such memories you forget the present; you go back into the past or forward into the future. The Jew has no present; he lives in the past or the future; and the Christian sitting down amid the ruins of Jerusalem, can well understand the feelings of the son of Abraham. Jerusalem as it was, and Jerusalem as it shall be; these are the two great objects of engrossment. The Jerusalem on which we now are looking, is but a shadow or a dream. But the morning is advancing, so I quit these ruins and descend, returning to the city by the way that I came.

There is no stir in or around the city, and in this respect one feels at once the difference between Jerusalem and Alexandria. Though the latter has not the bustle of London, or Liverpool, or Glasgow, still there is in it the quick motion of social and commercial life. It is not so in *El-Kuds*. Its day of crowd, and mirth, and vital energy is past; or rather has not yet come. These four soldiers, idling the hour away, on the steps of the old castle at the Jaffa gate; yon

Moslem trio, finding their way down to the bazaar, with pipe in mouth; the Latin patriarch up yonder, on the flat roof of his dwelling, pacing to and fro to watch every goer out and comer in;—these are specimens of the city's life and stir. Not that there is solitude either within or without. The bazaars have at all times their stream of buyers, though it flows slowly and heavily. At every hour, from sunrise to sunset, save on Fridays from eleven to one, you meet with people moving out and in by the gates;—camels, horses, mules, donkeys, each with his peculiar load, pass and repass. Go along the Bethlehem road, you meet with stragglers. Wander out at the Zion gate by the road which skirts Gibon, and crosses Moriah, and leads to Kefr Selwán, you meet with fellahin, carrying vegetables, perhaps the enormous cauliflowers of Mount Zion. Go up the road to Bethany, you meet women with water-jars on their head. Still, though there is no solitude, there is the nearest approach to it that can be, in the midst of ten thousand people. There is silence at midnight broken only by the voice of the muezzin or the marriage tom-toms; there is quiet at midday, for, save when, here and there, the war of Arab tongues begins, no hum nor din, either far or near, frets the ear. Stillness and sluggishness are over all, and it is only at the different European Consulates that you get a glimpse of quicker life.

"What aileth thee now?"

For thou art gone up, all of thee, to the housetops?

Thou that wert full of stirs,

A town of bustle,

A city of joy." Isa. xxii. 1, 2.

A little after ten we set out to visit the synagogue of the Sephardim or Spanish Jews. Their language is an impure dialect of Spanish, though I suppose they know their old tongue, and also, perhaps, the tongue of El-Kúds, that is, Arabic; for Hebrew, Chaldee, Greek, Latin, Arabic, have all been in turn the language of Jerusalem. We were too late for the regular service; but in one of the recesses of the synagogue there sat a teacher expounding the law, or some part of it. This, it seems, is common. Some one, more learned or perhaps more talkative than the rest, acts as lecturer. Round him the people gather when the regular worship is over; both hearing and asking questions. He also goes about holding meetings in private houses; yet not for hire, but for love of the work. He was a man under forty, with a keen eye, an expressive face, and a vigorous tongue. He was lecturing on the Sabbath, expounding the law concerning it, and answering objections. We listened for a few minutes, and then walked through the empty synagogue to see its structure, which had nothing remarkable in any part of it. No architecture, no ornament, no painting, either within or without, and hardly any plan. A plain and somewhat shabby building, with nothing to at-

tract, it seemed quite in keeping with the poverty of those who worshipped there.

From this synagogue we passed to that of the Karaite Jews. Worship was over there, but we went into the house of the chief Rabbi, by name Rabbi Daud, who received us courteously and asked us to be seated. In a few minutes most of the Karaite community gathered round us. It numbers eight or nine families, who dwell together in one large house. They were by far the best-looking Jews that we had seen; not thin and wan like most of their kindred here, but well favored and pleasant in countenance, yet with an eye quite as keen and intelligent as the rest. They are the most accessible and least bigoted of the Jewish sects, rejecting Rabbinical tradition, and clinging to Scripture alone. It was only the Rabbi himself that spoke; the others, standing on all sides, eagerly listened. He spoke a peculiar kind of Spanish, and Mr. Crawford acted as interpreter.

"Your nation is scattered, how is this?" we asked.

"For our sins," was the reply of the Rabbi.

"And how are these sins to be taken away?"

"By prayer and repentance."

"But are you sure that God will accept your prayer and repentance?"

"Yes, we believe that he will."

"But is nothing more needed than these?"

"Nothing. These are enough."

"But in the days of your fathers, something more was needed," we rejoined.

"What was that?"

"The blood of the sacrifices."

"Yes, the blood was needed then."

"But is it not needed now?" we asked.

"No. Prayer and repentance are enough," said he.

"But God would not accept the prayers of your fathers without the blood; will he accept their children's prayers without it?"

"Yes; God is very merciful."

"True, God is very merciful: but he was so in the days of your fathers, yet he would not accept their prayers without the blood; do you think he has changed?"

"God is merciful," was his reply.

"Surely, He is so; but if he would not accept the prayers of Moses or David without blood, will he receive yours?"

He had no other answer but "the mercy of God," so we could not press the point farther. It was clear, however, that he did feel there was something wanting. He had no sacrifice as his fathers had, and yet he had no substitute for it. The type was gone, for his temple was in the dust, and yet he had nothing in its room. He had neither casket nor gem; the former was buried beneath the ruins of his temple, and the latter was in other hands than his.\*

\* Chrysostom says finely in one of his discourses against the Jews, "Wonderful and incredible! The

The Rabbi was far from being offended at our words, and shook us warmly by the hand, as we rose up from our divans to inspect the copy of the law made use of in the synagogue, which is in the under-part of the house. It is small and lark, yet not dirty, and he showed us gladly through every part of it. At one end of it, screened off by a curtain, in imitation of the Holy of Holies, the law is kept, carefully wrapped up. It is not a *roll*, but a large quarto volume of vellum, beautifully written and strongly bound. It is said to be 530 years old. We were allowed to handle it freely. As we were leaving, the whole community, young and old, male and female, gathered round us, bright and cheerful. We had to shake hands with all. They are a most interesting little community; without bigotry or prejudice or hatred of the Gentile; disliked by other Jews because holding fast the Old Testament and casting off Talmudical traditions. Their ears are open to hear the good news concerning Him who "has come in the flesh," and who "has put away sin by the sacrifice of Himself."

Other instances were mentioned of willingness to hear on the part of Jews of other sects. A group of Jews standing at one of the city gates had gathered round one of the converts, and made inquiries respecting the New Testament and Jesus of Nazareth, which showed how ill-informed the Jewish mind is with itself and its unbelief. But then, the opposition of some is exceedingly bitter, and shows itself both in private and in public. One of the missionaries entered a synagogue one day. A rabbi was preaching. The moment he saw the missionary enter, he stopped, and shouted at the height of his voice, "Shemâh Israël, &c., 'Hear, O Israel, the Lord is our God, the Lord is one;'" as if to turn every eye in scorn to one who could maintain that Jesus was the Son of God. This is the rallying-cry of the Jews. It is a watchword worth a dozen of arguments to them.

In the afternoon we went out by the Zion-gate, and pursued our way to what is called the Valley of Hinnom. It is a continuation of Gihon, but deeper and more rocky. It is more like a ravine than a valley, but with olive-trees sprinkled over it. The south side is lined with rugged precipices, which form an irregular wall of considerable extent. Every three or four yards a black-ripe goes up the rock evidently caused by smoke, as if so many fires had been kindled at the foot. They reminded us of the idolatrous fires in the days of Israel's apostasy, when the children were made to pass through the fire to Moloch. "Manasseh caused his children to pass through the fire in the Valley of Hinnom," (2 Chron. xxxiii. 6).

[To be continued.]

Now has the whole earth for his temple; but nowhere is it lawful for him to sacrifice. From Jerusalem one he is shut out, where only it is lawful to sacrifice."

*Divine Protection through extraordinary dangers; experienced by Jacob and Elizabeth Goff and their family, during the Irish Rebellion in 1798.* By D. W. GOFF.

(Continued from page 597.)

A severe conflict took place at Enniscorthy, the garrison being forced to surrender, and many hundreds, as we were told, left dead in the streets. Two days after it, our Quarterly Meeting for Leinster province was, in usual course, held there; and was attended by David Sands from America, a valued minister of our Society, who was then travelling through Ireland, with Abraham Jackson as his companion. As they passed through Enniscorthy, the latter had to alight and assist in removing the dead bodies, which still lay in the streets, from before the wheels of the carriage. The meeting, though small, was said to have been remarkably solemn, as it well might be, and also much favored: many other Friends with ourselves were deprived of the means of attending, by the want of horses, which the rebels had taken.

A barn, about a mile and a half from us, belonging to a gentleman who lived at Scullabogue, was used as a prison, in which about 250 persons, chiefly Protestants, were confined—men, women and children, some being infants in their mothers' arms. There they remained from Sixth until Third-day, without receiving any food, except some sheaves of wheat occasionally thrown in, that the rebels might have the amusement of seeing them scramble for the grains. On the day of the battle of New Ross, sixty or more of them were brought out on the lawn, and offered, one by one, life and liberty if they would change their religious profession; but they all refused. Some, after being half tortured to death, answered, "No; give me more powder and ball first."

Two of the prisoners, named John and Samuel Jones, had attended our meeting, though not members; and their case was a particularly dreadful one. Samuel was kindly supported by his wife whilst he was unmercifully tortured; one limb after another being broken, and each time the question repeated, "Will you have the priest?" which he steadily refused: looking calmly at his faithful wife, and saying, "My dear, I am not hurt; I feel no pain." His brother also bore his martyrdom with firmness, and was put to death by slow degrees in a similar way. The wife, with admirable fortitude, stood between them when they were shot, and held up a hand of each. She then implored the murderers to take her life also; but they refused, saying, "They would not dishonor the Virgin Mary by killing a woman." I saw her afterwards in deep affliction passing our gate, as she sat in a cart with the remains of her husband and brother. On the same day,—viz. the 4th of Sixth month,—the barn was set on fire, and all the other prisoners (said to be 184) were con-

sumed. Some of the poor women put their infants out through the windows, hoping to save them; but the ruffians took them up on their pikes, and threw them back into the flames. I saw the smoke of the barn, and cannot now forget the strong and dreadful effluvia which was wafted from it to our lawn.\*

In the engagement at New Ross the insurgents were defeated. This was an awful scene of conflict and bloodshed, continuing with but little cessation for nearly twelve hours. It is stated that 2,000 persons were killed. The king's troops retreated twice, and the town was in the hands of the rebels, when a reinforcement was understood to have come up and put them to flight. Some asserted that no reinforcement arrived, and that the assailing multitude fled when there were none to pursue them. General Johnson, who commanded the royalists, said that the success of that day was to be attributed to Providence, and was not the work of man. Several Friends of New Ross had previously retired to Waterford; others, who remained, were remarkably preserved, though the town was set on fire in different quarters.

Previously to the burning of the barn, a company came one day with two horses, saying they had orders to take my dear father and our cousin, J. Heatly, to the camp—the latter being the father of the two young officers before-mentioned. It was nearly noon when they came and seized these two victims; and my mother having gone to give some orders in the kitchen, I ran to call her, saying they were forcing my father on horseback. On this she came out, and pressing through the dense crowd on the lawn, asked them peremptorily, "What are you doing with my husband?" On their saying they were going to take him to the camp, she said, in the same tone, "You shall not take my husband, for he is in poor health; and if you put him in prison, I think he could not live many weeks: he will be here for you at any time you wish, as he cannot leave his house." They were then silent, and quietly relinquished their design. My mother remarked, "We have got what you call protections from the Generals." These were sent for, and read aloud, to this effect:—"Let no one molest Mr. Goff or his family, they being hostages to the united army. Signed in the camp of Carrickburn by two Generals, Harvey and Roche." These documents had been previously sent without any request made by the family. The party were then satisfied, as related to my father: all entreaty was, however, unavailing with respect to my cousin, J. Heatly, who was taken away on horseback, amid the shrieks and cries of his afflicted wife and children.

\* Yet Keightley remarks—"We fear, if a fair balance were struck of the bloodshed, the cruelties, and the other enormities committed during these unhappy times, that the preponderance would be greatly on the side of the royalists."

We afterwards heard that they soon made him dismount, and walk ten miles to Wexford. They then put him on board a prison ship on the river Slaney, where he remained until the insurgents were totally defeated. He witnessed many of his acquaintances and fellow-sufferers—said to be to the number of ninety-seven in all—taken out of the same ship and put to death, with very cruel circumstances, on the Wexford Bridge; but he and a friend of his had a remarkable escape. The prisoners were called out by two and two; and when it came to his and his friend's turn, he made some excuses for delay. The rebels continued calling for them from the deck of the vessel, with their bayonets pointed down towards them; but they still delayed going. At this juncture, a rumor reached their guards that the English army were marching into the town; and this report throwing them into a state of terror, the lives of the two prisoners were saved: It proved, however, to be only a few yeomen, boldly preceded by an officer of the corps, which had been defeated in the engagement on the mountains of Forth. The rebels took flight in all directions, and Wexford was left in possession of the English, to the great joy of the loyal inhabitants, who had suffered many privations and cruelties.

John Heatly often related the circumstances afterwards, saying that Providence had in an extraordinary manner saved his life. He had been many years in the navy. His house, Rock View, was occupied for some time by the rebels who left it a complete wreck; and persons in the neighborhood said it was most amusing to see the country-people parading about in the silks and satin trains, which they took when plundering my cousin's property.

A party, who assumed the rank of officers in the rebel army, came to our house one day, and directed to have dinner prepared immediately. On my mother's requesting the servant to lay the tables in the hall, they indignantly asked "Is it there you are going to give us our dinner? Show us into the best parlor in the house." But on my mother assuring them that she had seen noblemen sitting in that hall, they became calm and satisfied. They then asked for spirits and wine, saying they would have some, and when my mother told them that there were none in the house, they were greatly irritated, still saying they must have some. On being spoken to by my mother in the singular number, they desired her not to say thee and thou to them, as if she were speaking to a dog; and on her again saying thou to one of them, he flourished his sword over her head, and said haughtily, "No more of your theeing and thowing to me." They ate their dinner, however, and went off peaceably.

We were now informed that orders had been given to take my dear father's life, and my mother was most particular in keeping us a

close together around him, saying that if our lives should be permitted to be taken, we might be enabled to support and encourage each other, or else all go together! One day, about noon, a large company appeared on the lawn, carrying a black flag, which we well knew to be the signal for death. My dear father advanced to meet them as usual, with his open benevolent countenance, and my mother, turning to me, said, with her sweet placid smile, "Perhaps my stiff stays may prevent my dying easily." On which the Roman Catholic who had taken refuge with us said, "Have faith in God, madam; I hope they will not hurt you:" she quickly pushed forward and joined my dear father, who was surrounded by a large party. He observed to them, he feared they might injure each other, as their muskets were prepared for firing; when one of them replied, "Let those who are afraid keep out of the way." My mother distinctly heard one of them say, "Why don't you begin?" and each seemed looking to the other to commence the work of death. Some of them presently muttered, "We cannot." At this critical moment some women came in great agitation through the rowd, clinging to their husbands, and dragging them away. Thus a higher Power evidently appeared to frustrate the intentions of the murderers, and my beloved father was again graciously delivered. One man said there was "no use in taking Mr. Goff's life;" but his two sons, if here, should soon be killed, and then the estate would be theirs.

One morning a most outrageous party advanced towards the house, yelling and roaring like savages, evidently with some wicked design; at two young men, who looked serious, again interposed in our behalf, and would not allow them to enter. Thus were the words of David fulfilled: "The wrath of man shall praise thee; the remainder of wrath thou wilt restrain."

A young man, who, with his mother, kept a neighboring public-house, used at that time to walk into our drawing-room, lay his sword on the table, and amuse me and my young cousin by giving us his finely decorated hat to admire. One afternoon he tried to prevail on two to go with him to the camp, saying, it was an interesting sight, such as we might never have an opportunity again to see. We were then sixteen and fourteen years of age; and on my saying I did not think my mother would permit us to go, he desired us not to tell her, and promised to bring us safely back. My mother, ever watchful, was at this moment crossing the hall; and seeing us together, she came forward and inquired what he was saying. When we told her, she asked him how he dared request the children to go to such a place? He then reasoned with us on the impropriety of listening to such invitations, saying, that if he had once gone, she should fully have expected never to see us again.

(To be continued.)

## THE GEOLOGIST AND THE THEOLOGIAN.

It has been said that the inferences of the geologist militate against those of the theologian. Nay, not those of our higher geologists and higher theologians,—not what our Murchisons, and Sedgwicks infer in the one field, with what our Chalmerses and Isaac Taylors infer in the other. Between the Words and the Works of God there can be no actual discrepancies; and the seeming ones are discernible only by the men who see worst.

"Mote-like they flicker in unsteady eyes,  
And weakest his who best describes."

The geologist, as certainly as the theologian, has a province exclusively his own; and were the theologian ever to remember that the Scriptures could not possibly have been given to us as revelations of scientific truth, seeing that a single scientific truth they never yet revealed; and the geologist, that it must be in vain to seek in science those truths which lead to salvation, seeing that in science these truths were never yet found, there would be little danger even of difference among them, and none of collision. Nay, there is, I doubt not, a time coming in which the Butlers and Chalmerses of the future will be content to recognize the geologic field as that of their richest and most pregnant analogies. It is with the history of the pre-Adamic ages that geology sets itself to deal; and by carefully conning the ancient characters graven in the rocks, and by deciphering the strange inscriptions which they compose, it greatly extends the record of God's doings upon the earth. And what more natural to expect, or rational to hold, than that the Unchangeable One should have wrought in all time after one general type and pattern, or than that we may seek, in the hope of finding, meet correspondences and striking analogies between his revealed workings during the human period, and his previous workings of old during the geologic periods,—correspondences and analogies suited to establish the identity of the worker, and, of course, from that identity to demonstrate the authenticity of the revelation? Permit me to bring out, in conclusion, what I have often thought on this subject, but have not been able so tersely to express, in a brief quotation from one of the most instructive works of the present age, the "Method of the Divine Government," by Dr. McCosh:—"Science has a foundation," says this solid thinker and accomplished writer, "and so has religion. Let them unite their foundations, and the basis will be broader, and they will be two compartments of one great fabric, reared to the glory of God. Let the one be the outer and the other the inner court. In the one let all look, and admire, and adore; and in the other let those who have faith kneel, and pray, and praise. Let the one be the sanctuary where human learning may present its richest incense as an offering to God; and the other, the holiest of all, separated from it by a veil now

rent in twain, and in which, on a blood-sprinkled mercy seat, we pour out the love of a reconciled heart, and hear the oracles of the living God."

*Testimony of the Rocks.*

For Friends' Review.  
FOR THE AWAKENED.

Oh, our Father! Oh, our Father!  
Loathsome leprosy hath seized us—  
In the desert we are roaming,  
In the miry pit we lie;  
Now the roaring lion near us,  
Now the gliding serpent nearer,  
"All the foe exulting whispers,  
"All is lost! Despair and die!"

Oh, our Father! Oh, our Father!  
Though our sins, that rise like mountains,  
Make a wall of separation  
That still hides Thee from our view;  
Yet with pale lips laid in ashes,  
In our spirit-robe of sack-cloth,  
We have heard the cry, "Forgive them  
For, they know not what they do!"

Oh, our Father! Oh, our Father!  
We would grasp this ray of mercy,  
As the shipwrecked seaman graspeth  
The strong rope that draws to land  
For the star so sweetly dawning  
Over all these frowning mountains,  
Is the orient star that leadeth  
To Thy Son at Thy right hand!

Oh, our Father! Oh, our Father!  
Though we thirsted for strange waters,  
Though we wandered from the Fountain  
Springing from Thy throne above;  
From the rivers of Damascus,  
From Abana and from [Pharpar,  
We would turn us to the Jordan  
Of Thy everlasting love!

Oh, our Father! Oh, our Father!  
See our wounded Mediator!  
Hear our glorious Intercessor  
Pleading for the sons of men!  
In this Fountain Thou hast opened,  
Wilt Thou wash us, wilt Thou heal us,  
Till our leprous flesh becometh  
As a little child's again!

And, our Father! Oh, our Father!  
Be still pleased to breathe within us,  
The pure breath of life eternal  
Which Thy Holy Spirit gives;  
That our souls may stand before Thee,  
Living witnesses for Jesus,  
To the lepers of the nations  
That our blessed Saviour lives!

For, our Father! Dearest Father!  
We would mingle living praises,  
With the hymning of the angels  
That in hosts before Thee stand;  
As the smallest dew-drop mingles  
With the vast, unfathomed ocean,  
Though Thy sun-beams draw that dew-drop  
From the dust upon the strand! M.

From the London Herald of Peace.  
WAR BROUGHT HOME.

In our last number, we inserted some descriptions, which appeared in the public journals and elsewhere at the time, of the scenes enacted by our forces during the war in Affghanistan. In the present month, we give extracts from letters written by British officers, who were engaged in the Punjaub war. Why do we review the memory of these terrible events? It is not assuredly, because we have any pleasure in dwelling upon scenes of cruelty and blood, or any wish either to harrow the feelings of our readers on the one hand, or to minister to a morbid love of exciting horrors on the other. But we have a higher object in view. We want to impress upon such of our countrymen as we can reach, something like an adequate sense of the misery and desolation inflicted by wars which we have waged, upon the people inhabiting the countries where the wars actually raged. It appears to us that the English public are, or ought to be, more accessible to impressions of this sort now than they usually are. And why? Because the revolting horrors of war have recently been brought home to our own business and bosoms by the events of India. For the first time for 150 years have we seen English women and children fall into the hands, and taste the cruelties, of this relentless monster. By our insular position, and by the merciful protection of Heaven, our soil has not, for the period we have named, been the field of actual conflict. We have known war only at a distance, and through its remote and secondary evils. And it is in this we must ascribe the almost incredible levity and recklessness with which many amongst us are wont to clamor for and glory in war. It is no certainly, because we are a cruel and sanguinary people. There are not, perhaps, in any country in the world, so many institutions of benevolence and humanity established and sustained by voluntary philanthropy, to meet all the variety of ills that flesh is heir to. And yet nowhere there more readiness to launch into war. Pretexts the most frivolous that can be conceived are deemed a sufficient justification for unchaining this desolating tempest. Some trifling breach of treaty; some petty display of pride or spite on the part of another power; some small insult offered by a foreign policeman to one of our wandering compatriots; some angry words uttered by foolish individuals against our national character or policy; some feeling of sentimental sympathy with the wrongs of our party in a foreign State; differences of religious faith; a desire of political propagandism—an thing is deemed ground enough for letting loose upon the nations the most tremendous scourge with which heaven permits mankind to be visited. And why is this? Just because we have not been called upon for so long a time to look face to face upon this dire curse.

It is very observable, if our civil rights are invaded or encroached upon, we are mightily touched, and fill every place with our resentment and complaint; while we suffer ourselves, our better and nobler selves, to be the property and vassals of sin, the worst of invaders.—*Penn*

Sir David Brewster said, in his speech at the London Congress in 1851, we know only "the faint shadow of its dread realities, the reflection but of its blood, and the echoes but of its thunders." We suffer by the derangement of our commerce; and by the oppressive weight of our taxation, and individual families by a still deeper sorrow. But as a nation, we have not experienced the nearer horrors of war—the bombardment of our towns by the iron tempest of grape and cannister; the invasion of our shores by foreign hosts; the beleaguering of our cities by besieging armies, reducing the inhabitants to the last horrible extremities of famine. We have not seen war crossing our thresholds, reddening our hearts with the blood of our dearest and best. We have not seen, what those whose country has been actually profaned by its presence have seen, and always do see—

"The blind and bloody soldier with foul hand  
Defile the locks of our shrill-shrieking daughters;  
Our fathers taken by the silver beards,  
And their most reverend heads dashed to the walls;  
Our naked infants spitted upon pikes;  
While the mad mothers with their howls confused  
Do break the clouds."

The writer of this article remembers well, while travelling in a railway carriage with a German gentleman just before the beginning of the hostilities with Russia, what unbounded surprise this intelligent foreigner expressed at the impatient avidity which our people showed for rushing into war. "You talk of going to war," he said, "as if you were going to a ball. But you don't know what war is. You have seen it only at a distance, not, as we have seen it on the continent, in our very homes." We have, however, tasted something of this of late; not even now, however, in its worst form, by many degrees. But we have heard of delicate English women and poor helpless English children killed with red and ruthless hands; or shut in, for months of agony, almost worse than death, in fortresses environed by the howling foe. And the knowledge of this has driven us mad with indignation and revenge. It is well for us, however, to remember that women and children have been slain as pitilessly before by men whom we armed and sent forth for the purpose—that Afghan mothers, and Chinese mothers, and Russian mothers, loving their children as dearly as any of those devoted women in Lucknow loved theirs, have been doomed to see them mangled and killed by British shot and bayonet, and have spent weeks and months of sickening horror and apprehension while waiting their doom from our hands. Do we suppose that there were no women and children burnt or buried in their own houses, by the storm of red-hot shot that we rained a year and a half ago upon the city of Canton?

Let our readers turn to the description given on another page, of the poor young Sikh mother, with the jagged stump of her leg protruding

through the mangled flesh, forgetting her own agony in her anxiety for her infant, and say whether, even amid the heart-rending scenes of Lucknow, they could have found a more pitiful or pathetic sight. Who has not in imagination peered with a cold shudder of horror into that accursed well of Cawnpore, and execrated the barbarous cruelty of the wretches who enacted so fearful a tragedy? But would we have a companion picture, we have but to turn to the annals of our own doings in the first Chinese war, —a war, let it never be forgotten, undertaken in support of the abominable trade in opium. Sir Henry Pottinger, in a private letter written from China, which was published at the time in one of the Scotch papers, describes the scenes presented to the British soldiers, in the Tartar district of Chinhae. "The mangled bodies of men, women and children, were found in every house; some with their throats cut, others crammed head foremost into the deep household wells that are found in all dwellings in the East. Husbands and fathers had become the executioners of the dreadful behests of a bloody superstition, or a custom equally powerful, and imbrued their hands in the blood of their own families, previous to their own suicide, *lest they should fall into the hands of the British.*" All this misery was of our causing; for, unless the British soldiers are grossly belied, it was not without reason that the Tartar husbands and fathers turned executioners of their own wives and daughters, at the approach of our army. We are apt to imagine that the Indian atrocities spring from the brutality of the native character, and that our troops are never guilty of cruelties towards women and children. But what said the Crimean correspondent of the *Daily News*, in describing what took place at the capture of Kertob, —a place that surrendered at the very first summons; for "when the Allies entered Kertch," we are told, "the following morning the population made their submission, and offered bread and salt to the conquerors, in accordance with the Russian custom, and they were assured they would be protected, and that their lives and property should be spared." Yet this is what occurred: "If the allied forces had entered through a breach, at the point of the bayonet, they could not have been guilty of greater wantonness and outrage, though the customs of war, and the excitement of battle, would have half excused their cruelty and rapine. But all this was done,—houses wrecked and private property destroyed in mere wantonness—*children murdered before their mothers' eyes in cold blood, by soldiers under the command of an English General.*"

Why, we again ask, do we refer to these facts? Is it to excuse or extenuate the detestable cruelties of the Sepoys? or is it invidiously to inculpate our own countrymen? Far be it from us to attempt to do either. But what we to

earnestly wish to impress upon the minds of our countrymen, as they stand petrified with horror over the spectacles of blood presented at Meerut, and Delhi, and Cawnpore, is something like an adequate sense of the awful criminality attaching to those, who, by their voice or vote, countenance a policy on our part which leads to the enactment of such brutalities on other nations. What we say to them is this: "If you abhor this slaughter of the innocent; if your whole nature recoils in unutterable anger and indignation at this butchery of women and children, then don't help to get it perpetrated on others; don't talk so lightly as some of you do of going to war,—for these are scenes that, more or less, take place in every war." We certainly do hope that, admonished by these fearful specimens of what war is, brought home with a ghastly reality to our own experience, we shall no longer expose ourselves to the charge brought against us by the poet Coleridge, and which, beyond all question, we have hitherto merited.

"Secure from actual warfare, we have loved  
To swell the war-whoop, passionate for war!  
Alas! for ages ignorant of all  
Its ghastlier workings, (famine or blue plague,  
Battle or siege, or flight through wintry snows),  
We, this whole people, have been clamorous  
For war and bloodshed; animating sports,  
The which we pay for as a thing to talk of,  
Spectators and not combatants."

## FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 5, 1858.

THE ASSOCIATION OF FRIENDS FOR THE DIFFUSION OF RELIGIOUS AND USEFUL KNOWLEDGE.—We have much satisfaction in introducing to the careful attention of our readers the following abstract of a Report submitted by the Committee of Publication, at a meeting of the Association, held the 28th ult :

"Communications have been received by members of the Committee, showing a decided interest taken in our operations by Friends and others in Baltimore, Wilmington and New York city, as well as increasingly in this city. Some Friends in Baltimore are about associating to obtain and circulate a number of our books; and a President of Railroads in Western New York has made a request, that they may be furnished for sale in their cars, believing they will sell, and in some measure supplant the pernicious reading with which travellers are now so largely supplied. Similar views have been held out to us by persons connected with other railroads.

"A parcel of each of our books has been or-

dered by Friends in New York, to be disposed of at the time of their Yearly Meeting, thus to attract the notice of members from a distance by some tangible evidence of our operations and purpose. We may also mention, that some Friends in Wilmington, Delaware, have ordered a large number of copies of 'Slavery a century ago,' which they are undertaking to circulate through that State.

"Having now fairly commenced a business which, from the hold it has already taken on the minds of many in different quarters, seems likely to be one of increasing interest, we are desirous, whilst upholding a high standard of Truth, to present it in the most attractive form. For this end, the Committee would respectfully suggest to those who may be inclined to furnish the plates of any work, or to contribute therefor, that we are convinced our most useful efforts for the present will be those expended in producing books of a narrative or descriptive class.

"Many subjects have come before our view in considering this matter, some of which we may be allowed to suggest, viz :

"Biographical sketches, such as we have already samples of; a field not soon exhausted of its much valuable and attractive matter.

"Volumes calculated to illustrate practically certain great points of Christian Truth,—such as Examples of the working of Peace principles; Anecdotes, or illustrations of the value and power of Silent Worship; Narratives of conversions to Truth, without outward instrumentalities; Examples of the blessings attendant on simple faithfulness to the monitions of the Spirit, whether in the great or smaller affairs of life, and of remarkable providences. Each of these subjects might furnish sufficient matter, collected from published records and from authentic traditions, to form a separate volume of our series.

"Perhaps no reading is more likely to attract, instruct and fix truths on the minds of children—and, indeed, of old persons also—than sprightly articles on subjects of Natural History. The forms and modes of life in the animal and vegetable worlds, and the regular and irregular changes observed in the face of nature, immediately illustrate so many of the most precious expressions of the Bible, and apply themselves so readily to our understandings and hearts, that

we can scarcely have too much of such matter placed before us. Thus a description of a walk or a longer excursion among natural scenes, may fitly introduce and illustrate many truths that will insensibly become fixed on the mind of the reader, and greatly influence his after life.

"The publication of works on the above, and many kindred subjects, if prepared by those whose hearts are warmed by the spirit of true religion, cannot fail to be a seed-sowing beside all waters which will find soil prepared for it somewhere."

The following is a list of the books now published, and ready for sale. They may be obtained, for the present, at the Office of "Friends' Review;" or orders from a distance, accompanied by the money, may be addressed to James Whitall, Secretary: Box 2187, Post Office, Philadelphia.

1. A BRIEF MEMOIR OF ELIZABETH FRY. A Narrative of the Life and Labors of this eminent Christian Philanthropist and Minister of the Gospel; abridged from the larger Memoirs. Pages 94. Price, bound in cloth, 15 cts.
2. VIEWS OF AMERICAN SLAVERY A CENTURY AGO: ANTHONY BENEZET—JOHN WESLEY. A Selection from the Writings of Benezet, and Wesley's "Thoughts on Slavery;" with a Biographical Sketch of Benezet, a Summary of the Testimonies against Slavery by the leading Christian Sects, and the Views of Eminent Men of Different Ages and Countries. Pages 138. Price, bound in cloth, 18 cts.
3. YOUTHFUL PILGRIMS. Memorials of Young Persons: exhibiting the "Practical Application of the Principles of Christianity to the Life and Conduct of the Believer," and showing "the supports which are underneath him in the hour of sickness and trial." Pages 127. Price, bound in cloth, 17 cts.
4. A MEMOIR OF WILLIAM PENN: A condensed Narrative of his Early Life, his Labors as a Statesman, a Christian Legislator, and a Minister of the Gospel; with Brief Notices of his Religious Opinions, his intercourse with the Indians, and his efforts to promote Education in his Colony of Pennsylvania. Pages 172. Price, bound in cloth, 21 cts.
5. A SELECTION FROM THE EPISTLES OF GEORGE FOX; with an Introductory Paper on his Christian character and teaching, by Samuel Tuke. Pages 114. Price, bound in cloth, 16 cts.
6. A SELECTION FROM THE LETTERS OF ISAAC PENINGTON; with a Short Biographical Sketch, and Extracts from his own Narrative of his Religious Experience. "A man quick in apprehension, faithful in conception, and of lively wit and intelligence, all adorned with an extraordinary mildness." "Zealous, yet tender; wise, yet humble; one that ever loved power and life more than words."—*William Penn*. Pages 125. Price, bound in cloth, 17 cts.
7. A BRIEF MEMOIR OF MARIA FOX, late of Tottenham. The record—mostly in her own words—of the life of a Christian woman, in whom true refinement and intellectual culture were united with

the most earnest and humble piety. Pages 157. Price, bound in cloth, 19 cts.

8. A MEMOIR OF WILLIAM ALLEN, In preparation. Also,
9. ANDREW FULLER'S "INQUIRY INTO THE NATURE, SYMPTOMS AND EFFECTS OF RELIGIOUS DECLENSION, WITH THE MEANS OF RECOVERY."
10. A MEMOIR OF MARGARET FOX; with extracts from her Epistles, &c.

*Juvenile Series.*

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On orders of one dozen copies and upwards, a discount of 16 $\frac{2}{3}$  per cent. (one-sixth) will be made; and on orders of fifty and upwards, a discount of 33 $\frac{1}{3}$  per cent. (one-third.)

From the above prices a reduction of one cent. per volume will be made for any of the volumes bound in cloth, without boards.

In paper covers, the retail price will be six cents less than full bound in cloth.

The books being sold without profit, orders must be accompanied by the cash.

MARRIED, At Walnutridge, Rush County, Ind., on the 19th inst., JOSEPH HILL to RACHEL PUSEY. And on the 20th, at Carthage, JOHN R. HILL to PENNINGTON HENLEY; all members of Walnutridge Monthly Meeting.

DIED, in Blackstone, Mass., on the 24th ult., LYDIA C. BATES, wife of Laban Bates, and daughter of James and Catharine Comstock, aged 41 years; a member of Smithfield Monthly Meeting.

She was naturally of a cheerful and affable disposition, an affectionate wife, a watchful and tender mother, and one to whom the family circle was devotedly attached. Her submission to the Divine will was manifested in the patience with which she endured the sufferings of a long and painful illness, and the calm trust and quiet resignation with which she awaited the final event.

—, At Wilmington, (Del.) on the 24th ult., after a short illness, JAMES CANBY, in the 78th year of his age.

As a citizen, active in suggesting and energetic in carrying out enterprises which contributed to the public good, he was much respected in the community, of which, during his long life, he was a prominent member. In all his social relations, his fidelity, unvarying kindness and true courtesy, made him greatly beloved. As age advanced, his mind, unimpaired, retained its interest in the welfare of others; yet it was instructive to notice, that it was gradually weaned from his former pursuits, useful as they were, while increasing seriousness and tenderness of spirit gave evidence of his concern to be prepared for his final change.

—, On the evening of the 23d ult., near Glen Cove, Long Island, JOSEPH LLOYD, eldest son of the late Isaac Lloyd, of this city.

After great suffering from difficulty of breathing, he quietly and serenely fell asleep, possessed of the sweet assurance, that he should be made a partaker in the inheritance of everlasting happiness, prepared for those who love the Lord Jesus; one of that innumerable company, who have gone out of great tribulation, whose robes have been washed and made white in the blood of the Lamb.

—, In Henry county, Indiana, on the 18th of 3d month, ASA JEFFERIS, in the 62d year of his age.

He endured much suffering; but at intervals, when his mind was clear, he often spoke of his unshaken

belief in the Saviour, in whom he had always put his trust. He gave his son much good counsel; he was often heard in prayer, and his family and friends have a comfortable hope, that he has entered that blessed abode, not one of whose inhabitants can say, I am sick.

DIED, On the 1st of 4th month last, in Limington, Maine, after a few days' sickness, which she bore with patience, DORCAS ALLEN, aged 82 years, a worthy member of Limington Monthly Meeting. She survived her husband Jedediah about nine months, (whosuffered a lingering sickness of many months,) during which she was favored with bodily health, and energy to bestow her kind attentions on him to the last in a remarkable manner.

In her advanced age she patiently bore the trials and shared the cares both of her family and of the church. A few days after another of the stays of her declining years was removed, she was favored to have their places supplied, in her own estimation, to her comfort.

On the 4th of 11th month last, in Limington, Maine, JANE BRACKETT, widow of Reuben Brackett, in the 84th year of her age, a member of Limington Monthly Meeting. This dear Friend had been deprived of the use of her lower limbs many years, yet she was cheerful, and appeared resigned to her situation.

Friends desirous of leaving the city during the warm season, may find agreeable boarding, in a pleasant location, by addressing ANNA H. GASKILL, *Burlington, New Jersey.*

#### A LETTER TO A SOUTHERN FRIEND.

BY FRED. LAW OLMSTED.

(Concluded from page 603.)

The only argument steadily and boldly urged in the South itself, is that slavery must be extended in order to preserve the equality of the South in the republic. It would be folly, your editors and orators constantly assure us, to think that the South will remain in association with the North, unless she can retain such an equality.

There can be no dishonor for 1,100,000 citizens (the number voting in the Slave States at the recent election) to have less power of control in the government of a republic than 2,900,000 (the number of Northern voting citizens). The alleged folly of permitting the greater number of citizens to obtain a power of controlling the federal government is founded solely in the rumor, that it is the purpose of those who oppose the extension of slavery to force an abolition of slavery where it exists under the sanction of the sovereign State governments.

I trust you are not one of those who credit this rumor. My acquaintance with the people of the North is extensive and varied. I know, so far as it is within the ability of a man to be informed of the purposes of other men, that this rumor is still, as Daniel Webster declared it to be twenty-five years ago, a wicked device of unprincipled politicians.\* I lose respect for

gentlemen whom I find to have been imposed upon by it. There are men, who, it is constantly asserted, are notoriously leaders among those having this purpose, whom I have happened to meet often, under circumstances favorable to a free expression of their political views and intentions. I have heard from them never the slightest suggestion of a desire to interfere by force, or any action of the central government, with the constitutional rights of the State governments to maintain slavery.

Since the attempt to extend slavery in Kansas, by the repeal of our old compromise with you, I have heard one man express the conviction, to which others may be approaching, that we shall never have done with this constantly recurring agitation, till we place ourselves in an offensive position towards the South, threatening the root of the national nuisance. This man, however, was not one of those who are considered the special enemies of the South, nor a politician by profession, but an honest, direct-minded old farmer, who has heretofore been numbered among those the South chooses to deem its friends; a man, too, who, as it happens, has seen the South, knows its condition, and maintains friendly communication with slaveholders.

This indicates, in my opinion, the only way in which the people of the North can be tempted to use the control they already actually possess, and by their numbers are justly entitled to, in the confederate government, in the unconstitutional and revolutionary manner these lying political speculators are so ready to anticipate.

The chief object of this false accusation, is to excite the ignorant masses of your own citizens to act, with blindly-zealous concert, in favor of measures to which, if honestly presented, they would be equally opposed with the intelligent people of the North. Its danger is now made sufficiently obvious by the conspiracies among the slaves, which, since the election, have been discovered in Virginia, Kentucky, Tennessee, Mississippi, Arkansas, and Texas—perhaps elsewhere.

These are the first general and formidable insurrectionary movements since 1820, when, as your rumor is, the machinations of the abolitionists commenced. Many general and formidable insurrections are matters of history previous to 1820. The improbability that the abolitionists

represent the people of the North as disposed to interfere with them in their own exclusive and peculiar concerns. This is a delicate and sensitive point in Southern feeling; and of late years, it has always been touched, and generally with effect, whenever the object has been to unite the whole South against Northern men or Northern measures. This feeling, always carefully kept alive, and maintained at too intense a heat to admit discrimination or reflection, is a lever of great power in our political machine. It moves vast bodies and gives to them one and the same direction. But it is without adequate cause; and the suspicion which exists is wholly groundless."

\* In 1830, Daniel Webster said, in the Senate:

"I know full well that it is, and has been, the settled policy of some persons in the South, for years, to

have been engaged in stimulating insurrections, between 1820 and the present time, is apparent. When you consider that, in all the districts wherein these conspiracies are now discovered, there have been large and excited public meetings, harangued by loud-voiced speakers, whose principal topic was the imminent danger of an interference by Fremont, and the people of the North, in behalf of the slaves against their masters—Fremont's name being already familiar in their ears as that of a brave and noble man—remembering this—how can you doubt whether the abolitionists, or your own recklessly ambitious politicians, are most responsible for your present danger?

The late message of President Pierce to Congress has been distributed in the government publication and the newspapers by hundreds of thousands in the Slave States, and has fallen directly into the hands of half your householders, or may have been given to any slave who purchases a plug of tobacco at a grocery. This message, or almost any of the speeches made by Southern members in the debate upon it, which have, in like manner, been freely scattered, will give the confident impression to any man, not otherwise better informed, who reads it, or hears it read or talkéd of, that a formidable proportion of the white people of the North are determined "to effect a change in the relative condition of the white and the black race in the Slaveholding States;" that they are prepared to accomplish this "through burning cities, and ravaged fields, and slaughtered populations, and all that is terrible in foreign, complicated with civil and servile war, devastation, and fratricidal carnage."\* If he have any disposition to obtain his liberty, it will at once be suggested to him that he and his fellows should be prepared to take advantage of the suggestions thus made—the encouragement to fight their way northward, thus published to them by a thoughtless Northern ally of their masters. Is it the abolitionists or the politicians you have most reason to fear?

Be assured, all attempts to extend slavery can only increase the very danger which it is pretended they are made to avert.

In denying that a formidable number of the citizens of the Free States are disposed to interfere between the slaves and the citizens in other States, I do not wish you to understand me to say that there is not a large number of abolitionists among us: using the word, as has lately become the custom, to mean those who have formed a distinct judgment that slavery is an evil, the continuance of which it is proper, desirable, and possible for you to more or less distinctly limit; who also think it proper to express this opinion; who also think it their duty to prevent those who hold the opinion that slavery is wholly a good thing, desirable for indefinite per-

petuation and extension, from exercising the influence they endeavor to do, in our common government, for the purpose of extending and perpetuating it. I suppose about one-half of all the people of the Free States are now distinctly and intelligently abolitionists, of this kind, and nine-tenths of the remaining number are as yet simply too little interested in the subject to have formed a judgment, by which they can be reliably classed. Out of a few localities, where a commercial sympathy with planters is very direct, there is no society in which an avowal of positive anti-abolition opinion would not be considered eccentric.

Even of those voting at the late election for Mr. Buchanan, among my acquaintances, more than half have expressed opinions to me which would at once range them as abolitionists, and expose them to disagreeable treatment if uttered in Southern society. These voted as they did, not so much, I think, from fear that a division of the Union would result from Mr. Fremont's election, as because, being influential men in their party, and having been successful in obtaining the nomination of the candidate they deemed least dangerous of those advanced for the nomination, they felt bound in honor to sustain him.

Which way the progress of opinion tends, it is easy to see, and you need not trust my judgment. Examine the vote of the North in connection with statistics indicating the degree of intelligence and the means of transmitting and encouraging intelligence among—not the commercial or wealthy class, but—the general working people, and you will find Mr. Fremont's vote bears a remarkable correspondence to the advantage of any district or state in this particular. Now, our means of improving education, of transmitting intelligence, and of stimulating reflection are very steadily increasing. The young men, attaining their majority in the next four years, will have enjoyed advantages, in these respects, superior to their predecessors. The effect of railroads, and cheaper postage—significantly resisted by those who are most violent partisans of the extension of slavery—and of cheaper books and newspapers, is, as to this question, almost all one way. It is our young men who are most sensitive to the insulting tone which the South thinks it proper to assume in all debates with those members of Congress who are known to best represent the North. It is among those whose interest in public affairs is of recent date, that the old party terms of outery are least expressive of evil.

Do you think we shall go backward? Consider, that in those States which gave the only Northern majorities to Mr. Buchanan, an efficient public-school system has been a creation entirely of the last fifteen years: that in Southern Illinois and Indiana, where the vote against Mr. Fremont was heavier than elsewhere, the major-

\* Message of the President, December, 1856.

rity of living voters were born and lived in their early life subject only to such educational advantages as existed—and exist—in the States of Virginia, North Carolina, Kentucky, and Tennessee. That the proportion of citizens who were educated in those States themselves, since schools became conveniently frequent, and newspapers and books a common luxury, will now very rapidly increase.

Very many other considerations might be adduced, if you do not believe that the policy of forcing an extension of slavery is necessary to the honor of the people of the South, and a duty to be performed without flinching, whatever sad consequences it may involve, why you should join me in pleading for its immediate and decisive abandonment.

I am, and I trust long to remain,  
YOUR SHOW-CITIZEN AND FRIEND,  
 FRED. LAW OLMSTED.

From the New York Evening Post.

#### THE HABITS OF FISH.

Remarks made by ROBERT L. PELL, President of the American Institute, at the Farmers' Club.

(Continued from page 606.)

**SALMON** (*Salmo Salar*).—The upper jaw of the female is somewhat larger than the under, and in the male fish the under jaw curves up, so that the sexes may be easily distinguished by this peculiarity; there is a shade of blue on the back of both fish, with silver sides, containing dark spots of an irregular form; the teeth are on the tongue; and the scales are all striated. The Connecticut river was once famous for this magnificent fish; they traversed it to its highest branches, overcoming waterfalls and cataracts with the greatest imaginable ease, and after depositing their ova, returned to the ocean, thin and emaciated; they have decreased in the same ratio that men have increased, and have now become extinct. When they enter fresh water, they are covered by an insect called salmon louse, which dies after the third day. They are then infested with fresh water worms, which die on their return to sea. Salmon cannot be caught by any person wearing a red shirt or cap, as they have a great antipathy to that color, and when alarmed will swim at the rate of thirty-two miles an hour. It has been undeniably proved by many successful experiments that they invariably return to the streams in which they were born, to deposit their spawn, and when they go back to the sea their haunts are unknown.

Their spawning-ground invariably has a gravelly bottom. On reaching it, they pair off, and together make their spawning bed, which is often eleven feet long and nine feet wide. The female forms a furrow, by working up stream, in which she deposits her ova, the male follows and ejects his milt upon them, and covers them with his tail; they are frequently engaged ten days in this occupation, after which the male fish

directs his course towards the ocean, followed ten days later by the female, she having spent the intermediate time in the deep parts of the river, apparently for the purpose of rest. At the expiration of ninety days the fry are hatched, and have attached to each individual a small sack containing the yolk; this is gradually taken into the stomach by the natural absorbing function of the navel, and is the only food they require for some time. The same wonderful provision is made in the eggs of birds. On killing and dissecting a chicken, half an hour after it was hatched, I found the yolk perfect and unbroken, the only difference was, that instead of being within a shell, it was within the chicken, ready formed to supply the necessities of life, as fast as the system required them. This is the reason, as I have often explained to farmers' wives, why young chickens do not desire food until some hours have elapsed after their birth; thousands of young chickens are annually destroyed by poultry-raisers, who make them eat too soon, and thus counteract this wonderful provision of God.

At different periods of their growth, salmon-fry are known by different names; when one year old they are called penk; when they go to sea at two years old, smolt; and after their return to fresh water, salmon. They live about ten years. I think I can discover the age of any fish at any time within six years, and also the age of oysters. Food is rarely found in the stomachs of salmon when caught, from the fact that fright causes them to disgorge the contents before they are safely landed.

Salmon-fry will weigh, when five months old, four pounds; ten months, eight pounds; sixteen months, fifteen pounds, showing that fish attain their growth far more rapidly than terrestrial animals. The brain-bones of the salmon are peculiar. They are concave on one side, and convex on the other, with serrated edges, highly enamelled, equal, in fact, to the human tooth; comparative anatomists consider them a part of the organ of hearing, but I really do not.

There is, in all probability, nearly if not quite as much nourishment in salmon as there is in beef, weight for weight; and when you take into consideration its soft and flexible fibre, you would naturally suppose that it was more digestible. If you visit our fisheries, you will find robust, hale and hearty men, with handsome, healthy women for their wives, and large families of children, entirely free from tubercular and scrofulous diseases, which may, in my opinion, be attributed to the fact that the flesh of fish contains iodine, a substance never found in the flesh of animals, or the food they eat. Iodine belongs to the electro-negative supporters of combustion, and is an irritant poison, but administered through the medium of fish, it will be found of great service in many forms of glandular disease.

**THE HERRING** (*Clupea Harengus*).—I have

not been so successful with this remarkable fish as with many others. They die the moment they are taken from the water. This family of fish, as far as numbers are concerned, exceeds all the rest of the fish in the ocean put together. They penetrate to the Polar sea, inaccessible on many accounts to voracious fish, and there breed and multiply beyond the computation of man. It was supposed by Pennant that if two herrings were allowed to live, and increase in their characteristic style, and the lives of their offspring spared for twenty-five years, their bodies united would exceed the bulk of the world ten times. An army of them, equalling in extent Italy, France and Spain, leave the regions of the Pole in the spring. Early in June they surround the Shetland Islands; next Scotland, Ireland and England; they then cross the Atlantic to the coast of Georgia, from thence they move east, and line the entire seacoast of North America, more than three thousand miles in extent; and what is most remarkable, they always keep the same distance from the sun, and never rest, and are always compelled to remain near the surface of the sea, as their air-bladder is too fully developed and their fins too broad to permit them to sink deep. We can scarcely conceal our amazement at the number of these fish, when we take into consideration the thousands of millions that are yearly taken throughout the world by fishermen, the tens of thousands of millions destroyed by whales, and other marine monsters, that follow them night and day throughout all their migrations. In Holland, many years since, one hundred and sixty thousand persons were engaged solely in taking them. In Yarmouth, England, sixty-two thousand barrels are caught and cured annually. Eighty-three years ago four hundred and thirty thousand barrels were exported from Norway, and seventy thousand barrels of herring oil from Sweden; and yet, notwithstanding the untiring activity of these numerous destructive causes, every ensuing year finds the abundance undiminished and perfectly inexhaustible, defying the combined arts of men and the irrepressible voracity of all the ocean tribes.

To be continued.

#### IRISH BOGS, AND WHAT MAY BE MADE OF THEM.

Any one who has been in Ireland must have been impressed by the vast extent of *bog* which is to be seen in nearly all parts of the country. In some districts the eye ranges over tracts of waste for many miles, where nothing else is visible. The grouse-shooter on these inland plains carries a pocket compass, to guide him in his rambles; and tourists are often obliged to have recourse to the same convenient instrument for safe pilotage. The whole extent of the bog-surface has been estimated to exceed 2,900,000 acres. The only use to which they have hitherto been

turned is that of fuel, in the shape of peat. Bogs differ greatly in their exterior nature, being sometimes soft and spongy, sometimes firm and hard. Occasionally they undergo great and rapid changes, and suddenly swell and burst. A remarkable case of this kind occurred in the autumn of 1835. The Sloggan Bog, in Antrim, occupying an area of 11,000 acres, was observed, on the morning of the 17th of September in that year, to rise gradually above its usual level, until it attained a height of thirty feet; and about five in the afternoon a loud noise like that of a rushing wind was heard, when the morass, suddenly opening, discharged a great quantity of mud and water. The eruption, with slight intermission, continued until the 28th of September, overflowing the country to the distance of many miles, and doing incalculable damage. The loss of property would have been much larger than it was, but for the circumstance that the river Maine, which falls into Lough Neagh, diverted the progress of the flowing mud, which was carried down the river, causing it in some places to overflow. When the eruption ceased, which it did quite suddenly, the bog sank, at the point of the outbreak, twenty feet below its original level, and a small circular pool of water occupied the hollow caused by the depression.

Though differing much in their exterior nature, bogs are nevertheless all in one material respect similar, inasmuch as they all contain a large quantity of the peculiar substance called "peat," of which the average thickness is about twenty-five feet—it being nowhere less than twelve, and never exceeding forty two. This substance varies its appearance and properties, in proportion to the depth at which it lies. The upper portion contains vegetable fibres, consisting chiefly of bog moss, considerably decomposed; while, below, the color of the peat changes from light brown to black, and the substance is a good deal more compact. When dry, it assumes the appearance of pitch or bituminous coal, having a black, shining lustre, and being capable of receiving a high polish.

Peat, on being submitted to chemical analysis, is made to yield sulphate of ammonia, acetate of lime, naphtha, oil, and *paraffine*, which last has been found to be an admirable substance for making candles. If we inquire what paraffine is, we shall learn something of it by turning to Brande's "Chemistry," where we read, under this head: "When beech tar is distilled, three liquids pass into the recipient; 1, a light oil; 2, an aqueous acid; 3, a heavy oil. The heavy oil is subjected to several re-distillations, and then sulphuric acid is gradually added to it, till the mixture becomes a black and thin liquid; and if it does not spontaneously rise in temperature to 212 degrees, it is to be heated up to that point. The mixture is then kept, for twelve hours or more, at a temperature of about 122 degrees, when a colorless oil will be found floating upon

its surface. This is to be carefully poured off, and, on cooling, paraffine concretes upon its surface." It may be added, that the name of this curious substance is derived from *parum affinis*, on account of its inertness as a chemical agent, or want of affinity with other substances—resisting the action of acids and alkalies. It readily dissolves, however, in oil of turpentine and in naphtha.

Now, considering the value of paraffine as an article for making candles, it is evident that if peat can be made to yield it at a remunerative profit, a new and vast field of commercial enterprise is at once opened. Of the feasibility of the undertaking, without reference to financial returns, no doubt at all exists. Nor does there appear to be much doubt but that paraffine can be manufactured at a cost sufficiently low to be reasonably profitable. At Kilberry, in the neighborhood of Athy, an experiment has been for some time going on which looks extremely promising. The works of the Irish Peat Company there form an object of great interest, and are well worthy of being visited by all who may at any time pass near them. To such as may have no opportunity of seeing them, the succeeding brief account of their leading features, derived from the observations of a recent tourist, may possibly be acceptable information.

On entering the premises, the first objects to which a visitor's attention is directed, are four huge furnaces, of the form of inverted cones, each capable of consuming no less than twenty-five tons of peat in eighteen hours. When filled, the furnaces are closed, and a fierce, hot blast being driven through the mass of turf, ignition is rapidly effected. The smoke evolved escapes through a pipe, leading from the upper part of the furnace to a condenser, the magnitude of which may be estimated by the fact that it will contain 8,000,000 cubic feet of gas. Here the first change of peat into paraffine occurs, the smoke being condensed and precipitated in the form of tar. The lighter or more gaseous portion is conducted by pipes to another reservoir.

"The result of many experiments," says our informant, "shows that 100 tons of peat yield as much tar as will produce about 350 pounds of paraffine, and 300 gallons of oil. But to obtain the paraffine many delicate chemical operations are requisite. For a long time it could not be extracted without using ether, which made the process far too costly for commercial purposes. At length Mr. Reece, the scientific manager of the concern, discovered a less expensive mode of proceeding, which is at the same time fully as efficacious as when ether was employed. Sulphuric acid is the principal agent used; the tar, being boiled for about half an hour, with three per cent. of this acid, becomes decomposed, and all impurities fall to the bottom of the vessel. Oil and paraffine now remain, which, after undergoing the process of distillation, separate. The

paraffine then appears in crystalline flakes, but is of so dark a color, and emits such an unpleasant odor, as to be quite unfit for use. The process of bleaching and deodorizing are next performed, and it is really most startling to see the dusky and foul smelling compound issue from powerful hydraulic presses, steam-baths, and the action of chloro-chromic acid, pure, scentless, clear, and perfect paraffine."

The combustion of this beautiful substance is precisely like that of refined white wax; and when seen, it seems surprising that it could have been obtained from so gross and impure a material. In no transformation are the wonder-working processes of chemistry more striking. When the paraffine has been extracted, the refuse is by no means valueless; for, independently of oils from which gas may be generated, and which, in the Irish peat-works, is used as fuel for the steam-engines and other purposes, several highly serviceable commercial and agricultural products may be obtained from the medley of decomposed substances. Indeed, the various things that may be extracted from peat are extraordinary. Among others, it yields an excellent black pigment, darker than ivory black; and by an ingenious process of distillation, there have been obtained from a ton of peat as many as eight gallons of a highly powerful spirit. Peat has likewise an antiseptic property which should not be overlooked. Professor Davy, of the Royal Dublin Society, who has made many experiments on its deodorizing effects, declares that its disinfecting properties are superior to those of wood charcoal.

As may be supposed, four huge furnaces, each of the capacity described, require a great supply of turf to keep them going. To meet this demand, canals to the extent of five miles have been cut through the bog adjoining the works, and about two hundred persons are kept constantly employed in cutting and conveying the turf to its destination.

At the annual meeting of the shareholders of the Irish Peat Company, held in December, 1856, a very favorable report of the progress of the works was made. Various improvements have latterly been effected in the mode of cutting, drying, and drawing turf, by which the cost of feeding the furnaces will be considerably diminished. "With regard to the manufacture of paraffine," says the Report, "great improvements have taken place, and are still continuing, though less perceptibly, and to such an extent that whereas, previous to August, the average produce of tar per kish of turf was about half a gallon, that of the whole period since the improved workings began is one and one-third gallon per kish, and for the last six weeks one and a half gallon per kish; by this we have gained still further experience, and ascertained that with our present number of furnaces not more than about 2300 kish, or 200 tons, can be burned to pro-

cure its adequate products, which now are nearly double that obtained when twice the quantity of peat was consumed." It is further stated that, from improvements made in purifying the paraffine, the directors have been able to enter into a contract with a firm of purifiers who are willing to take it in the brown state, and thus relieve the company of the labor attending the final process. "The candles," it goes on to say, "made from this substance equal wax, and there is no doubt will come into regular consumption."

At the proposed rate of consumption, vast as is the area of the bog near the works at Kilberry, it will be exhausted in the course of a few years. This, however, is not likely to affect the establishment, as there are other large bogs in the neighborhood; and it must not be forgotten that one of the advantages held out by the enterprise is, that the very destruction of the bog will develop a soil available for the purposes of the agriculturist. The Irish bogs, then, heretofore so unprofitable, may turn out to be a source of wealth to the country, and yield eventually as large a benefit as if they had contained mines of gold or silver. When the will-o'-the-wisps that flutter over the dreary wastes shall have been converted by the chemist's potent magic into brilliant and substantial candles, the bogs may prove as valuable a possession as the precious metals of California and Australia.—*The Leisure Hour.*

For Friends' Review.

#### CHRIST IN THE GARDEN.

The sunlight lingers on Judea's hills,  
The stars of eve look forth with timid light,  
The moon the Orient sky with splendor fills,  
A glorious herald of advancing night.

The zephyrs dance among the trembling leaves,  
Or play fantastic o'er the deep blue sea,  
Whose glossy bosom 'neath their influence heaves  
With gentle undulations noiselessly.

From Olivet, against the azure sky,  
The proud old city of Jerusalem  
Is seen to rear her princely head on high,  
Judea's pride, earth's royal diadem.

And Cedron's waters, where the wild gazelle  
Once made his home, a fearless mountaineer,  
Leap forth from cliff to cliff, and through the dell  
Meandering, chime their music on the ear.

Anon the sunlight from the hill top fades,  
The timid stars with bolder light are seen,  
Soft twilight verges into deeper shades,  
And cold, round Cynthia reigns nocturnal queen.

Beneath the bowers of Gethsemane,  
A form is seen in kneeling attitude;  
And accents, as of one in agony,  
Now break the silence of that solitude.

Beside him one in shining raiment stands,  
Stooping as if his bowed head to raise,  
Or lift again his fallen, trembling hands,  
And strengthen him, while, kneeling thus, he prays.

How earnestly his spirit wrestles now;  
How deep, alas! his "straitened" spirit's wound!

Behold him! from his deeply thoughtful brow,  
Huge scarlet drops are falling to the ground.

Hark, how he groans! Oh, what a load he feels!  
More earnest still—how sadly deep those groans!  
Is this a mortal which thus lowly kneels?  
Are those deep accents only human tones?

Is it a phantom? No, it cannot be;—  
No, Saviour dear, the voice I hear is thine;  
It is no other form than thine I see,  
That form, though human, is a form divine.

The sins of all mankind on Thee are laid,  
And for the world thou wilt endure the sting  
Of death; thou who hast known no sin, art made  
For us both sin, and a sin-offering.

And whilst thy human nature sought to shun  
The cup of suffering which the Father gave,  
Thy *superhuman* said, "Thy will be done,"  
And yielded up thy body to the grave.

Make me, O, blessed Saviour, oft to feel  
My load of sin, as thou hast for me felt;  
Teach me in self-abasedness to kneel,  
As thou, while walking on the earth, oft knelt.

*New Garden, Ind., 4th mo., 1858.*

L. W.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates are to the 15th ult.

ENGLAND.—The resolution censuring the ministry for its dispatch to the Governor General of India, respecting the proclamation to the people of Oude, had been rejected by the House of Lords. The debate on the subject was still continued in the House of Commons.

Experiments, made with the Hughs' telegraph machine, have demonstrated its superiority over the methods heretofore used. Messages have been transmitted throughout the whole length of the cable, and confidence in the success of the undertaking was daily increasing. The British Government had granted a steamer to act as tender to the United States frigate Niagara in place of the Susquehanna, which our Government was prevented from sending, in consequence of the breaking out of the yellow fever on board that vessel.

Layard, the distinguished traveller, had addressed a large and influential meeting in London, on the affairs of India, whence he had just returned. He argued, that the Indian mutiny was caused by misgovernment.

FRANCE.—The Plenipotentiaries to the Conference of the great Powers were assembling at Paris. The Conference was opened on the 22d ult. The dispute between Turkey and Montenegro was claiming the attention of England and France, and a commission to effect a settlement was to be sent out by these Governments. A battle between the Turks and Montenegrins had taken place at Grabova, with serious loss to the latter. Grabova was subsequently burned by the inhabitants.

INDIA.—News from Bombay to 4th mo. 24th, have been received. The movements of Nana Sahib were watched with much anxiety. He had a strong cavalry and 25,000 Sepoys, beside an armed rabble. The English Commander had 8,000 men in Lucknow, under Sir H. Grant. Headquarters are to be transferred to Cawnpore. Bareilly and Calpee are still in the hands of the insurgents, who were also in force along Futtehpore and near Benares. The Punjab and Scinde remained quiet.

CALIFORNIA AND OREGON.—San Francisco intelli-

gence is to the 7th ult. The Legislature of California had adjourned, after passing a number of important laws; among which was one prohibiting the immigration of Chinese and Mongolians into the State after the 1st of 10th month next. Heavy crops were anticipated by the farmers, and the mining operations were brisk and profitable. Operations were commencing for an extension of the Sacramento Valley railroad. Gold dust, worth \$740,000, was deposited in the Branch Mint at San Francisco, during the week ending 4th mo. 24th.

A severe drought prevailed in the mining districts of Southern California, and a number of cattle had already died in consequence. The Chinese in Mariposa county had commenced preparations for building a Chinese city, about two miles from the town of Mariposa. The Orientals in that county are now double the white population.

UTAH.—Later news have been received from Salt Lake City. Brigham Young had issued a circular, commanding his followers not to oppose the U. S. troops, and to retire from the northern to the southern counties, as the army advances. They are to vacate the country of Salt Lake, including the city, where the soldiers have been ordered to establish a military post. The retiring population are to form colonies upon the Colorado, the Mohave, and in the valleys of the Sierra Nevada. It is probable that Gov. Cummings is now in possession of the city.

DOMESTIC.—The postponement of land sales in Kansas until the 1st and 15th of the 11th month next, is officially announced.

A dispatch from Leavenworth states that the board of Kansas commissioners, provided for by the English act of Congress, met and organized at Leecompton, on the 24th ult., by electing Governor Denver President. They were all sworn into office; appointed a committee of three to propose the programme for conducting the election provided for by the law, which was to be reported at the next meeting, on the 31st ult., and unanimously agreed that the election should take place on the 2d of the 8th month next. Rumors were in circulation of a battle having been fought, on the southern border, between a free State force, under Montgomery, and a party of Missourians, in which twenty-one were killed and eleven wounded.

The General Conference of the Southern Methodist Episcopal Church, in session at Nashville, has expunged from the book of discipline all reference to the subject of buying and selling slaves. According to the constitutional law of the church, three-fourths of the annual conferences must concur in this action, but there cannot be a question as to the result. The vote stood—ayes, 140; noes, 8; absent 3.

The Governor of Pennsylvania has signed the Usury bill, passed by the last Legislature.

CONGRESS.—Bills for the improvement of Chicago harbor and the improvement of the Milwaukee river, passed the Senate on the 26th ult., and the loan bill, after being so amended that the warrants are for \$1,000, instead of \$100, passed finally. On the 27th, the House amendments to the Civil Appropriation bill were disagreed to, and a Committee of Conference was ordered. The bill from the House, extending the land laws east of the Cascade Mountains, Oregon, was passed; and a resolution adopted, calling on the Secretary of the Navy for information as to the cost, efficiency and present location of every vessel in the Navy. The Homestead bill was postponed till 1st month next. On the 28th, a message was received from the President, covering the correspondence respecting the arrest of Walker. It was ordered to be printed. Mason, of Virginia, made a report from the Committee on Foreign Relations concerning the recent British outrages. The Committee say that, in-

stead of accepting a simple disclaimer of intent, as hitherto, we should adopt such measures as will effectually put an end to the outrages forever. They offer resolutions declaring that American ships under our flag remain under our jurisdiction, and that any molestation or visitation of them is an infraction of our sovereignty; that these aggressions demand such unequivocal explanation from Great Britain, as will prevent their recurrence, and that the action of the Executive be approved, and such future legislation granted, as circumstances may require.

On the 29th one thousand extra copies of these resolutions were ordered to be printed. An amendment was offered by Wilson, of Mass., authorizing the President to send the naval force of the country to the West Indies, with orders to capture the ships which have committed, or may commit hostile acts; but its consideration was prevented by the coming up of the special order—the miscellaneous appropriation bill.

In the House of Representatives, on the 26th, the enacting clause of the fortification bill was stricken out, thus killing the bill. The committee to examine the accounts of Hackney, late doorkeeper, reported the testimony, but made no recommendation, the matter having passed beyond the jurisdiction of the House. The same committee reported a resolution providing for a reform in the folding room and in distributing documents. The House then went into committee of the whole on the naval appropriation bill, which was amended by appropriating \$50,650 for filing in at the Brooklyn Navy Yard, and the bill was then laid aside to be reported to the House. The bill for the support of the volunteer regiment was next considered and laid aside, and that appropriating \$4,000,000 for payment of the expenses of collecting the revenue from customs, making the system general, and requiring all the revenue to be paid into the treasury, was taken up. An amendment was adopted requiring the Secretary of the Treasury to report, at the next session of Congress, the plan and estimates for reducing the expenses attending the collection of the revenue, in accordance with his recommendation in his late annual report. On the 27th, the naval appropriation bill passed the House, the amendment making an appropriation for filing in at the Brooklyn Navy Yard having first been stricken out. The bill appropriating \$4,000,000 for the expenses of collecting the revenue was passed. A report from the majority of the Tariff Investigating Committee, and two minority reports, were submitted, and the committee was discharged. A motion was offered by Kavenaugh, of Minnesota, and adopted, directing the Committee on Elections to report as to the right of Kingsbury to a seat as delegate from that portion of the territory not included in the limits of the State of Minnesota. The credentials of A. J. Fuller, as delegate from the territory of Dacotah, were referred to the Committee on Elections. On the 28th, the post office, army, and ocean mail steamship appropriation bills were reported from Committee of the Whole, and passed finally, after which the private calendar was taken up, and a large number of bills passed. On the 29th, the Committee on elections reported in favor of the right of Kingsbury to retain his seat as delegate from the territory of Minnesota. The bill establishing post roads, and about twenty private bills were passed. On the 31st, the joint resolutions for the adjustment of our present difficulties with Paraguay, and the supplemental Indian appropriation bill, were taken up, debated, and passed. In Committee of the Whole, the Indian deficiency appropriation bill, and the bill making appropriation for the new volunteer regiments, were discussed, and reported to the House, the latter with an amendment providing that if either of the regiments be dispensed with, the money appropriated shall not be used for any other purpose.

# FRIENDS' REVIEW.

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For Friends' Review.

## A BRIGHT EXAMPLE.

The following beautiful illustration of character and maternal excellence, as exhibited in the "Memoirs of the Life of Maria Fox," published some ten or twelve years since by her husband, appeared to me, on perusal; so bright for an example to that class of the younger members of our religious Society, that I am induced to offer it, if approved by the Editor, for publication in the Review.

"The path of the just is as the shining light—and, when these have been permitted, through infinite mercy, to attain to the perfect day, and are forever at rest with their Saviour, whom they loved and sought to follow here below, the track by which they trod through this valley of tears, is still bright; and the contemplation of it is animating and instructive." I.

5th mo. 30th, 1858.

1833. "The birth of her third and youngest child seems to furnish an appropriate opportunity for making some reference to Maria Fox's character, in the important and interesting relations of a mother. Without such an allusion, however brief, this Memoir would be incomplete indeed; for, with whatever feelings of partiality her character may be contemplated in other points of view, it was in this that some of its loveliest features were exhibited.

"Sympathy with others was, in no common degree, a trait of her disposition; and to this may be traced, in part, the lively interest with which she entered into the pursuits, and pleasures, and feelings of her children; so that, when in their society, she seemed, in some sort, to identify herself with them. She ever deemed it important to render their childhood a happy period; not by withdrawing those restraints

which a Christian parent is bound to impose, but by encircling them, as with an atmosphere of kindness and love. From their earliest infancy, it was her anxious desire to train them up in the nurture and admonition of the Lord; to bring them to the feet of their Saviour; to shield them from temptation; and, above all, by her own deportment, to present to their view a constant and practical illustration of the substantial privileges, the happiness and peace resulting from a life of religion. Deep and abiding was her sense of responsibility, and frequent and fervent were her petitions, not only that she might be enabled rightly to perform her part in respect to her beloved children, but that the Lord himself would be pleased to keep them, and bless them, and carry forward His own work in their souls."

Following these remarks, occurs a memorandum of her own, viz:

"4th mo. 24th. Fourth-day. 'In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul!' How many of the Lord's servants, in every age of the world, and in every variety of circumstances, have cried unto Him and received strength, since the day when the psalmist recorded, in this touching language, his grateful sense of the support afforded to his own soul! And now it hath pleased a gracious and covenant-keeping God to give me (one of the most unworthy of those who call upon Him) fresh occasion to commemorate His name, and to say, 'In the day when I cried, Thou answeredst me, and strengthenedst me with strength in my soul.' In the remembrance of His mercy, my heart is humbled within me. Oh! that I may be enabled to praise Him for all His goodness, and to trust Him, that He will yet bless us and ours, giving us to sing together of the multitude of His mercies!" Chap. x.

## THE COPY LINE.

Gotthold observed a boy in a writing school, eyeing attentively the line placed before him as a copy, and laboring by his penmanship to emulate its correctness and beauty. Mark, said he to the by-standers, how all perfection is the offspring of imperfection, and how, by frequent mistakes, we learn to do well. It is not required of this boy that his writing shall equal that of

the line. He satisfies his master by the pains he takes, which are a ground of hope that he will progressively improve, till at last he learns to write with rapidity and elegance. We also have a pattern to copy. It has been left us by the Lord Jesus, (1 Pet. ii. 21), and is His most perfect and holy life. And think not that He exacts from us more than the teacher does from the pupil. No, indeed; if He finds us careful in studying His example, and diligent in our endeavors to imitate it, He exercises forbearance towards our faults, and strengthens us by His grace and spirit daily, to amend. In the school of Christ they are the best scholars who continue learning to the last; I mean they who sedulously keep their Master's example in view, and are always striving to grow more and more like it, but yet are never satisfied with themselves or with the progress which they make. We must, therefore, endeavor to avoid two faults, which are negligence and discouragement. The one becomes eventually the parent of indolence and security; the other of despondency and grief. Heaven is open, not merely to the perfect and strong, but likewise to the feeble and erring, if they will only with penitence and humility confess their faults, and seek in the grace of Christ the supply for all their wants.—*C. Schriver.*

*Divine Protection through extraordinary dangers; experienced by Jacob and Elizabeth Goff and their family, during the Irish Rebellion in 1798.* By D. W. GOFF.

(Concluded from page 613.)

Three or four hundred English troops, accompanied by Hompesch's German hussars, at length landed at Duncannon Fort; this was announced by the firing of cannon early in the morning. On my mother's entering my room, I expressed much pleasure at the intelligence, when she replied, "My dear, we must rejoice with trembling; having much to dread from their being strangers, and we know not what may be permitted; we have only to place our trust and confidence in Him who hath hitherto preserved us!" This little army formed an encampment on my late uncle Cesar Sutton's lawn, at Longrange, about two miles from us. The next day, whilst we were sitting at dinner, one of the servants said the rebels forces were coming from Wexford in thousands, intending to surround the English encampment. The royal troops, commanded by General Moore, having had previous information, were, however, on the alert, and met them on the road near our house. We counted twenty-four pieces of cannon belonging to the rebels which passed the entrance. A dreadful scene, partly in our view, was now enacted, and lasted for three hours; the firing was awful! Having closed the doors and windows in the lower part of the house as much as possible, we all retired

to an upper room, and there remained in a state of fearful suspense. It was a terrible sight, and deeply affected us, the cannon balls falling thickly about the house. On one of my sisters raising the window to look out, a ball whizzed by her head; and this, with many others, we afterwards found. At length, seeing the poor deluded people running in all directions, we learned that they were routed.

Two soon came to the house to have their wounds dressed, which my sister Arabella did as well as she could; one had a ball in the cap of his knee, and both bled profusely: they expressed much thankfulness, and hoped they might soon be able again to fight for their freedom. A fine young man coming, who had received a severe wound in his side and shoulder, my dear mother used means to relieve him, and dressed him comfortably in clean linen, while he frequently exclaimed, "Do, ma'am, try to stop the blood. I don't mind the pain, so that I may but fight for my liberty." Observing him in danger from the great injury, she spoke to him in a very serious strain, and also recommended his going to the Wexford infirmary. We heard afterwards that he died on the way a few hours after he left us. This battle was at Goff's Bridge, on the 20th of Sixth month. Several hundreds of the insurgents were killed, but not many of the military.

Soon after the firing had ceased, we observed two of the cavalry moving slowly and suspiciously up our avenue; on which my father went down to the hall door, and advanced with a smiling countenance and extended arms to meet them. One, who was a German, at once embraced him, saying, in broken English, "You be Friend—no enemy, no enemy," and gave him the kiss of peace; adding, "We have Friends in Germany." We got them eggs, milk, bread, &c., to refresh them, after the excessive fatigue and excitement which it was obvious they had suffered.

The evening before this engagement, one of my sisters, passing through the servants' hall, observed the coachman leaning on his arm, apparently much distressed. When she requested to know the cause, he hesitated and said he could not tell her; but on her entreating him, and adding that she should like to know the worst, he said that he had heard it planned at the camp, that, if they conquered the royalists, we were all to be murdered, and the Generals were to take possession of our house. He then added, weeping, "Oh, our plans are too wicked for the Lord to prosper them!" My sister remarked that we trusted in a Power stronger than man, and able to protect us in the midst of danger; or to that effect.

During the night following this battle, our house was surrounded by Hompesch's cavalry, who slept on the lawn wrapped up in their gray coats. The next morning twenty or thirty of the officers breakfasted with us, and said that we had had a marvellous escape on the previous day; the cannon having been placed on the bridge, and

pointed against the house to batter it down ; even the match was lighted, when a gentleman, who knew my father, came forward, and told them the house was "inhabited by a loyal Quaker and his family." They had previously supposed it must be a rendezvous of rebels, and feared, from its commanding position, that they themselves might have been fired upon from it. Some of the officers, being refreshed by their meal, even shed tears when they reflected on the danger we had been in.

My cousins, Richard and Ann Goff, of Hopefield, near Horetown, had been observed by "the United Men" to persevere in walking to Forrest Meeting whilst the country was in a state of rebellion ; and were apprised that if they continued this practice, and refused to unite in the Roman Catholic forms of worship, they should be put to death, and their house burned. This threat brought them under deep mental exercise, accompanied with fervent prayers that they might be enabled to come to a right decision ; and, collecting their large family together, in humble confidence that best direction might be mercifully afforded, after a season of solemn retirement, they laid the matter before their children. On this memorable occasion, the noble and intrepid language of Fade Goff, their eldest son, then about seventeen years of age, is worthy of being recorded. "Father," said he, "rejoice that we are found worthy to suffer." His parents were deeply affected, and their minds became so much strengthened, that, next morning, rising before daybreak, they all proceeded to the meeting, and were enabled to continue to attend Divine worship without molestation ; expressing thankfulness in thus being permitted to accomplish what they considered their religious duty.

David Sands and his companion attended that meeting, and, returning to Horetown, were joyfully received : my dear mother saying that his visit reminded her of the good Samaritan pouring oil into our wounded minds. The three families now occupying our house all assembled with him on this solemn occasion, and his communication was truly impressive and consoling, inducing tenderness in all present. He first alluded to the deep trials we had suffered ; then to the infinite mercy which had brought the family through them ; and afterwards offered a solemn tribute of thanksgiving and praise to the great Preserver of men, whose power had been so remarkably displayed for our protection, when surrounded by danger on every hand. It was indeed a memorable visit, for which thankfulness prevailed to Him from whom all consolation is derived. The Roman Catholic family had never before heard these plain truths so declared, nor witnessed anything of the kind ; but they all united in prayer on their knees, and the mother said, "I never heard such a minister as that gentleman ; he must be an angel from Heaven sent to you."

The rebellion was now at an end ; but, though peace and order were partially restored to our afflicted country, yet the sad consequences still remained ; not only houses in ruins, burned and torn in pieces by both armies, were to be seen in all directions, but many of the rebels who were outlawed took up their abode in caverns in the wood of Killoughran, and sallied forth by night, to commit depredations on such of the peaceable inhabitants as had returned to their dilapidated dwellings. Twice they visited us, and on these occasions our sufferings were greater than on any during the rebellion. My father had been urged to accept the nightly services of a guard of yeomanry, but always positively refused.

On the first night, having all retired to rest, we were aroused by a terrific knocking with muskets at the hall door. My dear father raised his chamber window, and requested them to wait a few minutes, and he would open the door ; but they continued knocking still louder, and swearing most awfully until he went down. On his opening the door, they seized him, and instantly rushed up to his room, breaking a mahogany desk and bookcase to pieces with their muskets, and demanding money. My father handed them twenty guineas, which was all he had in the house ; but they persisted in asking for more, and swore, in a most profane manner, that if he did not give them more they would take his life. I slept with a little niece in a room inside his, and we were entreated by my sister A. not to rise, as we should be of no use. I endeavored to comply with her request, and remain quiet, till I heard a dreadful scuffle, and my father's voice exclaiming, "Don't murder me !" I could then no longer keep still, but opened the door, and saw one of the men, dressed in scarlet regimentals, with full uniform, epaulettes, &c., rushing towards my father with a drawn sword in his hand. My sister intercepted it by throwing her arms round my father's neck, when the point of the sword touched her side, but not so as to injure her. In the struggle the candle went out, and they called most violently for light. The horror which I felt at this awful moment can scarcely be expressed. My sister went down towards the kitchen, and found a man standing at the foot of the first flight of stairs ; she asked him to light the candle, when he said she might go down, and he would stand guard, and not allow any one to pass. This he performed faithfully, and she returned in safety. I could not, after this, leave the party, but followed them through the house. The dreadful language they used, some of which was addressed to my sisters, impresses me with horror to this day. Money seemed the sole object of their visit that night, as they repeatedly said, "Give me more money, I tell you ;" assuring my father that if he did not give them more, they would murder him. They even said from minute to minute, while they held a pistol to his forehead, "Now, you're

just gone." They then forced him to kneel down, repeating the same words, and presenting the pistol. Seeing his situation, I threw myself on my knees on the floor, and clung with my arms round him; when the ruffians pushed me away, saying, "You'll be killed if you stop there." But my father drew me towards him more closely, saying, "She would rather be hurt if I am." They snapped the pistol several times, which perhaps was not charged, as it did not go off. When they found there was no more money they desisted, asking for watches, which were given them, and at length they went away, after eating and drinking all they could obtain, and charging my father to have more money for them the next time, or they declared they would have his life. So saying, one of them, who appeared in a great rage, and had a cavalry sword in his hand, cut at the handrail of the hall stairs, the mark of which still remains.

About a fortnight afterwards, before the family withdrew to rest, my father had a presentiment that the robbers might come again that night, and sat up later than usual. About midnight they arrived, knocking furiously as before, and fully prepared to plunder the house. They soon emptied the drawers, and took all the wearing apparel they could get, that did not betray the costume of Friends; so that we were deprived of nearly all our clothes. On perceiving that they were taking all, my mother begged one shirt and one pair of stockings for my father, which they threw at her face in the rudest manner, using dreadful language. They behaved most violently, and, spreading quilts and sheets on the floor, filled them with all sorts of clothing they could get; they then called for victuals to eat and drink, desiring my sister to drink their health, putting the cup of small beer to her lips, and bidding her "wish long life and success to the babes of the wood," as they called themselves. This she steadfastly refused. They then declared they would come again in two weeks, and take us all to live with them in the woods, "and to cut bread and butter for the babes." Their behaviour was so insulting, and my dear parents were so fearful of these threats being realized, that they determined on sending us young females to my cousins, Goff and Neville, who were then merchants in Ross; and there we remained for some weeks, until tranquillity was restored to the county.

After the robbers had finished their repast, they threatened to take my father's life, behaving very outrageously, and saying they must take him to their main guard at a little distance, and murder him there, as they did not like to do it in his own house. They then led him out, and we all attempted to follow; but they pushed my mother back, saying that she should not come—it would be too painful a sight for her to see her husband murdered, which they certainly would do. It was very dark, but my sister Ara-

bella positively refused to leave her father, and they allowed her to accompany him. Whilst crossing the lawn, the root of a beech-tree, projecting above the path, caused him to stumble; he then sat down, and said, if they were determined to take his life, they might as well do it there. My dear sister stood by in a state of awful suspense. They rudely asked him if he had anything to say, telling him his time was come. On hearing this, he remained quite silent, and they, not understanding it, hurried him to speak; when he said, he prayed that the Almighty might be merciful to him, and be pleased to forgive him his trespasses and sins, and also to forgive *them*, as *he* did sincerely. They said that was a good wish, and inquired if he had anything more to say. He requested them to be tender towards his wife and children; on which they said, "Good night, Mr. Goff; we only wanted to rattle the moccasins out of you,"—meaning guineas.

When they took my father forcibly out of the house, my mother, though much distressed, was favored with her usual quietude and composure of mind, trusting in the Lord, who had been pleased to support her through many deep trials, and then forsook her not. So strong was her confidence, that she even called to the servant for some warm water, to prepare a little negus for my dear father against his return; when I said, "It is not likely we shall ever see him again alive, for they are going to murder him;" on which she replied, with firmness, "I have faith to believe they will never be permitted to take his life." In about a quarter of an hour my valued and tender parent returned, pale and exhausted; and, throwing himself on the sofa, said, "This work will finish me; I cannot hold out much longer;" which proved to be the case.

Remarkable also was the protecting care vouchsafed to my uncle Joshua Wilson (my mother's brother), whose residence at Mount Prospect, near Rathangan, was forcibly entered by a party of rebels. One night, after the family had retired to rest, they were aroused by a tremendous volley of musketry, which at once shattered the hall door; and a loud cry was raised of "Arms, money, or life!" with most awful swearing. My uncle went hastily down in his dressing-gown, followed by his wife, who heard them exclaim, "You are a dead man;" and seeing one of the men present a pistol at my uncle's head, she rushed between him and the ruffian, exclaiming, "Thou shalt not, and darest not, take my husband's life, or touch him; for the arm of the Almighty is stronger than thou art." The man appeared confounded, and let the pistol drop from his powerless hand; it was very remarkable that the whole party left the house soon after, without doing any further injury. This great shock, and the alarming state of the country at that time, affected my uncle so much, that he left next day his comfortable and handsome residence, in which he had resided happily for

forty years, and sailed for England, where he and his wife spent the remainder of their lives, at Taplow Hill, near London.

Many were the heart-rending sufferings that some families endured, being turned out of their peaceful homes, and spending many nights in the fields and ditches. Others, who still remained in their houses, were wonderfully favored with faith and patience under great privations, conscientiously adhering to the revealed law of their God, and thus experiencing, to their humbling admiration, the name of the Lord to be "a strong tower," in which the righteous find safety. On taking a retrospect of this awful period, and of the strength of mind evinced by my beloved parents, sisters, and others, my heart overflows with living praise and thanksgiving to the Father of mercies and God of all consolation, who was indeed "strength in weakness, riches in poverty, and a very present helper in the time of need."

The repeated shocks and trials, which my honored father endured during these fearful times, were too great for his strength of body; and on the 23d of Twelfth month, in the same year, 1798, surrounded by many of his family, he gently and peacefully breathed his last, being then in his sixty-third year. Our merciful Saviour sweetly sustained him in faith and confidence; the Almighty arm being underneath to comfort and support him whilst passing through the valley of the shadow of death. He never expressed a murmur; but, in humble Christian patience and acquiescence with the Divine will, often evinced his thankfulness for the mercies received. To one of my sisters, whom he observed weeping a short time before his death, he said, "Don't shed a tear for me, my dear; but rather rejoice and be thankful that the Almighty has been pleased to permit me to die in peace, with my dear family all around me; and not by the hands of wicked and unreasonable men." He took my hand affectionately, and said, "My dear child, I must leave you all;" and, after a pause added, "Keep near to the Lord, and he will be a Father and a Friend to thee when I am no more."

Horetown now passed to my eldest brother, William Goff, and my beloved mother removed to Dublin. She survived her affectionate husband nineteen years, and died in that city in the seventy-eighth year of her age, in perfect peace. For several years she was in the station of an elder; always endeavoring to rule her own house well, she was accounted worthy of double honor, and much beloved by her many descendants. Sixty children, grandchildren, and great-grandchildren, were living at the period of her decease, in the year 1817.

She was granddaughter of Thomas Wilson, an account of whose religious labors is published with James Dickinson's. Her last illness was short, being caused by a paralytic seizure, of which she had previously had several. On the morning before the seizure, she entered the draw-

ing-room with an expression of countenance remarkably solemn, and, kneeling down at my side, engaged in fervent vocal supplication for her numerous family, that the blessing of the Most High might rest on them, and that He might be pleased to continue with her to the end. Many consoling expressions she uttered, and when near the close she said to me, "May the blessing of the everlasting hills surround thee, my dear child, when I am gone." She was perfectly conscious to the last, and sweetly resigned to her divine Master's will.

It is comforting to have a well-grounded hope, that, through the mediation and redeeming love of our blessed Saviour, the spirits of both my beloved parents have entered into the mansions prepared for the faithful; and that they are, through unmerited mercy, united to the just of all generations, "who have washed their robes and made them white in the blood of the Lamb;" to whom be glory and honor for ever and ever.

Thus have I cause to commemorate the great goodness and mercy extended by our Heavenly Father to his unworthy creatures throughout a season of inexpressible trial and distress. May his gracious dealings never be forgotten by one who feels undeserving of the least of all his mercies and who, in taking a retrospective view, can gratefully adopt the language, "Bless the Lord, O, my soul, and forget not all his benefits!"

I am the only one now remaining of twenty-two children, and ever felt much attachment to my parents, whose pious and watchful care over their large family in our early years, lives in my heart as a sweet memorial, calling for gratitude to Him who gives us pious friends. This feeling, I believe, was cherished by all the rest of their children, now, I humbly trust, through unmerited mercy and redeeming love, united to them in that happy state, where all trials and sorrows are at an end, and where all is joy unspeakable, and full of glory.

The foregoing has been written from memory, after a lapse of nearly fifty-nine years, the affecting events being still vivid in my recollection.

DINAH WILSON GOFF.

Penzance, Cornwall, Twelfth month 23d, 1856.

A sum of money was raised by Government to compensate the sufferers in property, and a portion of it was offered to my father, Jacob Goff, with others, in consideration of the great loss and damage he had sustained; but, as a member of the Society of Friends, and not taking up arms in defence of Government, he felt that he could not accept it.

If all men were so far tenants to the public, that the superfluities of gain and expense were applied to the exigencies thereof, it would put an end to taxes, leave not a beggar, and make the greatest bank for national trade in Europe.—*Penm.*

From Bonar's Land of Promise.  
THE CAVE OF ADULLAM.

After breakfast we set off for what is supposed to be the Cave of Adullam, Mr. Graham acting as guide, and Mr. Valentiner as interpreter. Across the valley of Rephaim, by Mar Elias, Rachel's sepulchre, and Beit Jalah we reached Bethlehem. There, having engaged a Bethlehemite to guide us to the cave, we rode on, leaving the guide to bring some provisions for us. Down the steep slope of the city we went, turning eastward. Again and again we looked back for our guide, but he did not come. So, trusting to Mr. Graham, we resolved to find the way ourselves. Over the endless heights, down the endless wadys that lie in this, "the hill country of Judah," we proceeded, crossing many a dry river-bed, beautifully paved with pebbles and rolled stones. At length we struck up a hill which Mr. Graham thought he recognized as adjoining the place. When a good way up we met a fellah, and inquired as to the cave. He offered to be our guide, and we at once proceeded. We were certainly wrong; but not very far. Less than half an hour set us right, and an hour more brought us to the edge of the tremendous gorge on the side of which the cave enters. As the cave lies about half way up the face nearest us, we saw only the opposite precipices at first, which were bare, brown, and rugged in the extreme. They must be about a thousand feet in sheer descent, from the top of the ridge lying before us to the bottom of the fearful chasm which the eye could not reach. The view recalled some parts of the Sinaitic desert, for though the heights are not so naked and excoiated, nor so devoid of verdure and life, they are quite as gloomy and savage.

We cannot descend immediately above the entrance. The rock is quite perpendicular at that place.\* But about a quarter of a mile to the left, the precipice falls back a little, and presents merely a steep slope on which we found herbs and shrubs. Down this we proceed, riding part of the way, but soon dismounting. In about ten minutes we come to a ledge in which

\* In this region the ravines are so narrow that their upper edges seem in some parts to approach each other, while there is a chasm of perhaps a thousand feet deep between. This accounts for the scene between David and Saul in "the wilderness of Ziph," in "the hill of Hachilah," (1 Sam. xxvi. 1-25.) After David had taken Saul's spear and cruise, he "went over to the other side" (verse 13) of one of these ravines and stood upon "the top of an hill afar off," and then held the conversation with Saul. The two sides of "the hill" or precipice are quite near enough to admit of conversation; but long before Saul's men could have descended the precipice on the one side, and climbed up that on the other, David would have escaped. When we were on the Pyramids, an Arab, for a few piastres, ran down the one Pyramid and up the other, in ten minutes. But it would require ten times ten minutes at least to accomplish a like passage between the two sides of these ravines.

this slope terminates, about half way down the ravine. The opposite face looks more and more rugged at every step. Still it was only a small part of the ravine that was visible, for to our left a projection of the rock shut out the view in that direction, and to the right, about a quarter of a mile down, the gorge took an abrupt turn, bending towards the Dead Sea, to which I suppose it pursues its way, somewhere north of Ain Jidy (En-Gedi). Before we descended to the level on which we now are, we had seen, from the heights above, a forest of wild grey peaks, the very image of sterility, extending for miles in a south-eastward direction. These must have been part of that billowy mass of hills that cover the desolate region of En-Gedi, throwing up their white crests in all directions as if a storm were tossing them.\*

Having reached the narrow ledge above mentioned, we tied our horses, and proceeded in search of the cave, about half a mile along the ledge to the right. As you advance, the way narrows and the face becomes more perpendicular. Only one at a time can scramble along. Besides the narrowness of the path, the obstructions are numerous from projecting rocks. Sometimes you creep under, and at other times you climb over these blocks, some of which are detached masses, and others solid parts of the precipice. Here you have to step over a gap, there you have to squeeze yourself through a slit; with the remembrance all the while that you are on the sheer face of a precipice, with six or seven hundred feet of perpendicular rock below you. At length we reached the landing-place, where there is room for a few to stand, and where you find two long masses of rock over the entrance to the cave.

We entered the first chamber or cave and lighted our candles. Previously, we had been discussing the question as to our finding the way out of this rocky labyrinth, should we venture far, as it is said to extend for miles. Some proposed the clue of Ariadne; but this might cut itself against the sharp angles. Others suggested phosphorus, which, rubbed against the rocks as we passed along, would leave a luminous track for our guidance back through all the sinuosities. But we had none. Besides, the exploration of the cave would be the work of a day, not an hour, so endless are its ramifications.

We soon were corrected in some of our ideas. We had conceived of the cave as an immense recess in the rock, like Fingal's Cave in Staffa; but here we saw nothing of this. It is an innumerable succession of arched chambers, like the crypts of a cathedral. These are the "sides of

\* No map that I have seen gives a proper representation of this region west of the Dead Sea. Even Dr. Robinson's is meagre. Instead of being a succession of wadys some four or five miles from each other, the country is a continuous stretch of the most mountainous confusion I had ever seen.

the cave" in which David and his men concealed themselves (1 Sam. xxiv. 3); nor can anything be imagined more suitable for concealment. Hundreds of men could be in these "sides," and yet a person entering the cave would not be aware of their presence. Each chamber is a stately hall, on all sides of which the rocks drop like Gothic pillars, leaving only here and there gateways by which you pass into the adjoining chambers. You might spend days in exploring these vast apartments, for the whole mountain seems excavated, or rather honey-combed. The quantity of air or gaseous substance generated and imprisoned here, when the mass was fluid, must have been enormous, indicating, perhaps, the presence of some peculiar matter in the composition of the limestone which a geologist, or at least a chemist, might detect. We did not penetrate into the interior very far; still we groped our way through the passages into a good many of these apartments and found them all much alike.\* Sticking some wax-lights which we had, here and there, on some little projection, we kept up communication with the outer chamber, so as to have no difficulty in finding our way out. In some places we observed stalactites; though these were not numerous, owing probably to the great dryness of the rock. The air was intensely hot, but quite fresh and dry. The stone is very much like the usual limestone of Syria, of a white or cream color, which not only makes the cave more easily lighted, but gives a cheery brightness to the chamber. After this survey we retraced our steps by the same aperture as that by which we entered, and crept along the ledge in safety.

That this is the true cave of Adullam seems very probable from the narrative of Scripture, altogether apart from ecclesiastical tradition. David's haunts were chiefly in this district; and naturally so, because of the proximity of Bethlehem, his native city. *Ziph*, with its "mountain" and "wilderness" and "wood" and "strongholds" (1 Sam. xxiii. 14) were in this neighborhood. *Hachilah*, and *Jeshimon*, and *Maon*, and *Car-mel*, were not far off. The "strongholds of Engedi" (1 Sam. xxiii. 29) belonged to this eastern district of Judah, and not to the western. It was among the impenetrable mountain fastnesses that stretch from Engedi northward, that David secured himself from Saul, and hence we should conclude that here we shall find the cave of Adullam, and not in the western valley or Shephelah (Josh. xv. 35), beside the city of that name. One or two allusions in the Scripture history make this still more probable.

When David was obliged to leave Gath, he

went to the cave Adullam (1 Sam. xxii. 1), which he would certainly not have done had it lain as near to Gath as the city of Adullam did. When he came to the cave, "his brethren and all his father's house went down to him" (ib.), implying that the place lay near to Bethlehem, which the present cave, where we now are, does, being about five miles south-east of that town; whereas the city Adullam, near which the other cave of that name is supposed to be, is about fifteen miles off, hard by the territory of the Philistines. When David was at the cave he "went thence to Mizpeh of Moab," indicating that the country of Moab was not far off, which could not be said of the city Adullam. He then took his father and mother, and brought them to Moab, putting them under the protection of the king (1 Sam. xxii. 3, 4), still more decisively intimating the proximity between Moab and Adullam. Being warned by the prophet Gad, he left "the hold" (ib. xxii. 5), and departed, and came "to the forest of *Hareth* (ib.), which forest seems, both from what goes before and follows, to have not been far off. *Wady Khureitun* (on the side of which the cave lies) is probably the ancient *Hareth* or *Hereth*. The episode of David and the well of Bethlehem is another confirmation of this. Had the well of Bethlehem been fifteen miles off, one can hardly conceive of David expecting that any one should bring water to him, especially when in doing so they would have not only to encounter the garrison of the Philistines at Bethlehem, but the whole army encamped in Rephaim (2 Sam. xxiii. 13, 14). But nothing was more natural than that David, parched with thirst in the cave, or equally so in the forest of Hereth, on the heights above it, should long for the pure water of his native well, which was almost in sight, and to obtain which his three mighty men had only the Philistine garrison at Bethlehem to break through, not "the host," which lay stretched far behind that city to the north and west.

Ecclesiastical tradition may be taken for what it is worth. In this case it coincides with Scripture.

To be continued.

#### GOD'S PROVIDENCE WATCHING OVER ALL.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God."—LUKE xii. 6.

The doctrine of the particular providence of God is one of the most memorable in Scripture. It is wonderful, overwhelming, to our weak understandings to think of Jehovah, as the Creator not of this world alone, but of all the countless suns and stars, worlds far greater than this, which shine above us in the sky, or which the telescope brings within our view. But it seems, if possible, even more wonderful to think of Him, as at the same time guiding the stars in their course, and watching over the smallest of His creatures here below; clothing the flowers with

\* Mr. Calman penetrated 500 yards, but the chambers and passages seemed without end. The guides assured Irby and Mangles that it has never been explored even by the natives, so great is its extent. The Arabs say that the cave extends all the way to Hebron, eighteen miles! *Van de Velde*, vol. ii. p. 35.

loveliness, feeding the fowls of the air, not one sparrow forgotten by God! Surely we must say with David, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The heathen could not conceive of such a deity. They divided the charge of earthly things among a number of gods. But the Bible reveals to us the one true God, infinite and almighty in small things as well as great. Let us thankfully learn to trust Him for all things, to cast all our care upon Him, to put our whole trust under the shadow of His wings.—*Christian Year Book.*

## FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 12, 1858.

NEW YORK YEARLY MEETING.—Through the kindness of an attentive correspondent, we are enabled to furnish our readers with an account of the proceedings of New York Yearly Meeting, which was opened on Sixth day morning, the 28th ult., and closed on Fourth-day the 2nd inst.

It appears to have been a season of comfort and encouragement. Our dear friends Priscilla Green and Mary Nicholson were in attendance; also, Olney Thompson and Thomas Jay, from Indiana Yearly Meeting, Mary B. Pinkham, from Ohio, and Hannah Robinson, from New England.

The reading of the Reports from the Quarterly Meetings, the Epistles from other Yearly Meetings, and the appointment of a committee to prepare replies, and also an epistle of salutation to Western Yearly Meeting, occupied the meeting in the morning.

*Afternoon.*—The Clerk and Assistant, of last year, were re-appointed, viz: William Wood and James Congdon. The proposition from Westbury Quarterly Meeting for a revision of the Book of Discipline was taken up. A very full and free expression of sentiment was elicited; the discussion was conducted in a remarkably deliberate manner, much brotherly condescension was manifested, and the result was the appointment of a committee to unite with a committee of the Women's Yearly Meeting in considering whether such revision is desirable, and report to a future sitting. The edition of the Book of Discipline is entirely exhausted, and nearly half a century has now elapsed since it was last revised.

The minutes of the Meeting for Sufferings were laid before the meeting, and its proceedings approved. Its action in memorializing Congress against the further extension of slavery, appeared

to be especially satisfactory. A committee visited Washington on the occasion, called and presented a copy, personally, to the President, the heads of the different departments, and many of the members of Congress, and were uniformly well received.

*Seventh day morning, 5th mo. 29th.*—The reports from the Quarterly Meetings on the subject of schools were read. These were fuller than usual, evincing, it was hoped, an increase of interest, yet showing still more plainly than ever the sorrowful fact that, with the exception of a very small portion, the children of this Yearly Meeting are receiving their education in a way that cannot be favorable to their moral and religious growth. Our dear Friend, Priscilla Green, at this time, made a visit to the Men's meeting. The reading of a memorial of our late Friend Joseph Talcott, closed the meeting.

*Afternoon.*—The minutes of last year were read. Also the report of the committee appointed last year to raise \$15,000 to purchase property at Union Springs, and take such preliminary steps as may be necessary towards opening a school.

It appeared that, owing to the financial crisis, the subscriptions to the amount required had not been entirely filled up, but as the property in view was in danger of passing into other hands, the Committee had made the purchase, thus securing it to the Yearly Meeting. A building well adapted for the purpose, and a few acres of land in a healthy and convenient location, have thus been obtained at the moderate cost of about \$5,000. The report was very satisfactory to the meeting, and the committee were continued to complete the collection of the necessary funds. The report of the Trustees of the "Murray Fund," was read, and their proceedings appeared to give general satisfaction to the meeting.

On First day, the meetings for public worship, both morning and afternoon, were very large.

The sittings of the Yearly Meeting on *Second-day* were almost entirely occupied with the examination into the state of the Society. The Queries appeared to have been honestly answered, and the exercises of the Meeting were very interesting.

The remarks on the education and training of children, and of not only reading, but studying, "searching" the Scriptures, were peculiarly impressive. The reports from the Quar-

terly Meetings, in reference to schools, read at a previous sitting, had exhibited an interesting increase in the number of Bible classes and schools for Scriptural instruction, and Friends were encouraged to continue to give increased attention to this important branch of education; also, to collect their families together, at least once in the day, and in a prayerful spirit to read a portion of the Holy Scriptures, with minds reverently turned to Him whose spirit gave them forth.

Various concerns occupied the meeting on Third and Fourth-days. The subject of sending a communication to Philadelphia Yearly Meeting, referred on the minutes from last year, was considered. Several Friends were of the opinion, that in our present united condition, no harm could result to us, and that it might tend to strengthen the hands of our brethren in that Yearly Meeting. It was, however, the solid judgment of the Meeting, that the only proper course for the present was to stand still, and the subject was again referred on the minutes to next year.

The Committee to whom was referred the proposition from Westbury Quarterly Meeting, relative to a revision of our Book of Discipline, reported, they deemed such revision needed, and proposed the reference of the subject to the Meeting for Sufferings to give it careful attention, and report next year such revision as may be considered desirable. This was fully united with by the Meeting.

A Committee to "visit the churches" among us and see how the brethren fare, was appointed, and Epistles were adopted for all the Yearly Meetings with which we are in correspondence. An Epistle of salutation was also addressed to Friends about to assemble as "Western Yearly Meeting," and a Committee set apart to attend the opening of that Meeting.

The business of the Meeting throughout was conducted in great harmony, and Friends parted in love, with, it is believed, the feeling prevalent in almost every heart: "It is good for us to be here."

ROBERT AND SARAH LINDSEY.—Our latest accounts of Robert Lindsey and wife state, that they were engaged in visiting meetings in Iowa, having returned in good health from Kansas, where they visited all the settlements of Friends.

They were present at the opening of the two new Quarterly Meetings in Iowa.

MARRIED, on the 29th of 4th month last, at Friends' Meeting, Rocksylvania, Hardin Co., Iowa, JOSEPH W. HAINES, son of Chalkley and Sarah E. Haines, to RUTH ESTHER, daughter of David W. and Ann M. Lupton all of that vicinity.

—, In Philadelphia, on the 2d inst., at Friends' Meeting, Orange St., RICHARD S. GRIFFITH, of Baltimore, to MARY L., daughter of the late Joseph W. Newbold, of Burlington Co., N. J.

—, on the 26th ult., at Friends' Meeting, Spice-land, Henry County, Ind., JONATHAN T. ROGERS, son of Nathan and Atlantic Rogers, (of Westland Monthly Meeting, State of Pennsylvania,) to MARY HUNT, daughter of Joseph B. and Ann E. Hunt, of the former place.

DIED, in Woodbury, N. J., on the 20th ult., GEORGE MICKLE, in the 76th year of his age, an elder of Woodbury Monthly Meeting of Friends. Great was the fervency of spirit with which he was clothed, that he might be thoroughly washed and made meet for the kingdom of Heaven, an evidence of which being mercifully granted him, earnest were his desires that all the human family should comply with the terms of salvation, laid down in the Gospel of our Lord and Saviour Jesus Christ, dwelling much on his answer to Peter: John 13: 8: "If I wash thee not, thou hast no part with me." He reminded many who called to see him, that salvation was an individual work, and must be witnessed in each, through the washing of regeneration, and renewing of the Holy Ghost.

Upon parting with some beloved friends, the day before his close, he desired his love should be given "to all who love the Lord Jesus Christ in sincerity. Yes, to those also, who do not. Oh! the constraining love of Christ, how it carries all with it—would leave none behind. Farewell, dear friends, farewell in the Lord."

—, On the 27th of 5th month, at the residence of her father, Ellis Willits, Knox county, Ohio, REBECCA WILLITS, a member of Alum Creek Monthly Meeting, in the 26th year of her age.

This young Friend was of an exemplary life and conversation, and tenderly beloved by a large circle of acquaintance. Being in a delicate state of health for several years, on referring to it a few weeks previous to her death, she remarked, "she hoped we would be prepared for the change." Her last days were mostly spent in silent meditation, until within a few hours of her close. She then seemed greatly distressed, and called upon the family to pray for her, saying, "I can see no way, all seems dark around me." She then earnestly prayed, saying, "Oh! precious Saviour be pleased to enlighten my path. Oh! righteous Father, be pleased to cast those clouds away, and if consistent with thy divine will, Oh! Heavenly Father, be pleased to cut short my sufferings and still the tumult in my breast, but thou knowest what I can bear." She at one time said to her mother, "What shall I do?" Her mother directed her to look to the Saviour. Then engaging in fervent prayer for some time said, "I feel very much encouraged. I see my Saviour coming with open arms to receive me. Come quickly!" with more of like import, her countenance at the same time expressing the peace and joy that reigned within.

—, on the 10th of 5th month last in Parke county, Indiana, RUTH, wife of Nathan Davis, in the 54th year of her age, a member of Bloomfield Monthly Meeting and Rockyrun Particular Meeting. She was of a very mild disposition, yet cheerful in expression, a lover of

Friends' principles, and a regular attender of meetings. Some friends called to see her after she was confined to the house, and expressed that it had been a satisfaction to them to see her in such a calm and quiet disposition of mind. Yes, said she, I have given all up (meaning here below), I feel peace of mind, and nothing in my way. At another time, a few days before her decease, a friend asked if she still felt that all was well, she said, "O yes, all is peace, I have had much sweet comfort on this bed of affliction."

DIED, at the residence of her son-in-law William Wildman, in Parke County, Indiana, on the 16th of 5th month last, MARY MOODY, widow of Samuel Moody, in the 66th year of her age, a member of Bloomfield Monthly Meeting and Rockyrun Particular Meeting. She had been sinking under a lingering disease for two years. Some months before her close she became sensible that her peace was not made with her Redeemer, great distress of mind ensued and very earnest were her prayers that she might be prepared for the realms of bliss. "O!" said she, "what would I give if I could express the language of my husband the day before his decease that he was ready and waiting." Much feeling was awakened in several of her attendants, and a female friend prayed very earnestly that her Saviour, if consistent with His will, in his own time, would lift up the light of his countenance, and speak peace to a poor, seeking penitent soul. In the morning she seemed more calm. She was asked if she felt any better reconciled. She replied, "if I had to go in one hour I believe death would be no terror to me." She remained in the same state of mind while she lived, often supplicating to be released, and left her friends a satisfactory evidence that her peace was made.

—, on the 15th ult., at the residence of her uncle Richard A. Cox, Newfarmington, Ind., REBECCA ALBERTSON, a member of Blue River Monthly Meeting of Friends, and daughter of Martha Wilson, in the 21st year of her age.

Although the health of this dear young friend had been impaired for some time, little apprehension of a serious result was felt until a short time before her death; but when suddenly prostrated on a bed of affliction her mind was calm and composed, in which she was enabled without a murmur to bear her short but severe illness with great patience and Christian fortitude, saying she felt nothing but sweet peace within, and she believed all would be well with her. She evinced her firm reliance on the mercies of her dear Saviour, by repeating the following lines.

"Nothing in my hands I bring,  
Simply to thy cross I cling,  
Other refuge have I none,  
Save the Father and the Son."

"Angels shall bear my soul away  
To realms of bliss in endless day,  
Then I shall be forever blest,  
Partaker of His righteousness."

—, at Marlboro', Stark County, Ohio, on the 18th of 5th month last, ANNA ELLYSON, wife of Samuel Ellyson, formerly of Nancimund County, Virginia, in the 69th year of her age, a member of Marlboro' Monthly Meeting. This dear friend was greatly attached to the principles and doctrines of the Society of Friends, and was favored to hold fast the profession of her faith without wavering to the last. She was a diligent attender of our meetings when health would admit, and was much beloved by her family and a large circle of friends and neighbors.

She had been in delicate health for several years, though her last illness was short, which she was enabled to bear with Christian patience and resignation to the divine will, and was favored to impart excellent council to her husband and children.

#### HAVERFORD SCHOLARSHIPS.

The Managers give notice that five students will be admitted into the College on the fund at the opening of the next Winter term, in the Ninth month.

Applications for the benefit of the fund, must be made immediately to the Secretary of the Board, or to the Superintendent at "Haverford College, West Haverford, Delaware County, Penn'a."

No applicant will be admitted on the Fund, unless he is a member of the religious Society of Friends, designs to be a teacher, is unable to defray the cost of board and tuition at the College, and is prepared by his previous studies to enter the Third Junior Class. All such applicants will undergo an examination in the studies required for admission, and those will be selected who furnish evidence of the highest attainments, greatest fitness for teaching, and the most earnest and reliable moral character.

For the purpose of testing the attainments of applicants by a common standard, a series of questions in the principal preliminary studies has been prepared, and will be forwarded to any respectable teacher, or other competent Friend, who is to conduct the examination in the same manner as the written examination for the degree at the College, and is to forward the replies in the applicant's own hand writing, addressed as above, on, or before the 6th of the 7th month next; together with such evidence of moral standing as the applicant can produce. As soon after the receipt of these papers as may be practicable, they will be carefully compared by the Faculty, and the scholarships will be awarded by the Committee on Instruction, on the evidence thus furnished. By direction of the Managers.

CHARLES YARNALL, Secretary.

Philada. 6th mo., 1858.

#### FIRST-DAY SCHOOLS—METHOD IN TEACHING.

In order that the Sabbath-school teacher may be truly prepared to meet his class from week to week, some fixed and definite *method* of study and preparation is needful, however young and ignorant may be his pupils, or however simple the lesson to be explained. Nay, we have some times thought that the *more* simple the lesson and the less advanced the pupil, the *more* need of careful preparation to impress the young hear with the great central truths of a vital religious faith. To teach a child the reality of a life separate from the bodily existence; of the being of God; of His constant presence and watchful care; of Christ's mission of love and salvation of personal accountability, and of immortality,—do not these great truths need to be studied day by day, and to be realized by the teacher's own heart, that he may present them in a living manner to the inquiring mind of childhood?

And for the more advanced classes, how much need of a cultivated, active mind, awake to spiritual realities, and thoroughly furnished for the work of instruction, in order to meet the questions and arouse the spiritual interest of those entering on mature years?

But what method of preparation should be pursued by the teacher? This must vary, in some measure, with the time that can be given to the work, the mental abilities of the individual, the previous advantages of education enjoyed, and his present opportunity for study at

research. Yet, however these may vary, much may be gained by keeping in view a high standard, and by adhering to some system in the weekly preparation for our work. This preparation we would consider under three heads:—1, the intellectual and critical; 2, the spiritual; and 3, the direct practical application of the lesson to the individual pupil.

The lesson for the day should first be carefully read and studied, the teacher using all such helps as may be within his reach to gain a thorough acquaintance with the true scope and meaning of the passage under consideration, its connection with the history of the times, illustrated by the prevalent manners and customs, the circumstances under which the incidents narrated took place, or the words of instruction were uttered. Possessing, thus, the needed outlines, by the aid of his imagination he should then depict vividly before his mind the scenes referred to, until he feels as though he had been present witness to them—until they are so impressed upon the mind that they shall easily clothe themselves in words of life and reality.

This presupposes some accurate geographical and historical knowledge, with an acquaintance with the manners and customs of those earlier times, but such would be included in the needed intellectual preparation, and must depend, more or less, upon the natural vividness of imagination, and the power of so transferring past scenes to make them present realities,—always so attractive to the child's mind.

The lesson should then be studied in its highest spiritual bearing, the teacher not being content with the mere gathering of the riches that lay upon the outer surface, but seeking its hidden treasures, its inexhaustible mines of spiritual health and life,—entering often into those wonderful mysteries of the inner life, those deep, secret questionings of the soul, that find no response outwardly, that he may better understand the secret needs of those to whom he stands as guide and counsellor. While he needs ever to lead the life of daily prayer and spiritual communion, the needed preparation for his classes has not been made unless it be preceded by special supplications for guidance and help, by special communion with the Unseen. Could we all meet from Sabbath to Sabbath, having our hearts newly baptized with those holy influences that ever come in answer to sincere, earnest, fervent prayer, would not our instructions be more vital, our hour of communion together more spiritual?

The teacher should then consider the subject of the lesson as applicable to the individual wants of his pupils, and study the best manner of presenting it to each, in order to render it of the nutriment to his spiritual needs.

This presupposes some careful study of the characters, dispositions, abilities and spiritual wants of his pupils, for unless the heart be

reached, unless the *soul's* needs are met, little is gained.

Thus furnished for the hour's instruction, he will speak with method and yet with earnestness, imparting knowledge and awakening, with God's blessing, spiritual life, entering the widest arena of truth, and considering it in its abstract, highest bearing if needed, and yet applying it to the daily life and the simplest wants of the youngest and most ignorant.

Take, for instance, the incident in our Saviour's life, when, with His disciples, He was refused an entrance into the village of the Samaritans, and some among them indignantly exclaimed, "Wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" Let the occasion when this event occurred be clearly understood, and the scene where it took place be vividly depicted; the deadly hostility of the Jews to the Samaritans and the causes of it, the individual characters of the disciples, as there presented, the beauty of the Saviour's calm reply, and the contrast of His spirit with theirs, and His gradual influence in transforming their characters, &c. Then refer to Elias and contrast his mission and spirit with that of Christ. Then point out how the whole occasion was one to lead the disciples to a truer self-knowledge and to rebuke in them all feelings of revenge and angry indignation. Then, for the older pupils, some such questions as these might arise:—Is it possible wholly to control our impulses? Are we ever to yield *merely* to such impulses, or *always* to take counsel of reason and conscience? How can we distinguish between anger and *just* indignation,—between good and bad impulses? Are we accountable for our natural temperament, or only for the *use* we make of it? By what power was John transformed so truly into his Saviour's likeness and spirit? Is such a change *possible* to all, and how?

Then apply these truths to the *hearts* of the pupils, the sluggish and cold, the impulsive and ardent, the generous and selfish, showing that outward circumstances *develop* character, reveal what *manner* of spirit we are of—that no injustice can justify anger, and no outward temptation cause us to yield, unless there is the discordant spirit *within*, and that only a Christian heart, a soul in harmony with the spirit of Christ, can possess any *true* happiness.

Time—definite time—of course, is needed for such preparation, on the part of the teacher. But even where there is little leisure, some *method*, such as we have indicated, would ensure a noble, practical result, giving *definiteness, force, and directness* to what is now too often and generally indefinite, weak and unimpressive, because so little study is expended on the lessons of the hour.

Every school must rise or fall with the degree of spiritual life and intellectual culture on the part of the *teachers*. There is no mysterious

power to give it a healthy life and vigorous growth, other than the *secret, inward life* and *progressive spirit* of those who impart its instructions. Just in proportion to *their* united vigor, earnestness, mental power and spiritual vitality, will be the true life of the school. Without *this*, all external appliances and arrangements will prove but a delusive show, deceiving the eye by hiding, for a little season, the inward decay that must sooner or later appear.

Those who receive, year by year, higher advantages of intellectual education among us, in our public schools, will not rest satisfied or continue their interest in the Sabbath school unless they are conscious *there*, of progress and life. Older pupils cannot be retained among us, unless there are those who strive to advance *themselves*, and to learn, year by year, more of those secret questionings and doubts that so often perplex the young mind, the same in *substance* (but differing often in form) with the intellectual and moral developments of each succeeding year.

Be it ours, each in his own individual sphere, to fit himself for the holy office of leading even *one* soul to Christ, and thus still to maintain and carry on the work, sanctified to many among us, by the remembrance of the high intellectual abilities and the noble spiritual powers that, from the commencement of our schools, have here been consecrated to the Master's work.—*S. S. Journal.*

From the New York Evening Post.

#### THE HABITS OF FISH.

Remarks made by ROBERT L. PELL, President of the American Institute, at the Farmers' Club.

Continued from page 621.)

**THE COMMON COD (*Gadus Morhua*).**—I have failed to accomplish any good result with this fish in fresh water, as yet; still I propose to continue the experiments until success attends my efforts.

The cod is covered with loose, soft scales, and has soft ventral fins; the air bladder is large; the teeth are arranged in unequal rows. He is confined to cold climates, and found in prodigious numbers in the northern parts of the globe, principally between the latitudes of 45 and 66; those taken north or south of these latitudes are inferior in quality and size. They are never seen in the Mediterranean. The banks of Newfoundland, Nova Scotia and New England abound with them; they are also taken on the south and west coasts of Iceland, Norway, in the Baltic, and off Scotland. They spawn on rocky ground, and recover after it sooner than any known fish. The flesh of the cod is white, rich, firm, and extremely nutritious. He possesses the power of compressing his air bladder, and thus condensing the air to such a degree that his specific gravity becomes much heavier than water, and he sinks rapidly; when he desires to

rise, he relaxes the muscles connected with his bladder, causing the air within to be expanded when he immediately becomes specifically more light than the water, and ascends. The flounder, sole, eel and numerous other fish have no bladders, and are therefore compelled to remain always on the bottom. The cod is gregarious and traverses the ocean in immense squadrons; remaining in certain localities as long as the yield appropriate food in sufficient abundance to supply his wants; he is particularly fond of certain marine plants, muscles, sand-worms and snails. The cod can never be caught by the flesh of his own species cut up for bait, as man's fish can. If stale bait is used, he smells it once, and flees from it rapidly. This fish is regarded very justly as a source of commercial wealth and national industry, as well as a wonder of nature in its continuance to multiply; it does, notwithstanding the myriads that are destroyed by the agency of man, also in the egg shape by ravenous fishes, and even by its own gluttonous parents, clearly demonstrating that without extraordinary creative power the species could not be protracted long. But nature has endowed this race of fish with the most remarkable fecundity, as careful and oft-repeated observation has shown that the ovaries of each full grown cod contain, on an average, nine millions three hundred and forty-four thousand ova.

Their flesh is composed of firm, white, flaky muscles, and forms a wholesome diet, either fresh, salted or dried; the tongues and bladder salted or pickled, are considered a delicacy in epicures; the liver is delicious, and affords a limpid oil, now well-known to commerce; the head is principally composed of gelatine, and considered the most nutritive portion of the fish and would furnish a large percentage of isinglass or glue, if properly prepared; the intestines are eaten by the French, and considered a luxury and the roes, when pickled, are exceedingly fine.

Before the American Revolution there were employed in the Massachusetts cod-fishing nearly thirty thousand tons of shipping, and more than four thousand seamen; the value of their industry annually was about eleven hundred thousand dollars. It is an interesting fact, well established, that our unsurpassed system of common schools took its rise in the Plymouth fisheries in 1662 or '3, when the colony court passed a law that all the profits annually accruing to the colony, for fishing with seines, nets, &c., should be devoted towards founding a school for the training of youth, and it was established at once and supported by the proceeds.

**THE MACKEREL (*Scomber Scomber*).**—This fish is well known to be, in form, one of the most beautiful among the finny tribe; its colors, when fresh from the sea, are truly splendid. It is supposed, like the herring, to be migratory, spending the winter in the northern seas, and visiting the south to deposit its spawn. The

ve twenty-two species of this fish, the one best known in commerce has a smooth, compressed head, and several spurious fins between the dorsal and dorsal fin, and is generally twelve inches long; they have transverse dark blue stripes, richly shaded with a tinge of green, extending from the dorsal fin. The males have black spots on the sides, fading into a yellowish green, that artists find great difficulty in imitating. Among edible fishes the mackerel has, from the remotest antiquity, maintained a very high rank. It is said that a Roman Consul once paid for a single one, when out of season, 116.

Their greatest enemy is a fish known as the tunny, (*Scomber Thynnus*), which follows and devours them voraciously. "Pliny, the naturalist," gives an account of a shoal of tunnies, following a school of mackerel, so vast that the fleet of Alexander the Great could not maintain its course through them, until the ships were engaged in battle array, to force the extraordinary aquatic phalanx to give way to the conqueror of the world." They are so prolific that 550,000 ova have been counted in one female. They are voracious feeders, and live on the small fry of other fish. They are in great request as food, but are rarely in perfection when full of spawn and perfectly fresh. No fish spoil more rapidly than they; in consequence of their being so perishable, the authorities in London permit them to be sold through the streets on Sunday.

I expect to have the following curious fish in ponds within the next six months.

THE TENCH (*Cyprinus Tinca*) is known as the physician of fish; he is covered by a glutinous mucus that will immediately heal any wounded fish coming in contact with him; it has often been observed that the tyrant pike, though starving, forbears to devour the tench. He has large, small, smooth scales, a red circle surrounding the eyes, which are of a golden color, and he hangs from either angle of his mouth a fleshy barb; in his head are two stones that physicians make use of, but have not communicated their purpose. They are generally found in stagnant waters, with muddy bottoms; weigh from 8 to 12 lbs., and are considered in England one of their best fresh water fish.

THE CRAWFISH, (*Astici*), found in the Little Ouse river, are migratory in their habits and exceedingly destructive. When swimming up a stream, if they come in contact with a dam high to pass over, they undermine it, by burrowing under the bottom planks, and are able of removing many bushels of earth in a night. On account of their depredations, the owners of the immense dam in that river have been once compelled, it is said, to re build it. The crawfish found in the Mammoth Cave, Kentucky, have the rudiments of eyes, but no cornea or optic nerve; darkness having destroyed the sense of sight. I think I can so graduate the

light when I get them as to change the rudiments of eyes into right-seeing eyes of their progeny.

From experiments that I have tried in the artificial breeding of fish, I am convinced that the ova of all varieties may be carried, after impregnation, three or four thousand miles, in water occasionally aerated, and planted as successfully as if deposited by the parent fish. For this purpose, form a hollow spot adjoining a clear and rapid stream of water, say twenty feet long and eight feet wide; fill this space with coarse gravel to the depth of six inches, and on this foundation place fine gravel and coarse sand to the depth of six inches more, plant your ova one-and-a-half inches deep in furrows, and cover them so that the whole space presents an even surface, then let in the water to the depth of seven inches at the upper end, and six at the lower, forming a uniform gentle current over the whole space, the sluice must be so regulated as to keep up the same supply and depth of water at all times. In this way millions of fish may be bred, protected to the proper age, and then turned into the rivers or ponds to grow and increase. Last summer I impregnated the ova of shad, and planted them in a ditch a quarter of a mile in length, extending from one pond to another, in the most careless manner possible, not even taking the trouble to cover them, and they produced tens of thousands of young shad, which I use as food for my pickerel and perch.

A breeding pond should have grass around the sides, and occasional gravel beds rising to within two inches of the surface, for the fish to spawn upon; two females and one male will stock an acre pond in two years; and in three years it will be necessary to put in a few male perch or pickerel to thin them out. If eels and bull-heads get in your pond, as they inevitably will in a short time, saturate the water with quick lime, and in a few hours these fish will all die and come to the surface, when they may be used as manure, and will produce, on account of their rich oily nature, the most luxuriant effect on land.

Fishes, in natural history, form the fourth class in the Linnæan system; their popular division is into fresh and salt water fish. A very few species ascend rivers to deposit their ova. We know something about four hundred varieties, and nothing about eight hundred more.

(To be concluded.)

#### THE PHILOSOPHY OF PAIN.

Sir Humphrey Davy, when a boy, with the defiant constancy of youth which had as yet suffered nothing, held the opinion that pain was no evil. He was refuted by a crab which bit his toe when he was bathing, and made him roar loud enough to be heard half a mile off. If he had maintained, instead, that pain was a good,

his doctrine would have been unimpeachable. Unless the whole constitution of the world were altered, our very existence depends upon our sensibility to suffering. An anecdote, which is quoted by Dr. Carpenter in his "Principles of Human Physiology," from the "Journal of a Naturalist," shows the fatal effects of a temporary suspension of this law of our nature.

A drover went to sleep on a winter's evening upon the platform of a lime-kiln, with one leg resting upon the stones which had been piled up to burn through the night. That which was gentle warmth when he lay down, became a consuming fire before he rose up. His foot was burnt off above the ankle, and when, roused in the morning by the man who superintended the lime-kiln, he put his stump, unconscious of his misfortune, to the ground, the extremity crumbled into fragments. Whether he had been lulled into torpor by the carbonic acid driven off from the limestone, or whatever else may have been the cause of his insensibility, he felt no pain, and through his very exemption from this lot of humanity, expired a fortnight afterwards in Bristol Hospital.

Without the warning voice of pain, life would be a series of similar disasters. The crab, to the lasting detriment of chemistry, might have eaten off the future Sir Humphrey's foot while he was swimming, without his entertaining the slightest suspicion of the ravages which were going on. Had he survived the injuries from the crab, he would yet have been cut off in the morning of his famous career, if, when experimenting upon the gases, the terrible oppression at his chest had not warned him to cease inhaling the carburetted hydrogen, nor, after a long struggle for life, would he have recovered to say to his alarmed assistant, "I do not think I shall die."

Without physical pain, infancy would be maimed or perish, before experience could inform it of its dangers. Lord Kaimes advised parents to cut the fingers of their children "cunningly" with a knife, that the little innocents might associate suffering with the glittering blade before they could do themselves a worse injury; but if no smart accompanied the wound, they would cut up their own fingers with the same glee that they cut a stick, and burn them in a candle with the same delight that they burn a piece of paper in the fire. Without pain, we could not proportion our actions to the strength of our frame, or our exertions to its power of endurance.

In the impetuosity of youth we should strike blows that would crush our hands, and break our arms; we should take leaps that would dislocate our limbs; and no longer taught by fatigue that the muscles needed repose, we should continue our sports and our walking tours till we had worn out the living tissue with the same unconsciousness that we now wear out our coats and our shoes. The very nutriment which is the support of life

would frequently prove our death. Mirabeau said, of a man who was as idle as he was corpulent, that his only use was to show how far the skin would stretch without bursting. Without pain this limit would be constantly exceeded, and epicures, experiencing no uneasy sensations would continue their festivities until they met with the fate of the frog in the fable, who was ambitious of emulating the size of the ox.

Sir Charles Bell mentions the case of a patient who had lost the sense of heat in his right hand and who, unconscious that the cover of a pair which had fallen into the fire was burning hot took it out and deliberately returned it to its proper place, to the destruction of the skin of the palm and fingers. This, of itself, would be an accident of incessant occurrence, if the monitors were wanting which makes us drop such materials more hastily than we pick them up. Pain is the grand preserver of existence, the sleepless sentinel that watches over our safety, and makes us both start away from the injury that is present, and guard against it carefully in the time to come.—*London Quarterly Review.*

#### THE CHANGED CROSS.

It was a time of sadness, and my heart,  
Although it knew and felt the better part,  
Felt wearied with the conflict and the strife,  
And all the useful discipline of life.

And while I thought on these as given to me—  
My trial tests of faith and love to be—  
It seemed as if I never could be sure  
That faithful to the end I should endure.

And thus no longer trusting to His might,  
Who says, "we walk by faith, and not by sight,"  
Doubting, and almost yielding to despair,  
The thought arose—My cross I cannot bear.

Far heavier its weight must surely be  
Than those of others which I daily see;  
Oh! if I might another burden choose,  
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—  
E'en Nature's voice uttered not a sound;  
The evening shadows seemed of peace to tell,  
And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly light  
Beamed full upon my wondering, raptur'd sight;  
Angels on silvery wings seemed every where,  
And angels' music thrilled the balmy air.

Then One, more fair than all the rest to see—  
One to whom all the others bowed the knee—  
Came gently to me as I trembling lay,  
And, "Follow me," He said, "I am the way."

Then speaking thus, He led me far above;  
And there, beneath a canopy of love,  
(rosses of divers shape and size were seen,  
Larger and smaller than my own had been.

And one there was most beautiful to behold—  
A little one, with jewels set in gold;  
Ah! this, methought, I can with comfort wear,  
For it will be an easy one to bear.

And so the little cross I quickly took,  
But all at once my frame beneath it shook;  
The sparkling jewels fair were they to see,  
But far too heavy was their weight for me.

This may not be, I cried, and looked again,  
To see if there was any here could ease my pain :  
But one by one I passed them slowly by,  
Till on a lovely one I cast my eye :

Fair flowers around its sculptured form entwined,  
And grace and beauty seemed in it combined ;  
Wondering, I gazed, and still I wondered more  
To think so many should have passed it o'er.

But, oh ! that form so beautiful to see  
Soon made its hidden sorrows known to me ;  
Thorns lay beneath those flowers and colors fair :  
Sorrowing, I said, " This cross I may not bear."

And so it was with each and all around—  
Not one to suit my need could there be found ;  
Weeping, I laid each heavy burden down,  
As my Guide gently said, " No cross, no crown !"

At length to Him I raised my saddened heart ;  
He knew its sorrows, bade its doubts depart,  
" Be not afraid," He said, " but trust in me—  
My perfect love shall now be shown to thee."

And then, with lightened eyes and willing feet,  
Again I turned, my earthly cross to meet,  
With forward footsteps, turning not aside,  
For fear some hidden evil might betide.

And there, in the prepared, appointed way—  
Listening to hear and ready to obey—  
A cross I quickly found of plainest form,  
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,  
And joyfully acknowledged it the best—  
The only one of all the many there  
That I could feel was good for me to bear.

And while I thus my chosen one confessed,  
I saw a heavenly brightness on it rest ;  
And as I bent, my burden to sustain,  
I recognized my own old cross again.

But, oh ! how different did it seem to be  
Now I had learned its preciousness to see !  
No longer could I unbelieving say,  
Perhaps another is a better way.

Ab, no ! henceforth my own desire shall be,  
That He who knows me best should choose for me ;  
And so whate'er His love sees good to send,  
I'll trust it's best, because He knows the end.

#### SUMMARY OF NEWS.

EUROPEAN INTELLIGENCE.—English dates are to the 20th ult.

ENGLAND.—The attempt to censure the Ministry for the course taken in relation to affairs in India, had resulted in the virtual triumph of the Government, the mover having withdrawn his resolution before it was brought to a vote. The correspondence between Sir James Outram and the Governor General of India, throws new light upon the proclamation of Lord Canning, and mainly led to the withdrawal of the resolution of censure. It has been published, and shows that Sir James Outram earnestly and strongly protested against Lord Canning's confiscation policy, but without effect.

The demand made by England upon Naples for indemnity to the engineers captured on the steamer Jagliari, for the imprisonment to which they were subjected, has been rejected. The contract between the Atlantic Telegraph Company and the English government was signed and sealed by the Lords Commissioners of the Treasury and the Directors of the Company, on the 20th. It is for a period of twenty-five years from the time the cable shall have been success-

fully laid down. The telegraph fleet had all assembled at Plymouth, and would sail on an experimental trip in a few days. It consists of the U. S. frigate Niagara, and the British steamers Agamemnon, Valorous, Gorgon, and Porcupine.

A report of the soundings taken in the Red Sea, with a view to test its adaptability for laying a submarine telegraph, has been published, and the conclusion arrived at that the site is one of the best that can possibly be found. Naylor, Vickers & Co. have announced their readiness to meet all their liabilities.

FRANCE.—The trial of thirty-three persons, arrested for the recent insurrectionary outbreak at Chalons, was progressing in that town.

The French squadron in the Pacific is to be reinforced.

It is said that instructions have been sent to the French envoy in China, to treat with the Imperial Commissioner without going to Peking.

Letters from central Italy, and some parts of Lombardy, state that the various governments are making preparations against an apprehended Mazzinian rising.

Incendiary proclamations are circulated through the country, and it is said that Mazzini himself has appeared at several points to encourage his partisans.

A letter from Vienna states that the deliberations, relative to the affairs of Italy, have been brought to a close, and that Archduke Ferdinand Maximilian has obtained an extension of his personal power, by which he will be enabled to act without having to refer to Vienna.

A letter from Naples, dated the 16th, announces the armament of every point on the coast susceptible of defensive works. All the regiments are to be filled to the full complement, and two new regiments of cavalry raised.

SPAIN.—It is reported that conspiracies have been discovered in different towns of Arragon, Valencia, and Catalonia. Some noted political agitators had also been arrested in the province of Jaen, and arms and revolutionary proclamations found in their possession.

MEXICO.—Tampico dates are to the 22d ult.

Gen. Vidaurri had retreated to Monterey. Four thousand muskets are said to be on their way from New York, for the use of the army. Gen. Zuloaga has issued a decree establishing a military tribunal in the place of the civil one.

VANCOUVER.—The British Governor of Vancouver's Island has issued a proclamation forbidding all persons from mining for gold on Frazer's river, or elsewhere on British territory, without a permit.

DOMESTIC.—Accounts from Utah state that Gov. Cummings has been expelled from Salt Lake city by the Mormons, who were determined to resist the U. S. army to the last extremity. The statement wants confirmation. The Peace Commissioners had passed Fort Laramie. Information had reached Fort Scott that the supply of beef cattle from Oregon was within a few days' march of the camp.

The disputed offices in Leavenworth county, Kansas, have been decided by Judge Lecomte, in favor of the free soil occupants, who were elected under a law passed by the last legislature, ousting the office holders elected by fraud.

In consequence of frequent murderous outrages in New Orleans, and the utter inefficiency of the laws as administered by the municipal authorities, to punish crime, the people of that city assembled, last week, organized a vigilance committee after the style of San Francisco, seized the arsenal, prisons and reins of government, and commenced the arrest of offenders. The Mayor ordered out the military, and the Vigilance Committee also organized a strong military force, which was placed under the command of Major Dun-

can, late of the U. S. army. A compromise was at length effected, and a treaty signed by the Committee and the city authorities, by which the forces organized by the Committee are accepted as police for the execution of the laws and the protection of the lives and property of the citizens. The Mayor was afterwards deposed by Councils, and general anarchy prevailed throughout the city.

The commander of the British steamer *Styx*, who was engaged in the late searches of American vessels at Sagua, has been arrested and sent to Jamaica by the order of the British Admiral.

A firm in Charleston having made application to the Collector of the Customs for a clearance of a vessel to Africa, to bring back a cargo of negro "emigrants," (the case was referred to the Secretary of the Treasury, who refused the application on the ground that it was virtually for a revival of the slave trade.

**CONGRESS. SENATE.**—The Committee on Foreign Affairs reported a bill, 1st inst., authorizing the Executive to employ the naval force to protect the rights of our citizens from outrages by foreign nations, having especial reference to Central and South America. The bill is the same as that recently introduced by Senator Douglas, with slight alterations by the Committee. After being debated it was laid aside. The Miscellaneous Appropriation bill was discussed on the 2d, 3d, and 4th inst., and a great number of amendments were offered, of which one, making an appropriation for continuing the publication of American State papers since 1832, and one allowing Consuls and Diplomats their salaries while under instruction, and while proceeding to and from their posts of duty, were agreed to, and the bill passed finally. Senator Houston's resolution for establishing a Protectorate over Mexico, was taken up on the 2d, advocated by the mover, and rejected. A resolution was adopted on the 3d asking the Secretary of War to inquire into the expediency of putting the fortifications at Key West and on the Florida coast in a defensible condition. On the 4th, the Committee on Territories reported against the present organization of a territorial government for Dacotah. The House amendment to the joint resolution respecting the adjournment of Congress, proposing to adjourn on the 10th inst., was concurred in. The private calendar was then taken up, and a number of private bills passed.

No business of importance was transacted by Congress on the 5th, both Houses adjourning to attend the funeral of J. P. Henderson, one of the Senators from Texas. On the 7th, the Navy and Army Appropriation bills were passed, an amendment first being made to the former providing for the construction of seven steam sloops and one paddle wheel steamer. Bills granting pensions to the widows of Com. Jones and Gen. Gaines were also passed.

**HOUSE OF REPRESENTATIVES.**—The Indian Deficiency bill, and the bill providing for the support of three regiments of volunteers, passed the House on the 1st inst. The House concurred in the report of the Committee of Conference on the disagreement of the two Houses on the amendments to the Executive, Judicial and Legislative appropriation bill. The report of the special committee relative to the sale of the Fort Snelling reservation was taken up and considered until adjournment. Its consideration was continued on the 2d, when, after some previous debate, the previous question was moved and seconded. Clark of, New York, offered a series of resolutions, which were adopted seriatim, declaring that the evidence reported by the select committee as to the recent sale of the Fort Snelling reservation, has failed to exhibit any fact or circumstance impeaching the personal integrity of the Secretary of War, that the management of the sale by agents authorized to convey the property, was

injurious and improper, and resulted, through the want of publicity, in the exclusion of wholesome competition among bidders; that the terms of the sale are disapproved of, and that the evidence be sent to the Secretary of War, that he, with the Attorney General may adopt such measures, in reference to the sale, as the public interests require. But subsequently, the House refused to substitute these resolutions for those reported by the majority of the select committee. A motion to lay the whole subject on the table was rejected. The first resolution was then defeated, and the rest were laid on the table.

On the 3d, the House adopted an amendment to the report of the Committee on Elections, declaring that the admission of Minnesota into the Union operates as a dissolution of the territorial organization of Minnesota, and that so much of the late territory as lies without the limits of that State is without any distinct or legally organized government; and that the people thereof are not entitled to a delegate in the House until that right is conferred upon them by statute.

The rules were suspended to allow the introduction of a resolution by Davis, of Mississippi, declaring that the visitation of American merchantmen, exercised in the Gulf of Mexico and the ports of Cuba, by British ships of war, is in direct violation of national law; and requiring the President to give instructions to our navy to arrest all offending vessels until ample reparation be made by the British government, and guarantees given for the future exemption of our vessels from visitation. The resolution was referred to the Committee on Foreign Affairs.

The House concurred in the bill as returned from the Senate, authorizing the Postmaster General, the Secretary of the Treasury and the Attorney General, to make arrangements for the accommodation of the U. S. Courts, Post Office and Custom House at Philadelphia.

The Senate bill, to continue half-pay to certain widows and orphans of officers and soldiers, as provided by the act of 2d mo., 1853, was passed.

A bill was passed on the 4th, giving to this act such a construction that the pay will commence 3d mo. 4th, 1848, involving an expenditure of a million and a half of dollars.

The bill confirming pre-emption rights to settlers in Illinois, was passed on the 4th. The House concurred in the Senate amendment to the diplomatic and consular appropriation bill, striking out the proviso confining the appropriations strictly to the fiscal year ending 6 mo., 1859. The Committee appointed to examine the accounts of General Calhoun, late Clerk of the House, made a partial report, stating that they embrace expenditures of between one and two millions of dollars. Already seventy-seven witnesses have been examined, and not being able to close their labors, they asked leave to sit again at the next session, and then submit a final report, which was agreed to.

On the 7th, the House passed a bill providing for keeping and distributing all the public documents through the Department of the Interior. In Committee of the Whole on the Miscellaneous Appropriation bill the item appropriating \$750,000 for the Capitol extension was adopted, with a proviso that no part of the money be expended on sculpture or paintings, unless recommended by three distinguished artists selected by the President; the designs to be approved of by the joint Library Committee.

The amendment of the Senate, appropriating \$11,496 to Maine, and \$9,215 to Massachusetts, in payment of claims growing out of the Aroostook war, for which provision was made in the Ashburton treaty, was concurred in by the House.

# FRIENDS' REVIEW.

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## ON THE GENUINENESS AND AUTHENTICITY OF THE NEW TESTAMENT.

I should like my young friends to figure to themselves the case of a person who is entirely unacquainted with the Christian religion, but who, nevertheless, is competent to inquire into those circumstances and those historical facts which prove its truth. I should like them to suppose that such a person is provided with a copy of the New Testament, and that he should take the opportunity of giving it a careful perusal. It is quite impossible that a person so circumstanced should fail to be extremely struck with the contents of the volume. He would find throughout the volume that air of simplicity, that naturalness, and that remarkable and spiritual weight, which would at once suggest the truth to him that it is a book of no common order; nor could he fail to be peculiarly struck by the account contained in that volume of the wondrous person whose life and death and resurrection and doctrine it so clearly describes,—a person claiming the divine character, and, at the same time, showing forth all human perfections; and, supposing him to be a candid inquirer after truth, there are two questions which would immediately arise with him respecting this extraordinary book,—a book to which the whole compass of his literary researches would afford him no parallel,—nothing at all comparable to it in point of weight, beauty, power, and moral cogency:—he would ask himself, in the first place, Is this book genuine? and, in the next place, Is this book authentic?

I wish my young friends to remark the distinction between *genuineness* and *authenticity*; it is of importance, in all inquiries of the present kind. When we say that a book is genuine, we mean that it is no forgery; that it was truly

written by the persons whose names it bears, and in the age in which it professes to have been produced. When we say that a book is authentic, we mean that the contents of it are true; that the history which it contains, and the circumstances which it relates, are truly described, and have really happened.

Before we inquire into the authenticity of a book, and into the truth of the history which it relates, the question of its genuineness arises in the first instance, and must be disposed of before we go further. It so happens, that the genuineness of the books of which the New Testament is composed has been the subject of more critical and more literary inquiry, and of a clearer and more elaborate investigation, than any books which have ever been written; and the result of that investigation is, indeed, most satisfactory. He would be esteemed a fool, or at least entirely ignorant, in the critical world and among those who are accustomed to scholastic literature, who would dare, for a moment, to dispute the genuineness of the New Testament. The plain fact is, that we are in possession of evidence of its genuineness unspeakably superior to that of any other ancient book whatever, unless, indeed, it be the Old Testament, of which I shall soon afterwards speak.

I do not know whether my young friends are acquainted with the method which is usually adopted by critics, in order to prove the genuineness of any ancient book. There are various criterions by which it is effected: there are external and there are internal evidences. In the first place comes the question, Has this book been quoted by writers who have lived in subsequent ages? is it recognized by persons who wrote on the same subject, as the ground of what we may now call their science? Now, we find, and we all know, that there is no book so largely quoted in the present day, by speakers and by writers, on any subject connected with religion, as the New Testament; and thousands and tens of thousands of volumes might now be produced, without the smallest difficulty, all of which would be found teeming with quotations from the New Testament; but the strength of our cause lies here,—that the quotations which are made from the New Testament present to us a series, which begins in the first century of the Church of Christ, and of which the only termination is to

be found in the present day. It is not that the New Testament is largely quoted *now*; it is that it was largely quoted one thousand six hundred years ago, and quoted even to a considerable extent within a few years after the book was written. When the New Testament was composed,—the four Gospels by the four Evangelists, and the Epistles by the apostles whose names they bear; the book of Revelation by the Apostle John, and the book of Acts, by Luke, the companion of Paul,—the manuscripts which contained the writings were circulated by degrees; and they were written in the language which then pervaded the civilized world to a far greater extent than any other language.

You may ask how persons who were accustomed, generally, to speak the Hebrew and Syrian languages, which was the case with most of the Apostles and Evangelists, should write in Greek; and the answer is, that the Greek was the pervasive language of the day, and was understood both by Jews and Gentiles, to a very large extent; all their manuscripts, therefore, soon obtained a wide circulation; and we find quotations from different parts of the New Testament, even in the first century. Barnabas wrote an epistle, which is not included in the canon of scripture, and does not bear the marks of scripture, but which is traced by the writers of the first century: this contains some quotations from the New Testament. Clement of Rome lived nearly at the close of the first century; he was, in fact, contemporary with the Apostle Paul, who mentions him, and we have some of his genuine productions in our hands: he wrote an epistle to the Corinthians, and, in this epistle, he makes large quotations from and plain references to the epistle which Paul had written to the same church: he says, "Take in your hands the Epistle of the Apostle Paul." This they could never have done, if the Epistle of Paul had not existed; and then he goes on to quote the words of Paul. What can be more satisfactory? what can more plainly prove the genuineness of Paul's Epistle to the Corinthians? But I should like any man to compare with the Epistle to the Corinthians all the other epistles of Paul, and he will find that they are all written in the same style; in the same inimitable mode of thought and composition; in the same peculiar form: and no one can for a moment doubt, that if the Epistle to the Corinthians is genuine, all the other epistles are genuine also; they all come from the same mind, and from the same pen.

It is an interesting circumstance, that Clement of Rome quoted very largely from the Epistle to the Hebrews; and, as this epistle is anonymous, it is a matter of considerable importance that we are in possession of a most undoubted evidence, in Clement's writings, of the existence of that important part of scripture in the apostolic age. About the time that Clement lived at Rome, Ignatius and Polycarp lived in Asia, and they

also quoted from the Gospels and Epistles, Ignatius particularly. We then go on a little further, and we come to a very important person, Justin Martyr, who lived in the year 147, and wrote a controversy with the Jews, on the subject of the Christian religion: his works are in our hands; he also wrote an Apology for Christianity, addressed to the Roman emperor; and in his books we find quotations, of a most clear and explicit nature, and very numerous, both from the Gospels and Epistles. About the year 170, a man of the name of Tatian published a Harmony of the Gospels. Of course he could not have compared the Gospels together, and put them all into one concentrated form, if they had not existed and been widely circulated during his life. Soon afterwards we come to Clemens of Alexandria, and Tertullian,—one in Egypt and the other at Carthage, or in the neighborhood of Carthage; and I venture to say, that there are more quotations from the New Testament, in the writings of Tertullian alone, than there are from the works of Cicero, in all the authors who have lived since Cicero, who have taken any notice of him: in fact, the New Testament is infused into the writings of Tertullian; and, if any one of you would take the trouble of collecting the quotations from the New Testament, you would have almost all the New Testament itself: and almost the same observation applies to Clemens of Alexandria. While they were flourishing, a great luminary appeared in the person of Irenæus, who lived about the year 170. He wrote a book against the heretics of the day, and, in order to prove that those heretics had taken a false ground, he refutes all their opinions from passages of the New Testament: his works are also in our hands.

Then we go forward to Origen, who was a man of a very extraordinary character, a Platonic philosopher probably, converted to Christianity: he lived in Lesser Asia; a man of prodigious learning, and whose works are very voluminous. They are now in our hands; and it is a most satisfactory circumstance that they teem with quotations from the Gospels and Epistles, and, in fact, from every part both of the Old and New Testaments; and what is worthy of remark is, that the person against whom he wrote, whose name was Celsus, a bitter enemy to Christianity, freely admits, that those writings from which Origen quotes were the writings of the Apostles and Evangelists. Now, there are few things more satisfactory than the plain testimony of an enemy; we know that there is no partiality in our favor here. A bitter enemy to Christianity could say nothing against the genuineness of the book, so early as the third century: we may rest assured, that nothing ever could be said, or ever can be said in future, against its genuineness. After the time of Origen, authors multiply on us in every direction: the writings of the ancient Fathers are very voluminous, and it would be

quite in vain to go over the list of them; they are filled with quotations from the New Testament, just in the same way as the works of modern theologians. But it is worthy of remark, that we have not merely quotations from the sacred volume: many of them wrote commentaries on it; and they could not write commentaries on a book that did not exist. And, what is still more important, others engaged themselves in producing versions of this book in other languages, and some of the versions of the New Testament are of a very early date. Probably one of the very best versions of the New Testament is the Syriac Peschito; and this is traced, by the learned, to the first century. It is a most beautiful and literal version of the book, and certainly is not of a later date than the second century. During the first and second centuries, the old Latin version was written; and modern investigation has brought to light another version, of a very curious kind, in the language of Upper Egypt, also supposed to have been written in the second century.

Do not you perceive what amazingly strong evidence we have of the genuineness of the volume, in those distinct quotations from it, made in the first and second centuries? In subsequent centuries, the versions were very much increased and multiplied. So that we have a long, unbroken line of quotations, we have commentaries, we have harmonies, we have versions; we have, in fact, a flood of critical light, bearing externally on this subject; and no man, who is in the least degree acquainted with this kind of investigation, can entertain the smallest doubt of the genuineness of the New Testament. However, I wish particularly to mention a very great man, who arose in the fourth century. His name was Eusebius: he lived at Cesarea, in Syria; was a man of prodigious learning, and wrote a history of the church; he was extremely fond of critical pursuits. About the time when Eusebius lived, (the year 315 after Christ,) the books of the New Testament were very largely circulated in the hands of friends and enemies: they were distributed in Asia, Africa, and Europe,—in short, in every part of the Roman empire. They were read by persons of every persuasion. Christianity was at that time making rapid way through the whole boundaries of the Roman empire, and became the established religion of the Roman empire within ten years of the time of Eusebius. At that time Eusebius, the very prince of critics, one of the most deliberate and learned of inquirers in reference to this subject, in speaking of the books of the New Testament, says, that “the four Gospels, the book of Acts, the Epistles of Paul, the First Epistle of Peter, and the First of John, were, at that time, universally allowed to be genuine productions: these are by far the greater part of the whole volume.” And, notwithstanding the great extent to which it was circulated, there was but one unanimous

feeling,—a sentiment among both friends and enemies; his expressions are, “that they are universally confessed to be genuine;” and then he mentions (and it shows the precision with which he inquired into the subject, and that he took nothing on trust) that there were some persons who had raised doubts respecting the Second and Third Epistles of John, the books of Revelation, of Peter, and James; but he gives plain evidence that those are also genuine. In the year 365, there was a general convocation of the bishops of the Christian church, held at Laodicea, where they finally inquired into that subject, and came to a unanimous decision, that the whole canon of the New Testament, as we now receive it, was a genuine canon. Every part of it was proved to be genuine; and at the same time (and it shows the precision with which they inquired) they rejected a variety of spurious Gospels; for there were circulated spurious imitations of the true Gospels, and of the Epistles of Paul:—and I should like very much for my young friends, who wish to go into the subject, to compare the genuine Gospels and Epistles with those spurious imitations,—if they can be called imitations which imitate only by a kind of mockery. You cannot read a single page of the New Testament without feeling, in your own minds, a certainty and a conviction, which you cannot get rid of, that what you read is genuine. You cannot read a single page of the spurious productions, without being immediately satisfied that they are spurious; the whole tenor and manner of them are totally different. In point of fact, all those spurious productions were soon banished from the church, and are now forgotten and rarely heard of; but they are still in the hands of literary men, and prove their own falsity by their internal weakness.

These external evidences, which are so numerous, so harmonious, and so strong, far beyond those which are brought to bear on any other ancient book in the world, are supported by internal evidences of the most precise and definite character. The first of these, (and I appeal to the memories of my young friends as I go on— I hope you will write down these things on the tablet of the memory: they are worth remembering,) and main internal evidence of the genuineness of the New Testament, is the language in which it is written. That language, as I told you before, was Greek; but it was Greek of a peculiar kind; it was Greek replete with Hebrew idioms. With the single exception of Luke, who was himself a Grecian, the whole of the New Testament is written in Hebrew-Greek; the language which a Jew could write, and only a Jew. You know that after the first century there were no Jewish Christians, or scarcely any at all,—none that we know of; and the Fathers of the Greek church, who wrote in common Greek, were no more capable of writing the Greek of the New Testament, than you would be of writ-

ing any language quite foreign to you. It is quite certain that there were no other Christians capable of writing the language in which the New Testament is written, except during the apostolic age itself; and here is a broad internal evidence of the most important character. But again: there is nothing by which a spurious book is so well detected, as by its anachronisms; that is to say, by its containing an account of circumstances which are proved, by subsequent and collateral investigation, not to have happened at the time of that history to which the book professes to relate; and these spurious Gospels are all of them disproved by the most absurd anachronisms respecting their chronology. But the New Testament, although it has been in the hands of investigators for so many ages, is not found to contain a single absurdity or anachronism of this description.

(To be continued.)

For Friends' Review.

#### CHRISTIAN UNITY AND EQUALITY.

"Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren."

This declaration of our Lord appears to have been given to his disciples as a corrective to the evil example set by the "Scribes and Pharisees," of the old dispensation; and in this particular there appears a striking contrast between the dispensation of Moses and that of Jesus. The "Law" which had been given by Moses, was replete with ceremonies, "having a shadow of good things to come, and not the very image of the things, can never \* \* \* make the comers thereunto perfect." They doubtless had their use when the world was slowly emerging out of its state of darkness: but when the "Light," with the "grace and Truth," had come by Jesus Christ, the law with its ceremonies, and its classifications, its distinctions between *priests* and *people*, between *clergy* and *laity*, was fulfilled and laid aside, never to be taken up again only by going back into Judaism—never by Christians, as followers of Christ.

Although the teachings of Jesus and his apostles were to this end, yet it seems that some of them were slow to perceive that end, and to lay by all the ceremonies they had been accustomed to as *Jews*: some still practised circumcision, some baptism; and there was, at times, also "a strife among them, which of them should be accounted greatest," but Jesus gave them no countenance therein, but reproved them for it. As he enjoined upon his followers that they should not accept the title of *Rabbi*, themselves, so neither could they give it to others. Under his authority, those who had exalted themselves were brought down, and those who felt themselves "abased," were brought up, until they all stood upon the same plane—that of co-equal brethren in the sight of their Lord and Master;

and, doubtless, as his spirit prevailed in their hearts, and they no longer "saw men as trees walking," they regarded each other as *brethren*—"born again"—and "of the Spirit;" and felt that there was no other way to satisfy their thirst after righteousness, but by drinking from the same fountain—"the well of water springing up into everlasting life."\*

"The doctrines of grace, such as free forgiveness in the name of Christ, justification freely by grace, through the redemption that is in Jesus Christ, salvation by grace through faith, and eternal life as the gift of God, when rightly understood and believed by a convinced sinner, will burst the bonds of sin, and burst the yoke of Satan, and by causing the Holy Spirit to take possession of the soul, will introduce it into a state of social freedom; and the soul will delightfully say in consequence, 'O Lord, truly I am thy servant, I am thy servant—thou hast loosed my bonds.'" In this condition, no one will indulge a disposition to lord it over the heritage, nor "love the uppermost seats in the synagogues, and greetings in the market."

The disposition to exalt the messenger above them to whom the messenger was sent, appeared to have lingered long in the primitive church, and was not entirely eradicated in the time of the apostle Paul, as we gather from his epistle to the Corinthians. "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all *speake the same things, and that there be no divisions (schisms) among you*; but that ye be perfectly joined together in the same mind and the same judgment." And as we receive and act in accordance with that admonition of the Apostle, we shall feel the force of his interrogation—"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." If we would, for our instruction, see the proscriptive, dividing spirit in full fruition, let us look toward "*Puseyism*," in the "Church of England." Alarmed by seeing the privileges which those denominated "dissenters" had begun to enjoy, a spirit little short of jealousy was let in among those called the "high church" party, and extraordinary pains have been taken to guard more com-

\* The word "*Brother*," or brethren, appears to have been used by scripture writers to denote different degrees of relationship, but always a relationship of some kind. Some philologists derive the word from "*adelphos*," a compound Greek word—"a" collective, and "*delphos*," a rhomb; others from the Latin "*frater*," and that from the Greek "*phrator*," a person who draws water from the same well, "*phrear*," in Greek, signifying a well, and "*phratra*," a company of people who have a right to draw water out of the same well; but it seems that the two may be safely blended together when we speak of the members of the Church of Christ; because all must have experienced the same spiritual birth, and all drank from the same spiritual well, and both pointing plainly to co-equality among its members.

pletely the ground occupied by the clergy from trespass by the *laity*. There appears to have been a sentiment cultivated among them, that the pulpit of their own houses was the fittest place from which the truth could be preached, and that none but those of their own exclusive order had a right to enter the pulpit for that purpose; and that they could admit none to participate with them in the labor, but such as they should judge worthy, by a rule of their own making. Accordingly, all that could not be included within the narrow bounds they had prescribed, must be regarded as the *laity*; and for any portion of the latter class to essay, speaking of "the beauty and excellency there is in the Truth," or to look towards mingling on terms of equality with their "clergy," was regarded as the greatest presumption.

A spirit so truly schismatical, proscriptive and uncharitable, wherever it plants itself, must of necessity, produce "discord among brethren." May it never be found within the pale of our beloved Society of Friends; should it enter amongst us, we need not be surprised, if "the stone shall cry out of the wall, and the beam out of the timber shall answer it." H. M.

#### DON'T ACT A LIE.

"When I was quite young I once acted a lie, and my heart is sad whenever I think of it. One day when my mother had company, she took the china sugar-bowl to the kitchen to fill it. I stood beside her while she was cutting up the large pieces. For a moment she left her work. I knew I ought not to do it, but I thought I would try to cut a little; but as I brought down the knife to strike, I hit the handle of the sugar-bowl, and down it fell; and in a moment I put the handle in its place, and shoved it against the wall, so that it need not fall off. I had hardly done so when mother came back. Oh, if I had only told her the truth *then*; but something whispered, Don't tell yet; wait a little.

"Mother went on with her work; but soon a heavy blow jarred the bowl, and down fell the handle. If mother had looked into my face, she would not have said, 'Why, can it be that such a jar should break the handle? but I see I was careless in setting it against the wall.'

"I was on the point of saying, 'No, mother, it was I that was careless; I did it; but something said, Don't tell at all now; it can't be helped; so I kept still, and acted a lie. I did not say I did not do it; but by saying nothing, I made believe I did not, and I let my mother be deceived. I *meant* a lie, and it is the thought we have in the heart that God looks at.

"Not many months after that, my mother was taken sick. I was sent away from home to stay most of the time. When father came for me, and told me that she would never get well, that she must soon die, that lie came up before me,

and I felt as though my heart would break. Now, I thought I *will* tell her. But when I reached home she was so sick and weak she could only see me for a few moments, and they hurried me away before I could tell her. She died that night. Oh what bitter tears I shed as I looked upon that sweet, cold face, and remembered how I had deceived her.

"Many years have passed since then; but when I go home and see that sugar-bowl still without a handle, my sin comes up before me. I never think of it but my heart is heavy. I hope God has forgiven me, though I can never forgive myself. And when I see a child trying to deceive even in sport, only 'making believe,' I always want to beg him never to deceive, never to make believe a lie."—*Child's Paper*.

From the [London] Friend.

#### GEOGRAPHIC BOTANY.

The interesting and able article in the last number of the *Friend* has far from exhausted the subject of "The Geographic Origin of the commonly used species of Plants," and has only very cursorily alluded to what has often struck the writer as a singular fact connected with many of them. For a considerable number of our garden vegetables, including some of our choicest, we are indebted to plants which are naturally confined to the immediate vicinity of the sea. Some of them frequently grow almost within reach of the salt water, and evidently enjoy an occasional dash of the spray.

We will first briefly allude to two, which have already been mentioned, just to bring out more prominently the point of view in which we wish to observe them.

It is exceedingly difficult to determine the species,—or whether it may not be from more than one,—that we derive the numerous cultivated varieties of Beet and Mangel Wurzel. *Beta vulgaris*, and our own closely-allied British species, *Beta maritima*, are both littoral plants. The fleshy-rooted varieties in general cultivation seem mostly referable to the former; while the leaves of the latter are used in the same way as spinach.

The curious wanderer on the wild cliffs of Orme's Head, or along the romantic coast of South Devon, has probably often been struck and amused with the little cabbages growing out of the fissures and on the ledges of the rocks; not with the hard heads which are the effect of cultivation, but looking like young cabbages a few weeks after they have left the seed-bed, with occasionally an ancient-looking straggler. These little plants, which to the unaccustomed eye look so unnatural and out of place in such wild situations, are *Brassica oleracea*, the original of our cabbages and cauliflowers; though it would be dangerous to assert that all the varieties in

cultivation are derived exclusively from this species.

Sea-kale (*Crambe maritima*) belongs to the same natural order—the *Crucifereæ*—as the cabbage and turnip; an order which furnishes a greater number of plants useful to man than any other, and which does not contain a single poisonous species. A botanist, meeting with a plant, in any part of the world, bearing the peculiar and easily known characters which mark the *Crucifereæ*, would feel perfectly safe in using it as food. It might be sharp to the taste, like mustard, or the radish, and unpalatable on that ground; but he would fear no secret poison. Sea-kale is occasionally met with on our coasts, frequently just above high-water mark, and when not distorted and blanched as we see it in our gardens, is quite a handsome and striking plant, with its large succulent leaves and white flowers. It is a comparatively recent addition to our vegetable garden, and has only become at all generally distributed within the present generation, though in its wild state it has been used from time immemorial by the inhabitants of the neighborhoods where it grows.

Horse-radish (*Armoracia rusticana*) is another plant belonging to the same order. The only locality in Britain where it seems to have any claim to be really indigenous is the neighborhood of Swansea. We have, perhaps, hardly sufficient evidence to place it among the peculiarly maritime plants.

Celery (*Apium graveolens*) is a native of salt marshes and damp places near the sea, in many parts of the country. The leaves and blanched stalks have been used as a salad in most parts of Europe for many centuries. Cultivation has here had much more to ameliorate than in sea-kale. In its wild state it is too stringy and acrid to be edible, and without close observation would hardly be recognized as the same plant.

Fennel (*Foeniculum officinale*) is found on rocks and walls near the sea in many places. The leaves are slightly different in the cultivated plant, but not more so than may fairly be attributed to circumstances. It is generally used only as a garnish, though in the Eastern countries it is cooked along with some kinds of fish. In warmer parts of Europe it is grown for the seeds, which are largely imported to this country for medicinal purposes.

Samphire (*Crithmum maritimum*) is a native of our rocky coasts, and is almost the first plant that makes its appearance on the cliffs, often barely out of reach of the tide. It has been gathered extensively for a pickle. Its cultivation has rarely been attempted, and probably would be attended with considerable difficulty.

Asparagus (*Asparagus officinalis*) is one of the exceedingly few endogenous plants—exclusive of grasses and palm trees—which furnish us with food. It is met with on some of the warmer coasts of our island; and, as far as Western Eu-

rope is concerned, is confined to the immediate vicinity of the sea. Asparagus Island, near Kynance Cove, Cornwall, takes its name from this plant being found there abundantly. The genus to which it belongs is to a great extent a maritime one. Several other species are met with along the shores of the Mediterranean. Asparagus is one of the most ancient vegetables. It was known and prized by the Greeks and Romans, and is mentioned both by Cato and Pliny. Even in its wild state it may be used as food. Cultivation has only improved the size and quality of its succulent stems.

We are apt to despise cryptogamic vegetation, though it is by far the most numerous division of the vegetable kingdom, and are liable to overlook the many ways in which it is useful to man. The question is still an undetermined one, whether, in the almost total neglect of fungi, we are not wasting a large amount of valuable and nutritious food. But at present we are only concerned with those maritime cryptogamic productions that are used as food. Of the highest group of that class, ferns, only one occurs to the writer which is so employed, and that only to so limited an extent as scarcely to deserve notice. The Maiden-hair (*Adiantum capillus-veneris*) grows most abundantly in the fissures of limestone rocks, on some of the western coasts of Ireland, in much greater luxuriance and profusion than in any other parts of the country. The natives of the Arran Isles are said to make use of its leaves as tea; but the writer can speak from no personal knowledge of the qualities of the beverage thus produced.

Seaweeds come more within our present purpose. They have, to a greater or less extent, from time immemorial, furnished articles of luxury, food and medicine, in many parts of the world. The cultivation of one or two kinds has even been attempted in some of the Scotch islands, but mainly with a view to the manufacture of kelp. The article familiar to us as Carrigeen, or Irish Moss, is principally *Chondrus crispus*, a species of seaweed common to most parts of the coast, and especially abundant on the west of Ireland. The *dulse* of the Scotch and the *dillisk* of the Irish, not by any means a bad dish, is generally *Rhodymenia palmata*. Several other species are occasionally prepared for food, and no doubt might be economically used to a much greater extent.

It is probable that the occurrence of peculiar plants in the neighborhood of the sea is due to other causes than the mere presence of a larger proportion of salt in the atmosphere or the soil. It would not even be safe to conclude that the application of salt to a maritime plant would encourage its growth inland. But we find that such is the result in many instances. Hooping-in a good sprinkling of salt water among a bed of cabbages, will, in a few days, or a week or two, deepen their color and stimulate their growth,

often to a surprising extent. A few hundred-weight of salt to the acre is a first-rate manure in a mangel-wurzel field; and many a gardener applies salt to his asparagus beds, without being aware that the plant never grows wild except in salt situations.

Unquestionably a considerable part of the effect of salt is due to its power of attracting and retaining moisture, and hence the advantages of its sparing application in promoting vigor of vegetation generally; but its effects on ordinary inland plants are not nearly so marked as on some of those confined naturally to the sea-shore. While a small quantity of salt acts so beneficially, it is remarkable how a little too much, and in too close contact, is perfectly fatal to all ordinary vegetable life. Hence we find salt countries barren, and salt in Scripture used as an emblem of sterility.

Maritime plants generally do not possess very active properties; but few are powerfully acid, astringent, or aromatic. None are poisonous, so far as our own flora is concerned. The prevalent character of sea-side vegetation is succulent and insipid, and it is, perhaps, partly owing to this, that so much of it is useful to man. Even many inland plants, when near the sea, become so succulent, and so alter their normal habit, as to be scarcely recognizable, and there is often among experienced botanists a difference of opinion whether two forms are specifically distinct, or only rendered apparently so by the influence of the proximity of the sea.

SECUNDUS.

For Friends' Review.

MARIA FOX.

What a rock was that on which Maria Fox leaned—a refuge in which she found safety! The short extract sent a few days since from her memoirs, having found acceptance with the Editor of the Review, induces a further extract which, on its perusal in the work, was very precious to myself. 6th mo. 2d, 1858. I.

“3d mo. 21st, 1834.—*My dear friend*,—Thy kind letter was very grateful to me; such a salutation too, from one whose love and sympathy have often solaced us, was particularly seasonable, for it has not been all sunshine with us since the time we parted. Not that I would utter the language of complaint,—far otherwise. Blessings, constant, abundant, innumerable, have been showered upon our daily path, and all our trials have been so graciously mingled with them, that there is, indeed, no room for any thing but humble and adoring gratitude. To live always in the sunshine, would ill suit our nature, and the state in which we are placed; we should either be scorched up, or entirely exhausted by the luxuriance of unprofitable growth. No,—the great and good husbandman knows there must be some frost and cold wind, much pruning and digging

about, to harden the plant, and to cause its irregular shoots to become fruit-bearing branches to His praise. What a merciful privilege we ought to consider it, my dear friend, that this discipline is continued to us, that we are not yet numbered with the branches that are taken away or cut down, or as trees that are cumberers of the ground; but that the all-powerful intercession of our compassionate Redeemer still prevails on our behalf, ‘Let it alone this year also, till I shall dig about it.’ \* \* \* \* We were interested with thy account of your journey; I knew it would be a painful effort. Such efforts the Christian is often called to make, as he endeavors, though at an infinite distance, to follow in the footsteps of a Saviour, who pleased not Himself, and he is supported by the consciousness that the path of duty is the only path of peace and safety. \* \* \*

Thy truly affectionate,

MARIA S. FOX.”

*Memoranda*—3d mo. 23rd.—I have been now confined very much to the house, and often to the sofa, for a considerable time. The difficulty of giving up to this inactive state, when there is no actual illness, is great for a mother, but it is, no doubt, profitable for me. I desire, however, to record it with humble gratitude, that in the commencement of this indisposition, my mind was so melted under a sense of the abounding love and mercy of God in Jesus Christ, that it seemed to hush all my natural emotions into the calm of acquiescence and resignation to the divine will. I could not but regard it as the probable cause of much suffering to myself, and as involving very important and serious apprehensions for my precious husband and tender children; but whenever I turned to this discouraging view, a heavenly tranquillity overspread my mind, and my gracious Lord seemed to say, “‘Leave all to Me: cast thy burden on Me, I will sustain thee.’” When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. Those who are dearer to thee than thy own life, are infinitely dearer to Me, and I am infinitely more able to supply their wants. Have I not died for them, and can I be, for a moment, indifferent to their happiness or welfare? Trust all in my hands, and I will work for you according to my own good pleasure.” Morning after morning, when I awoke, and the thought of my incompetence to minister to the comfort of those I so tenderly love, rushed into my mind; something of this sort seemed to stem the tide of natural feeling, in a manner that was wonderful to myself; and though, subsequently, I have had to experience a state of great destitution, from the withdrawing of those consolations which are the joy of the Christian believer, I have, for the most part, been enabled to keep hold of these gracious promises, and to believe that the word will assuredly be fulfilled in its season. At the present time, my lameness is considerably better; the remedies prescribed by the surgeon we have

consulted appear so far successful; but whether it is only a temporary relief, we cannot at present judge. My dear husband is poorly with a severe cold, and our S. is delicate and drooping, so that we are obliged to place him under medical care.

The hand of our heavenly Father is upon us, in the ministration of chastening. "No chastening for the present seemeth to be joyous, but grievous," said the apostle: if he found it so, no wonder such a worm as myself should be at times cast down. What is to be the issue of our present trials, we know not; but that mercy, infinite mercy, is inscribed on them all, we most fully believe. If the Lord loveth whom He chasteneth, and scourgeth every son whom He receiveth, it is better surely to receive chastening at the hand of God, than to bask in the sunshine of worldly ease, and forget that this is not our rest. I am prone to take a serious view of sickness, whenever it appears in any of those for whom I am particularly interested; but, perhaps, this is rather a favor to myself, because it quickens watchful care for those who suffer, stimulates to present duty, and it has a tendency to drive the soul at once to its refuge.

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## FRIENDS' REVIEW.

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PHILADELPHIA, SIXTH MONTH 19, 1858.

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"*Four Lectures on the Evidences of Christianity, delivered in Southwark, [London,] 1834, to the Junior Members of the Society of Friends.* By JOSEPH JOHN GURNEY." Philadelphia, Henry Longstreth, 915 Market st. Price, 25c.

We commence this week some extracts from the first of these Lectures,—on the genuineness and authenticity of the New Testament,—which, we trust, will be read with interest and instruction by the younger class of our readers, and induce them to obtain the book itself. The other lectures treat of the Genuineness and Authenticity of the Old Testament; the Divinity of Jesus Christ; the Influence of the Holy Spirit, and the Peculiarities of the Society of Friends—subjects of the highest importance, and claiming the most serious consideration of our young Friends.

LONDON YEARLY MEETING.—We have been kindly furnished with extracts from letters giving short accounts of some of the proceedings of London Yearly Meeting, which began on the 19th of last month, but as full reports in the *London and British Friends* will probably reach us in time for insertion in the *Review* next week, we shall make our present notice very brief.

John Yeardley, who has been repeatedly and extensively engaged in religious visits on the continent of Europe, has received the full consent of his friends to enter on religious service in Asia Minor.

From the answers of the Quarterly Meetings to the Queries, it appeared that there had been a considerable number of admissions into membership during the past year from conviction.

The Epistles from Dublin Yearly Meeting and from Yearly Meetings in America, being read, the subject of correspondence received the prolonged attention of the Meeting, both in reference to the Epistles received and because of the omission of Philadelphia Yearly Meeting to send one. A friend touchingly adverted to there being *one tribe missing*. It was subsequently concluded that it would be best not to attempt to re-open a correspondence with this Yearly Meeting, but leave it to feel its own isolated position.

The subject of removing from the Discipline the restriction upon the marriage of first-cousins was fully considered, and it was the decision of the meeting that no change should be made. It appears that the proposition was made and advocated, not from a desire to encourage the marriage of first-cousins, but from a belief that this connection is not prohibited in the Holy Scriptures, and that our Discipline should not retain a rule unsanctioned by scriptural authority.

A deputation from London Meeting for Sufferings lately waited on Count Walewski, Napoleon's Prime Minister, at Paris, to represent the dreadful consequences flowing from the re-opening by France, of the slave trade on the coast of Africa, under the guise of voluntary immigration. The efforts of the committee were unsuccessful; France resolves to persevere in the iniquitous scheme.

"BOOK OF MEETINGS."—A small volume with this title, has been published by direction of the Meeting for Sufferings in New York, and is for sale by S. S. & W. Wood, 389 Broadway, N. Y., price, each, 20 cents; if sent prepaid by mail, 25 cents.

This book contains an account of all the meetings of the Society of Friends in this country, Yearly, Quarterly, Monthly and Preparative, and those for worship, together with the times, days and hours when they are held.

ropine Correspondents of the several Yearly Meetings are given, and also those of the Monthly Meetings.

The compilation is evidently the result of great care and labor; and the want of such a work having long been felt, this brief description, and the simple announcement of its publication, can scarcely fail to procure for it an extensive circulation.

DIED, on the 15th of 3rd mo. last, in the 82nd year of her age, LYDIA HINSHAW, a member of West Union Monthly Meeting, Morgan Co., Ind. This dear friend had been deprived of her eyesight for several years, yet she seemed patiently to submit to her lot, and her friends have the comforting hope that she has gone to enjoy the blessings of that city which needs not the light of the sun nor of the moon.

—, Near Annapolis, Parke county, Indiana, RUTH NEWLIN, widow of John Newlin, in the 65th year of her age. She, with her husband and family, immigrated from North Carolina, and they were among the first Friends that composed Bloomfield Monthly Meeting, of which she continued an esteemed member until her peaceful close. For the last sixteen months of her life she was mostly confined at home with a chronic disease, which caused her much bodily suffering, particularly during the last four months; and as her sufferings increased, she seemed more nearly united to her Saviour; often exclaiming, under extreme pain, "Not my will, oh Father! but thine be done," and expressing that she was waiting the Lord's time for her release, and prayed that she might be preserved in the patience.

She often requested her children and friends to sit by her in stillness and turn their minds inward, and desired that they would observe that quietness when her spirit took its departure. A few days before her close she caused her children and grandchildren to be collected around her, and exhorted them to be exemplary followers of Christ, rehearsing how good the Lord had been to her, giving bountiful and peaceful rewards for faithfulness; and after much tender counsel bade them an affectionate farewell, commending them to the care of her Heavenly Father.

As the trying hour drew near she frequently and fervently prayed to her Heavenly Father, and in all things bade not to give him the glory in songs of praise; after which she quietly fell asleep, and in a few hours thereafter ceased to breathe. Thus our dear friend has left to the living the consoling evidence of a well grounded hope of a happy immortality beyond the grave.

—, at Yonge street, C. W., on the 3d of 3d month last, AUGUSTUS ROGERS, in the 55th year of his age, a member of Yonge Street Monthly Meeting of Friends.

This brief notice appeared in the 30th No. of the Review, but as he was widely known, it will no doubt be interesting to his friends at a distance to know that during his last short illness, which was occasioned by paralysis, his mind was calm and entirely collected, and he appeared fully conscious of his approaching dissolution. Although, from the nature of his complaint, articulation was difficult, he frequently expressed his willingness to depart. To a friend who was with him a short time before he passed from time to eternity, he said, "Nothing appeared in his way; all was peace." In the death of this dear friend, not only his family and relations have sustained an affecting bereavement, but the community has lost a devoted and useful member. Being of a remarkably

cheerful and social disposition, his company was agreeable and edifying to the young.

DIED, On the 13th of 4th month last, at Short Creek, Ohio, SARAH, wife of David Comly, in the 62d year of her age, a member of Short Creek Monthly Meeting.

She had been for more than a year much afflicted with a complication of diseases, which she bore with much Christian resignation, always appearing cheerful, and trying to make those around her happy.

On the morning of the 11th of 4th month, she seemed to be rapidly sinking, and, after calling her family around her, she gave to each of them much salutary advice, and then bade them all farewell, saying she was going to heaven. After that she revived, and on the evening of the 12th again addressed the weeping circle around her. To her children she said, "I want you now to give me up, for *my work is done*, and if my example and precepts in past life are not sufficient to direct you in the right path, I can do nothing more for you, but to commend you to One who can direct you.

She spoke of having been a regular attender of Friends' Meeting when in health, and that she had not been an idle worshipper; and added, "What would be my condition now, if I had left preparation for death to this trying hour?" She enjoined it upon her family to be "faithful in the attendance of religious meetings, and above all things to be Christians."

When under great physical suffering, she at one time remarked to a friend who was sitting by her, "I am afraid my patience will not hold out to the end;" but her faith in the Saviour, in whom she had placed her strong confidence, did not waver, and by it she was supported through the agonizing struggles of death, so that she was calm and trustful to the close of life.

It was remarked to her, that her spirit and that of a beloved sister would soon be reunited in heaven. She looked up with a smile, and replied, "I have not a doubt of that."

Through life she bore a practical testimony against tale-bearing and detraction, by not indulging in it herself, and frequently discouraging those who did.

#### HAVERFORD SCHOLARSHIPS.

The Managers give notice that five students will be admitted into the College on the fund at the opening of the next Winter term, in the Ninth month.

Applications for the benefit of the fund, must be made immediately to the Secretary of the Board, or to the Superintendent at "Haverford College, West Haverford, Delaware County, Penn'a."

No applicant will be admitted on the Fund, unless he is a member of the religious Society of Friends, designs to be a teacher, is unable to defray the cost of board and tuition at the College, and is prepared by his previous studies to enter the Third Junior Class. All such applicants will undergo an examination in the studies required for admission, and those will be selected who furnish evidence of the highest attainments, greatest fitness for teaching, and the most earnest and reliable moral character.

For the purpose of testing the attainments of applicants by a common standard, a series of questions in the principal preliminary studies has been prepared, and will be forwarded to any respectable teacher, or other competent Friend, who is to conduct the examination in the same manner as the written examination for the degree at the College, and is to forward the replies in the applicant's own hand writing, addressed as above, on, or before the 6th of the 7th month next, together with such evidence of moral standing as the applicant can produce. As soon after the receipt of these papers as may be practicable, they will be carefully compared by the Faculty, and the scholarships will be awarded by the Committee on Instruction, on

the evidence thus furnished. By direction of the Managers. CHARLES YARNALL, Secretary.  
*Philada. 6th mo., 1858.*

#### A STRANGE HISTORY.

Quite recently, a steamer from Green river landed at Evansville, Indiana, a man past eighty years of age, blind, paralyzed, without friends, no one knowing from whence he came, or where he was going. A benevolent negro gave him shelter in her cabin, and he died on Thursday.

After death, papers were found on his person which proved the neglected sufferer to be John Pocock Holmes, a member of the College of Surgeons, London, and formerly for sixteen years in the Hudson Bay Company, the friend of Captain Parry, the Arctic navigator, and the associate of many of the first people of England. He was celebrated as an inventor, and among his effects were two large gold medals awarded him by medical societies for his valuable inventions of obstetrical and surgical instruments. When in the Hudson Bay employ, he obtained information which enabled him to render Capt. Parry good service in the manufacture of pemican for the exploring expedition, for which Capt. Parry expresses many obligations, and the Admiralty voted Dr. Holmes an acknowledgment of £150.

The old man had letters from eminent men in Mississippi and Tennessee, and was evidently a person of correct habits and great intelligence. The sum of \$250 was concealed on his person, and in his last moments he spoke of a sister, but gave no clue to her name or residence, or that of a friend on earth. His case is a painful lesson of the sad vicissitudes of life.—*Indiana Paper of 5th mo. 22.*

#### WHAT IS AN ANIMAL?

What is an animal? Nothing seems easier than to answer this question. Our thoughts in a moment recall the image of the stately horse, shaking his neck of thunder, and projecting columns of vapor through his translucent nostrils; or the painted tiger crouching in the jungle, awaiting in lithe readiness the approach of some unconscious antelope, to make his mortal spring; or the trembling antelope itself, as it pants, and struggles, and groans beneath the fangs of its merciless foe. Nothing appears simpler than to define an animal. A being with head, and body, and limbs; full of energy and vigor; possessed of various instincts; master of many ingenious contrivances, all helpful to its peculiar economy; executing various movements; manifesting intelligence in different degrees, and governed by a wayward will.

True, such a creature as this is an animal; but are there no animals but such as possess these characteristics? Let us enumerate a few familiar instances. Look at the ferocious crocodile. Is this an animal? "Without doubt,"

you answer. The serpent, the frog, the mackerel, "Without doubt," you still reply. The worm, the caterpillar, the snail, the oyster? "Yes," you say still, perhaps hesitating a little upon the last, as its energy and vivacity are confessedly not great. Still, probably, you have been accustomed to consider an oyster as an animal, though one in which the animal life is in about its lowest condition; and you think you have got through your catechism without any great difficulty. Stay; we must ask you to descend with us a step or two lower than the oyster. You have, perhaps, seen on the sandy shore in summer, the flat cakes of motionless, colorless jelly, commonly called sea-blubber. Are these animals? If you have seen them in the sea, possibly you will consider the spasmodic contraction of the circular disk, at regular periods, as an indication of life, though you begin to see that in such a mass of clear jelly as this, without limbs, without organs, without senses, without intelligence, without a power of governing its movements, we have departed somewhat considerably from such a standard of animal nature as the horse or the tiger presented.

But let us look further yet. The brilliant-hued Sea Anemone that adheres to the rock, and expands its lovely fringed disk like the blossom of a flower,—what is this? People call it an animal-flower; but what is it, animal or flower? Probably you are at last puzzled; you are inclined to think it a sort of marine flower, though its fleshy substance, and its shrinking when touched, produce some misgivings in your decision. Well, try again. In the baskets of dry sea-weed which are exposed for sale in watering-places, you have often seen the papery leaves of pale-brown hues, or feathery plumes of pure white, mingled with the crimson and green specimens. You have never doubted that these are all sea-weeds, that is plants, alike. And yet if you saw these growing on their native rocks, plant-like as they are in form, you might discern, on careful examination with a pocket lens, that from various points of their surface tiny star-like circles of radiating points were protruding, that possessed spontaneous motions, and exhibited a shrinking sensitiveness to danger, and a power of seizing and swallowing food; and you would suspend, if not alter, your judgment.

If now, we ask, what is an animal? you will confess that the answer is not so easy as it appeared at first; still there remain some characters common to all the beings that we have glanced at, and these we may perhaps conclude to be inseparable from, and distinctive of animal existence. Of these characters, the most constant and the best defined, are the power of spontaneous motion, and the possession of a stomach, or at least an enclosed cavity, in which other substances are converted into nutriment.

With regard to the former of these characters what shall we say to the Sensitive plants of t

ics, the pinnate leaflets of which fold together, and the jointed leaf-ribs fall, on the rude ch of a foreign body? What to the plant led Venus' Fly-trap, found in the marshes of orth America, whose broad two-lobed leaves, med with strong teeth standing up from the rface, ordinarily lie widely expanded; but hen an insect touches their hairy centres, instantly fly up like a rat-gin, the teeth cross each other, and the offending fly is pierced, and held a prisoner until it dies? What to the Gorachand of Bengal, whose actions, still more unaccountable than those just noticed, are thus described by the younger Linnæus: "No sooner had the plants raised from seed acquired their ternate eaves, than they began to be in motion in every lirection; this movement did not cease during he whole course of their vegetation, nor were hey observant of any time, order, or direction; ne leaflet frequently revolved, while the other n the same petiole was quiescent; sometimes a ew leaflets only were in motion, then almost all f them would be in movement at once; the h whole plant was very seldom agitated, and that nly during the first year." These motions, hich are little dancings or startings to and fro, re much more lively in the native country of he plant, than in our best stoves. What is cuious is, that if the leaflets be held between the ngers for a short time, and thus prevented from oving, immediately on their release they dance ith renewed rapidity, as if to make up for the ost time.

All these, however, are examples of motions n the organs of plants; but there are not want- ng instances of spontaneous locomotion. The *Oscillatoria*, a tribe of minute plants among the *Confervæ*, derive their name from the sponta- eous movements which they display. They ceillate to the right and left, and shift their osition with considerable rapidity, often travel- ng ten times their own length in a few hours, ad that when every precaution has been taken o prevent agitation of the water in which they row, and to exclude the influence of external gents. The motion of these vegetable tubes as with a writhing, twisting, undulating, creeping haracter; almost identical with that of animal ovement.

The necessity of a stomachal cavity to an animal is a more precise distinction, and appears to e the only one. Yet even this is not without bscurity. The *Hydra*, when turned inside out, ke a glove, absorbs its nutriment as well as be- ore, though the surface, which is its stomach ow, was before external, and *vice versa*. And r. Lindley remarks, in speaking of vegetable rganisms, "that it is impossible to say that the hole interior of a living independent cell is not stomach.\*

\* "As is well known, all the older criteria by which animals were separated from plants have long since been regarded invalid; and some of those which in

It will now be readily admitted that the limits between the animal and vegetable kingdoms are exceedingly indistinct and subtle, and that these two grand divisions of organised being merge into each other by shadowy and almost imperceptible gradations. In fact, it is more than doubtful whether there are any boundaries at all.

In a former chapter we described beings of excessive minuteness, but of energetic motions, most of which have been universally allowed to be animals; yet a considerable number of those which were included by the illustrious Ehrenberg in the same class, are now pretty generally considered to be plants, in spite of their movements, and constitute the order *Diatomaceæ*. But what is stranger still is, that there are some forms which are animals at one period of their lives and plants at another! The Green Microglene (*Microglena monadina*), a beautiful oval monad not uncommon in our ditches, is declared by Kützing to be produced from a thread-like plant, which he names *Ulothrix gonata*. From the cells of which the thread is made up, the minute vegeto-animals are discharged in numbers, and assume the form of an oval green monad, with a red eye-speck, a transparent colorless mouth, and a delicate proboscis or cilium. They swim energetically, with a vibratory rotation on the long axis; increase by self-division; and at length, by transverse constriction and elongation, grow into jointed vegetable threads, the lowest joint still retaining the eye-speck.

This interesting phenomenon, the reality of which has been ascertained by Kützing beyond all possibility of doubt, dissipates the idea of any supposed line of demarcation between the organic kingdoms of nature; and proves that the disputes which have been so pertinaciously maintained between zoologists and botanists on their boundary question, have been concerning words rather than things.—*Life by Gosse.*

Force may subdue, but love gains; and he that forgives first, wins the laurel.—*Penn.*

late years have been regarded among the most constant, have, quite recently, been declared as equally unsound. Cellulose has been shown to be a component of animal as well as vegetable structures, and Kölliker has insisted that some forms which have neither mouth nor stomach, but consist of a homogeneous mass, are true animals. If these premises are correct, nothing will remain, as I conceive, for a distinctive characteristic, but *voluntary motion*. This when positive, is indubitable evidence of any given form being of an animal character; and it must remain for each individual to determine what is, and what is not, voluntary action, in each particular case. Moreover, even should Kölliker's view of a stomachless animal prove correct, the inverse condition of a true stomachal cavity being present must, I think, be regarded as positive evidence of the animal nature of the form in question; for this must always be a distinctive characteristic of the two kingdoms when present."—(*Dr. Burnett, in Siebold's "Comparative Anatomy,"* p. 18.)

## CURIOUS ANALOGY.

Archbishop Whately, in his recent edition of Bacon's Essays, with Annotations, brings forward a very suggestive piece of natural history, "which," says he, "has often occurred to my mind while meditating on the subject of preparedness for a future state, as a curious analogy." It is in the Annotations on the "Essay of Death;" and may aptly be cited as one of the thousand instances that naturally raise the question, whether the disclosures of the telescope or of the microscope be the more wonderful.

It is well known that the Greek name for a butterfly is *psyche*, which also signifies the soul; and that every butterfly comes from a grub or caterpillar. The technical name for the caterpillar is *larva*, literally a *mask*; so used because the caterpillar is a sort of covering or disguise of the future butterfly; for the microscope reveals that a distinct butterfly, only undeveloped, is contained within the body of a caterpillar; and that the latter has a set of organs suitable to its larva-life, quite independent of the embryo butterfly which it encloses. When the insect is to close this stage of its life, it becomes what is called a pupa, enclosed in a chrysalis or cocoon, from which, in due time, it issues a perfect butterfly. But this result is sometimes defeated, and in the following manner, as related by the learned archbishop:

"There is a numerous tribe of insects well known to naturalists, called ichneumon flies, which, in their larva-state, are *parasitical*; that is, they inhabit and feed on other larvæ. The ichneumon-fly, being provided with a long, sharp sting, which is, in fact, an *ovipositor*, (egg-layer,) pierces with this the body of the caterpillar in several places, and deposits her eggs, which are there hatched, and feed as grubs (larvæ) on the inward parts of their victim. A caterpillar which has been thus attacked goes on feeding, and apparently thriving quite as well, during the whole of its larva-life, as those that have escaped. For, by a wonderful provision of instinct, the ichneumon grubs within do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it! But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring to undergo their change, into some sheltered spot, such as the walls of a summer house, and some of them—those that have escaped the parasites—assuming the pupa state, from which they emerge butterflies. Of the unfortunate caterpillar that has been preyed upon, nothing remains but an empty skin. The hidden butterfly has been consumed.

Now, is there not something analogous to this wonderful phenomenon, in the condition of some of our race? May not a man have a kind of secret enemy within his own bosom, destroying his soul—*psyche*—though without interfering with his well-being *during the present stage of*

his existence; and whose presence may never be detected till the time arrives when the *last great change* shall take place?"—*Sunday School Journal*.

From the London Daily News.

## DISEMBARKATION OF ELEPHANTS.

CALCUTTA, DEC. 24, 1857.

Two cargoes of elephants from Burmah have been landed at Calcutta since the last mail left. One arrived in the ship Tubal Cain, consisting of twenty elephants; the other in the Belgravia and numbered fifty elephants. The process of hoisting these most gigantic of existing quadrupeds from their berths on board ship, and getting them on shore, was a novel and curious sight. The arrival of the elephants was mentioned in the newspapers, and many persons were attracted to witness their disembarkation. It took place at the Government dock-yard, about half a mile below Fort William. Strange to say, there is no wharf at this dock-yard alongside of which the vessel could be brought, so that they had to be moored about fifty yards off from the shore. They were, however, brought near a jetty, at the extremity of which is a large crane, and by means of this crane, and the tackle on board ship, all the elephants were safely landed. The first party in the Tubal Cain were landed in somewhat different manner from the other in the Belgravia. When the animals were hoisted up from between decks the hoisting tackle was connected with the crane chains, and the crane beam then turned slowly round, each elephant in succession was lowered and deposited on the bank of the river. This plan gave too much liberty to the elephants after reaching terra firma; for as some of them chose to indulge in a roll and bath in the shallow water after their voyage, time was lost before the drivers could manage to lead them away. It was therefore found more convenient and expeditious to lower each elephant into a barge alongside the ship, and land him afterwards by drawing the boat to a short distance to the shore.

The fifty elephants in the Belgravia were brought between decks, part on the main deck and the remainder in the orlop deck below. Not many vessels would have the necessary height between decks—from eight to ten feet; and there was only just space enough in the Belgravia for the larger animals to stand upright without touching the timbers of the deck above. The elephants were ranged on each side of the strong beams being placed so as to confine them from rolling towards the centre while the ship was in motion. Everything was left as open as possible for the purpose of ventilation, but the congregation of so many large animals caused the atmosphere to be very hot and oppressive. Some of the more mischievous were tethered to a chain attached to one or two of their legs,

revent them from annoying their neighbors. When about to be removed from the ship, each animal was brought under the main hatchway, the opening of which had of course been lengthened and widened so as to admit of their descent when they were embarked at Moulmein. Each elephant on board had a mahout, or driver, and a coolie, or servant, for feeding and cleaning him. To these men they had become accustomed, and were greatly subjected to their influence. The elephant's mahout, assisted by the sailors, arranged a strong canvas sling, or girth, edged with strong rope, round the animal's carcass, and, the tackle being adjusted, the huge fellow was slowly raised off his feet, and the ascent was commenced. One of the largest was said to weigh three tons  $2\frac{1}{2}$  cwt. There was no opposition to the process of hoisting on the part of the animals, with one or two exceptions; indeed, for the most part they appeared anxious each to have his turn as soon as possible, for they had sagacity enough to understand it was the means of quitting the ship, as it had been the means of bringing them into it. There was great excitement among the crowd on shore when the boatswain's whistle was heard directing the sailors at the capstan to hoist away; and as the falls or hoisting ropes, which were connected with the main and mizen masts of the ship, became strained and tightened, presently the rough, inert looking mass of the animal's spine and back was seen above the deck; then part of the head, with which the animal from time to time prevented himself from being struck against the sides of the hatchway as he swung round on either side; the small sluggish eye, which seemed to be calmly surveying the surrounding scene; the active proboscis, forming by its constant movement a remarkable contrast with the rest of the passive frame; and finally, after the crane tackle had been connected, the whole creature came into view, dangling in the air, and suspended by a couple of ropes which seemed like mere threads compared with the size of the animal which depended from them. He was then swung over the bulwarks, and lowered into the barge alongside. It was amusing to observe the quiet way in which the animal avoided the blow when his feet or legs were likely to strike against the side of the ship, and the way in which he assisted in taking off the strain of the ropes and raising himself when being passed over the bulwarks to make his descent into the lighter. One is hardly led to anticipate much adroitness from such a bulky creature, not merely on account of its size, but also because its dull-looking loose hide conceals, in a great degree, that evidence of life and passion which in the horse, and most other animals, is so strongly marked by starting veins and the rapid muscular movements of its whole body. As soon as the elephant was in the lighter, the mahout who had got down before him, at once jumped on his neck, and the animal

immediately yielded himself to the direction of his accustomed master. Sometimes he would appear a little nervous, putting his trunk into the water to try its depth, with a view, perhaps, to ascertain if it were possible to walk ashore; but generally he began turning over some of the fresh grass placed in the bottom of the boat to divert his attention, and remained quiet until the boat was brought as near to the ground of the dock-yard as possible. Then, at a signal from the mahout, after again leaning over and carefully testing the depth of the water with his proboscis, he slowly raised one huge foot over the boat's side, then the other, and in a few minutes he was on his way to the place where the rest of his companions were picketed.

All the elephants were of large size, and landed in excellent condition. It is expected that they will all suffer somewhat from fever after the confinement and close atmosphere they were subjected to during the voyage, but a little medicine will soon remove this. While on board ship they were fed on rations of rice, with an allowance of green fodder, a large proportion of which consisted of the stems and leaves of an immense species of pine-apple found wild in Burmah. After landing, the flies in the dock-yard annoyed them greatly. Looking at their rough hides, it was not easy to understand how such a surface could be so sensitive. The plan they adopted to rid themselves of the annoyance consisted in gathering up in the hollow of the proboscis a quantity of dust and small gravel, which was either thrown over the head so as to fall in a shower along the back, or projected with force between the fore legs, so as to sweep away the intruders from the skin beneath. The Captain of the Belgravia brought a young elephant, between four and five years old, and about the size of a pony, as a private speculation. It lived on the upper deck, near the Captain's cabin, and was remarkably tame. Four hundred rupees, or forty pounds sterling, was the price of this animal.

The Government elephants were marched up to Barrackpore at night, leaving Calcutta at 10 p. m., after the traffic of the day was over. It is strange that not only is the horse afraid of the elephant, a fear which is easily comprehended, but the elephant is equally timid with regard to the horse, and considerable training is required to get rid of this mutual distrust and alarm when the animals have been unaccustomed to each other's society. The use for which the elephants just landed are especially wanted is carrying commissariat stores. They can carry an enormous weight, and can go in places where a cart cannot move. One elephant takes with ease on his back two large soldier's tents complete, each made of double cloth and capable of accommodating sixteen men, and can march at the rate of four miles an hour with his load. The driver, sitting on his neck, guides and urges

him on by means of a short iron instrument, pointed at the end, with which he pricks him about the head, and having a small sickle-like projection at the side, which is inserted into the pendulous flap of the ear, and serves to turn him to either side as occasion requires. Many of the elephants are much disfigured by having their ear lobes torn in various directions by this instrument. The ear and certain parts of the head, are alone sensitive to the goad of the mahout; musket bullets glance off the thick hide of the body, and even the conical rifle bullet frequently fails to penetrate its substance.

#### THE WIDOW'S TEMPERANCE SPEECH.

George N. Briggs, ex-Governor of Massachusetts, delivered a temperance address some time since, in the course of which he related the following incident.

Mr. Briggs said this question of the introduction of intoxicating drinks assumed somewhat of a practical form last Spring in a thriving borough. The inhabitants had assembled, as was their usual custom, to decide what number, if any, of licenses the town should petition for the County Court, from whence they were issued. There was a full attendance. One of the most respectable magistrates of the borough presided, and upon the platform were seated among others, the clergyman of the village, one of his deacons, and the physician.

After the meeting had been called to order, one of the most respectable citizens of the borough rose, and after a short speech moved that the meeting petition for the usual number of licenses. They had better license good men and let them sell it. The proposition seemed to meet with almost universal favor. It was an excellent way to get along quietly, and one and then another in their turn expressed their hope that such a course would be adopted.

The President was about to put the question to the meeting, when an object rose in a distant part of the building, and all eyes were instantly turned in that direction. It was an old woman, poorly clad, and whose careworn countenance was the painful index of no light suffering. And yet there was something in the flash of the bright eye that told she had once been what she was not now. She addressed the President, and said, with his permission she wished to say a few words to the meeting. She had come because she had heard that they were to decide the license question.

"You," said she, "all know who I am. You once knew me the mistress of one of the best estates in the borough. I once had a husband and five sons; and woman never had a kinder husband—mother never had five better or more affectionate sons. But where are they now? Doctor, I ask where are they now? In yonder burying ground there are six graves filled by that

husband and those five sons, and oh! they at all drunkard's graves. Doctor, how came they to be drunkards? You would come and drink with them, and you told them that temperate drinking would do them good. And you too Sir, addressing the clergyman, would come and drink with my husband, and my sons though they might drink with safety, because they say you drink. Deacon, you sold them rum which made them drunkards. You have now got my farm and all my property, and you got it all by rum. And now," she said, "I have done my errand. I go back to the poor-house, for that is my home. You, reverend Sir, you, Doctor, and you Deacon, I may never meet you again, until I meet you at the bar of God, where you too will meet my ruined and lost husband and those five sons, who, through your means and influence, finished drunkard graves."

The old woman sat down. Perfect silence prevailed, until broken by the President, who rose to put the question to the meeting—shall we petition the Court to issue license to this borough the ensuing year? and then one unbroke "No!"—which made the very walls re-echo with the sound, told the result of the old woman's appeal.—*Late Paper.*

#### THE PILLS.

An invalid who had been ordered a couple of pills, took them very absurdly, for, in place of swallowing them at once, he rolled them about in his mouth, ground them to pieces, and so tasted their full bitterness. *Gotthold* was present and thus mused: The insults and calumnies of a slanderer and adversary are bitter pills, and all do not understand the art of swallowing without chewing them. To the Christian, however, they are wholesome in many ways. They remind him of his guilt; they try his meekness and patience; they show him what he needs to guard against, and at last redound to his honor and glory in the sight of Him for whose sake they were endured. In respect of the pills of slander, however, as well as the others, it is advisable not to roll them about continually in our minds, or judge of them according to the flesh, and the world's opinion. This will only increase their bitterness, spread the savor of it to the tongue and fill the heart with proportional enmity. The true way is to *swallow, keep silence, and forget*. We must inwardly devour our grief, and say: "I will be dumb and not open my mouth, because Thou didst it." (Psalm xxxix. 2, 9.) The best antidotes to the bitterness of slander, are the sweet promises and consolations of Scripture, of which not the least is this: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad for great is your reward in heaven." (Matt. v. 11, 12.)

Alas, my God! how hard it is to swallow the

ills of obloquy, to bless them that curse me, to  
to good to them that hate me, and pray for them  
that despitefully use me! But, Lord, as Thou  
wilt have it so, give it as Thou wilt have it;  
for it is a matter in which, without Thy grace I  
can do nothing!—*C. Schriver.*

"Then came she and worshipped him, saying, 'Lord help me!  
but he answered and said, It is not meet to take the children's  
bread, and to cast it to the dogs. And she said, 'Truth, Lord;  
yet the dogs eat of the crumbs which fall from their master's  
table.'"

Ah, wherefore from Thy plenteous board,  
Reproachful, with denying look,  
Repulse the famished suppliant, Lord,  
Who will not faint for Thy rebuke;

But kneels, persistent, at Thy feet,  
With lift hands clasped and forehead bowed,  
There still to weep—there still entreat,  
Unmindful of the scorning crowd?

If not for her Messiah's sent,  
If not for her the children's bread,  
She takes the beggar's meed, content,  
Nor shames to kneel where dogs are fed.

It was not like Thee, gracious Lord,  
Thee, quick to hear, Thee, quick to feel,  
Still ready, by one powerful word,  
The dead to raise, the sick to heal.

Yet doth her prayer obtain its meed;  
'Tis but in love thou seem'st to chide,  
Well pleased to hear Thy suppliants plead  
The want that will not be denied.

Oh, for a loving faith like this,  
A faith to match the need we own,  
Through sin and shame, through grief and bliss,  
To bind us to Thy golden throne!

It is not hard in life's alarms  
And griefs, to seek Thee, Love divine!  
Not infants to maternal arms  
Spring readier than we fly to thine.

Then blest the thorns love's roses hide!  
Then blest the grief that brings Thee near!  
We walk with sorrow at Thy side,  
Till sorrow's self is almost dear.

But when before Thy smiling face  
Our sins have drawn the wonted cloud,  
When vain the heart is lift for grace,  
The hands outstretched, the spirit bowed;

When prayers move not, nor tears avail,  
Unmarked ascends the bitter cry,  
When angels blench and fiends prevail,  
And tempting throngs stand laughing by;

Not easy then for us, the weak,  
The poor in faith, on patient knee,  
For weary hours, since vain we seek  
With trusting hearts to wait for Thee.

When day by day, Thy soldiers wage  
Sharp conflict with some darling sin,  
And every day afresh engage,  
And every hour anew begin;

When shamed and weary of defeat,  
In vain Thy powerful aid implored,  
With eyes that seek thy mercy seat,  
Each rests upon his dented sword;

Could they but see Thee smiling stand  
Where legions at Thy word advance,  
See half unsheathed the angelic brand,  
'Twere victory's self to meet Thy glance.

Yet did Thy love at once make known  
Its healing power in frowns disguised,  
The precious gift so lightly won,  
'Tis like, would be as lightly prized.

EDITH MAY.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—English advices are to the 1st inst. The project for a line of steamers between Galway and America had been revived, and a first-class steamer was expected to sail on the 10th inst. A Conference between the two Houses of Parliament had resulted in an agreement to the right of Jews to sit in that body. In answer to a question, whether United States' vessels on the coast of Africa or Cuba had been fired into, boarded or searched by British cruisers, it was replied on the part of the Government, that no official information on the subject had been received, but that the English government was anxious to avoid all cause of complaint, and had enjoined extreme caution on the officers on those stations. The Niagara and Agamemnon, with the telegraph cable on board, sailed from Plymouth Sound, on the 29th ult., for the west coast of Ireland.

FRANCE.—Great excitement had been created by a proposition of the French government to convert the property of charitable institutions into government stock, and the opposition to the project was so great, that the government would probably be obliged to relinquish it. The trial of the Chalons insurgents had resulted in the fine and imprisonment of most of the accused.

MONTENEGRO.—The Turks were landing large forces at Ragusa, but the English and French consuls were doing their best to prevent collision.

A special diplomatic commission, to consist, it is said, of the ambassadors of France, Austria, Russia and England, and the Turkish Minister of Foreign Affairs, was to assemble at Constantinople on the 1st inst., for the settlement of the Montenegro difficulty.

CHINA.—Dates from Hong Kong are to 4th mo. 13th. Replies have been received by the foreign Ambassadors to their communications to the Emperor, proposing to discuss the questions in dispute at Cauton. The Plenipotentiaries refused to accede to the proposition, and decided to proceed at once to Teen Tsein. Lord Elgin had declared himself ready to employ force to penetrate to Peking.

INDIA.—Gen. Jones had crossed the Ganges and commenced the Rohilcund campaign. It is now discovered that the revolt has deeper root than has been supposed; a guerilla war is going on throughout the country, and no decisive advantage has been gained by the English troops. The correspondent of the Times says, that the plan of the insurgents is to push into Central India and Bombay. Meanwhile, they are pouring into the Doab and the neighboring districts.

BOLIVIA.—Advices from Bolivia are to the 28th ult. Vigorous measures are adopted by President Linares to check the revolutionary movements, but the general discontent and the impoverished state of the treasury render it probable that an outbreak can not long be prevented.

PERU.—Gen. Castilla had returned to the Capitol, and had issued a proclamation for the election of a President, Vice-President and members of Congress. A severe earthquake took place in Lima, on the 11th ult.

MEXICO.—Late accounts from Mexico represent affairs as gloomy in the extreme. The government of Zuloaga has imposed a loan on the capital of foreigners. Gen. Miramon, commander of the Zuloaga troops, has been twice defeated, and another battle was daily expected.

**DOMESTIC.**—California dates are to the 20th ult. Three tons of silver ore, from Arizona, had been brought to San Diego to be tested. J. C. Frémont has filed a complaint in the U. S. Circuit Court against the Merced Mining Company, claiming the ownership of Las Mariposas, under a grant from Alvarado, and alleging trespass and waste by the defendants.

The colored people in San Francisco are making preparations to emigrate to Vancouver's Island, in consequence of the failure of the government to protect them, and the strong prejudice entertained against them by the people of California. In the northern part of Washington Territory a state of things exists very similar to that of California, soon after the discovery of gold in that region. Whatcom, on Bellingham Bay, in consequence of being the nearest town to the Frazer river mines, has suddenly risen to considerable commercial importance. Emigrants from California were flocking to the mines.

Official communications from Utah have been received. Gov. Cumming was at Salt Lake City, and had entered upon his official duties, for the performance of which every facility was given him by Brigham Young and his subordinates.

John P. Hale has been re-elected U. S. Senator from New Hampshire.

Dispatches have been received by Lord Napier, from the Commander of the West India Squadron, disavowing any authority on his part for the recent proceedings in the Gulf, and denying that he gave any instructions which warranted them. He states that he had sent vessels to recall the cruisers. It is now believed that the question will be satisfactorily adjusted.

New Orleans has resumed a general appearance of quietness—arrests of members of the late Vigilance Committee continue to be made by the authorities.

**CONGRESS.**—In the Senate, on the 8th, a resolution was adopted, extending the session of Congress to the 14th inst. The Army bill was taken up and amendments adopted, appropriating \$50,000 for the El Paso Wagon Route, and \$100,000 for its extension to Albuquerque; also one, offered by Wilson, of Mass., repealing all existing laws which authorize the Secretary of War to sell unused military reservations. The bill was then passed. The Indian Appropriation bill and the Ocean Mail Steamship Appropriation bill were passed on the 9th. The Committee on Military Affairs made a report of the investigation of the charges against Senator Rice, connected with the sale of the Fort Crawford reservation, to the effect that the evidence adduced does not substantiate any thing against Rice. Senators King and Wilson condemned the management of the sale, and opposed the report, which, however, was adopted. The Indian Deficiency bill was passed on the 10th. The Post Office Appropriation bill was then taken up; amendments were adopted, increasing the rates of postage to five and ten cents, and repealing all laws conferring the franking privilege; also an amendment, giving to E. K. Collins \$147,730 for services *not* rendered, and the bill was passed. An amendment to the bill for the collection of the revenue was adopted, reducing the expenses half a million of dollars, and the bill passed finally. On the 11th, Committees of Conference were appointed on the four Appropriation bills, disagreed to by the House, and the Indiana contested election case was debated. The Report of the Judiciary Committee was adopted on the 12th, giving the disputed seats to Bright and Fitch, who now occupy them. The fifteen millions loan bill, with the amendment of the House, increasing it to \$20,000,000, was passed. The report of the Conference Committee on the Ocean Mail Steamship Appropriation bill was adopted. It annuls the permission granted to E. K.

Collins to make Southampton the terminus of a line. The Conference Committee on the Post Office bill reported that they had not been able to agree the subject was postponed. On the 14th, a communication was received from the President respecting the claims of the St. Regis Indians to the Kanzen lands, which was ordered to be printed. The Post Office Appropriation bill was taken up. The Senate receded from its amendments increasing the rates of postage and abolishing the franking privilege, as the bill was passed. Several resolutions were offered and agreed to.

In the House of Representatives, on the 8th, the Committee on the Willett's Point investigation being unable to agree, the members thereof were permitted present separate reports. One of these says, that the Secretary of War was not legally authorized to make the purchase; that he acted improperly and injudiciously, and that the price paid was exorbitant and unjust; the other acquits him of any official or moral delinquency. On the 9th, the Senate amendment to the Naval Appropriation bill was considered and the amendment agreed to, appropriating \$10,000 for payment to Commissioners to be sent to Paraguay to adjust the difficulties with that Republic. A number of the Senate's amendments were adopted but were afterwards substituted by one providing for the construction of ten screw war steamers and one side-wheel steamer for the Chinese seas, and appropriating \$1,200,000 for the purpose.

On the 10th, the Senate's amendment to the Army bill, repealing all laws for the sale of forts or reservations by the Secretary of War, was concurred in by the House. The Supplemental Indian Appropriation bill was returned from the Senate with amendments, one of which was adopted, appropriating \$72,000 to fulfil our stipulations with the Sioux Indians, who allege that the United States have broken their faith and threaten to deluge the frontier with blood. The Maryland contested election case was debated on the 11th, and then postponed until 12th month next. On the 12th a message was received from the President requesting a postponement of the time of adjournment in order to allow time for the Executive to ascertain what amount of money may be required for the purposes of the government. The Loan bill, increased to \$20,000,000, was passed. The report of the Committee of Conference on the Naval bill, reducing the number of sloops of war to be built to seven, besides a small war steamer for the Chinese seas, was concurred in. The Senate's amendments to the Indian Deficiency bill were agreed to, and the Light House Appropriation bill was passed. The Committee of Conference on the Post Office appropriation bill reported that they were unable to agree, whereupon the bill as amended by the Senate was laid on the table and the original House bill passed and sent to the Senate. The report of the Conference Committee on the Revenue Collection appropriation bill was concurred in; also that of the Committee on the Ocean Mail bill. It contains a clause forbidding the Postmaster General from making any new contract for carrying the mails, on sea, for a longer time than two years, or allowing any other compensation therefor than the inland and sea postage to American vessels and the sea postage only to foreign ones. On the 14th a message was received from the President announcing that he had approved the bills for the Supplemental and Deficiency Indian expenses; providing for the civil expenses of the government, and of the army; for military road from Astoria to Salem, and several others.

At six o'clock, both Houses adjourned *sine die*.

A message was subsequently issued by the President calling an extra session of the Senate, occasioned by having occurred which rendered it necessary to do so.

# FRIENDS' REVIEW.

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For Friends' Review.

FURTHER EXTRACTS FROM THE MEMORANDA  
OF MARIA FOX.

6th mo. 1834.—Since the last date, we have had an almost uninterrupted succession of sickness and nursing. Confined to bed about two weeks, with a sort of low fever, and before my strength returned, scarlet fever and measles in the family, I have had but little leisure or ability for writing; but being now once more favored to be down stairs, with my husband and children, and to see the latter recovered from a sickly and trying complaint, I am bound gratefully to acknowledge the support that has been extended to us in this time of trial. The chastening hand has indeed been laid upon us, but our afflictions have been wonderfully tempered and so mixed with rich and countless mercies, that we may well say with the Psalmist, "It is good for me that I have been afflicted." It is in the depth of humiliation and sorrow, that our Heavenly Father is often pleased to show us the power of His arm, and to teach us that lesson, which we can never too often learn—our entire dependence on Him. Blessed and happy circumstances are those, however painful to nature, which lead us to the foot of the cross; and bring us low before Him who is the resurrection and the life of His people. Grant, O Lord! that this time of instruction and discipline may not be lost; but enable us, of thy mercy, to see its design; and to bring forth, through faith in thy Son, those fruits of the Spirit which are evidences of our love for Thee. Suffer us not to deceive ourselves, but show us if there be any wicked way in us, and lead us in the way everlasting.

When I recur to the events of the last two years and a half, and consider, that during that

time, we have not been, for many weeks together, free from some kind of indisposition in our household, and have had in the course of it, no small portion of actual illness, I cannot doubt but this protracted trial is fraught with important lessons of instruction, and strong desires are often raised in my mind, that the gracious purposes of Infinite wisdom in thus afflicting us, may be fully answered; that we may so draw near to God in spirit, through the blood of the covenant, as to receive from Him a larger measure of the spirit of grace and supplication, and know more of the sanctifying, directing and enlightening power of the one eternal Comforter; that, whether our future calling be, to do or to suffer, we may find our own will subjected to the will of our Heavenly Father, who has an undoubted right to order all that concerns us, according to His good pleasure.

"TELLE EST LA VIE."

Dost thou see yon fair bark by the billows upborne,  
Her canvas all filled with the fresh breeze of morn?  
How she shines in the sunbeam, and dashes the spray  
From her prow, as she steadily goes on her way;  
Whilst visions of joy o'er her mariners come,  
Of the heart-cheering welcome that waits them at home!

Dost thou see her? all gladness, all grace and all motion,  
Like a sea-bird at play on the lap of the ocean.

Mark her well,—wind may come yet,—above her are clouds;

Already the hollow breeze sounds in her shrouds;  
The gale blows a-head,—she has shifted her course,  
She reefs in her mainsail, and bends to its force;  
O'er her slippery deck see the rude surges sweep,  
There! now she is lost in the swell of the deep;  
Again she ascends on the crest of the wave,  
Now plunges down headlong, as seeking her grave.

Such is life!—the young mariner views with delight  
His fast sailing vessel, well freighted and tight,  
Crowds on all his canvas, steers right for his port,  
Nor deems that the tempest shall make him its sport.  
It comes; and the billows rise high to o'erwhelm;  
His wave-beaten bark will not answer her helm;  
She drives towards the breakers, all human aid vain.  
The force of that wild-dashing surge to restrain.

Such the voyage of life! can it prosperous be,  
Without that great Pilot who governs the sea?  
Ask thy Saviour to take but the helm in His hand,  
Trust not thy own wisdom, give Him the command.  
All-gracious to hear thee, all-mighty to save,  
His voice can speak peace to the wind and the wave,

He would steer thee in safety amid the rude blast,  
And bring thee with joy to the haven at last.

*Ifracome, 8th mo. 15th, 1834.*

[Whither she with her family had gone for the benefit of sea air.]

Since making the forgoing extracts, finding "The Association of Friends for the Diffusion of Religious and Useful Knowledge," has published "A brief Memoir of Maria Fox," further extracts from the original published by her husband will not be needed, and I commend the purchase and perusal of that now issued at so low a price as appears in the "Review" of the 5th inst. I.

6th month 8th, 1858.

#### ON THE GENUINENESS AND AUTHENTICITY OF THE NEW TESTAMENT.

(Continued from page 644.)

The history of the New Testament tallies in all its points with the profane history of the time; and the accounts which it contains, of the manners of the Jews, of the customs of the Romans, of the Roman governors, of the Roman laws, and of a variety of other particulars, since then proved, are all found to coincide, with the most beautiful precision, with the accounts that we find respecting the Jews in the works of Josephus, in the first century; and with accounts which we find of the history and manners of the Romans, in their own authors. What can account for this harmony? Nothing can but the genuineness of the book. Now, judge as a specimen, and here is a point which bears both upon its genuineness and upon its authenticity or truth; you are aware how many individuals are mentioned in the New Testament, attaching to the family of Herod. I will venture to say, that there was no family, whose actions are recorded in ancient history, so intricate as the family of Herod, or scarcely any; a variety of individuals, under peculiar circumstances, bearing the name of Herod, and therefore very great confusion in their history,—Herod the Great, Herod Archelaus and his brethren, and Herod Agrippa; and several others; and their history is interwoven in a very peculiar manner, and it is exceedingly difficult to pick it out, though it may be done, from the works of Josephus. All these Herods are named in the New Testament, and in a very natural manner; and we find, when we compare it side by side with the information respecting the Herod family contained in Josephus, that the two perfectly tally together; and nothing can account for the fact but the truth of both histories.

So much for the genuineness of the New Testament; and it is really delightful to be able to say, that there is no ancient book existing in any language, of which the genuineness is so largely and so satisfactorily demonstrated as that of the Gospels and Epistles, and every part of the New Testament.

Then we come to the question of its *authenticity*. I will suppose that the inquirer after truth, having investigated the subject with a critical eye, is fully satisfied in his own mind that the book is genuine: he says, "Well, but is the book true?" Why, the very fact that the book itself is genuine, and written by the persons whose names it bears, affords a strong *prima facie* evidence that the book is true. When we have proved the genuineness of the works of Livy, Cicero and Tacitus, we do not think of disputing the truth of their histories; we take it for granted, in the common order of things, that Livy, and Cicero, and Tacitus were men of respectability and truth, (as they certainly were,) and therefore, without any further inquiry, we receive their works as true without the smallest difficulty, (and the same with respect to Xenophon, Thucydides, and all other ancient historians,) and entertain no difficulty on the subject. But there is one ground on which the authenticity or truth of the history contained in the New Testament demands a more close and precise investigation; namely,—so many parts of that history are miraculous; and therefore an inquirer of truth (such as I suppose on the present occasion) might fairly demand an extraordinary amount of evidence to prove the authenticity of the New Testament.

Now, with that extraordinary amount of evidence we are perfectly prepared to furnish him; and I would just say, that this is ground which has been travelled over by the profoundest and most enlightened reasoners that ever lived; and in a very especial manner by Bacon, Locke and Newton: and those men, who were not likely to be deceived by a mere shadow and semblance of truth, were all of them entirely satisfied of the truth of the New Testament. In point of fact, there is a great body of evidence on the subject, and no man who goes into it with an impartial mind can fail to arise from the investigation with that mind entirely satisfied of the truth of the gospel history. In the first place, he will observe the confirmation of the truth of that history which is contained in the writings of historians who had no connection with Christians: this is a very interesting line of inquiry. The works of Josephus afford a great deal of evidence of this description. I have just alluded to the history of the Herod family; how admirably it may be made out by comparing it with the history of Josephus, and so with many other particulars mentioned: the names of the governors, of the high-priests, and so on, are clearly related by Josephus. Among the Roman historians we have evidence of a precise and very interesting character, and especially in the writings of Tacitus. He tells us an extraordinary story; he was writing the life of Nero, who lived in the year 64 after Christ; and he tells us that Nero, amidst his mad and wicked actions, set the city of Rome on fire for his

amusement, and then, in order to save himself from the reproach and obloquy which this action occasioned, he ascribed the burning of Rome to the poor Christians, of whom he tells us there were large numbers at Rome. I imagine it could not be that many of the Christians were at that time at Rome, unless the history of Christ be true. He goes on, however, to tell us that the Christians derive their name from one Christ, who was put to death by Pontius Pilate, the Governor of Judea, in the reign of the Emperor Tiberius; and since that, his religion had spread in various parts of the Roman empire: so that the account of the life of Christ, the death of Christ, the precise date when our Saviour lived, the name of the Roman governor by whom he was put to death, the name of the emperor who lived in that time, and the early spread of his religion, are all related by that authentic historian, Tacitus! There is a small testimony in the works of Suetonius, and another in Lucian; but I know of no Roman writer who affords a more interesting and delightful light on this subject than Pliny the Younger, who lived in the time of the Emperor Trajan, about the year 100. His letter to Trajan respecting the Christians was written in the year 107: he was governor of the province of Bithynia, in Lesser Asia, a man of letters and good intelligence, and appears to have possessed some feeling too. His letters are distinguished by a peculiar elegance: he was employed by the Emperor Trajan, who was by no means one of the worst of the emperors, in the wretched work of persecuting the Christians; for it appears that this emperor, like some of his predecessors and some of his successors, was set on exterminating the race of Christians. Pliny writes a letter to the emperor, complaining of the difficulty of the task, and begging for further instructions. He says that this depraved superstition, as he is pleased to call it, has spread on every side; that there is no possibility of stopping it; that it was not only to be found in the towns, but even in little villages and country-places; that the temples of the gods were so entirely forsaken that there was found no market for victims, and in fact the whole country was seized, as it were, by the Christian religion: and he tells us further that upon inquiry he could find no fault with the people, for they committed no offence against the government, and the only plea on which he could satisfy himself that they were worthy of death was this, viz.: they were so exceedingly obstinate, that nothing could induce them to renounce their faith; but, as for their conduct and actions, they were a quiet and innocent people, and were accustomed to meet on a stated day every week before daylight, and to worship God together, and to sing hymns to Christ as to God, (these are his words;) and, further, that they would blind themselves, by a solemn obligation, *not* to rebel against the empire; not to pull down the established order of

things in a civil point of view; not to rob their neighbors, or to injure any man, but to do justly, to love mercy, and to walk humbly with their God, describing in his own language several plain Christian virtues, and especially those of temperance and chastity. This is the character he gives them; and then he says they used to meet again for a social meal in the course of the day. This was all he could say of them, and he begged to know whether the emperor would require him to go on with the persecution. Do you not perceive what an amazing deal of evidence is here? You have in the first place a proof of the character, and in the next, a proof of the numbers and prevalence, of Christians; and when you consider that in embracing Christianity they embraced the furnace, the fagot, the sword, the torment, and the stake; when you consider that in embracing Christianity they renounced their families, their homes, their fortune, and their friends; when you consider that in embracing Christianity they gave up all their old habits—the habits of the Jews and Gentiles, inveterate as they were—and adopted a set of habits which were naturally foreign to their minds and education;—I say, when you take all this into view, and look at their numbers and prevalence all over the country, I think we must all agree that this could not possibly have been the case if the history contained in the New Testament had not been a true history. So much for written testimonies; now for the testimony of the apostles themselves.

What a very great charm it gives to a book, and what very great reliance we have on the authenticity of a book, when the history which it contains is written by an eye and an ear witness! What a peculiar authenticity attaches, for instance, to Bishop Burnet's History of his Own Times, and Lord Clarendon's history! Probably some of my young friends have read those books. I venture to say it is impossible for any man to read one of those books written by an eye-witness of the scenes they describe, without feeling an innate conviction that what he reads is true. We like to hear things from an eye or an ear witness, especially when they have the reputation of being honest men. Now, Matthew and John are eye-witnesses; and if any one will take the Gospel of Matthew, and take the Gospel of John, and observe how they are interwoven one with another, and how completely harmonious the history of the two Gospels is when put together, he will find here the testimony of two eye and ear witnesses which will afford the most satisfactory evidence to the human mind. You remember the beginning of John's Epistle; he says, "What we have seen with our eyes, what we have heard with our ears, what our hands have handled of the word of life, these things we declare unto you;"—and, although Mark and Luke in their Gospels do not stand as eye and ear witnesses themselves, Luke was the

companion of Paul the apostle, and Mark the favorite companion of Peter; and therefore they had their history from those who were intimately versed in all the scenes which they described; and in the case of Mark, from one of the apostles who was most favored by our Lord during his life! Take the book of Acts, and there again you have an eye and an ear witness—Luke—describing what he saw in the course of his travels with the Apostle Paul. The next point is to take these four Gospels and observe their harmony: taking more particularly Matthew and John, the two Gospels of two eye-witnesses, you will find a perfect harmony between those two Gospels; and yet there is that apparent diversity about some little matters which proves that they were independent witnesses. Let us suppose we were in a court of justice, and that the witnesses were brought forward one after another: the first thing a jury would look at would be the independence of the witnesses, and if they find them looking at some little matters in a different point of view, and stating them in a different manner, it would be a most satisfactory circumstance, because such a variety would prove the independence of the witnesses: and just such a variety is to be found in the four Gospels; and if any one would make a point of examining the little circumstances on which they seem to differ from one another, while their substantial agreement could be proved, they would all be found to agree in the main points; though one man sees one angel, and another two, and so on. Here is a plain and unquestionable proof of their independence; and therefore, when you take the four independent writers,—writers proved to be independent by their variety,—and find that they are all in close, substantial harmony, and that they interweave one with another in the most beautiful and natural manner, you have a proof of the truth of their history which no man can shake.

Now, of the kind of coincidence which I mean, I would just give you a specimen. Matthew, in describing the sufferings of our Lord in the garden of Gethsemane, describes our Lord's words in prayer when he says, "If it be possible, let this cup pass from me," and again, "If this cup may not pass away from me except I drink it, thy will be done." Turn to John, and you will find no account of this part of the scene; but when the officers of the high-priest are described by John as coming to surprise him in the garden, and when Peter drew his sword and cut off the ear of Malchus, what are the words of Jesus?—"Put thy sword in thy sheath: the cup which my Father hath given me, shall I not drink it?" Now, do not you perceive how exactly the narrative of John coincides with the account given by Matthew, so that the idea of the cup he was to drink was still dwelling in the mind of our Saviour? and here the truth comes out in all its simplicity and beauty. A vast variety of these

instances might easily be mentioned: they are peculiarly striking when we compare the book of Acts with the Epistles of Paul. The book of Acts describes the acts of Paul; the Epistles contain his writings; and I venture to say that no man can compare the Acts of Paul with the Epistles of Paul, deliberately and carefully, without being plainly convinced that the Epistles are genuine, and the Acts true. The coincidences to which I allude are not of a striking nature; not of a marked, conspicuous character: they are oblique; they are incidental; they arise, as it were, by accident. For example, you find in the book of Acts an account of Paul and Barnabas going out together on a journey and falling out by the way. And why did they fall out? Because Barnabas wanted to take Mark with him, who had deserted them on a former occasion, and Paul did not think it right. We do not know why that happened; but turn to one of the Epistles of Paul, and you will find it stated of Mark, that he was sister's son to Barnabas, so that Mark was Barnabas' own nephew. Here is the truth glimmering out, as it were, and no man can doubt it to be true. You may recollect what he says about Timothy in the Acts, that he was well reported of, that he had a Jewish mother and a Greek father; and a good deal is said about his submission to the Jewish ceremonies. Turn to the epistle to Timothy; there is no direct mention of his having a Greek father and Jewish mother, but the apostle, in an incidental, oblique, truthlike manner, speaks of the unfeigned faith which dwelt first in his mother Eunice, and his grandmother Lois. What faith? Faith in the religion of the Old Testament; therefore they were Jews. And further he says, "From a child thou hast known the Holy Scriptures." How came he to know them from a child? Because his mother did her duty and taught him the Scriptures. Here is an oblique coincidence, which nothing can account for but the truth and genuineness of the books. I was once conversing with a very eminent person, the present Lord-Chancellor,\* on this subject, (who we must all allow to be a good judge of evidence;) and I was very glad to hear him say, in a very large circle of company, that Paley's *Horæ Paulinæ* was perfect evidence. Now, that book is a comparison between the book of Acts and the Epistles of Paul; and I was really rejoiced to hear a man who has sometimes, I believe, been accused of doubts on the subject, plainly declare in the face of a large party that it was a book of evidence. Well, if that is perfect evidence, Christianity is true, and there is an end to the whole question; for if the book of Acts is true, the whole is true, for the miraculous part of the book of Acts is sufficient to prove the divine origin of our holy religion.

(To be concluded.)

\* Lord Brougham.

## QUERIES FOR WOMEN FRIENDS.

## FIRST QUERY.

*Do Friends attend meetings for worship and discipline duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?*

Do you in order duly meet  
To worship at your Master's feet?  
That so the trifles of the day  
To more important things give way?  
When discipline and duty blend,  
Are you still careful to attend?  
At all times keeping in your view  
The punctual time, to order due?  
And when assembled, are you seen  
With solid, reverential mien?  
Does no unsightly nod betray  
The prayer that loiters on its way?  
No slumbering thought, to ease inclined,  
Tell the lukewarmness of the mind?  
Nor visions, full of sense and sight,  
Range forth in unrestrained delight?  
Dear Friends! it is a solemn thing  
Our hearts in sacrifice to bring;  
To put all worldly thoughts away,  
And meet to meditate and pray.  
Devotion's attitude alone  
Cannot for want of grace atone;  
Cannot the living bread supply,  
Or bring the healing fountain nigh.  
Yet He, whose piercing eye surveys  
Our secret thoughts, our hidden ways,  
He sees the heart, He hears its cries,  
Nor will the contrite soul despise:  
The low, the penitential moan,  
Is heard before the Father's throne;  
The breathings of the heart-felt prayer  
Ascend, and find acceptance there.  
But mark, dear Friends! though you may hide,  
Beneath the saintly garb, your pride,  
Or with humility of face  
Assume the Pharisaic grace,  
Nought can avail in Heaven's pure sight  
But a new heart, and robes of white.  
The blood once shed on Calvary's hill  
Must be the cleansing fountain still;  
And those who own the Saviour's merit,  
Be the true temples of the Spirit.

## SECOND QUERY.

*Are Friends preserved in love one toward another; and are they careful to avoid and discourage tale-bearing and detraction?*

Are Friends preserved, in tender care,  
To love each other? To forbear  
The idle tale to hear, or bring,  
That could a sister's bosom sting?  
Do they the tongue of scandal hush?  
The bud of malice quickly crush?  
Or, does some half approving smile  
The consciousness of guilt beguile?  
Ah, Friend! in each unguarded hour,  
The Tempter manifests his power.  
He tries to snap the sacred tether  
That links the Christian band together;  
Which, circling round the "little flock,"  
Unites them all to Christ, the Rock.  
Yes, if he can their love uproot,  
He plants the tree of bitterest fruit:  
Disguising his malicious form,  
He watches every lowering storm.  
Dear Friends! let charity abound  
To throw the veil of kindness round;  
A sister's foibles to reprieve  
In language of persuasive love.

Let counsel and affection blend,  
To prove the Christian and the Friend;  
Let sympathy of heart imbue  
Each word, to holy precept true;  
But never, by unguarded act,  
Do you from others' worth detract:  
Rather, with earnestness begin  
To probe your own besetting sin.  
The holy Saviour, in His day,  
Sent the accusing ones away.  
No condemnation to impart,  
He gently touched the offender's heart.  
And words of tenderness may still  
Subdue the oft rebellious will:  
God recognises from above  
The labor of your faith and love.  
'Tis for the faultless (them alone,  
If such there be) to cast the stone.

## THIRD QUERY.

*Do Friends endeavor, by example and precept, to train up their children, servants, and those under their care, in a religious life and conversation consistent with our Christian profession; and in plainness of speech, behaviour, and apparel?*

Do you by word and deed maintain  
A watchful care, your charge to train,  
The path of holy life to choose,  
Consistently with Christian views?  
Is it your constant care to teach  
Plainness in manners, and in speech?  
Your earnest wish that simple dress  
May artlessness of mind express?  
And does your own example tend  
To show forth the consistent Friend?  
Or does array of costly kind  
Betray the world within the mind?  
And seem, like contradictory speech,  
To give the lie to what you teach?  
'Tis plain the import here implied  
Is various, and extending wide;  
And those entrusted with the care  
Of tender plants and flowers to rear,  
Have need of more than human might,  
To guide, and walk themselves aright;  
To sow the precious seed in youth,  
Which yields sincerity and truth.  
Dear Friends! guard well the hidden springs  
Which regulate these outward things;  
That plain attire may simply show  
The heart of sterling worth below,  
And speech by every grace refined,  
Be the true index of the mind.  
Let no white walls round hidden sin  
Conceal the sepulchre within.  
We cannot tell, from outside coats,  
Who are the sheep and who the goats.  
God sees the heart with piercing look,  
And marks the upright in His book.

(To be continued.)

## THE DRINKING CUP.

A silver cup, gilded and tastefully embossed, was standing upon a table, and suggested to *Gott-hold* the following thoughts: The sole difference between this and any other piece of silver is, that it has been more highly wrought, and beaten with the hammer. In no other way could it have been formed into the costly and beautiful vessel which we here see. Why then should we think it so strange and unaccountable when God, in His unerring wisdom, applies to us, in good earnest, the

hammer of the Cross? Do not we deal as we please with the inanimate creatures, moulding them into any shape which strikes our fancy? And ought we, then, to take offence, and complain of Him, when He makes the Cross His hammer, and beats us into conformity to His will? Is our right over the creatures better than His over us? And would any good thing come out of us were our gracious Father to let us alone?

Among the furniture of the tabernacle, under the Old Testament, not the least conspicuous article was the golden candlestick, with seven branches and lamps that always burned. By the Divine command, however, this candlestick was neither cast nor soldered together, but made of beaten work from a talent of gold. (Ex. xxv. 31.) In this way the Lord intended to signify that no one can shine on earth with the light of sound doctrine and a holy life, or in heaven with eternal glory, who has not been subjected to His hammer, and beaten and wrought conformably to His mind. The only misfortune is that we do not comprehend His method of working. Thy will, O God, is to make of us vessels unto honor, sanctified and meet for Thy use, and prepared unto every good work. (2 Tim. ii. 21.) We, however, would rather continue good-for-nothing, than subject our sinful flesh to pain. But, O my Father, heed not our folly. Beat well, that both here in time, and hereafter in eternity, I may be a vessel unto honor, and fit for Thy use.—*C. Scriver.*

From the British Friend.

#### DUBLIN YEARLY MEETING.

This meeting commenced on *Seventh-day, 24th of 4th month*, by the usual conference of Elders at ten o'clock, and at eleven the united Meeting of Ministers and Elders was held. The number in attendance was about an average of former years. Certificates were read on behalf of Daniel Williams, of Indiana, and Susan Howland, of New England. Minutes were read on behalf of William Miller, of Edinburgh; Joseph Thorp, of Halifax; and Henry Hopkins, of Scarborough. There were also present in the station of minister, Elizabeth Midgley, of Rochdale; Margaret Abbott, of Preston; and Alice Wright, of Manchester. A certificate was produced and read on behalf of Lydia Congdon, an elder, liberating her to accompany her sister, Susan Howland, in her travels in Europe. The business of the meeting was got through satisfactorily, and the usual adjournment took place.

The meeting for worship on First-day morning was comparatively small, the weather being very wet, and but few of the citizens attended; yet was it a full meeting of Friends. The communications in ministry were numerous; and the meeting closed soon after our friend Susan Howland was engaged in prayer. It was considered a satisfactory meeting. The evening meeting was

smaller than usual, the number present not of our Society being less than for many years. The principal service of the meeting devolved on our friend Daniel Williams, but several others were engaged in ministry, and near the close, prayer was acceptably offered. This meeting also proved satisfactory.

The meeting for business commenced at ten, on *Second-day morning, 26th*.—There was a time of silence which was felt to be solemn. Some communications in ministry preceded the reading of the opening minute by the clerk: all the representatives answered to their names but three. Certificates and minutes for Friends in the ministry were read, also a certificate for Lydia Congdon (an elder.)

It has been customary, of late years, to commence business with reading the London and Foreign Epistles; but this year the clerk proposed a deviation, by submitting that the meeting return to the former mode of entering at once on the more important matter of the state of the Society as set forth in the answers to the queries; this was promptly acceded to, and the business proceeded accordingly. The first, second, and third queries were read and answered by the Quarterly Meetings. Some solid remarks were made as regards exceptions in the attendance of our meetings for worship, particularly those in the middle of the week; on this latter point much exercise prevailed. The answers to the second query seemed low from two of the Quarterly Meetings; and this subject—"a Growth in the Truth"—called forth some weighty observations, calculated to awaken feelings of individual responsibility. Adjourned until 4 P. M.

The representatives having met at the close of this sitting, agreed on a nomination of clerks to the Yearly Meeting.

*Second day afternoon*.—Soon after the meeting was opened, a Friend, on behalf of the representatives, proposed Thomas White Jacob, as clerk, and James N. Richardson and Jonathan Goodbody, as assistants; who, being approved, were appointed accordingly.

The answering of the queries was proceeded with and concluded; and the answers referred to three Friends to prepare a draft thereof for London. The appointment of "The Yearly Meeting's Committee"—a body analogous to the Meeting for Sufferings in London—was made; and three Friends being appointed to revise the minutes of each day's proceedings, the meeting adjourned until ten next morning.

*Third-day morning*.—The accounts of Sufferings from the Q. meetings were read—amount, £404, 3s. 6d. The meeting then proceeded, according to previous arrangement, to consider the state of Society as exhibited by the answers to the queries the preceding day. Some renewed ability was experienced to enter into this consideration, and much impressive counsel went forth on various subjects, tending to incite to

greater faithfulness. The meeting being thus favored to take a solemn review of its condition, and feeling a lively interest respecting its absent members, desires were felt that some expression should be given to the exercise that prevailed, by an Epistle or a series of Minutes of Advice. A committee was accordingly appointed for this service; soon after which the meeting adjourned.

*Third-day afternoon.*—The first business was the reading of the London and American Epistles: there was one from each of the Yearly Meetings in America with which we correspond, except Philadelphia. They were all referred to a committee, to prepare replies, if ability was found to do so. Reference was had to the new Yearly Meeting which is intended to assemble for the first time in the Ninth month next—an offset of Indiana Yearly Meeting, and called the Western Yearly Meeting; and the meeting feeling interested in this new organization, instructed the committee to prepare a Salutation of brotherly love addressed thereto, if the way appeared to open for it.

A proposition brought forward last year, and deferred for further consideration this year, to dispense with personal appearances in declarations of intention of marriage, was next introduced and affirmed. A code of new rules applicable to this change was presented by the Yearly Meeting's Committee, and read, but appearing to require revision, was re-committed to the same body. Adjourned till next evening at four o'clock.

The Epistle Committee met at half-past seven o'clock, and was largely attended. The Epistles were distributed to sub-committees, and one was also appointed to prepare an Epistle to the new Yearly Meeting.

*Fourth-day morning.*—Meeting for worship—a large gathering. Much vocal communication; and it is believed to have been a favored meeting.

*Afternoon.*—The Yearly Meeting's Committee proposed the establishment of a Tract and Book Depository, for the public sale of the writings of Friends, which was fully approved of; it was further proposed that the recording clerk of the Yearly Meeting should have an office in connection therewith, and transact all his business there; and that he should prepare a digested account of all the births, marriages, and deaths of Friends, so far as they can be collected, in anticipation of a general registry being established in Ireland before long; when it is likely Friends' registries would be sought by the government, as was the case in England some years ago. This proposition was discussed at some length, and agreed to; and the Monthly Meetings were recommended to assist in this undertaking, by forwarding their registries to the central office in Dublin, they receiving certified copies instead. Adjourned until eleven next morning.

*Fifth-day morning.*—At eleven, the Yearly

Meeting assembled. Henry Hopkins was liberated to pay a visit to the Women's Meeting, and was accompanied by Joshua W. Strangman. Elizabeth Greer, of Clonmel, paid a visit to the Men's Meeting.

*Fifth-day afternoon.*—Sundry interesting documents, forwarded by the Meeting for Sufferings, London, were read.

Reports were given in that the Quarterly Meetings had attended to the directions of last Yearly Meeting as to the notification of their members to the Meetings for Discipline in South Australia, as far as practicable. Adjourned until four o'clock next evening.

*Sixth-day morning.*—A meeting for worship was held in usual course, which was large and satisfactory. Several Friends were engaged in ministry, and one Friend appeared in supplication near the close.

*Sixth-day afternoon.*—Reports were received from the Quarterly Meetings respecting the preparing of lists of children and young persons professing with us, but not in membership; also as to the extension of religious care and oversight of such. All was not done in this direction that had been expected, and the matter was continued under care another year. Selected minutes of the Yearly Meeting's Committee were brought forward. That committee presented a revised draft of rules on the subject of marriage, which was read and agreed to. These rules come into operation on the first of 6th month next. Daniel Williams paid a visit to the Women's Meeting, accompanied by William Harvey. Adjourned until nine next morning.

*Seventh-day morning.*—The minute respecting the answering of the queries was presented from the Large Committee, and being read, was adopted, and is to be sent to the several meetings for their guidance. The committee appointed on Third-day morning presented a draft of an epistle addressed to Friends in Ireland, which was twice read, and, with a small alteration, approved; it is directed to be read at the close of a meeting for worship on a First-day morning in each of our Meetings, and distributed to the families of Friends.

The names of six Friends were agreed to as Trustees of the Educational Fund. The London and Foreign Epistles were read and agreed to; the representatives to London were proposed and approved; and this being the last business, the clerk informed the meeting that its concerns were now brought to a close; he accordingly prepared a concluding minute, which was expressive of thankfulness for the extension of Divine favor at times during the several sittings, and for the prevalence of harmony in the deliberations of the meeting. Previous to the minute being read, some Friends were engaged in ministry; a solemn silence prevailed for a time, which was broken by the clerk reading the concluding minute; soon after which the meeting separated.

The adjourned Meeting of Ministers and Elders was held almost immediately after, and its remaining business transacted. A returning certificate of unity was given to Daniel Williams, he having attended nearly all our Meetings; and a minute was given to Susan Howland, she having only attended the Yearly Meeting.

## FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 26, 1858.

QUERIES FOR WOMEN FRIENDS.—In presenting, at the particular request of a friend, the poetical version of the ten queries which are addressed to the Women's Meetings in England, it is proper to state that, although it was inserted in the first volume of *Friends' Review*, we think its republication will be highly acceptable to our readers generally. It first appeared in England, in pamphlet form, in 1847. The author gave it as the result of much serious reflection and of long cherished regard for the community to which it is addressed; and a hope was entertained that some might be a little aroused by reading this version, to consider the *true spirit of the queries* which long habit may have rendered so familiar to the ear, as, perchance, scarcely to suggest the idea of solemn, individual responsibility.

THE LATE YEARLY MEETINGS OF DUBLIN AND LONDON.—We insert this week, extracts from an account in the *British Friend*, of the last Yearly Meeting in Dublin; also a large portion of the proceedings of London Yearly Meeting as published in the *London Friend*. In reference to these the Editor of the latter periodical remarks:—

“The Yearly Meeting, just concluded, has been one presenting many features of peculiar interest. It is not that a great deal has been done, or that it has performed any new acts of legislation for the church; it is rather the spirit that has prevailed throughout its deliberations to which we allude; not merely a spirit of greater Christian charity and condescension, from some towards others holding widely different views on many subjects of great interest and importance, but also a freer and more unrestrained expression of opinion from all classes of our members.

Of the most important subjects brought before our annual gathering for discussion, two were adjourned from last year. The proposition from Gloucester and Wilts, to allow of the marriages

of first-cousins at our meetings, though supported by a considerable number of Friends, evidently did not meet with sufficient encouragement from the body to sanction any alteration in our rules. It was a somewhat singular circumstance, that those who supported the proposition were, for the most part, arguing for the permission of what they themselves disapproved.

On the other proposition,—that from Yorkshire, to permit marriages to be solemnized at our meetings, where either one or both of the parties are not members of our religious Society, though professing with us,—it seemed more difficult to arrive at the sense of the meeting, although this is the third year that the subject has been brought before it. The decision to refer the matter to a Committee, to consist of the Meeting for Sufferings and representatives from all the Quarterly Meetings, will, we hope, end in a satisfactory solution of the question.

There was one other subject which claimed the serious attention of the meeting,—the proposal to alter the 4th Query, by leaving out the latter portion, “and in plainness of speech, behaviour, and apparel.” The subject of our peculiarities is one which has for the last few years increasingly occupied the minds of our younger Friends. There are many who feel called upon, from no light motives, to abandon these peculiarities. Some of our elders are very fearful that this movement may not be based on sound grounds, and that it may lead to the abandonment of some of our distinguishing principles; but on one point the meeting seemed entirely united in feeling,—that that simplicity which it becomes a true disciple of Christ to observe, not only in speech, behaviour, and apparel, but in furniture and houses, in every word and act of his life, is not to be confounded with a studied peculiarity;—whether it must always lead to this peculiarity is a question on which a greater diversity of opinion seemed to exist.

We think we may all rejoice in the great harmony and unity which prevailed throughout the sittings, and in the increasing interest taken by many of our younger members in the deliberations of the Yearly Meeting, and in everything relating to the welfare of our Society.”

We are requested to say, for the information of such of our readers as may wish to purchase the books of the “Association for the diffusion

of religious and useful Knowledge," that when orders are sent for books to be forwarded by mail from Philadelphia, five cents per copy should be emitted for the postage in addition to the price of the books.

ATLANTIC CITY.—As a number of our readers will probably visit this place during the warm season, it may be an advantage to them to be informed, that good private accommodations are offered by David Scattergood. His house is near the Rail Road and convenient to the beach, in the midst of a grove of trees.

MARRIED, on the 8th inst., at Friends' Meeting, 6th and Noble Sts., JAMES M. CORSE, M. D., to JANE P., daughter of Jacob R. and Abigail P. Elfreth, all of Philadelphia.

On the 13th of 5th mo., at Friends' Meeting, Sycamore Valley, Jennings county, Indiana, NATHAN L. WOOD, son of Samuel and Lucy L. Wood, of Smithfield Monthly Meeting, Jefferson Co., Ohio, to MARY HAMBLETON, daughter of Charles and Jane Hambleton, of the former place

DIED, on the 17th of 4th mo., 1858, SHADLOCK NEGUS, in the 67th year of his age; a member of Red Cedar Monthly Meeting of Friends, Cedar Co., Iowa.

On the 8th inst., in the 18th year of her age, DORCAS, daughter of Daniel and Grace Benedict, (the latter deceased.)

She was a member of Alum Creek Monthly Meeting of Friends, Morrow county, Ohio, having been an invalid by epilepsy through 15 years.

On the 20th of 3d mo., in Eramosa, Canada West, WILLIAM SMITH, in the 86th year of his age; a member of Pelham Monthly Meeting.

During a long life our deceased friend manifested a warm attachment to the principles and peculiarities of the Society of Friends, and in the closing scene gave consoling evidence that Christ was precious to his soul.

On the 11th inst., at Newby's Bridge, Perquimans Co., N. C., in the 23d year of her age, ELIZA JANE, wife of Oswin White, an esteemed member of Piney Woods Monthly Meeting. While her friends and relatives deeply feel her loss, they are comforted in the assurance that her end was peace.

[The date of RUTH NEWLIN'S decease—omitted in the obituary last week—was 30th of 4th mo. last.]

#### HAVERFORD ALUMNI ASSOCIATION.

The second stated meeting of the Alumni Association of Haverford College, will be held at the College on 3d day, 7th month 13th, 1858.

The business meeting commences at 4 o'clock P. M., and the public meeting, at which an address will be delivered by Dr. Henry Hartshorn, at 7½ o'clock P. M.

Trains, stopping at Haverford station, leave the depot at Eleventh and Market Streets, at 3 o'clock and ½ o'clock P. M., and Market Street, west of 18th Street, at 4 o'clock P. M., and a train returning leaves Whitehall about 11 o'clock P. M. An omnibus will leave Broad and Arch Streets for the College at 5½ P. M., and return about 9 o'clock.

All ex-students and friends of the Institution are invited to attend the public meeting.

D. SCULL, JR., Secretary.

From the [London] Friend.

#### LONDON YEARLY MEETING.

*Fourth-day, Fifth month 19th.*—Our first sitting was rather smaller than last year. The usual routine business of calling over the names of the representatives, and appointing one from each Quarterly Meeting to audit the accounts, took place; and the representatives, on the conclusion of the sitting, were deputed to choose a clerk and two assistants, to report to the next sitting.

The clerks then proceeded to read the answers to the Queries from the Quarterly Meetings. At this sitting progress was made as far as the General Meeting of Hereford, Worcester and Wales, accompanied from Worcester Monthly Meeting by a testimony on behalf of a deceased minister, Ann Burlingham.

At the afternoon sitting, the Committee reported that they had nominated Joseph Thorp for clerk, and William Ecroyd and Robert Charleton as assistants, which was cordially agreed to. The answers to the Queries were then proceeded with, and nearly finished. A testimony was read from London and Middlesex Quarterly Meeting on behalf of Elizabeth Beck. York Quarterly Meeting presented two testimonies, one on behalf of Isabel Casson, and the other on behalf of Richard Fiennes Foster. Both testimonies contained a full report of the characters and labors of these devoted servants, and from various Friends, who intimately knew them, additional testimonies were added to their simple devotedness to the cause of truth.

The testimony on behalf of R. F. Foster seemed to be peculiarly acceptable to the meeting; the chief cause of which one friend attributed to its truthful reflection of his character, dwelling upon his failings as well as his virtues; whereas, in many testimonies the latter were chiefly dwelt upon. Another speaker, for the encouragement of many, drew a lively picture of the various temptations with which we are beset, some in a peculiar manner, and sometimes to an extreme degree. He drew a contrast between the natural propensities of the two Friends whose testimonies they had heard. In one, even from early life, she appeared of an amiable disposition, and had scarcely any strong temptations to contend against. Quite the reverse was the early life of Richard Foster; he was beset with many temptations, which were powerful enough to lead him into many vices, and even to forsake every place of worship; but as he yielded to the pleadings of the Spirit, he grew in grace, and eventually came to an establishment on the same foundation, and the end of both was alike peaceful.

*Fifth month 20th.*—At the commencement of the morning sitting, Daniel Williams of Indiana, and Samuel Fox, were liberated to pay a visit to the Women's Meeting; and the clerk then proceeded to read a testimony from York Quarterly

Meeting on behalf of Samuel Tuke, which, though long, was interesting throughout.

The answers to the Queries from Scotland, Ireland, and the meeting of ministers and elders, were then read, and it was announced that the state of the Society should be taken into consideration at the next sitting. There were also minutes read from York Quarterly Meeting concerning John Adamson, and from Scotland concerning Anthony Wigham.

At the afternoon sitting, the whole time was occupied with the state of the Society, not merely as developed in the answers to the Queries, but from the knowledge which the speakers had of what was passing around them. The deficiencies, so very general in the attendance of all our meetings, except on First-day morning, could not but bring great exercise on the minds of many Friends, and we were strongly reminded of the great devotedness of our early predecessors in their constant attendance of all their meetings, and how eminently blessed to them was this, amongst many other works to which they were called. A great comfort seemed to cover the minds of many Friends in the prospect of a brighter day, from various efforts that are making to enlighten the minds of the youth, and to set before them the value and importance of our various religious principles. It was, however, hoped that no idols would be made of any intellectual attainments, which was quite as possible as having idols of gold and silver.

A Friend said a few words on the fourth Query, and brought under notice a paragraph from the beautiful Advice read once in the year,—that Friends were alike accountable for the disposal as for the means of acquiring wealth.

It was intimated that enough had been said to warrant the issuing of a General Epistle, for which a minute was made, and the sitting closed.

*Fifth month 21st.*—The usual meetings for worship were open this morning; and at the opening of the sitting in the afternoon, the clerk intimated that an opportunity would now be given for any Friend whose mind was not fully relieved, to speak on the state of the Society.

One Friend stated that, from the circumstances of the times, it was hardly to be expected that any exceptions should appear in our answers respecting war, yet, he had to remember how this country, during the early part of his life, was involved in war, and the distress it brought on the Society in various ways. At last peace came, which was scarcely broken for forty years; but the spirit of war is not dead; the same passions are raging in the hearts of men; and during the last few years war has been carried on as of old, with Russia, Persia, China, and in the East Indies; and though it has not brought much, if any, suffering to Friends, he thought it would be in right order for the Society, in its Epistle, to allude to the subject, and in clear, explicit,

strong terms, to set forth our principles on this important subject.

The meeting took hold of this proposal, and a very general expression of unity was given, and a minute was made to go to the committee who may have the drawing up of the Epistle.

*Fifth month 22d.*—The meeting assembled eleven. The accounts of sufferings were read in the aggregate a little under those of last year. Though nothing but the endorsements were read and no details beyond what they afforded were given to the meeting, some Friends expressing strong desires that even now, under altered circumstances, it is right for Friends, as far as practicable, to uphold our principles, and not let any opportunity escape for exhibiting our precious principle of the fulness and freedom of a gospel ministry, and an entire disapproval of any forced payment in support of any principle or practices from which we conscientiously dissent. A suggestion was thrown out that the large committee might take into their consideration the propriety of condensing these accounts; but a Friend, alluding to the years that many of our worthy predecessors spent in prison in support of our testimonies on these matters, thought that it could scarcely be called a hardship to spend annually twenty minutes as we now do on the subject was dismissed, and the accounts referred to the large committee.

We then proceeded to read the epistles from Dublin, and from all the meetings usually corresponding with this meeting, except Philadelphia, from which Yearly Meeting no epistle has come to hand. We had two from Baltimore that intended for last year not having come to hand in due course.

No one that heard these epistles can come to any other conclusion than that they are instructive and animating. It does not appear that much effort has been made by Friends in America with regard to the suppression of the slave-trade, one epistle stating that the difficulties in their way are fearfully increased, owing to the political aspect of State with State, but they hope to embrace every suitable opportunity for the abolition of this hateful state of slavery. Several meetings acknowledge the services of our friends now on that Continent, and the receipt of various documents, including the Salutation issued last year, most of which are ordered to be reprinted and generally distributed.

Some discussion arose with respect to sending an epistle to Philadelphia, and to the new Yearly Meeting about to assemble on that Continent. Respecting the latter, it was at once decided to instruct the large Committee to draw up an epistle, and to take into their consideration the propriety of sending one to Philadelphia. The whole of the epistles were referred to the large Committee, and after reading the annual report respecting Ackworth School, which did not occasion much discussion, though one or two

Friends spoke highly of the institution, both as regards the accommodation and management, the report was received, and the usual minute made for a subscription in aid of its funds, and a commendation to the Quarterly Meetings to appoint representatives as usual. This terminated our sitting, and the meeting adjourned to begin on Second-day morning.

*Fifth month 24th* —Met at ten o'clock.

At this sitting the remaining reports of the various schools were read, with the exception of Brookfield, in the north of Ireland, which school was reported to be broken up for a time, owing to the want of efficient teachers. This information was received by the meeting with regret, many Friends being of opinion that the school had been eminently useful. Some of the Committee hoped it would shortly re-open, as they had got a superintendent and his wife, and hoped to succeed in getting a teacher. Some remarks were made to bring the various Committees to an examination whether in the disbursements due economy was exercised, as in nearly all our schools, the expenditure had exceeded the income, which was not considered a healthy state; but it was hoped, on the other hand, that no false economy might lead to a lower class of teachers, which must be the result of lower salaries; and parents were encouraged, where the turn of their children evidently was to the profession of a teacher, not to check, but rather to aid them in a dedication of their talents to this important work.

The accounts of the National Stock were then read, and as the expenditure was beyond the income, a larger subscription than last year was ordered.

We then began the minutes of last year. The first related to the proposition of Gloucester and Wilts Quarterly Meeting, the object of which was to sanction the marriage of first cousins. Although considerable time was spent over this proposition last year, it nevertheless excited a very protracted discussion, and every argument for and against it seemed to be exhausted. In only one point did Friends seem to be of one opinion,—that such marriages are not desirable; but, said the advocates for the proposition, we have no right to make any laws for which we are totally unable to bring the authority of Scripture, and in the exercise of rules so made, to cut off from membership such persons as have broken the moral law, nor committed any act that we can prove is contrary to Scripture authority. It was contended, on the other hand, that the term "near of kin," did, in the opinion of our early Friends, extend to first cousins, and did not stop here, but went to second cousins, as it appears in the first edition of the Book of Extracts, and which is still the rule in Ireland, where marriages of second cousins are still prohibited by Friends. The physical results of the marriage of first cousins were stated to be highly inju-

rious, the children of such parents being often in some way defective.

At two o'clock there did not appear sufficient expression to warrant a minute, and the discussion was adjourned to four in the afternoon.

At four, the discussion was resumed. Some Friends seemed to think that if the proposition were agreed to, it would very materially break up that social intercourse now existing between first cousins, almost like brothers and sisters, lest it should lead to an unhappy result. [A minute was eventually adopted to the effect that the Yearly Meeting did not see its way to make any alteration in the existing rules on the subject.]

(To be concluded.)

*On the Duty of Christian Simplicity and Plainness in language, dress, and behaviour, according to the views of the Society of Friends.* By JOHN ALLEN.

The early Friends were mostly plain, simple-hearted people, whose minds had long been set upon heavenly things, and seeking a more excellent way than they had known. Many of them had made trial of various modes of religious profession, as well as of the pleasures of the world, but were dissatisfied with them all. Retired and self-denying in their habits, moderate in their views, and desiring to have their citizenship in heaven, they looked on this life as a pilgrimage to a better. In their language, mode of dress, and behaviour, as well as in their habits, pursuits, and enjoyments, they differed but little, if at all, from the more plain and serious part of those around them; yet their whole conduct was marked by a truthfulness and simplicity, which they believed to be required by the teachings of the Holy Spirit, emphatically termed the "Spirit of Truth." In this respect, as well as in upholding the great, simple, spiritual doctrines of the Gospel, they considered that the work of reformation from the evils of the apostacy had not yet been carried far enough. In the following pages are set forth some of the reasons for their external simplicity and plainness.

*First, As to Language:*—Their words were few, and were those of truth and soberness, bespeaking a deep concern for the salvation of their souls. Brought under strong convictions by the power of the Lord, and very conversant with Holy Scripture, they highly valued the examples of the prophets, of our Holy Redeemer, and of his early followers, as therein set forth, and as contrasted with the vanity and pride of the world. To those examples they desired to be wholly conformed. Finding the singular pronouns *thou, thee, &c.*, invariably used in the sacred volume and throughout antiquity, when correctness required them; living also mostly in the country, and accustomed to this mode of expression in conversation one with another; they believed that they ought not to depart from it when address-

ing their superiors; since they looked upon the use of the plural number in such cases as an obvious deviation from simple truth, adopted in compliance with corrupt custom. Inquiries into the subject showed them that the practice in question had been introduced in a degenerate and dark period, to flatter the extravagant vanity of emperors, popes, and other potentates; some of whom, not content with the individuality assigned them by nature, and professing to be superhuman, claimed for themselves divine honors, and actually wished to be regarded as more than one. The word *thou*, till then always used in addressing a single individual, conveyed, in their estimate, too slender a degree of honor; and therefore, wishing to be more exalted than became sinful mortals, they required a flattering untruthful style, suited to their ambition, and even more deferential than was addressed to the divine Majesty of Heaven. When we endeavor to lay aside the prejudice of custom, and reflect seriously and impartially on this puerile assumption, can we do otherwise than acknowledge the folly, and even the sinfulness, in which it originated? Yet, absurd as the fiction was, it gratified the empty ambition of the vainly great; and by imitation the custom gradually made way downwards, through the several classes of society, till it came at length into common use, and was generally expected as a necessary mark of civility. Though sometimes ridiculed by satirists, as Erasmus, or condemned by reformers, as Luther and others, it continued to be the usual practice to the time of our early Friends, who found the plain original phraseology nearly confined to the country people, and even disused by many of them.

George Fox and his coadjutors were convinced that there was nothing really uncivil or indecorous in the correct style of address, and that it ought not to give offence to any, since it was used to the Deity himself. They therefore adhered invariably to the singular number, in addressing each person without distinction; and after a time published a work,\* showing incontestably that this practice agreed with the grammatical rules of ancient and modern languages. But though it did not then, nor does now, displease even the highest personages to be *spoken of* in the singular number, yet to be *spoken to* in so simple and novel a mode was, as Fox remarks, "a sore cut to proud flesh," deeply wounding the pride of those in authority, and bringing down on the heads of the poor but conscientious speakers, abuse, menaces, imprecations and blows.

This, however, was not the only deviation from common parlance which they believed to be required of them. They declined, on very similar grounds, to adopt the merely complimentary epithets of master, mistress, and all others of that description. Forbidden by the highest authority to call any man master who did not really stand

in that relation to them, and feeling the inequality and dignity of all men as joint partakers of the benefits of Christ's death, and as called brethren in Him, they adhered to the singular name; and, while giving honor to those to whom honor was due, they were courteous to all, not servile to any, plain in their words, but alike from flattery and rudeness. Knowing many were accustomed to be addressed with titles of honor and sanctity, who had no just pretensions to them, they felt called on by Christ's truthfulness and duty to abstain from using such as terms of mere form; believing them to countenance to insincerity and hypocrisy, feeling the force of the words of Elihu, "Let not accept any man's person, neither let me give flattering titles to man; for in so doing my Maker would soon take me away." And they were confirmed in these conclusions by the complaint of Christ himself against the Jews, that their seeking honor one from another, and not that which came from God, was an obstacle to their belief in Him.

Another departure from the usual mode of expression was early adopted by Friends, in respect to the names of the months and days. The common terms of *July, August, Sunday, Thursday*, &c., appeared to them objectionable, as derived from the deified heroes of paganism, or natural objects of its idolatrous worship. Finding in Holy Scripture no such terms, but plain numerals, *First, Second, Third, &c.*, they concluded it right for them to observe the same simple and much more convenient Christian nomenclature.

The Emperor Constantine, as history informs, having been a great worshipper of the sun, and desiring, by blending heathenism with Christianity, to conciliate both parties, was the earliest who enacted that the first day of the week, which was religiously observed by the Christians, should be called *Dies Solis*, or *Sunday*, in honor of his favorite Apollo, or the sun. Other days, and some of the months, were also named, on similar grounds, after the objects of pagan worship, many of them abominably corrupt; and thus the holy Christian profession was lowered to suit the idolatrous standard.

To place this measure and its evil consequences more clearly in view, let us suppose that an extensive conversion to Christianity should take place in India, and that the converts, pleading the European example, should propose to name the days and months, *Vishnoo day, Juggern month, &c.* This would doubtless be generally felt to be an unjustifiable concession to heathenism, and highly inconsistent with Christian purity; yet it would rest on very much the same grounds as our practice, so inconsiderately and commonly adopted. We find that the Jews were commanded not even to take the names of heathen gods into their mouths, and it was prophesied that the Lord's people should be turn-

\* Entitled "A Battledoor."

pure language. Can consistent Christians ess than follow such a course? opery too, as well as heathenism, left deep es of superstition in the language and prac- s of professed Christians, calculated to convey neous sentiments and to foster a superstitious it. To one or other of these sources may be buted various usages and terms, which have ved force from habit, and the origin of which ttle considered. Among them are the old vals of pretended saints, and even of pagan ies, still observed in many places as times of ness, revelry, and profaneness; while saint- is often transferred to the names of parishes, os, and ships, and holiness falsely ascribed to es, buildings, &c., even among Protestants. se were considered as relics of deep seated r by the early Friends, who felt called upon estify against them, as departures from Chris- principle, and to carry out the great work eformation, so as to purify the language, the es and notions, as well as the tenets and ous observances prevailing. In endeavoring y to conform to truth and principle in these ects, the consistent believer will be brought t a guard on his lips in other matters; he feel that extravagant or profane expressions, in compliment or thoughtlessness, are con- ned by the Spirit of Truth; and will humbly re to be enabled to observe the exhortation e apostle, that his "speech may be alway e grace, seasoned with salt."

These and other reasons for plainness and efulness in language, not only influenced the y members of the Society of Friends, but e been felt by their consistent successors in ous fellowship to be founded on Christian rity and truth, and have therefore been re- used and acted on to the present day.\*

(To be concluded.)

#### EARTHQUAKES—BRUTE SAGACITY.

o man, nature affords no symptom of the ap- ch of an earthquake, even of the most de- ctive description, in time to put him on his rd, and enable him before hand to consult the ns of safety. It is true that where there are e volcanoes, and they sulk for a season, or e to smoke as usual, a convulsion in the vicin- may be predicted with tolerable certainty. e day and hour of its occurrence is a pro- d secret; and the event is often warded off e craters resuming their activity. Down to ost the latest moment prior to the dread event, h will slay its thousands, convert their houses e sepulchres, and demolish the marts of com- ce, the halls of justice, and the temples of

It is to be regretted that many Friends, in their of the singular number, depart from correctness sing *thee* for *thou*, thus lessening the beauty and e of the simple style of address, and depriving selves of one of the arguments for its adoption.

religion, both heaven and earth appear as on days destined to pass peacefully or gladsomely away. It was on Old Saints' Day, which broke with a serene sky and a fine easterly breeze in the early morning, when the churches were thronged with congregations, that Lisbon was smitten to the dust. On the afternoon of a similar festival, beneath a calm and cloudless sky, Caraccas perished, while the moon hung her brilliant lamp over the ruined city at eventide, and the night of the torrid zone set in with peculiar loveliness. If long calms, oppressive heats, and prevalent fogs have been the observed antecedents of many catastrophes, it is certain that the events are merely coincident, and not physically connected, since such states of the atmosphere often occur without being followed by terrible phenomena, while earthquakes have as frequently transpired during gales of wind, under the brightest skies, and when heavy rains have been pouring down.

As the solemn crisis approaches, human intelligence seems inferior to brute sagacity. Men buy and sell, eat and drink, marry and are given in marriage, on the eve of a change which will nullify contracts, and terminate the engagements of life to the busiest plotters for the future; while many of the lower animals renounce their customary habits, and display unmistakable apprehension of some alarming though unknown incident being at hand. Rats, mice, moles, snakes, and lizards abandon the holes and cavities in the ground in which they dwell, and run about with evident trepidation. Some of the higher species also, especially goats, hogs, cats, and dogs, with horses and cattle in a lesser degree, seem to scent the coming earthquake, and exhibit remarkable restlessness.

Various interesting facts have been noted in relation to the demeanor of animals prior to a great convulsion. It was towards noon, beneath a clear and almost cloudless sky, with the sea-breeze freshly blowing, that the cities of Concepcion and Talcahuano, on the coast of South America, were desolated in the year 1835. At ten o'clock, two hours before their ruin, the inhabitants remarked with surprise, as altogether unusual, large flights of sea-fowl passing from the coast towards the interior; and the dogs at Talcahuano abandoned the town before the shock which levelled its buildings was felt. Not an animal, it is believed, was in the place when the destruction came. In 1805, previous to an earthquake experienced at Naples, which took place in the night, but was most severely felt in the provinces, the oxen and cows began to bellow; the sheep and goats bleated strangely; the dogs howled terribly; and the horses fastened in their stalls leaped up, endeavoring to break the halters which attached them to the mangers. Rabbits and moles were seen to leave their burrows; birds rose, as if scared, from the places on which they had alighted; and reptiles left in clear day-light their subterraneous retreats. Some

faithful dogs, a few minutes before the first shock, awoke their sleeping masters by barking, and pulling them, as if anxious to warn them of impending danger; and several persons were thus enabled to save themselves. On the recent occasion, all the dogs in the neighborhood of Vallo howled before the people were sensible of their danger. To account for these circumstances, it is conjectured that, prior to actual disturbance, noxious gases and other exhalations are emitted from the interior of the earth through crannies and pores of the surface, invisible to the eye, which distress and alarm animals gifted with acute organs of smell. This seems to be the true explanation, for it is undoubted that gases of various descriptions are thus set free, both while earthquakes are in process and antecedently. In 1827, when the valley of Rio Magdalena was shaken, large quantities of carbonic acid gas escaped from some crevices, which killed a considerable number of burrowing animals as well as reptiles. It has likewise been frequently observed that the surface of the sea, or of a river, has exhibited the appearance of ebullition, owing probably to the disengagement of gas or air from the bottom. In a report from the Syndic of Salandro, one of the communes which suffered severely from the recent scourge, it is stated that for nearly a month, about two miles from the town, a gas was observed to issue from a water-course, which ceased altogether about a week after the first shock of the earthquake.—*Leisure Hour*.

#### STOLEN SECRETS.

Contrasting the manufacturing arts of our own days with those of times gone by, one of the most prominent things which strike a reflective mind, is the diminution of secret processes. For the most part, a manufacturer tries to hold his monopoly now, by the force of capital, which gives him a mercantile advantage over his neighbors; by carefully selecting his skilled artisans; and by making himself acquainted with the latest discoveries of science bearing upon his manufacture. There are very few secret manufactures now, in the old and, I would add, objectionable sense of the term "secret." There is no longer a desecration of the name of God by putting artisans on their oath not to reveal what they know—a practice common enough even so late as the end of the last and the beginning of the present century.

The reader must not imagine that desire of gain was the sole object, on all occasions, of carrying on a manufactory in secrecy. On the contrary, the royal manufactories of porcelain in Europe, were long carried on in a spirit of exclusiveness to which the annals of manufacturing industry amongst private individuals can hardly furnish a counterpart. His Majesty of Saxony was especially circumspect. Not content with imposing an oath of secrecy on all em-

ployed in his workshops, he would not even abate an iota of his kingly suspicion in favor of a latter monarch. Neither king nor king's delegate might enter within the taboored walls of Meissen, the seat of the Saxon pottery manufacture, where the beautiful specimens of true porcelain known by the misnomer of "Dresden porcelain" were, and indeed still continue to be, manufactured.

The history of secret manufactures is very unfavorable to the hopes of those persons who trust, by hemming in their processes, and surrounding them with a quickset fence of judicial oaths, to retain the secret indefinitely. Some of the mysteries of this kind have generally oozed out either by applying to them the test of science which is fair and proper enough—or through the unguarded garrulity of workmen, or, more frequently, by theft—the secret being stolen like any other valuable commodity. It concerning a few of these stolen trade secrets that I have a little to write just now.

Near Temple Bar there is a chemist's shop of very old standing. A proprietor of it, in time gone by, enjoyed the monopoly of the manufacture of citric acid. More favorably circumstanced than the generality of secret manufacturers, his was a process which did not require a number of workmen; if I rightly apprehend the information, he conducted the process himself. One day, having gone into the laboratory, and advanced the process through the necessary stages, the sole possessor of the secret came on, and, locking the door after him, doubtless thought the secret was perfectly safe. He should it *not* be safe when the door was locked and the windows carefully blinded? Alas! there was a chimney, and of that chimney the manufacturer took no heed: so a chimney-sweep, one wide awake in chemical matters—slipping down the chimney, saw all he wanted to see, then returning whence he came, departed, carrying with him the secret of making citric acid.

The manufacture of tin plate originated, as far as we English are concerned, in a stolen secret. Few readers of the "Leisure Hour" need be informed, I presume, that tin pans, canisters and other wares, are only called tin ware in courtesy. They are really made of tin plate that is, thin sheets of iron covered with tin by dipping. Now, in theory it is a very easy matter to clean the surface of a piece of iron, the dip it into a bath of molten tin, and remove enveloped with a covering of the latter metal. In practice, however, there are so many difficulties to be encountered, that we English did not manage to surmount them until a countryman of ours went to Holland, insinuated himself surreptitiously into a tin-plate manufactory, made himself master of the secret, and came away with it.

The history of cast steel presents us with a curious instance of a manufacturing secret surreptitiously obtained—the more objectionable in

is case, that the secret-stealing thief operated under the cloak of an appeal to philanthropy.

Perhaps the very first chemical investigation remember to have been concerned in was one when, a little boy at school, I tried, in company with other boys, whether our knives were made of iron or steel. Our plan of procedure was this—and it is less exceptionable than many processes of schoolboy analysis sometimes are. On each blade we poured a drop of spirit of salt, allowed it to remain there a few seconds, and afterwards washed it away. If the spot disclosed a black mark, giving the notion of charcoal, we concluded the blade was steel; whereas if the spot were bright and metallic-looking, we concluded the blade to be of iron. Well, I say, our chemistry was not so bad after all, and that experiment will serve to impress on the memory of the reader something that I wish to be impressed here respecting steel. The main distinction between iron and steel is, that one holds carbon, or the matter of charcoal, whereas the other does not. The amount of carbon is very trivial, and is imparted by heating iron bars, for long periods together, surrounded by powdered, broken charcoal in a box. Having regard, then, to this operation, it seems natural enough that the outer portion of each bar should become more completely "steelified" (if I may be permitted to use an expressive word) than the internal portions. Now, steel of this sort, though perfectly good for many purposes, is objectionable for others. To give an example: it is by no means good for the manufacture of watch-springs; nevertheless, before the invention of cast steel, which the reader's attention is presently to be directed, watch-springs had to be made of it.

There lived at Attercliffe, near Sheffield, about the year 1760, a watchmaker named Huntsman. He was very much dissatisfied with the quality of steel of which watch-springs were made in his day, and he set himself the task of thinking out the cause of inferiority. Mr. Huntsman correctly inferred that the imperfection of such watch-springs as came in his way was referable to the fact of the irregular conversion or "steelification" of the metal of their manufacture. "If," thought he, "I can melt a piece of steel, and cast it into an ingot, the composition of the latter should be regular and homogeneous." He tried, and he succeeded. The fame of Huntsman's steel became widely spread; but the discoverer took care not to designate it by the name cast steel, under which it is now familiarly known: that was his secret.

About the year 1770, a large manufactory of this peculiar steel was established at Attercliffe. The process was wrapped in secrecy by every means which the inventor could command. None of the workmen of credit and character were engaged, and they were forbidden to disclose the secrets of the manufacture by a stringent form of oath. At last Huntsman's secret was stolen

in the following manner:—One night in midwinter, as the tall chimney of the Attercliffe steel-works belched forth its smoke, giving promise of a roaring fire within, a traveller, to whom the desire of placing himself near a roaring fire might seem a reasonable longing, knocked at the outer door of Mr. Huntsman's factory. It was a bitter night; the snow fell fast, the wind howled across the moor; nothing, then, could be more natural than that the tired wayfarer should seek a warm corner where he might lay his head. He knocked, and the door was opened. A workman presented himself, whom the wayfarer addressing, humbly begged admission. "No admission here except on business."

The reader may well fancy how this intimation fell upon the tired traveller's ear on such an inclement night.

But the workman, scanning the traveller over, and discovering nothing suspicious about him, granted the request, and let him in.

Feigning to be completely worn out with cold and fatigue, the wayfarer sank upon the floor of the comfortable factory, and soon appeared to have gone to sleep. To go to sleep, however, was very far from his intention: the traveller closed his eyes all but two little chinks. Through those two little chinks he saw all that he cared to see. He saw workmen cut bars of steel into little bits, then place them in crucibles, and the crucibles in a furnace. He saw the fire urged to its extreme power; and, lastly, he saw workmen clothe themselves in wet rags, the better to protect themselves against the terrible heat, and, drawing out the glowing crucibles with enormous tongs, pour their liquid contents into a mould. Mr. Huntsman's factory had nothing more to disclose: this was the secret of cast steel.

It would be easy to extend the list of manufacturing secrets disclosed in the dishonest way indicated above: the subject, however, is so unpleasant to dwell upon, that I am sure the reader will rejoice, with me, that the circumstances under which manufactures are now mostly carried on, neither afford the opportunity nor the inducement to theft, such as I have described. Firstly, the legislature no longer permits an indiscriminate administration of oaths, whence men cannot be bound down to secrecy as heretofore; secondly, the principles on which branches of manufacturing industry depend are for the most part so clearly indicated, that the discovery of a secret resolves itself into the perfectly legitimate endeavor of fathoming it by the direct application of science.—*The Leisure Hour.*

From the American Messenger.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" MICAH 6: 8.

*Do justly; 'tis thy God's command,  
The mandate of thy King;  
Be prompt in rendering dues to all,  
And let no fraud-spot, great or small,  
Unto thy conscience cling.*

*Love mercy; thou who need'st its aid*  
 Through all this mortal strife,  
 Whose highest thought, whose purest deed  
 Must still divine forbearance need,  
 Love that which is thy life.

*Walk humbly, thou so soon to sleep*  
 Beneath the noteless sod;  
 For how can dust and ashes dare  
 The panoply of pride to wear?  
 Walk humbly with thy God.

L. H. SIGOURNEY.

#### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.—ENGLAND.**—English advices are to the 12th inst. The Atlantic Telegraph fleet returned to Plymouth, from its experimental trip, on the 3d inst. The experiments in paying out and hauling in the cable, in water nearly three miles deep, and much deeper than it is anywhere between Ireland and Newfoundland, were entirely successful, and the new machinery is pronounced perfect. The operation of splicing the two ends was perfected four times, and the cable was payed out at the rate of seven to eight knots an hour.

The expedition for laying the cable between Europe and America sailed on the 10th inst.

The government has chartered twenty additional ships to convey troops to India, and twenty-five thousand men are to be sent thither immediately.

The subject of the difficulties between England and the United States, arising from the visit and search of American vessels by British cruisers, is largely discussed in the English papers.

The difficulty between England and Naples, growing out of the imprisonment of the English engineers of the steamer Cagliari, has been settled, Naples agreeing to pay the engineers £3000, and to liberate the Sardinian prisoners.

Rioting was taking place almost nightly at Belfast, on a large scale. Places of public worship and private houses had been attacked, and a considerable amount of property destroyed. The military and police were engaged in quelling the factious fights.

A week's later news had been received from India. Sir Hugh Rose had defeated the rebels with great slaughter, 400 having been left dead on the field. Nena Sahib, alarmed for his own safety, had attempted to escape to Central India, but his escape had been cut off. A detachment of Europeans and Ghoorkas had been repulsed by the rebels in the mountains. Advices from China say that the Emperor had directed the foreign plenipotentiaries to return to Canton.

**FRANCE.**—The Mediterranean squadron had sailed from Toulon with sealed orders, and had concentrated in the Adriatic.

The circular compelling the conversion of the hospital lands into government stock, has been withdrawn. A convention has been concluded between the governments of Costa Rica on the one part, and Felix Belly, acting in behalf of Willard & Co., of Paris, on the other, relative to the concession of an inter-oceanic canal by the river San Juan and Lake Nicaragua. The document is dated May 1st. The company are to commence work in two years, and complete it in six, and the channel of the canal is to admit two of the largest ships to pass abreast. It is to be entirely under French direction, and the French government is to have the exclusive privilege of keeping two ships of war on the water of the route throughout the whole period occupied in the concession, which is ninety-nine years from the opening of the canal, and the line is to be open to all flags at a moderate uniform toll.

A complication of affairs between France and Spain has taken place, in consequence of which the French Ambassador has returned to Paris.

**SWEDEN.**—The health of the King of Sweden is so much improved that it was hoped in a few months he would be able to resume the direction of affairs.

**TURKEY.**—The insurrectionary movements continue in Montenegro. A force of 22,000 Turkish troops has been ordered to advance there. It is said that Frati designs to send more men of war to the Adriatic.

**CIRCASSIA.**—A severe engagement had taken place between the Circassians and the Russians, in which 500 of the latter were killed.

**ITALY.**—A violent eruption of Mount Vesuvius occurred recently, causing a loss of many lives and great amount of property.

**MEXICO.**—Accounts from the city of Mexico are to the 2d inst. The American Minister, Forsyth, has protested against the levying, upon Americans in Mexico, of the loan of one per cent. decreed by the Mexican government, upon foreign capital. The ministers of France and Guatemala had sustained the course of the government, while the English Minister had asked time to communicate with his government on the subject. A battle between Generals Pesquer and Gandara had been fought at the Plain of Sanceto. The latter was defeated and killed; the former pronounced in favor of Juarez. Guaymas had been besieged for a week by 2000 Indians, but without success. Whole villages had been burned, and the population murdered. In Santa Cruz de Mayo, the Indians after killing all the men, confined the women at children in a church, which they afterwards burned with the town.

**HAVANA.**—The American shipmasters at Havana have called a meeting with a view of putting their vessels in fighting order, to resist visitations by British cruisers.

**DOMESTIC.**—Col. T. P. Kaue has arrived at Washington with dispatches from Gov. Cumming, whom he left at Camp Scott on the 16th ult. He had requested Gen. Johnson to remain in his present position until orders shall be received from Washington. All the northern settlements of the Mormons have been evacuated, a few Mormons only remaining in Salt Lake city to guard the public property.

Dispatches have been received from our Minister to England, covering the response of the British government to the letters of Secretary Cass upon the recent searches of American vessels by British cruisers. The substance of these is, that while England disavows authority for any offensive acts that may have been committed, and while standing ready to make all the reparation that may be required, *she is not, at the same time, willing to abandon the right of visiting all vessels that may be suspected of being engaged in the traffic of slaves. In other words, the most effective measures will still be used for its suppression.*

It is, however, the desire of the British government that these visits may be made in the most acceptable manner, and to secure this the English Minister of Foreign Affairs would be pleased to receive such suggestions as the Cabinet of the United States may be disposed to make.

In accordance with the proclamation of the President, the Senate re-assembled on the 15th inst. A committee was appointed to inform the President that the Senate was ready to receive any communication he might wish to make, after which a discussion took place on Mason's search resolutions. A further debate thereon took place on the 16th, an executive session was held, and the extraordinary session adjourned finally.

The New Orleans Vigilance Committee has disbanded. Some of the members have been arrested; and a number have left the city. Mayor Waterman has been reinstated to complete his official year.

# FRIENDS' REVIEW.

A RELIGIOUS, LITERARY, AND MISCELLANEOUS JOURNAL.

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ON THE GENUINENESS AND AUTHENTICITY OF  
THE NEW TESTAMENT.

(Continued from page 600.)

I now wish to bring to view certain coinci-  
dences between the contents of the New Testa-  
ment and profane authors, of the same oblique  
character, and therefore the more indicative of  
truth, and also of certain circumstances which  
have lately arisen, which develop the truth of  
the New Testament. In the 17th chapter of  
Acts, where Paul visits Athens, he finds altars  
to the unknown God,"—a very remarkable cir-  
cumstance; and then he addresses them in the  
Areopagus on the plain of Mars, (which was the  
place where they met for the purposes of justice,)  
and says, "The God whom ye ignorantly wor-  
ship, him declare I unto you." Now, there is  
an ancient Greek author of the name of Philo-  
stratus, who describes certain circumstances which  
happened in the city of Athens about three hun-  
dred years before Christ, I believe. A great  
plague arose in the city, and the inhabitants  
were exposed to great difficulties; at last the  
plague was stayed, and (says the history) Epi-  
stenes caused altars to be raised in different parts  
of Athens in honor of the unknown Deity by  
whom the plague was stayed. What a beautiful  
though wondrous coincidence! how satisfactory!  
Who that was forging a history would think of  
an enemy's authors? but it is mentioned in the  
book of Acts, and that with a sort of candor for  
which nothing but truth can account. But, you  
may say, this evidence applies in a particular  
manner to those parts of the history which are  
not miraculous. Many of them do; there was  
nothing miraculous about Timothy, nor in those  
altars; but if you read the New Testament you  
will find the miraculous parts in every portion of  
it interwoven so naturally, interwoven so entire-

ly yet clearly, that you cannot sever them; and,  
taking the groundwork as true, you cannot get  
rid of the truth of the other part of it. You  
find the whole goes together, and must go to-  
gether: in proving the truth of the history, you  
prove the truth of the miracles as well as all  
things else. But it so happens that even here is  
evidence bearing on the specific point, bearing  
specifically on the miraculous portion, and prov-  
ing that the miraculous part of the history is true.  
Celsus, that bitter enemy to Christianity, not only  
allows in his writings (which Origen quotes  
from) that the New Testament was written by its  
supposed authors, but he clearly acknowledges  
that the miraculous parts really took place. Here  
is an acknowledged evidence, the evidence of an  
enemy, of an enemy of comprehensive mind; he  
acknowledges the miracles were true, and he tries  
to get out of a scrape by pretending that they  
were caused by magic. In the same way the  
Jewish enemies of Christianity bore testimony to  
the truth of the Christian miracles! I suppose  
you have all heard of the Talmud,—a very curi-  
ous book written by Jewish doctors in the second  
and third centuries, and some part of it earlier;  
it has two parts, the Mishna, which contains all  
the Jewish traditions, and the Gemara, which is  
a commentary; and the whole is a very volumi-  
nous work in Talmudic Hebrew, very difficult to  
read. In this Talmud there is an attack on  
Christianity, and those Jewish doctors acknow-  
ledge that the miracles of Jesus Christ were true  
miracles; and they get rid of the difficulty, just  
as their forefathers did, by ascribing them to  
Beelzebub. This, you know, is a poor method,  
for a house divided against itself cannot stand;  
still, there is the evidence of the enemies of  
Christianity to the truth of the miracles. Then  
again there is a very curious evidence in the  
works of Justin Martyr: he wrote a public  
apology for Christianity, addressed to the Roman  
emperor, Antoninus Pius; and in this apology  
—a public production, addressed to the highest  
magistrate of the State—he makes his appeal to  
certain records which were in the hands of the  
emperor, and were in the archives of Rome, in  
which were recorded the acts of Pontius Pilate.  
Now, it was known to be the practice of Roman  
governors of that day to send home a journal of  
all the particular events, which have been called  
the "acts of Pontius Pilate," or of any other.

"Well," says he, "examine the acts of Pilate,—I know that they are in your hands, I know they are in the archives of the Roman empire,—and there you will find a precise account of the miracles and resurrection of Jesus Christ." Now, can any man suppose that Justin Martyr, who was a great philosopher and a wise man, would be so foolish as to append the whole weight of his argument on a point which the emperor could have refuted in a moment if it had not been true? There can be no question that those acts actually existed; that they were in the archives of the Roman empire, and did contain an account of our Saviour and his resurrection. So that we have abundant evidence afforded us by the enemies of the truth; and no evidence is better.

But now let us take the evidence of the friends of truth. Not only the four writers of the Gospels, but all the apostles, were witnesses of the miracles and resurrection of Jesus Christ; and they went forth in every part of the civilized world, and even beyond its limits, as witnesses, not merely of certain doctrines, but of certain facts on which those doctrines were built. I think we have abundant evidence that these men—these twelve men, taking Matthias instead of Judas—could not by any possibility be deceived about the miracles, in the first place; and then I will show you that they could not be deceivers, and you will judge what the alternative must be. That they could not be deceived you may judge from this circumstance:—that these men were slow of heart to believe the things they did see, remarkable for their incredulity, as they state respecting themselves, acknowledging their own weakness; men very cautious in the reception of facts, which is evident in their history. And, in the next place, what were the facts? They were facts to which they were all witnesses. Could they by any possibility be deceived when, for instance, the leper, covered with a loathsome and incurable disease from head to foot, cast himself prostrate on the ground before Jesus, in presence of his disciples? "If thou wilt, thou canst make me clean." "I will; be thou clean;" and immediately his leprosy was cleansed. Could any man be deceived in this fact? An eye-witness, a deliberate eye-witness, could not be deceived about that. Was it evidence to be mistaken for a moment, when Lazarus had been lying in his grave four days, beginning to putrefy; when a whole company surrounded the grave; when the apostles were all about our Saviour, when the grave was opened, when the language was uttered, "Lazarus, come forth," and immediately he that was dead came forth bound hand and foot? Here was a fact in which no eye-witness could possibly be deceived. But take the main fact to which they bear testimony, and look at it for a short time,—the resurrection of our Lord himself. I will venture to say, that there is no fact recorded in ancient history, of

which we are in possession of such satisfactory evidence, as the death and resurrection of Jesus Christ. His death, you know, is not only recorded by the evangelists, but by the Roman historians, as I have mentioned, and also by Josephus, as he has done his resurrection in one passage, which we have every reason to consider genuine. Call to mind the extreme publicity of the death of our Lord Jesus Christ; remember the reputation that he had obtained among all the people; remember the mighty multitude who followed after him into the wilderness; think of the amazing effect which his doctrine, and all the miracles he wrought, must have produced on the minds of the people in general: then remember that he was betrayed into the hands of his enemies; that he was crucified on Mount Calvary at the circumstance was of the most notorious description. And when did it take place? During the feast of the Passover, when thousands and tens of thousands of Jews from every part of the country were assembled at Jerusalem. And at what time of day? At noonday: for three noonday-hours—from twelve to three—he remained on the cross, two notorious criminals being crucified at the same time. Now, we are perfectly aware, even in this country, of the publicity of these scenes, and of the vast multitudes of people thronging to witness them; and we have no doubt that all Jerusalem, as we may say, was poured out to witness the public death of our Lord. No event was ever more public—no event was ever more marked—than the death of Jesus Christ on the cross: and it was a very remarkable circumstance, that there was also a peculiar investigation into this subject as it happened in the order of Providence. You know the day that was to come next was a high Sabbath, and the Jews were anxious that the legs of the criminals, as they called them, should be broken, that their death should be accomplished and their bodies be removed before the coming in of the Sabbath. Pilate sends his soldiers for the purpose, and, when they come and examine Jesus, they brake not his legs: and why? For he was dead already. They came and examined him, and found him dead; and then, with a sort of wanton barbarity, they plunged a spear into his side, and there came thereout blood and water; and therefore we may rest assured, that even if death had not taken place, death must have taken place after the infliction of that additional wound. So that there is the most precise and marked evidence of the fact. Well, he is committed to the tomb of Joseph of Arimathea; the seal of the Roman governor is placed on the tomb; the soldiers of the Roman government are posted as watchers; at the appointed hour the seal is broken; the watchers are scattered; the stone is removed; the Lord is risen; the angel in white (or two angels) is found sitting in the sepulchre; Jesus appears first to Mary and converses with her; then to Peter; then to the

two disciples, as they were going to Emmaus ; that same evening, being the first day of the week, to the ten apostles, (Thomas Didymus not being there;) on the following week to all the apostles, including Didymus; then, as Paul testifies in the 15th chapter of the 1st Corinthians, to five hundred brethren at once; and all those persons were witnesses of our Lord's resurrection. And he was subjected to close personal examination; that doubter, Thomas—that man who would not believe unless he saw with his own eyes, who would not believe unless he saw the wounds, the print of the nails in his hands and feet, and the wound in his side,—our Saviour showed him his hands; his finger was put into the prints of the nails; his hand was put into the side of our wounded Saviour; he was personally examined: and I will say that, without this examination, with all those facts before them, the apostles could not possibly be deceived as to that fact. It is morally impossible, even if one man could by any strong delusion of vision have been deceived in so ostensible and obvious a fact as this, that twelve men could by any possibility be deceived.

(To be concluded.)

#### QUERIES FOR WOMEN FRIENDS.

##### FOURTH QUERY.

*Is the care of all Friends to be frequent in reading the Holy Scriptures; and do those who have children, servants, and others under their care, train them up in the practice of this religious duty?*

Is it your earnest care to read  
The Bible for your daily need?  
By watchfulness towards those around,  
Are children in this practice found?  
Do you those gospel truths impart,  
Which warm and stimulate the heart,  
That God's own precepts may engage  
An earnest search, from youth to age?  
Do Friends their household servants train,  
The frequent duty to maintain,  
That Holy Scripture may be brought  
To occupy their daily thought,  
And all within your circle share  
The influence of maternal care?  
O! in this solemn, sacred charge,  
Responsibilities are large.  
Is it your anxious prayer each day,  
To know God's will, and to obey;  
To read this book, (of books the best),  
And bring each motive to its test?  
To ask His counsel; and that light  
Which turns our blindness into sight?  
Friends! it is faith in Christ alone  
Gives access to the Father's throne:  
Birthright! profession! never can  
Give the new birth to fallen man:  
Another nature must be given  
If we would taste the joys of Heaven.  
May He, who can your labors crown,  
And send the Holy Spirit down,  
Fresh from His own exhaustless vine,  
Change all your water into wine:  
And cause the fruits of faith and love  
To ripen for the courts above.  
The Bible brings that gospel sound  
In which the sinner's hope is bound,

And speaks to every tongue and nation,  
'Hear, and accept the great salvation.'

##### FIFTH QUERY.

*Are Friends faithful in bearing our Christian testimony against receiving and paying tithes, priest's demands and those called Church Rates?*

Are you by faithful conduct led,  
When priests demand to share your bread?  
When those who bind themselves to preach,  
Rob you, the flocks they never teach?  
And when you are by rates oppress'd,  
Which put your conscience to the test,  
Do you, for Jesus' sake, refuse  
The property they wish to use?  
And do you meet the bold restraint  
With silence, or subdued complaint?  
When various things of household store  
Are captured to be seen no more,  
And goods with which you grieve to part  
Are offered in the public mart—  
Do you, dear Friends, by Christian grace,  
With meekness all these hardships face?  
'Tis well when humble faith is given  
To wait the sure redress from Heaven:  
From Holy Writ new strength to take  
When you are wrong'd for conscience sake.  
'Tis well to search the sacred page,  
For deeds of apostolic age,  
That all your actions may be fraught  
With precepts inspiration taught—  
And every motive proved the best,  
Drawn from indisputable test.  
Think how your Saviour meekly died,  
The sport of envy, scorn and pride:  
And though your patience may be torn  
Ofttimes by many a cruel thorn,  
Remember how He bore it all,  
With angels waiting at His call.  
Dear Friends, your moments hasten on,  
The trying hour will soon be gone.  
Fly to your covert till the blast  
Of every future storm is past.  
Let Christ in all your actions speak.  
Nor from the smiter turn your cheek.

##### SIXTH QUERY.

*Do Friends avoid all vain sports and places of diversion, gaming, excess in drinking, and other intemperance?*

Do you with careful step refrain  
From sports that are absurd and vain?  
From those diversions that would blind  
The tenderer feelings of the mind?  
From gaming, and unseemly play  
That waste the precious time away?  
Do any love the wanton feast,  
And level reason with the beast?  
Or have you those who lightly pass,  
The bowl, that fills the sparkling glass?  
Nay, surely, Friends, you must be clear  
From things interrogated here;  
Or, to whatever you aspire,  
The brute may claim a station higher.  
O! flee from every bait of sense!  
Shun the wide gulf intemperance!  
And when your passions bear the sway,  
Retire alone to weep and pray.  
The Tempter knows your weakest part;  
Well he can ply his subtle art:  
But with the mighty Saviour near,  
You need not fall, you need not fear.  
And when, in smaller things, the mind

Is to superfluous wish inclined,  
 Do you pause well, and weigh the cost  
 By which simplicity is lost?  
 Does every *Female Head* refrain  
 From things extravagant and vain?  
 Or does intemperate *care* betray,  
 And speak you *Marthas* of your day?  
 Now, if you can the means afford  
 To spread your hospitable board,  
*Still* let your moderation tend  
 To prove the humble-minded Friend.  
 Think how those luxuries, which are found  
 Where pride and wealthiness abound,  
 Might haply feed, or store the shelves  
 Of those as worthy as yourselves.  
 Dear Friends! in this degenerate day,  
 Turn back, and seek the narrow way,  
 And let your Christian sign unfurled  
 Be "self denial," not the world.  
 The Tempter will your power defy;  
 But if you keep your standard high,  
 (Caving to Christ with steadfast mind,  
 You still may say, "Get thee behind."

*On the Duty of Christian Simplicity and Plainness in language, dress, and behaviour, according to the views of the Society of Friends.* By JOHN ALLEN.

(Concluded from page 669.)

*Secondly, As to Dress:*—Another branch of Christian simplicity is plainness in attire, resulting, as in language, from that seriousness of mind which, intent on heavenly things, shuns the vanities and allurements of the world as destructive snares. Faithful Christians, in successive ages of the church, from Christ and his apostles downward,—distinguishing between useful clothing to promote comfort and health, and useless ornaments to gratify personal vanity—have testified against outward adorning and pride of apparel, as tending to foster worldly-mindedness and sin, and have felt it their duty to observe habits of simplicity and moderation, in obedience to the restraints of the Spirit of Truth.

Our predecessors were marked by the weightiness of their spirits, and the seriousness of their behaviour; but it does not appear that, when they united together in religious fellowship, they adopted any particular costume, or dressed differently from other sober people of the day. They were not charged with singularity in dress, as they were in language; hence it may be concluded that in personal appearance they were very similar to those around them: they declined, however, the use of needless ribbons, of lace, gaudy colors, and mere ornaments, which were worn largely by fashionable persons: it was the absence of these, and not any peculiar cut of the clothes, which, as George Fox says, distinguished them as Quakers. He recommended plainness, frugality, usefulness, and decency, in opposition to their contraries, but nothing more; and he himself, perhaps from motives of economy, often wore a leather dress. When William Penn joined the Society, he seems not to have made

any sudden change of garb, but to have left off its ornamental appendages one after another.

But though the clothing of Friends was at first not unlike that of other serious persons in the same circumstances of life, yet, since they were restrained by principle from following the changes of fashion, they soon became singular, not designedly, but of necessity, being left behind by the capricious career of novelty, finery, and vanity. When a change has been recommended by convenience, simplicity, or economy, it has been adopted; consequently the general attire of Friends in the present day is not just what it was even fifty years ago. Industry too has led to affluence, and affluence to indulgences, which have produced among many, it must be admitted, more costliness of attire, and closer assimilation to the prevailing habits of the world, than true Christian simplicity would justify. It is evident, however, that the avoiding of mere ornament is by no means inconsistent with some variety in the quality and cost of garments, according to the means and station of individuals, or with that cleanliness and neatness, so becoming intelligent and sensitive beings. Many of the fashions in dress are inconvenient, absurd, and even immodest, and therefore have nothing to excuse, much less to recommend them.

If then the simple attire of Friends has become singular, the fault, if such it be, is chargeable to those who have followed the guidance of changeful fashion, and not to themselves who have remained comparatively stationary. While they feel that there is no virtue in any particular form of dress, they believe that plainness, as a testimony against a vain and inconstant world, is a highly important duty. Were they now to conform to the present usual mode, and adhere to it, there is little or no doubt that in a few years there would again be a marked difference in appearance, between them and the major part of the community; so that they could only escape singularity by adopting the ever-changing fashion of the day.

If we look at some of the results of such a course, we shall find them to be evil in many respects. Time is thus wasted, which ought to be employed in works of philanthropy and charity, in intellectual improvement, in social duties, in religious reading and meditation; for all which time, an account will be required from each of us at last. Money is misused, by being expended in articles of ornament, as costly as they are useless, and in frequent changes in order to keep pace with the prevailing modes, instead of being applied to feed the hungry, cover the naked, and comfort the distressed; for, as William Penn truly remarked, the expense of the trimmings of the vain world would suffice to clothe the naked one. But above all, the thoughts and affections, instead of being set on the adorning of the mind, on objects worthy of intelligent and immortal beings, are degraded and misapplied to merely

personal adorning; in order to gratify vanity, and to attract the regard of the worldly-minded, producing many evil results.

Indulgence in gay attire is condemned by the general tenor and spirit of the New Testament, and by some of its direct precepts. How much is embraced in the command, "Be not conformed to this world, but be ye transformed by the renewing of the mind!" And we are assured that "the lust of the flesh, and the lust of the eye, and the pride of life, are not of the Father, but of the world." The apostles Paul and Peter, in very particular terms, forbade the female believers from using plaited or embroidered hair, gold, pearls, and costly array; and recommended, in their stead, good works, and a meek and quiet spirit,—ornaments of great and intrinsic value. While gay clothing frequently leads into great temptations, and further departures from the narrow path of self-denial; a plain attire, on the contrary, proves to many persons an early and encouraging step in that path; a check against hurtful company and vain amusements, and is to some extent a safeguard to the youthful and inexperienced, from much that is frivolous, dissipating, and sinful. Though often felt to be a trial and sacrifice of the feelings and will; yet if it be borne in the service of Him who endured the cross and despised the shame for the sake of his followers, it proves a wholesome discipline to the mind; and, when maintained in a proper spirit, strengthens it against yielding to self-gratification, thus serving as an important accessory to high Christian principle.

The Redeemer's yoke is declared to be easy, and his burden light,—a truth which is confirmed by the simple-hearted Christian in every age;—while the yoke and burden of the vain, fashionable, dissipated world, to say nothing of the overt sins which often follow, are harassing to the mind and conscience, destructive of true peace, encouraging to evil passions, and at the end are found to be insupportable.

*Thirdly, As to Behaviour:*—Plainness of behaviour is understood by Friends to imply principally a non-compliance with the customary practices of taking off the hat, bowing the body, or using other complimentary tokens of honor and submission to our fellow-creatures, so generally observed in the world. While to uncover the head, and to bow the knee, in devout reverence to the Divine being, are acts of obeisance due from every one; our faithful predecessors felt that, as in the case of words, so in this of actions, it was decidedly improper to pay the same marks of respect to mortal man as to the Supreme Majesty on high. "Stand up, I myself also am a man," was the impressive language by which the apostle Peter rebuked Cornelius, who showed him undue reverence. And the angel described by John said to him, under similar circumstances, "See thou do it not, I am thy fellow-servant; worship God." The example of Mordecai, who bowed not nor

did reverence to Haman, is a striking example of obedience to duty, in firmly refusing to pay insincere marks of honor to the vainly great.

While a testimony against insincerity and servility in behaviour is maintained by the watchful Christian, he will also feel the pleasure and the obligation to be courteous to all men. True courtesy, whether of language or behaviour, does not consist in complimentary phraseology or bodily obeisances: it carries the evidence of its own sincerity to the heart of the thoughtful and candid.

Plainness of behaviour is not confined to abstaining from the practices already noticed; it embraces also that seriousness of deportment, contrasted with levity and trifling, which becomes a responsible being; it is the effect of sincerity of mind on the daily life, instead of the flattering dissimulation, which the mere worldly man expects and shows. He whose heart is actuated by the love of God and his neighbor, can neither fail to be courteous, nor stoop to be adulatory, to his fellow-man. He who feels that he is a feeble being, surrounded by powerful temptations, and assaulted by an unwearied adversary, but contending for a glorious immortal prize,—and who is there that ought not so to feel?—may well be thoughtful and serious, lest he fail in the conflict. But, if faithful, he will often be filled with a heavenly peace, and an innocent cheerfulness, which the world can neither give nor destroy; as far removed from levity and flattery as from melancholy and ineivility,—Christian simplicity and love, simple-hearted kindness, and true courtesy being the natural fruits.

In taking this brief review of the manner in which the Society of Friends has been led to adopt the practices referred to, we have no wish to judge our fellow Christians, but rather to invite their candid and serious consideration to the subject. To our own Master each of us must stand or fall. Religious societies, as well as individuals, may have their special missions and lines of service to perform; and we believe, that the mission or service of our religious body has been, and still is, both marked and useful in many respects, and not the least so in this. That we may make an exhibition of our simplicity, as well as perform other duties, in a pharisaical and self-righteous spirit, is sufficiently obvious; yet this affords no reason for conformity to the world, its vanity and insincerity.

It was doubtless in reference to the testimony of the whole life and conduct, and not to the mere words, that our Lord used that remarkable language, "Whoso shall confess me before men, him will I also confess before my Father which is in heaven;" "but whoso shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he cometh in glory."

If it should be thought by any that too much stress has been laid on the points under consideration, the writer may remark, that he has no desire to give them more than their due weight.

Though not pleaded for as among "the weightier matters of the law," they are believed to have an important bearing on those weightier matters, and to be among the things which "ought not to be left undone," by the self-denying disciple of the lowly Jesus. While other branches of Christian duty are often enforced, these are rarely brought under notice; yet all, whether esteemed more or less important, which are truly based on the ground of conformity to the holy pattern and precepts of Christ and his apostles, are integral parts of the system of Christian morals, and, as such, have strong claims on our faithful and consistent adoption.

Consistency is a word of extensive import, which may well lead many of us to examine what characters we maintain under different circumstances of daily occurrence. "Happy is he who condemneth not himself in that thing which he alloweth." If our simplicity be sincere and of real value, proceeding from a sense of duty and from the fear of the Lord, it will be carried out into our general conduct and habits of life. It will influence our desires, and appear in the character of our houses and furniture, our provision for the table, our establishments, and even our enjoyments. Truthfulness and sincerity will regulate our conversation, our reading, and correspondence. "Our moderation would be known unto all men," and show itself in every position,—in business and in recreation, at home and abroad, whether in prosperity or adversity, in the domestic circle, or on the platform of public life; and each of us would be enabled, in all humility, to adopt the words of the apostle Paul, "My rejoicing is this, the testimony of my conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, I have had my conversation in the world."

#### IT'S JUST THEIR HOBBY.

So say not a few regarding temperance reformers, as they look upon their earnest and energetic efforts, which they either cannot account for or would disparage. The sense in which they so speak we demur to. The meaning evidently is, that this temperance cause is a thing which is unworthy of effort, or, for being earnest in which, no sufficient reason can be given, but that earnestness and effort must be accounted for simply on the ground of some notion which had got possession of the mind, irrationally enough, it may be, at all events, not from any proper cause. Identifying ourselves with fellow workers in this great movement, we acknowledge that, in one sense, the promotion of that movement is and long has been our hobby. With some of us it has continued so for a full quarter of a century—a fact which, in itself, might naturally enough lead to the conclusion that we had some good reason for it—that it is not the result of mere whim,—that

it is something better than a hobby, in their meaning of the term.

"Every man has his hobby," is a phrase of every day occurrence; and if the terms be rightly understood, if the object on which more particularly his heart is set be a good one, why should he not have a hobby? The truth is, that to those who have been most spoken against as having their hobbies, the world has owed much of its improvement. It has been by having some specific end in view, and by looking at it, and laboring for it, that any one has been able to do any thing valuable to his country or his kind. Those who are your universalists in the sense that they care for all things equally, are not likely to care much for any thing, or to leave their impress for good any where. We would rather far have a man with a hobby as to some good object, even although, in the prosecution of it, he should go a little beyond the bounds of strict prudence occasionally, than we would have a man, who, with a professed horror for being thought to have a hobby, and with a loud cry about propriety, should let evils exist, and multiply, and continue, without any effort to meet, neutralize, or remove them. Those who are spoken of slightly or sneeringly as having a hobby, are not unfrequently those who, having a strong conviction of duty, as to one particular object which has been brought specially before them, have set themselves to the discharge of that duty, to the accomplishment of that object, in the removal of an evil or the promotion of a good.

It is so with temperance reformers, and with ourselves as such. We have a deep impression of the mischief which intemperance is producing. We feel it our duty to do what we can to stay that evil, and check its progress, or altogether to root it out. How this could best be done has been the subject of earnest thought. We have weighed the matter carefully, and, as the result, we have come to the conclusion, that there is nothing short of the abrogation of the drinking customs and of the traffic, that can accomplish this end, and that just as we progress towards these ultimate objects at which we aim, so do we advance towards the end we seek to gain. This is what is characterized as our hobby. If by that is meant that we set it specially before us, and work hard for it, we grant the soft impeachment. We feel strongly, we desire earnestly in this matter, and we are very anxious to bring others to our views. We care not though it be called our hobby, if those who call it so will use the term in the only proper sense in which it is applicable to us—so employed we should deem it an honorable one—but if they should use it otherwise, we shall not break our hearts about it. We mean still to go on with our hobby, and to mount it as often, and to press it as far as prudence and propriety together, dictate.

We are quite satisfied that our object is a good one, even those who differ from us being themselves the judges, and we have the very highest authority for saying that "it is good to be zealously affected always in a good thing." We should be ashamed of ourselves if, with the knowledge we have of the wide spread evils of intemperance, and our convictions of duty in regard to it, we showed no zeal, and acted so as that not even those who hate the movement could say of us that it was our hobby.

It has been by making some one thing a hobby, in the good sense of the term—by acting on the principle, "this one thing I do"—that any great work has been accomplished. Never has there been a great purpose brought to a successful issue, without this. In Apostolic times, the first preachers of the Gospel—the first promulgators of Christianity—acted on this principle. Had the term been in use in their day, it might have been said of them as they went on with their work, in fervent zeal and untiring energy, "It's just their hobby." That, in fact, was said of them. And in all the reformations since then, in all the great movements, whether moral, religious or political, it has held true that success was attained (under God), just by the persistent and persevering efforts of those, who having strong convictions of duty, made it their one great object to aim at the one thing which they deemed it their duty to strive after. And the temperance movement—whose object is the rooting out of intemperance, and of all that tends to it—will not be successful until we have much more of the same sense of special duty, and the carrying out of it, than we yet have had in the way which many call pressing a hobby. There may be zeal on the part of some not exactly or to the full according to knowledge, but we confess we would like to see much more zeal than there is. A great deal more will be needed before the end we aim at can be gained.

Let it not be thought, because we thus write, that we desire no energy, effort, or zeal to be shown in regard to any thing else except the temperance cause. Such is far from us. Our readers require not to be informed that to the contrary we have often urged. We know it to be a fact, that temperance reformers have generally been foremost in every movement for the good of their fellow-men, and that most of those zealous in the temperance movement, have been the most zealous in these others. But it is quite consistent with duty to other movements that this one should have special attention. In advancing it, we are advancing many more. There is not an effort being made for the promotion of the moral or religious interests of the community, which is not helped by the progress of our cause, as there is nothing more interferes with the advancement of these than the existence of intemperance, and of all that leads to it; and there is frequently no way in which other attempts to

benefit mankind can be so satisfactorily and sufficiently aided. At the same time, it is often true, that we can most effectually promote the temperance cause, by lending a helping hand to those who are seeking the amelioration of society by other methods, and by the removal of other evils which press thereon. Let not temperance efforts be lessened because any choose to say of those who put them forth, that they have got upon their hobby. Rather let us strive to act so, that, in the best sense, it may be true of us, that the advancement of this cause is our hobby, that it has our heart, and that we are ever ready to embrace opportunity for its furtherance. And while this is done, let those who have not yet adopted our principles and lent us their aid, and who are disposed to meet our efforts to convince them of duty, and to excuse themselves from joining us by saying, "Oh, it's just their hobby"—let these know that though it should be so, even in their sense of the term, that makes no difference as regards the principles which we press upon their notice—no difference as to their duty in regard to the evil of intemperance, which so widely abounds. Every one has a duty in regard to that evil, a duty from which he cannot shake himself clear, a duty which the conduct of no other can excuse him from discharging. The evil exists, and he is called on to meet it—to put forth his efforts against it—to do what he can for its removal. It will not do, at this time of day, and with the light which now exists in the matter, to say, as we press this duty, "Oh, it's a hobby of you abstainers and prohibitionists," and when that is said, to suppose that there need be nothing more done in the matter. Duty remains the same as ever; and that duty is, that each do all he can to overcome, suppress, root out intemperance, and everything productive of it. And let us add, that it were far more honorable for any one to be so zealous in the discharge of that duty, as to have those who are indifferent and callous regarding the welfare of their fellow-men taunting him with making it his hobby, than to have a place in their ranks, and to act as they are doing.—*Bristol Temperance Herald.*

(From the N. Y. Tribune.)

BARON HUMBOLDT ON AMERICAN SLAVERY.

A PRIVATE LETTER TO J. FROEBEL.

Accept, my dear Froebel, if only a few lines, my most cordial thanks for your kind letter and for the gift of an able work on your personal experiences in America, in which you have submitted all classes of society to such a sagacious comparison.

Continue to brand the shameful devotion to slavery, the treacherous importation of negroes under pretence of their becoming free—a means to stimulate the hunting of negroes in the interior of Africa. What atrocities have been witnessed

by one who has had the misfortune to live from 1789 to 1858! My book against slavery (Political Essay on the Island of Cuba) is not prohibited in Madrid, but cannot be purchased in the United States, which you call "the republic of distinguished people," except with the omission of everything that relates to the sufferings of our colored fellow-men, who, according to my political views, are entitled to the enjoyment of the same freedom with ourselves. Add to this, the anathema on other races of men, forgetting that the most ancient cultivation of humanity, before that of the white Hellenic race, in Assyria, in Babylon, in the valley of the Nile, in Irau, in China, was the work of colored men, though not woolly haired.

With renewed expressions of the friendship of many years, which political events have never troubled,

I am ever your illegible

AL. HUMBOLDT.

Berlin, January 11, 1858.

## FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 3, 1858.

NEW ENGLAND YEARLY MEETING was opened on Second day the 14th inst., at Newport, in the enlarged and now commodious building provided during the past year for its accommodation, in conformity with the conclusion, two years ago, to continue its location there—as its proposed removal to a more central point, which was much desired by many of the distant members, and which had been for some years under consideration, was found to be attended with legal difficulties connected with the title of the property held by the Yearly Meeting under the existing act of its incorporation by the State of Rhode Island.

About the usual number of Friends were thought to be in attendance, including a pretty large proportion of younger members, who seemed to be much interested in the occasion.

Several Friends from other Yearly Meetings were also present, including Priscilla Green and Mary Nicholson, from London, Olney Thompson and Thomas Jay, from Indiana, and James Jordan and Phebe Ann Sands, from New York Yearly Meeting.

Epistles from all the Yearly Meetings of Friends, except Philadelphia, were read, including the general epistle from London, 3500 copies of which were ordered to be reprinted for distribution. A committee of correspondence was appointed and directed to prepare answers to these, and also an Epistle to the Western Yearly

Meeting to be opened in the 10th month next. The remainder of this session was principally occupied by reading from the Reports, information sent up by the different Quarterly Meetings, relative to the acknowledgement of ministers, the appointment of elders and correspondents, and the decease of ministers and elders, during the past year.

*Afternoon.*—The representatives reported that they had united in proposing the reappointment of Samuel Boyd Tobey, clerk, and Stephen A. Chase, assistant clerk, which was agreeable to the meeting. The minutes of last Yearly Meeting were read; also an interesting Report of the Committee on the Boarding School at Providence. Considerable time was spent in verbal explanations, and in expression, by a large number of Friends, of their interest in the school, and their satisfaction with its present condition and prospects. After which a committee was appointed to propose the names of Friends to have charge of the Institution the ensuing year.

*Third-day morning.*—Soon after the opening of the meeting, and a call of the representatives, which is daily made, an acceptable visit was received from Priscilla Green and Mary Nicholson. Before they retired, Priscilla Green informed, that though they did not yet see the time for their return to their homes, it was not probable they should previously attend another Yearly Meeting in this place; and after they left the house, a committee was appointed to prepare, as usual, a returning certificate. The answers to the queries were then taken up, and the consideration of the state of Society, which occupied most of this and the afternoon session, was solemn and impressive. Many interesting and appropriate communications were made, particularly on the great value of the Holy Scriptures, and the duty of a frequent and serious perusal of them in every family, as well as the importance of carefully excluding pernicious books, and more freely introducing those of a useful and improving character. Much exercise prevailed on the subject of moderation in worldly pursuits, and a punctual observance of all engagements. The ancient testimonies of our Religious Society in these respects were brought into view by reading the advices that had been issued from time to time, as well as by the excellent and appropriate remarks of many Friends.

*Fourth-day morning.*—The early part of this

session was occupied in deliberating upon a proposition that had been made to reduce the Boarding School Committee to a much smaller number than had been usual, which resulted in the conclusion to direct the nominating committee to bring forward the names of only twelve Friends, who they believed would be able and willing to give prompt and diligent attention to the duties of their appointment. The minutes of the Meeting for Sufferings were read, and appeared to be satisfactory. A question then arose whether a new nomination should be made, but it was decided to continue the same members under appointment for another year.

The Report of the committee having care of the Penobscot and Passamaquoddy tribes of Indians, the treasurer's report, and several small items of business, occupied the afternoon session; at the close of which notice was given that a meeting for worship would be held in the evening at 7½ o'clock, at the request of Thomas Jay, Priscilla Green, and Mary Nicholson, for the younger members of our Society, and such citizens of Newport as might be inclined to come; which was held accordingly, and was largely attended.

*Fifth-day morning.*—Large and solemn meetings for worship were held in both houses.

*Afternoon.*—The report of the Indian committee relative to the natives west of the Mississippi was read; and though opportunity had not occurred for rendering much aid during the past year, either to these or the northern tribes under their care, it was thought their condition had been greatly improved by the labors of Friends, and that their prospects were encouraging, particularly in view of the alleged settled policy of the Administration to locate the Indians on smaller reservations, and give them generally a fee in their lands, instead of leaving them subject, as heretofore, to have them alienated by their chiefs, under the influence of bribes or other inducements offered by the cupidity of speculators, without the free and fair consent of the tribes, which, as their young men alleged, greatly discouraged them from improving their lands and settling down in a dependence on agricultural pursuits.

Certificates for Priscilla Green and Mary Nicholson were read and approved, as were also endorsements for others in attendance with minutes. Epistles to all the Yearly Meetings, except Philadelphia, were read, including one to

the Western Yearly Meeting in Indiana, greeting them as brethren, and tendering them a kind and courteous welcome into the family of Yearly Meetings.

The meeting closed under a thankful sense of divine favor, which had enabled it to conduct its business with harmony and condescension.

ENGLISH CORRESPONDENCE.—A recent letter from a friend in England, mentions that at a Meeting for Sufferings held in London on the 4th ult., it was concluded, should suitable Friends offer themselves for the mission, to send a deputation to Stockholm, Copenhagen and Petersburg, to plead with the rulers on behalf of *liberty of conscience*, as many persons are now suffering bitter persecution in those and other parts of Europe. "Such evident good results have flowed," says our correspondent, "from former efforts of our Society to promote this great object, that we are not without hope that more and still greater good may follow, if similar efforts be continued."

"John Yeardley, who is liberated to pay a visit to the Armenian Christians and the Turkish population of Asia Minor, will set out, we expect, in two or three weeks, accompanied by Jules Paradon, of Nismes, in France, who went with the late William Forster to Piedmont. John Yeardley was in Asia Minor two or three years ago, on his return from the Crimea, where he had visited the German Colonists, and would gladly have pursued further religious labor there at that time, but was hindered. The door, we trust, is now open. It is remarkable and very cheering to observe the cordiality with which our Friends are received in almost every part of Europe. Asia is untried ground, but we have good hope that a blessing may rest on their humble labors even there."

"At the last Quarterly Meeting at Leeds, Mary Wright, a minister, who formerly resided in Pennsylvania, now in her 103d year, stood up and began to preach, but finding a standing position painful, she sat down and continued preaching for about twenty minutes; her voice was clear and distinct, and her sermon, in some parts of it, truly impressive."

This ancient Friend will be remembered as Mary Witchell, by some in this country whose memory extends backward half a century.

DIED, in Tamworth, (N. H.), on the 13th of the 11th month, 1857, MARY H. FELCH, wife of Jedediah Felch, in the 57th year of her age; an esteemed member of Sandwich Monthly Meeting.

She was a diligent attender of our religious meetings when her health would permit, and frequently engaged therein to encourage others to a greater degree of faithfulness; a kind neighbor, an affectionate wife and tender mother; evincing a concern to be faithful in her social and religious duties. And although she was called away very suddenly in an unexpected moment, yet her friends have reason to believe that, by submission and obedience to the spirit of truth, she had witnessed a preparation for the solemn close, and that, through the mercy of our heavenly Father in our holy Redeemer and Saviour, she was permitted to enter into that rest prepared for the righteous of every generation.

#### Haverford Alumni Association.

The second stated meeting of the Alumni Association of Haverford College, will be held at the College on 3d day, 7th month 13th, 1858.

The business meeting commences at 4 o'clock P. M., and the public meeting, at which an address will be delivered by Dr. Henry Hartsborn, at 7½ o'clock P. M.

Trains, stopping at Haverford station, leave the depot at Eleventh and Market Streets, at 3 o'clock and 4½ o'clock P. M., and Market Street, west of 18th Street, at 4 o'clock P. M., and a train returning leaves Whitehall about 11 o'clock P. M. An omnibus will leave Broad and Arch Streets for the College at 5½ P. M., and return about 9 o'clock.

All ex-students and friends of the Institution are invited to attend the public meeting.

D. SCULL, JR., Secretary.

#### ALMOST HOME.

Every one must have observed lately the remarkable number of *sudden deaths*. A Christian merchant leans upon his wife's arm to walk across his own bed chamber, and falls motionless at her feet. A beloved pastor, fresh from the blessed scenes of a pentecost in his church, is stricken with a paralysis—exclaims, "this is death," lies down on his pillow, and soon sinks gently into the sleep that "knows no waking." A venerable professor is snatched from his theological class before he can speak to them his fatherly farewell. Even now, while writing this paragraph, I hear that an old friend and church-member fell dead a few hours since among the flower-beds of his own garden. From all these new-made graves a solemn voice whispers, Be ye also ready, "for now is your salvation nearer than when ye believed." He who writes, and those who read this brief article, may be *almost home*.

On board ship every one is watching and waiting for land. Day after day, week after week, there has been nothing around them but old ocean's blue and melancholy waste. They are thoroughly homesick for the shore. How they watch the log as it is drawn up dripping on the deck! How they wait for the uplifting of the lead! How through the darkness, when night comes on, their eyes strain for the first glimmer of the light-house lantern over the dark rolling waters! "Land Ho!" is a cry that will lift a

sick man from his berth. It well nigh breathes again the breath of life into the wasting consumptive. Nearer land is nearer home. Nearer home is nearer hearts—nearer happiness. Every swing of the ship lifts them onward towards the longed for haven.

Methinks we have heard many cries of *land ho!* lately. Why should it startle us? Why alarm us? It only means to the Christian ALMOST HOME. It means that the sea-sickness of life's long voyage will soon be over. It means that the load of care will soon be taken off our shoulders. It means that sin will soon lose its wretched hold on us; that grief will ere long wring from us the last tear, and affliction will soon send its last heart-ache. It means that the building of God, eternal in the heavens, is almost in sight. Our eyes shall soon see it, built up with architecture of massive light! Our feet shall soon stand within the gates of pearl. Upon our cars shall soon swell the seraphic chorus of the redeemed. We shall behold the Lamb in the midst thereof, and be forever with the Lord. Brother voyager to heaven! write at the foot of every day's journal of life, "*almost home*." Hush the anxious worryings of your soul with these sweet, soothing words, "*almost home*." Tell them to your complaining spirit. And as a mother comforteth her weary infant toward night-fall with the constant assurance, "we will soon be there," so our beloved Master is continually saying to us, "Be of good cheer, ye are almost home."

"One sweetly solemn thought  
Comes to me o'er and o'er,  
I'm nearer my home to-day  
Than I've ever been before.

Nearer my Father's house  
Where the many mansions be;  
Nearer the great white throne,  
Nearer the jasper sea.

Nearer the bound of life,  
Where I lay my burthen down;  
Nearer leaving my cross.  
Nearer wearing my crown!"

T. L. C.

From the [London] Friend.

LONDON YEARLY MEETING.

(Concluded from page 667.)

The next subject was the discussion, adjourned from last year, of the Yorkshire proposition, to allow marriages to take place in our meeting-houses, where either one of the party is a Friend, or where both are out of membership, but constant attenders of our meetings of worship. We sat till eight, and then adjourned the discussion till half-past ten to-morrow morning. At the morning sitting, Jonathan Grubb was liberated to pay a visit to our women Friends, and our meeting received a visit from Sarah Alexander; also liberty was granted to Grover Kemp to hold a meeting for worship, for those under thirty years of age, on Fifth-day evening. The whole

of the rest of this sitting, and the subsequent one at four o'clock, were occupied with a further discussion of the Yorkshire proposition. The various arguments of the preceding day were reiterated, though a little varied in language. It was evident the meeting could not agree to the alteration proposed whilst opinions were so divided, and that on the other hand its rejection altogether would give pain to many Friends. It was therefore concluded to refer the whole subject, in a free, unshackled manner, to the Meeting for Sufferings, to be assisted in their deliberations by a deputation to be sent up from every Quarterly Meeting, and to report the result of their conference to next Yearly Meeting.

[It is stated in the *British Friend* that many strongly urged the *claims of justice* in the matter, when speaking in favor of this proposition. "For a large proportion of the class of individuals designed to be benefited by the contemplated change, the Society has already done much, having, in its public schools, educated them, and imbued their minds with a knowledge of our religious profession, and brought them into very close intimacy with us. Indeed, they have shared all the privileges of the Society, are visited by our ministers when on religious service, and are treated in all respects as members, except in their not having access to our Meetings for Discipline, and no provision being made for their marrying in our meeting-houses, according to our rules. Having done so much for them, it was asked, why should Friends stop short where they have done? The change proposed confers no right to membership, either on the contracting parties or on their children, and in no wise curtails the privileges of members, any more than the permission to take an affirmation extended to such as are merely of the *persuasion* of Friends, affects the *right* of members on that head."]

*Fifth month 26th.*—Met at four o'clock.

Soon after the opening minute was read, the attention of the meeting was claimed to a subject which had obtained some notice last year, relative to the latter part of the fourth Query, and which was not then fully gone into by the large Committee, for want of time. The Clerk intimated that the friend was entitled to bring the subject forward, which he did, by stating that as in all the answers to this Query exceptions were made, and that there was a great diversity of opinion as to the real import of the inquiry, whether plainness is synonymous with singularity of apparel, and as to what is understood by the word behaviour,—he thought it would be beneficial to the body, and a great relief to many, if the words, "and in plainness of speech, behaviour, and apparel," were struck out of the query, the preceding portion embracing everything that Friends could consistently be called upon to answer.\*

\* The Query now stands thus: "Do Friends endeavor, by example and precept, to train up their

The fourth Query being one on the exact import of which great diversity of opinion is entertained, it was necessary, as it always must be, for Friends patiently to bear with one another, as utterance was given to this diversity. On one point the meeting seemed nearly of one mind,—that singularity of apparel and plainness of apparel are not synonymous terms. A slight discussion arose on the former part of the Query,—what is meant by training up servants as well as children in a manner consistent with our Christian profession; but the main objections were confined to the latter part of the Query, which many Friends considered a stumbling-block in the minds of our young Friends, and though not necessarily, yet it did in reality prevent them from being so useful in the discipline of the Society as they might be; and it was urged that many Friends, consistent in their outward apparel, were very inconsistent in the furniture of their houses, their carriages, and in various other respects; so that in point of simplicity they were not to be compared with the simplicity of some young Friends, who could not see it binding on them to adopt a singularity of appearance. With respect to speech, it was contended that the terms now in general use had no longer the signification attached to them by our predecessors—that "mister" did not mean "master," as represented by some—that the plural number has ceased to be a homage to any man, and that it was ridiculous in teaching astronomy to have no hesitation in using terms that we would object to use on any other common occasion, and that if we were strictly to adhere to the opinions of our early Friends, we might advocate slavery; since many of them held slaves. Again, it was argued that in all Friends there was a great diversity of dress compared with that of fifty years back, all having more or less conformed to the general dress of the day.

On the other hand it was stated to be very desirable that in simplicity of dress Friends should have some distinguishing mark from the world at large,—that it was a guard to them, and one means of preserving them from many temptations, and they could not see the hardship of answering the Query as it stood; that it was framed under the direction of best wisdom, and was altogether in unison with our views as a Christian church.

Notwithstanding the strong opinions and arguments of many Friends in support of retaining the words, it was evident that some alteration, some modification, or some more explicit declaration as to the import of the Query must be made, which the meeting cannot now go into, and at last the subject was referred to the same Conference as the Yorkshire proposition, for them to

children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession; and in plainness of speech, behaviour and apparel."

report to the next Yearly Meeting, and we immediately adjourned to ten to-morrow morning.

*Fifth month 27th.*—Met at ten according to adjournment.

The meeting was this morning occupied in reading selected minutes from the Meeting for Sufferings, embracing correspondence with our members in the Southern Hemisphere and in France, as well as those holding our principles in Norway, which correspondence clearly indicated the religious aspect of the bodies under the care of our Meeting for Sufferings.

Last year the state of Friends in Norway excited a lengthened discussion, from the recommendation of the Meeting for Sufferings for the Yearly Meeting to consider whether the time was not come to bring this body into a more close connection with this Yearly Meeting. The meeting did not see its way clearly to do so, believing the first step towards such a union should emanate from them. This year, the meeting appeared not only to be of the same opinion, but very decided in its expression, that under their present circumstances, it is best to leave them under the guidance of the great Head of the Church.

On the state of our members in the Southern Hemisphere coming before the meeting, the minute of last year was read, but it did not excite any discussion, the meeting appearing to think it had better be simply left over.

A long account of the labors of our friend Eliza P. Gurney and her companions [on the Continent] was read, and it is to be printed with the selection of the minutes, &c., of this meeting.

A lengthened document was also produced from the Meeting for Sufferings on the subject of what ought to be the conduct of a Christian community towards a country whose inhabitants, alluding especially to those of Africa, are only partially civilized. The meeting cordially united with the sentiments and opinions therein expressed, so much so, that a desire to have it read again by a few Friends met no encouragement from the body. It is to be signed by the clerk, and left under the care of the Meeting for Sufferings to be printed and circulated.

Some time back, the Meeting for Sufferings took the opportunity of the presence of Dr. Livingstone in this country, previous to his departure as Consul to Africa, to present an address to him, which was kindly and thankfully received and answered. The correspondence will be printed. The meeting seemed glad that such an opportunity had occurred, and were entirely satisfied with the language of the address, but as it was signed only by a few Friends, it appeared irregular previous to their names to say, "Signed on behalf of the Society of Friends." No document ought to be so styled that did not emanate from the body itself, or under its direction.

It was arranged that the meeting for young

Friends should take place this evening at half past six, and that a short sitting of the Yearly Meeting should previously be held, commencing at four, and then adjourn to ten to-morrow morning.

*Fifth month 27th, Afternoon.*—Proceeded with further selected minutes and reports from the Meeting for Sufferings, principally relating to Robert and Sarah Lindsey's present engagement in the Western States of America. Considerable extracts from their private letters were read, containing much graphic and interesting information. After attending the Yearly Meeting of Indiana, they visited many of the scattered and remote settlements of Friends, often amid considerable difficulties and privations, including the eight small and widely separated locations of our Society in Kansas. They visited the extreme South, and at New Orleans met with several individuals connected with Friends, as likewise a Mobile. They were intending to proceed northwards again, into still more remote territories entirely beyond any settled meetings of Friends.

The meeting adjourned at an early hour to allow of the meeting for worship for young people to be held, in accordance with the concerns of Grover Kemp and Eliza Sessions.

*28th.* The clerk proceeded to read the remaining minutes from the Meeting for Sufferings. These related to various subjects, of a very interesting character. Amongst them were the minutes respecting the visit of Grover Kemp and his companions to the West Indies, accompanied by a detailed account of his journey, which will be printed. In answer to some enquiries, it appeared that a large proportion of the very large meetings that were held was composed of emancipated slaves, whose condition he reported to have been very much ameliorated since emancipation, and that in some islands the quantity of sugar is more than doubled since slavery was abolished; but still there was some suffering in places through the dearth of provisions, so much more land being cultivated for sugar, and leaving less to raise other produce adequate to the wants of the people.

There was also produced a minute respecting a deputation to the Emperor of the French carrying with them an Address from the Meeting for Sufferings, on behalf of the Society, setting forth the iniquity of the immigration of slaves, under another term, and endeavoring to persuade him, as far as France was concerned, to put an end to the practice.

In an interval of reading these minutes, a Friend addressed the meeting, and on taking a review of the proceedings thereof, he thought we might thank God and take courage; but that if some Friends there appeared a disposition in their outward appearance to study expediency, rather than to look at matters of far deeper importance from which as a Society we could never depart. He repeated the language of the Apostle,—“Al

things are lawful for me, but all things are not expedient," which ought to have its due weight with all; and in allusion to the right instruction of the youth, he strongly recommended the Biography of our early Friends. Were he endeavoring to teach a youth any science, he should select such books as were best suited to elucidate the subject, and say,—“Read this with care, it is the best work on the subject;” and he was convinced that reading the lives of our ancient Friends would be the best way to acquire a thorough knowledge of genuine unadulterated Christianity, as professed by us, and that this mode of acquiring such knowledge was preferable to any other.

*Sixth-day morning.*—A short report of the distribution of the “Salutation of Love,” issued by last Yearly Meeting, was read. It had generally been received and accepted. The clerk thought he might mention in connection with his, that he had received a letter from the Clerk of one of those we denominate the “Hicksite” Yearly Meetings, that the Salutation had been distributed among their members, that they could accept and cordially unite with most of its contents; but he emphatically denied, on the part of himself and the body with which he was connected, that the charges of having been carried away by a “refined spiritualism” even to a denial of the Lord that bought them,” applied in any way to them.

Some discussion took place on reading the report of books disposed of, respecting the Book of Extracts, which a Friend strongly urged ought to be printed in a very cheap and portable form. The advantages of such an edition were very obvious to Friends,—indeed, there seemed no opposition to it, and it was intimated that before long the meeting would see its way clear to make a fresh arrangement to incorporate the appendix, &c., and take the matter in hand.

At the concluding sitting on sixth-day evening there was no business beyond reading the epistles to various Yearly Meetings, except to Philadelphia, which meeting there seemed no openness to address; but the usual other documents were directed to be forwarded through their correspondents.

These epistles were drawn up, as was the General Epistle, with great care, and scarcely called for any alterations, and those of a trivial character. After reading the General Epistle, several Friends expressed thankfulness for the document produced, so much in consonance with the feelings of the meeting.

During the Yearly Meeting, on two occasions, some Friends expressed their comfort and sympathy with the manner in which the Clerk had been enabled, in resigning his own will, to conduct the proceedings of the meeting, and by his minutes faithfully and fairly to record them.

In conclusion the Clerk expressed and recorded the thankfulness with which the meeting

was impressed, that, under the guidance of best wisdom, it had been enabled, even on important subjects on which there was a diversity of opinion, to carry on the discussions with a large amount of brotherly condescension and harmony.

From the New York Evening Post.

#### THE HABITS OF FISHL

Remarks made by ROBERT L. PELL, President of the American Institute, at the Farmers' Club.

(Concluded from page 637.)

**SMELT** (*Osmerus eperlanus*) is a very small but most delicious fish, much resembling in many of its habits the salmon. It enjoys the salt water, particularly in the vicinity of the mouths of rivers. Its mouth is filled with long pointed teeth, the eyes are large and body long; they spawn early in April, and then return to the sea. Shoals of the young fry are seen leisurely swimming about the harbors from the Hudson river to Labrador, during the early part of August. Fresh smelt may be immediately known from the fact that they smell precisely like a cucumber when first taken from the water. It is green on the back and silvery on the sides.

**THE STICKLEBACK** (*Gasterosteus*).—There are several varieties of these fish in our waters, and all of them more or less voracious. They sometimes use their spines against each other with fatal effect. They inhabit locations filled with rocks and sea weed, in which they construct a regular nest, in the month of April, as a receptacle for their spawn. After having deposited it, the male or female is invariably found in its vicinity, and woe be to the fish that has the temerity to approach too near, as their ferocity knows no bounds, and they never lose an opportunity of displaying it. Their nests are seven inches long, and shaped like a pear, and are formed by matting together various alvæ; these are tied by a thread which is passed around them in every imaginable direction; it is very long, exceedingly fine, elastic and strong as silk, and supposed to be formed by some albuminous property contained in the fish. Their body is fusiform, containing on the sides about thirty transverse plates, elevated from which there are several sharp spines, the first is placed above the base of the pectoral, the second above the fourth lateral plate, the third near the dorsal fin.

**HADDOCK** (*Gadus Aëglefinus*).—I have failed to fresh-waterize this well known fish. Like the cod, it is a native of the northern seas, where it congregates together in mighty shoals, and starts at stated seasons to visit certain coasts. It has a robust body, tapers behind, and is large in front; the length of the head to the total length, is as one to four. This fish is as common as cod in the New York market, but far inferior as food. In Massachusetts they are often used as manure.

**PILCHARD** (*Clussea Pilchardus*).—This fish is a species nearly resembling the common herring, and is better known abroad than in this

country. The head is flat, mouth destitute of teeth, abdomen and sides silvery, back blue, and on each of the gill covers there is a black spot. These fish make their appearance on the English coasts in immense shoals about the first of July, disappear in October, and reappear in December. When a school approaches the shore to spawn, they are surrounded by a seine, and twelve hundred tons, or four thousand three hundred hogheads, are often taken at a haul. When landed they are piled up in cellars and salted; after remaining about one month in this state, they are cleansed, washed and packed in large casks containing nearly three thousand fish each. Pressure is then brought to bear, and three and a half gallons of oil are extracted from each cask. Some of these fisheries produce one hundred millions of fish per annum.

**CLIMBING PERCH** (*Anabas Scandens*).—This is a genus of fishes, the respiratory organs of which are constructed in such a manner as to fit them to live for a long space of time out of their native element. They have a pharyngeal apparatus with which they keep their gills moist; if on land, some natural instinct guides them to water.

Few fish are so constructed as to live permanently at sea, remote from land, where the water is more than three hundred feet in depth; as pressure regulates the general distribution of fishes in the sea. They are chiefly found in the bays, straits, and along the coasts, where their food abounds—with the exception of dolphins and flying fish. The dolphin (*Delphinus Delphis*) commits great ravages among the enormous shoals of flying fish (*Exocoetus Volitans*) inhabiting the temperate latitudes, and it is a very remarkable fact that he necessarily seizes it as it endeavors to escape him, behind; and were it not for provident nature, he could not swallow it on account of its wings. The moment, however, it enters his mouth, some internal management reverses the fish, and it passes down his throat head first. This cetaceous animal much resembles the porpoise, but has a longer snout and more slender body; it grows to ten feet in length, and is possessed of the most brilliant colors: the back is spangled with rich green spots, the fins and tail are the color of gold, the lustre of which nothing can surpass. They have one young at a time, which is suckled by the mother. They inhabit every ocean from the poles to the equator, and are capable of enduring the two extremes of heat and cold equally well; they respire through the medium of lungs, and come to the surface to breathe, throwing out water from an aperture in the head, precisely like a jet of steam from an engine; this hole is supplied with a valvular apparatus, and opens, if I recollect right, directly above his eyes. I had the pleasure of examining one at sea, and imagined that I had never seen anything more strikingly beautiful. It had several flying fish in its stomach, of the

oceanic species (*Exocoetus exilius*). The one I examined had a large head, large eyes, a silver color combined with gold, large round scales, and a back beautifully tinged with blue. The pectoral fins extended to the tail; they were lanceolate in form; the lower part of the tail was far larger than the upper, and much forked.

During a recent visit to my farm, I had the good fortune to be able to settle the vexed question which has bothered all the naturalists, from the days of Aristotle to the present time, respecting eels: whether they were oviparous or viviparous. They are, as I surmised before, oviparous. I found in a specimen examined by a microscope, an immense number of ova imbedded in a white substance that has always been taken for fat in the female as in the male. It presents the same white appearance in both. M. Coste, of the College of France, says the manner the eel generates is wholly unknown.

Fish eggs may be fecundated and transported with the greatest ease to very great distances, without fear of failure, particularly the salmon and brook trout, which require from sixty to ninety days to mature. When two black specks are seen through the membranous cuticle that covers the egg, they may be packed for exportation. The best plan is to place them between wet woollen cloths, about fourteen inches square, and pack in alternate layers in boxes, perforated at the top and bottom, so that the water used to moisten them at stated periods, may pass off, after having saturated them sufficiently.

Another plan is to place the ova on aquatic grass, to which they will adhere, and then fecundate them by gently squeezing the male in such a manner that the milt will flow upon them, after which they may be placed in pure running water for a week or two, according to the variety of fish, after which pack them in a box, as above described, and keep them constantly wet.

If intended to be sent to a great distance, you may place a layer of coarse sand, partially wet, in the bottom of a box four inches in depth; on this lay the prepared eggs separately, and cover them with an inch of sand—then eggs and sand alternately until the box is full; before the cover is screwed on, place the whole for two hours in water and ship it.

I would recommend that it should be kept in a place where the temperature is equable, and they will keep perfectly well for two months or more. When you wish to take them out, lift the cover, and place the boxes in pure water for a couple of hours, after which the eggs may be removed safely and without injury.

I once transported twelve hundred trout, of all sizes, to one of my ponds with perfect safety, from a distant brook, thus, without changing the water, making four journeys.

A large tierce was put upon a spring cart, and filled with pure spring water, into which an abundance of ice was placed. As the trout were

caught by treading the brook, and thus driving them into a net, they were imprisoned in the fierce without handling, and arrived at the pond in safety; without ice, they would have perished in half an hour.

You may carry young salmon or trout in glass jars by railroad any distance without changing the water, by placing a few aquatic plants in with them.

I am convinced that with judicious care, and ponds suited to the purpose, a branch of industry might be formed that would increase the wealth of the party attending to it unparal- leled by any other business.

Let me, then, recommend all gentlemen living near the coast on Long Island, and in New Jersey, wherever facilities offer, to make salt water ponds, by calling to their aid a portion of the sea, which may be carried inland by means of a short canal, and therein place fish to fat, besides breeding oysters. One fish so prepared for the table would be worth more as a luxury than six taken directly from the ocean, from the fact that the severe exertion required to be made by them to take their wary prey, only preserves their bodily health and strength, without adding to their fattening propensities. In such a pond, oysters might be artificially fecundated in such a manner as to afford very interesting results to science. I have been engaged some years experimenting with these admirable mollusks, not only in ponds where I have beds planted, but in the Hudson river also.

**THE LEECH**—(*Hirudo Medicinalis*).—This genus of suctorial animals I placed in two ponds some ten years since; they were from Sweden; their habits are aquatic, and they are supplied with a sucker at both ends. After studying their characteristics for a long time, I found that they deposited their eggs, and then collected them into small balls and covered them with an excretion.

I have counted in a leech eighty-five soft rings, by which means it gathers itself up, and swims with great agility. The head is small, and skin black, edged with a narrow line of yellow on the sides, and yellow spots on the back; the abdomen is red, interspersed with yellow spots. The mouth is armed with three cartilaginous jaws, so constructed as to form three radii of a circle, each having two rows of sharp semi-circular saws, with which they cut the skin by a sawing motion. This accounts for the tri-radiate form of their bite. Their digestion is very slow; a single meal suffices for a year. They have but one intestine, a stomach with cæcal sacs, and an esophagus. I have been able to detect eight eyes, situated on the sucking surface, above the mouth, but I believe they have more.

Leeches are becoming scarce, from the fact that many errors are committed in the usual method adopted for preserving them. Being aquatic animals, it is considered sufficient if they

are abundantly supplied with water, which is not the case. It is a well known fact that they breathe through their whole surface, and change their skins once a week; their bodies are covered with a mucilaginous substance similar to the eel, which enables them to move through the water with ease and celerity, besides preserving an aerial stratum near their respiring surface. When this matter is present in excess it kills them. They crawl over some resisting substance in their native element and rub it off; but when confined in water alone they are unable to denude themselves, and consequently die in large numbers. If you would preserve them for a long period, furnish them water, with moss, gravel, &c., and change it once a week in winter and twice in summer. As parasitic animals attack and destroy them, they must be carefully watched. To enable you to judge what immense numbers are used by the medical profession, it is only necessary to state that nine millions are imported into London annually, by only five dealers. Two years since, I sent an Irishman into a leech pond to remove some willow limbs that had fallen, and when he came out his bare legs were bleeding profusely from the bites of some thirty leeches that had attached themselves thereto. The man never having seen a creature of the kind before, ran a mile and a-half to his fellows, screaming the while that he would bleed to death.

Permit me to inform the club that it is possible to stock every stream in the State of New York with all the desirable varieties of fish in a single season, and all the waters in the United States that can be reached by railroad in a single year. Breeding ponds might be arranged along the Erie Canal at a trifling expense, in which billions of salmon and other fine fish could be artificially raised and prepared for the purpose, then turned into the canal to distribute themselves.

#### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Liverpool to the 19th ult. have been received.

**ENGLAND.**—It was announced in the House of Commons on the 11th ult., that the government had sent a dispatch to India, disapproving of the policy of annexation, and disavowing the annexation of Dahr. That House has agreed to a council for the government of India, to consist of from 12 to 15 members.

The bill abolishing the property qualification for members of Parliament, and that extending the elective franchise in the counties to occupiers of £10 tenements, had both passed a second reading in the House of Lords, the latter, though opposed by the government, by a majority of 58.

Two of the directors of the Royal British Bank had received a royal pardon, and a third would probably soon be liberated also.

**FRANCE.**—Gen. Espinasse, who was appointed Minister of the Interior, with the functions of Minister of Police, after the detection of the Orsini conspiracy, has resigned the office, and has been succeeded by a

civilian, M. Delangle, President of the Imperial Court of Paris.

The French ministerial journals declare themselves in favor of the American view on the question of the right of search.

Another attempt is reported to have been made to assassinate the Emperor, by shooting him while riding at Fontainebleau. Ten persons, all Italians, are said to have been concerned in it, four of whom had been arrested.

The Bank of France had increased its specie nearly 70,000,000 francs within a month.

SWITZERLAND.—The Canton of Geneva has protested against the expulsion of refugees from Switzerland, and demanded that no such expulsion shall take place.

ITALY.—A submarine cable has been successfully laid between Reggio and Messina.

INDIA.—Bareilly was occupied by the English troops under the commander-in-chief, on the 7th of 5th month, with very little resistance. Rohilkund was said to be entirely in the hands of the British. An amnesty had been published, and tranquillity was partially restored.

COAST OF AFRICA.—The French ship *Regina Cœli*, which was engaged in procuring African emigrants, so called, was recently captured by the Africans on board, who murdered part of the crew, the remainder being on shore with the captain. At the request of the French Consul, the English mail steamer *Ethiopia* recaptured the vessel, and took her into Monrovia, the capital of Liberia. Contentions arose between the French claimants and the English captors, respecting salvage, and a French war steamer at length took the *Regina Cœli*, by force, from the Liberian Marshal, in whose charge she had been placed, and towed her off. The situation of the unfortunate Africans when captured, and their statements, proved that they were actually slaves, and had been obtained in the manner usual in the slave trade. The effect of the legalization of this traffic by the French government is stated to be a renewed and increased activity in the predatory wars so common on the African coast, carried on for the express purpose of furnishing victims to the traders.

ST. DOMINGO.—President Baez, of the Dominican republic, has capitulated to Gen. Santana, and was to leave St. Domingo for Curacao on the 13th ult.

POLIVIA.—The United States Minister has informed the government that an expedition was coming to explore the rivers Paraguay, Pilcomayo and Vermejo, and inquired whether protection would be extended to the merchanting. The answer of the government was satisfactory.

CENTRAL AMERICA.—The government of Salvador is endeavoring to bring about a confederation of the five republics, and has made overtures to that effect to the respective governments. A proposition for a new alliance and treaty, and for stationing an allied force to guard the river San Juan and neighboring ports from further invasion, has been introduced into the congress of Guatemala, but was afterwards withdrawn. Salvador has also offered assistance to Peru, in case of a filibuster invasion.

MEXICO.—The heavy tax on foreigners was causing great excitement, and foreigners refusing to comply had been ordered to leave the country at three days' notice. The American Minister had demanded and received his passports. The Liberals were everywhere strengthening their positions, and Zuloaga was about to seek refuge in Tampico.

DOMESTIC.—The latest dispatches from our Minister at London state that the British government has promptly issued orders to the West Indian squadron to discontinue the visits to American vessels which

have caused uneasiness. The government, reiterating friendly sentiments towards this country, does not insist on visitation or search as a *right*, but desires a mutual understanding or arrangement as to the most proper and acceptable manner of ascertaining the character of suspected slavers.

The French Minister at Washington has officially informed Secretary Cass that the proceedings of F. Belly in Nicaragua were entirely unauthorized by the French government.

Accounts from California are to the 5th ult. The excitement relative to the Frazer River gold mines continued, and 3000 persons were said to have left San Francisco for that region. The Californian mines were yielding largely. Agricultural prospects were very good. A fire at Nevada had destroyed nearly all the business portion of the city, and the town of San Andreas, in Calaveras county, had been entirely destroyed in the same way.

An engagement is reported to have taken place on Snake River, Oregon, between the U. S. troops of Col. Steptoe, and 1500 Peltouse Indians, in which the former were defeated, losing fifty men, and a number of animals and wagons. Fears were entertained of a general Indian outbreak.

An effort was recently made to form a Vigilance Committee at Leavenworth, Kansas, but the public meeting held to consider the subject adopted resolutions declaring that no necessity existed for such organization, and expressing entire confidence in the legal authorities. A mass meeting was held at Fort Scott, on the 15th ult., to endeavor to adjust the difficulties in that region. It was agreed that a thorough civil organization of the county should be made; that all past offences should be referred to the Grand Jury; that all vexatious arrests should be refrained from; all citizens held to a strict accountability, and protection afforded to travellers. Gov. Denver was present, and promised to withdraw the troops as soon as the civil organization should be completed, and peace fully restored.

The latest news from Fort Bridger, 5th month 22d, is that all the civil officers would go to Salt Lake City the following week, and the road to the valley would then be declared open. A number of dissatisfied Mormons have arrived at Camp Scott, having returned under the protection of Gov. Cumming, and by permission of Brigham Young. It is supposed that the ultimate destination of the great body, who have emigrated southward from Salt Lake, is the Mexican State of Sonora.

It is asserted, apparently on good authority, that many white settlers from Missouri and Arkansas have occupied the waste lands belonging to the Indians, in the territory west of Arkansas and south of Kansas. This course, though contrary to treaties, is said to be connived at by the Indian agents, and the supposed object is to prepare that region to become a slave State.

An expedition has been dispatched, under the command of Lieut. Brooke, to survey the Japanese seas, by direction of the Secretary of the Navy. It is to go by way of San Francisco, and will be accompanied by a Japanese who was rescued from a wreck some years since by an American vessel, and brought to this country, where he has acquired a knowledge of our language and customs.

A suit has been decided in Warren Co., Ohio, brought by a colored man against the election judges in one of the wards of Cincinnati, for refusing his vote, on the ground that he was not a citizen of the United States. The case was tried threex times in the courts of Cincinnati, but the jury, in every instance, failed to agree. It was then removed to Warren Co., where the plaintiff was awarded \$500 damages. A new trial was granted by the Court.

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the Fifth month to the 28th of the same,  
inclusive, 1858 :*

To the Quarterly and Monthly Meetings of Friends in  
Great Britain, Ireland, and elsewhere.

*Dear Friends,*—We salute you in an humbling  
sense of the loving kindness of the Lord. He  
waiteth to be gracious and to do us good. Let  
his children everywhere bless his name, who, in  
the riches of his mercy in Christ Jesus, pardon  
all their iniquities, and healeth all their  
infirmities.

He who loved his church, and gave himself  
for it, yet lives and reigns and intercedes on its  
behalf. To Him John was commissioned to bear  
testimony, not only as the Lamb appointed for  
the sacrifice, but also in his exaltation and glory,  
as the Dispenser of the promised Spirit. The  
voice in the wilderness that proclaimed, "Behold  
the Lamb of God which taketh away the sin of  
the world," declared also, "He shall baptize you  
with the Holy Ghost and with fire." It hath  
pleased the Father that in Him should all full-  
ness dwell. He is the anointed Priest and King;  
and all who, through living faith, become Chris-  
tians indeed, receive an unction of the Spirit  
from Him, the Holy One. This is "the promise  
of the Father" under the new covenant; the  
seal of reconciliation to the humble believer in  
Jesus; the earnest and the foretaste of that full  
communion and perfect joy which are reserved  
for them that endure unto the end.

Beloved Friends, have we sufficiently realized  
the work and power of the Spirit of our Lord,  
both in its early and in its more abiding mani-  
festations? Have we submitted to its heart-  
searching, heart-cleansing baptism? Have we,  
as faithful subjects, been willing-hearted recipi-

ents of the grace of our heavenly King? To  
every member of his church He entrusts a  
portion of spiritual treasure to be diligently used,  
not to be buried in the earth or selfishly enjoyed.  
It is for mutual profit and help that the mani-  
festation of the Spirit is mercifully bestowed.  
May we, then, be faithful and diligent in our  
several callings, as good stewards of the manifold  
grace of God. Whatever be our position in  
life, may we be concerned to adorn his doctrine  
in all things, and to commend it to others by an  
humble and self-denying conversation. So shall  
the word of Christ dwell in us, not sparingly,  
but richly; and, after our measure of suffering  
and of service is filled up, it shall be ours, in  
due season, to reap abundantly, if we faint not.

Very important, in its connection with the  
great work of the Holy Spirit, is the duty of  
cultivating a tender religious susceptibility. Chris-  
tianity is intended to influence the whole life and  
conversation. Some of its most precious promises  
relate to the daily conduct and experience of the  
believer. "I will dwell in them, and walk in  
them," saith the Lord. Marvellous condescen-  
sion! Blessed is he who, in the living sense of  
it, abides continually in the filial fear of  
offending God. His tastes and perceptions  
being renewed from above, he will not even  
touch the unclean thing. He will separate him-  
self from that which the Lord hateth, and which  
his Spirit reproves. Faithfulness to the divine  
requirements in the varied details of life, leads him  
into nonconformity with the world; and in this  
nonconformity he is, of necessity, a marked man  
amongst the worldly or less restrained. His  
general habits, his conversation, his reading, the  
mode of conducting his business or of spending  
his time or his money, that which he does, and  
that which, on principle, he abstains from doing,  
must all, more or less, bespeak the change that  
has been wrought within. It was a deep con-  
sciousness of the essentially practical character  
of true religion that led our forefathers to be  
distinguished from others. "The simplicity of  
their personal attire, of their furniture, and of  
their address, was only what they believed a true  
conformity to Christ required from them. Often  
and feelingly did they declare that they affected  
no singularity, and imposed no mere human re-  
straints; that they had no pleasure in offending  
their neighbor, and no stoical indifference to

personal suffering; but that it was in the exercise of a good conscience towards God and man that they were constrained to differ from others in these respects."\* Like them, we would plead for conformity unto Christ. The testimony which we receive from Him is to simplicity, truth-speaking, and self-denial. These we continue to esteem to be among the distinguishing features of complete, practical Christianity; and by them we trust that our members may ever desire to be known.

For you, beloved younger friends, our hearts are afresh warmed with interest and love. The present is, we thankfully believe, a season of gracious awakening to many among you. May you be willing in the day of the Lord's power. Highly as you may prize the cultivation and improvement of your understandings, (and we desire that these privileges may be thankfully received), may you remember that no learning, no efforts of man's unassisted reason, will either convert the heart or enable you to understand the things of the Spirit of God. In order to be taught, you must be willing to learn; in order to learn, you must be so humbled as to receive the Truth with the simplicity of a little child. The unsubjected and unteachable spirit, vaunting itself in its own reasonings, is yet ignorant of one of the first steps in Christian learning—a broken and a contrite heart. Tenderly do we sympathize with those who feel that they are, as it were, passing through the wilderness, and whose souls are often discouraged because of the way. To the young disciple, the conflict is at times severe. Temptation is strong, whilst the heart is weak, tremblingly halting between Christ and the world. In straits such as these, may you never yield to the suggestions of the carnal mind. Consult not how far you may safely indulge yourselves, or how nearly you may approximate to the ways and habits of the world. Be in earnest to realize a yet closer and more dependent walk with God. The faith that leads you unto Christ, will, as it is exercised, give you the victory, through Him. To our fallen nature, the path of the cross has ever been a strait and narrow path; but He who hath appointed it will make it easy, and even full of joy, to them that are led by Him; not by widening it, or changing its course, but by bringing their wills into harmony with it. Gently, and at times very gradually, yet surely, does he accustom them to his yoke, and prepare and strengthen them for the difficulties of the way. In submitting to his training, beloved younger friends, is true liberty to be found. In the service of Christ you will find abundant scope for the right employment of every talent, and in the enjoyment of his love, your cup will overflow with blessing and praise.

Our members in various districts have shared

in the trial and distress which, during the past year, have overtaken the commercial community, both in Europe and America. Deeply do we feel for those who may be innocent sufferers in these calamities. May they be strengthened from above patiently to endure, knowing that He who has permitted it will not fail to cause even such a chastening to work for good to them that love Him. May the instruction derived from these events have its permanent influence upon all our members. Distress and suffering may be occasioned by errors of judgment, as well as by an intention to deceive, and mistakes may produce results which to others may be no less disastrous than those attendant upon fraud. May we then "walk circumspectly, not as fools but as wise." And whether it be in the choice of our business, or the extent to which we pursue it, in the mode of investing our money, or in the advice which we give to others on these subjects, may we act with a continued reference to that wisdom which is profitable to direct.

The love of money is apt to increase almost imperceptibly. That which was at first labored after under the pressure of necessary duty, may, without great watchfulness, steal upon the affections, and gradually withdraw the heart from God. The danger depends not upon how much a man has, but upon how much his heart is set upon what he has, and upon accumulating more. The trafficker in hundreds may be no less involved in the spirit of the world, than the trafficker in thousands. Therefore watch, dear friends, we entreat you, not only in the beginning, but in the midst of your active career, yea, even to the very end of life, lest you reap from earthly care nought but vanity and vexation of spirit, or sink at last into the grave, weary and oppressed, laden as with thick clay. In all your business engagements, whether in smaller or larger concerns, as individuals or as partners with others, keep within the restraints of a tender and enlightened conscience, quick to discern where the desire to serve the Lord in all things ceases, and the service of self begins. Seek to have your hearts raised above the world, that you may live as strangers and pilgrims upon earth. Encourage a spirit of Christian bountifulness. Let them that have but little to give, give that little cheerfully according to their ability; and let those to whom a larger stewardship has been committed, be largely liberal in proportion to their means, "laying up in store for themselves a good foundation against the time to come."

We regard with thankfulness the precious bond of fellowship which unites us to our dear friends in Ireland and in America,—a bond which has been strengthened by the Epistles received from them at this time.

The usual accounts of the distrains upon Friends for ecclesiastical demands have been presented to this meeting. The continued ex-

\* Written Epistle of the Yearly Meeting, 1835.

istence of instances of unfaithfulness in regard to our Christian testimony in these things, has awakened our renewed concern for its faithful maintenance. It is part of the allegiance which we owe to Christ; and as it is borne in the meekness of wisdom, it will still prove a living testimony to his spiritual authority and reign.

The occurrences of the past year have again painfully reminded us of the dreadful realities of war. Very afflicting is it to see those engaged in sanguinary conflict who, by name and profession, are followers of the Prince of Peace. The great object of the coming of Christ in the flesh was to reconcile the world unto God. His message is a message of mercy and of love, in which peace and good will towards men are, in matchless grace, inseparably associated with the divine glory. In this, Christianity stands alone, distinguished from every false religion; and greatly to we deplore that, in the view of idolaters and Mahometans, its profession should be stained with blood. May our members everywhere be concerned to maintain a deep religious exercise in relation to this subject. Living under the government of Christ, may our dependance be upon Him alone; and may our prayers ascend in his name to the Father of mercies, for the staying of the destroyer's hand, and the advancement of the Messiah's kingdom.

And now that we are about to separate, we would, in the love of Christ our Saviour, bid you affectionately farewell in the Lord. In the remembrance of his goodness whilst we have been together, and in the evidences of his calming and protecting presence during various important deliverances, we desire to thank Him, and afresh to take courage. May we, under every difficulty and through every trial, be found diligently pressing on to a final rest in Jesus.

Signed in and on behalf of the Meeting,  
 JOSEPH THORP,  
 Clerk to the Meeting this year.

QUERIES FOR WOMEN FRIENDS.

(Concluded from page 676.)

SEVENTH QUERY.

*Are Friends just in their dealings, and punctual in fulfilling their engagements?*

In all the schemes that you have planned,  
 Does justice hold an even hand,  
 That in your dealings with mankind,  
 Integrity may strictly bind?  
 And in your commerce and your trade  
 Do you fulfil engagements made,  
 Nor leave the merchant's bill unpaid?  
 Nay, further still, in friendship's claim,  
 Do you observe this point the same?  
 Does truth bind you in solemn tie  
 To shun the covert of a lie?  
 In no prevaricating way  
 Hide candor from the open day?  
 In every action do you strive  
 To keep integrity alive?  
 That no base scheme of worldly art,  
 Bid you from rectitude depart?

Dear Friends, the path to sin is wide—  
 Keep in the narrow way, lest pride,  
 With love of riches in her train,  
 Should tempt you to ignoble gain.  
 Satan is ever on the watch,  
 Eager to spoil, seduce, and catch;  
 And thus it does from Scripture fall,  
 That though the needle's eye be small,  
 A camel there might entrance find,  
 Ere heaven admit the sordid mind.

EIGHTH QUERY.

*Is care taken early to admonish such as appear inclined to marry in a manner contrary to the rules of our Society; and report such as persist in refusing to take counsel, to the Men's Meeting, in due time.*

If any seek the marriage tie  
 So as Friends' precepts to defy,  
 Does prompt, persuasive, early care  
 The words of admonition bear?  
 And if they still rebellious prove  
 Against each gentle act of love,  
 Do you report the mournful case  
 Unto the Brethren, in due place?  
 A sister's love, a brother's care  
 United, may arrest the snare.  
 Ah! dear young Friends, guard well your ways!  
 Pause and reflect on future days.  
 Form those connections that will last,  
 Secure in every coming blast.  
 If you have sought Divine control  
 In things pertaining to the soul,  
 The unequal yoke you cannot wear  
 Apart from many a galling care.  
 Seek not alone to choose a friend,  
 Even in whom the virtues blend;  
 Nor one who has his stores of gold,  
 But a true sheep of Christ's true fold.  
 'Tis when the hand and heart are given  
 Agreeably to the laws of Heaven,  
 Agreeably to a parent's voice,  
 Each added year confirms the choice:  
 And in this wilderness you prove  
 The sweets of more than mortal love,  
 The spirit and the heart combined,  
 The mutual wish, the mutual mind.  
 Dear Friends! though transient is the scene,  
 Though varied prospects intervene,  
 Such union ends not with your breath;  
 It even triumphs over death:  
 And when the toils of life are o'er,  
 You meet to separate no more,  
 Where spirits, purified from clay,  
 Know only one eternal day.

NINTH QUERY.

*Are the necessities of the poor among you properly inspected and relieved: and is good care taken of the education of their offspring?*

Are the necessities supplied,  
 And do you for the wants provide  
 Of those belonging to your fold,  
 Who may be poor, or lame, or old?  
 Therefore unable to maintain  
 Their household? or a living gain?  
 And do you, with maternal care,  
 Their offspring educate, and rear?  
 Now ye who tread the lowly way,  
 (As Christ's companions, in their day,)  
 Great is your privilege indeed,  
 To find such help in time of need;  
 And if to you the will of heaven  
 Has less of this world's treasure given,  
 O! covet not superfluous store,

Be thankful, and desire no more.  
 The poor disciple, if he tread  
 The path to which his Master led,  
 May find the riches of His grace  
 Sufficient for the lowliest place.  
 And you, dear Friends, whom plenty leads,  
 Where wealth abounds and affluence feeds,  
 Throw wide the portals of your heart—  
 A cordial to the poor impart;  
 Nor grudge to share your ample bread,  
 So poverty be clothed and fed.  
 Seek that in all things you may find  
 The humble heart, the liberal mind:  
 And when your own short life is o'er,  
 The bless'd "well done" may be in store.  
 And after all, you may inherit  
 The riches of the "poor in spirit."

## TENTH QUERY.

*Have you two or more faithful Friends appointed by the Monthly Meeting, as Overseers in each particular meeting; and is the part of the discipline committed to your care, timely and impartially exercised.*

Have you some faithful Friends selected,  
 That things may rightly be inspected?  
 That in your several meetings, all  
 May under their observance fall?  
 That they may oversee at large,  
 And have the body's weal in charge?  
 Do you the Discipline so use,  
 With equal and impartial views,  
 That timely counsel, wise and good,  
 May nip transgression in the bud?  
 That rich and poor alike may share  
 Your admonition and your care?  
 Dear sisters! let your feet be found  
 Securely treading Scripture ground.  
 Bring every motive there, and test  
 The hope that animates the breast.  
 Let every precept kindly given,  
 Be from the lamp that lights to Heaven.  
 Let not the captivating smile  
 Of man's applause your feet beguile;  
 But mark the path your Saviour trod,  
 And look for your reward from God:  
 It is the Holy Spirit's part  
 To plant conviction in the heart.  
 Dear friends! one Master all must seek,  
 A Master who was low and meek;  
 Who, on true gospel deeds intent,  
 Warned the poor sinner to repent;  
 To quit the evil of his way,  
 And henceforth learn to watch and pray.  
 With grace may every heart be filled  
 The vines to dress—the church to build.  
 Let those who feel restraining power  
 To triumph in temptation's hour,  
 A band of help in love afford,  
 And follow on to know the Lord.

## "I'VE NO WISH TO BE SINGULAR."

Singular! the men whose names shall be held in everlasting remembrance, have all been singular men. Was not Daniel singular when he refused to fall down before the golden image, when a mighty people did so? Was not Paul singular when alone he assailed the philosophy, the superstitions, and the practices of ancient cities and famous empires? Was not Luther singular, and Howard, and Wilberforce, and Carey, and a thousand more like-minded? Were not all these singular men? And but for their

singularity—the singularity of goodness—would not the great works which they accomplished be all undone? This is the singularity which the true-hearted abstainer exhibits. There are certain time-honored customs which are flooding the land with evil: he has the singularity to resist and expose them. People generally lay no restraint upon their desires, but take their heart's fill of indulgence; he dares to be singular in denying himself, on one point at least, for the general good. There is a great cause which every one acknowledges to have done good, but which the world as yet despises; he dares to be singular in casting in his lot with that cause.—*Victoria Temperance Times.*

## ON THE GENUINENESS AND AUTHENTICITY OF THE NEW TESTAMENT.

(Concluded from page 675.)

Whether then we take our Saviour's resurrection, or the principal miracles which he wrought on other occasions; when we consider the character of the apostles in the first place, and the nature of the miracles in the second place, I think that we must all come to this conclusion:—that it is absolutely impossible the disciples could be deceived by them. Now, could they be deceivers?—though they were not deceived themselves, could they deceive others? What proof have we that they could not be deceivers? In the first place, examine the internal evidence of the gospel history; the remarkable candor which they display in telling their own faults, and the humiliating circumstances which they give; how plainly they tell them all: and, in the second place, their doctrine is the subject of truth. There were never persons who bore so high an esteem for truth as the evangelists and the apostles: truth was their motto, their joy, their strength; and they tell us that all liars have their part in the lake of fire and brimstone. But, while that is their doctrine, while their master is called the Truth, by way of eminence, while truth is the main pillar of the Christian character, in their view of it, we test their veracity by their conduct: those men sacrificed their property, their families, their leisure, their privileges, their habits, and finally their lives; for what purpose? That they might bear testimony to those facts they saw. I will say that there is no impossibility in natural philosophy greater than the moral impossibility that twelve men of established character for veracity and for good conduct; that twelve men of such a character, and such a profession, should sacrifice all they held dear in life for the purpose of propagating that which they knew to be false. There are realities in the moral world which are just as certain and just as unquestionable as the realities in the natural world; and it is just as impossible that twelve men should give up their lives for the purpose of bearing testimony to a

lie, as it is that a river should alter its course, and run upwards instead of downwards; and therefore I consider it is proved, in the plainest and most unquestionable manner, that these twelve men, in bearing testimony to the miracles and resurrection of Christ, could not be deceived, and also that they could not be deceivers. What is the alternative? There is but one: namely, that the history which they related is true. And now let me advert for a moment to the peculiar testimony of the Apostle Paul. He says, "Last of all he was seen of me also, as of one born out of due time." When and where was he seen by the Apostle Paul? Do you want one circumstance which establishes the truth of the Christian religion? You will find that circumstance in the miraculous conversion of the Apostle Paul: it is an argument beautifully developed by the late Lord Lyttleton in a work expressly written on that subject. The Apostle Paul leaves Jerusalem in the character of a fierce persecutor; a bigot in all the bigotry of the Pharisees, brought up at the feet of Gamaliel; zealous for the letter of the law; bound hand and foot by the ceremonial and Mosaic institutions; and fierce as the cruel beasts of prey, in pursuing the unoffending Nazarenes even unto death. In the course of his journey he is arrested in a moment by a light and by a voice from heaven:—"Saul! Saul! why persecutest thou me? It is hard for thee to kick against the pricks." "Who art thou, Lord?" he asks, and is answered, "I am Jesus, whom thou persecutest." There was a divine hand on that man: he did not disobey the heavenly vision; and in the course of one short moment, as it were, this fierce, this bigoted, this relentless persecutor of the unoffending Christians, was converted into the humble, obedient, believing servant of the Lord Jesus Christ. There, friends, is a miracle in itself, which abundantly establishes the truth of our religion. But further, this apostle, like the other apostles, was himself endued with a power of working miracles; not in his own name, not in his own strength, but in the name of the Lord Jesus: he went with them, confirming their doctrine by signs following. Now turn to the Epistle to the Corinthians, and you will discover in that epistle (which we have already found to be genuine, which is a public document addressed to a public body) these words:—"Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." If he had written to the Ephesians about the miracles which he had wrought at Corinth, we might suppose that there was no evidence to the Ephesians of his having done so,—that it might be possibly false; but he further goes on and tells the Corinthians about the wonders which they themselves were enabled to perform; for it was a day of miracles: the day which established Christianity in the world was marked by many coincidences

with the announcing of the new doctrine. Now, that the Apostle Paul, in a public document addressed to the Corinthians, should make mention of the miracles which he had wrought in their presence, and of the miracles which they were enabled to work themselves, and, supposing for a moment that those things had not taken place, can you conceive a greater folly, can you conceive a circumstance which would more immediately bring upon him the rebuke of being a deceiver, and therefore wholly unworthy of credit? Taking into account that the Apostle Paul was neither a madman nor a fool, we are quite sure that those miracles were really performed, and therefore we are sure that Christianity is true. Once more let me allude to the marvellous spread of Christianity in every part of the Roman empire; that within twenty years or thirty years of the death of Christ, in the reign of Nero, there were multitudes of Christians at Rome; that by the end of the first century the whole of Lesser Asia was pervaded by them, as it were; churches were planted on every side,—in Phœnicia, Italy, Gaul, and Africa; and in the course of the fourth century, in the year 325, Christianity became the established religion of the Roman empire. And when you remember, at the same time, that the religion which was thus disseminated was opposed to all the habits of the Jews and to all the practices of the Gentiles, to all their prejudices, to all their systems, to all their pleasures, and for a long season exposed its advocates to innumerable sufferings, I will say that you cannot possibly account for these facts otherwise than by the truth of the Gospels, and of the miracles and resurrection of our Lord Jesus Christ. And now, with regard to the resurrection, I have one more evidence to produce. There is a silent testimony borne to the truth of the resurrection of Jesus Christ, by a witness which has gone on bearing its testimony for eighteen hundred years and upwards, and bears it to the present day. What is that? It is the use of the first day of the week, instead of the last, for the Sabbath; trace that to its beginning, and I defy any man to account for it on any other ground than the fact of its being the day of Christ's resurrection: you may trace it backwards from the eighteenth century, the seventeenth, the sixteenth, and so back to the first century, by the clearest records, till you come to the very time when it first happened; for the disciples were met on that evening, and our Lord then appeared again to them, and they met the same evening next week, and from that time it has gone on to the present day. Why should the Sabbath-day be changed? How can you account for it? What reason was there for it? There is the palpable reason that on that day our Lord rose from the dead; you cannot trace it back any further; you bring it to that point and there you stop. And I will say that, when you have plainly the evidence of profane historians

concerning the death of our Saviour; when you have the evidence of the twelve apostles to his resurrection, and of the five hundred brethren at once, and the Apostle Paul afterwards; and when, in addition to their evidence, which we have found to be so irresistibly true, we have the silent, continuous, and increasing testimony of the first day of the week; I will say that there is no fact that ever was recorded in ancient history, of which we have so strong an evidence as the resurrection of Jesus Christ.

Now, friends, let us just draw a conclusion from the premises before us. Probably most of you are aware of the nature of inductive philosophy; the philosopher examines the facts which lie before him on the surface of nature, or in the depth of nature; he examines a large number and variety of facts; he analyzes them into their particular parts; he compares them one with another, and, by an inductive process, he traces them to a common principle or common cause; that cause he again traces backwards to another, until he arrives with infallible certainty at the first great cause,—God, the Author of nature. The argument which I have now been using enables me to trace Christianity, by a similar inductive process, to God, the Author of nature. We have a great variety of facts before us: we trace them backwards, and backwards, until we come to the actual miracles of the New Testament; then we examine what those miracles are, and we find they are infractions and interruptions of the uniform sequences of nature, of the most marked and definite description,—not ascribable to any second cause, but actual infractions and interruptions of those sequences of nature which we know to be uniform. Nature is already traced to God; we know that the uniform sequences of natural things are by the order of his wisdom and his power; we know that no man can resist or interrupt the fiat of Supreme authority, and therefore we may rest assured that actual miracles, actual interruptions and contradictions of the uniform order and sequences of nature, must be traced, like the order itself, to the Author of nature,—that is, to God; and if any man bring forward a doctrine, and accompany that doctrine by actual, undoubted, public, and unquestionable miracles, or infractions of the order of nature, he thereby brings along with him an evidence, which the most scrutinizing philosophy cannot refuse to admit, that his doctrine comes from God. I must, however, make a little reserve in my argument. I think we have some reason to believe that a certain power over the order of nature, within very circumscribed limits, has on certain occasions been permitted (for reasons we cannot understand) to evil spirits, as I think was the case with the magicians of Egypt, who contended with Moses; but, when you examine the Christian miracles, you will find in their magnitude, their variety,

their stupendous importance, their beauty, their sublimity, and in their compassionate character, abundant evidence of the origin from which they sprang; and those wonders of the Egyptian magicians will not for a moment bear the smallest consideration in comparison with them. And observe well, that there is this feature in them:—they were all wrought in the support of the cause of holiness. Now, you know that a kingdom divided against itself cannot stand, and if Satan be divided against Satan his house cannot stand; and, within the whole scope of man's argument, nothing has ever been produced more absurd than the blasphemy against the Holy Ghost, which the Jews spake, when they ascribed the miracles of our Lord to the power of Beelzebub. Now friends, the argument grounded on natural philosophy enables us to trace these infractions of the sequences of nature to God, the Author of nature; and the holiness of that religion in testimony of which those miracles were wrought, enables us to trace the same wondrous facts to God, in his character of the moral governor of the world,—who is holy—holy—holy—the Lord God of Sabaoth: and may the whole world be filled with his glory!

#### INFUSORIA.

The most minute and the most simple of all living beings, so far as the powers of the best microscopes have yet reached, closely resembles such a ciliated cell as we have been describing. It has been called the Twilight Monad; so named because it is considered to be, as it were, the unit of existence—the point where the glimmering spark of life first emerges out of the darkness of nonentity. It consists of a tiny speck of pellucid matter, rounded in form, and supposed, from its movements and from analogy, to be furnished with a single cilium, by the lashing action of which it rows itself through the water. No words can convey an adequate idea of the size of an animal so minute as this; but the imagination may be assisted by supposing a number of them to be arranged side by side in contact with each other, like the beads of a necklace, when twelve thousand of them would go comfortably within the length of a single inch.\* Eight hundred thousand millions would be contained in a cubic inch; and as they are found swarming in water to such a degree as that each is separated from its neighbors by a space not

\* An esteemed lecturer is reported to have lately said that the cheese-mite is an animal of middling size in existence; in other words, that there are creatures as much smaller than it as there are larger. This is not strictly correct. The largest known is the Rorqual (*Ballonoptera boöps*), which is about 100 feet in length. The smallest is the Twilight Monad above mentioned, whose dimensions are 1-12000th of an inch. It is evident that the middle term between these extremes is  $\frac{1}{3}$  of an inch, which is about the length of the common house-fly, which may be therefore considered as an animal of medium size in creation.

greater than its own diameter, a single drop of such water has been estimated to contain a thousand millions of living active beings. If we take a bunch of leaves, of the common sage, for example, or a few twigs of hay, and, tying them into a bundle, suspend them in a jar of water, allowing the contents to remain untouched, but exposed to the air, some interesting results will follow. If we examine it on the second day, we shall find a sort of scum covering the surface, and the whole fluid becoming turbid, and slightly tinged with green. If now we take, with the point of a quill or pin, a minute drop of the liquid, and examine it with a good microscope under a magnifying power of about two hundred diameters, we discover the water to be swarming with animal life. Immense multitudes of minute round or oval atoms are present, which move rapidly with a gliding action. These are animals of the genus *Monas* just described. Among them we shall probably see other bodies still more minute, resembling short lines, most of which are seen to be composed of more or fewer bead-like bodies, united into a chain. These occasionally bend themselves, wriggle nimbly, and effect a rather rapid progression in this manner. The scum, or transparent pellicle, is found to be composed of countless millions of these latter, congregated about as thickly as they can lie, into patches. They constitute the genus *Vibrio*. Several may be seen among them briskly wriggling along, which resemble a little coil of spiral wire. Such forms bear the generic appellation of *Spirillum*.\*

As all infusions of vegetable or animal substances are found to be speedily filled with animals resembling these, in great variety, though not always of the same species, the circumstance has been seized by naturalists to afford a name by which this class of beings should be distinguished. They have been therefore called *Infusoria*, or infusory animalcules; a very extensive group, and one which, in a more advanced state of our knowledge, it may be found desirable to divide, since it includes animals of very different grades of organisation. Those of which we have spoken are among the simplest of these forms: we shall now describe others of a higher place in the scale, and more attractive in their appearance and in their habits. Every day during which the infusion is allowed to stand, it will display fresh forms, and generally those which appeared most abundantly in the earlier stages will be found successively to die out, and be replaced by other species. The more highly organised kinds will usually be discovered at the later periods.

But there is a very beautiful form, and one which cannot fail to possess great interest for the young microscopical student, which commonly occurs pretty early. Perhaps we shall see some

of the stalks of the macerated hay, or floating portions of the semi-decomposed leaves, clothed with what appears to the naked eye to be a very delicate white mucor or mouldiness. Such a fragment placed in the "live-box" of the microscope will not fail to present many groups of one of the most attractive of all the *Infusoria*, the lovely genus *Vorticella*. A little bell of glassy transparency is affixed by a sort of nipple to a slender filament or stem, eight or ten times its own length. The bell has a broad and thick rim or lip, within which, on the two opposite sides, are apparently two pairs of cilia,\* which are sometimes withdrawn, sometimes protruded, and are vibrated with a rapid snatching motion. The result of this is very curious, for when any atom in the water is drawn near the bell-mouth, it is not driven away or drawn in, but is whirled round in a continuous circle above either pair. This gyration may be frequently seen, even when the cilia are so far withdrawn as to be invisible.

Within the glassy bell are seen many pellucid bodies, which have been supposed to be numerous stomachs; these are continually changing their sizes, forms, and relative positions; since they are not defined vesicles, but simply excavations of the common mass of gelatinous flesh, produced by the escape of the food from the open extremity of the gullet. Besides these globules, there are scattered granules, a contractile bladder, and a band-like dark organ, which is called the nucleus, and which appears to possess the reproductive function.

In general the animal floats loosely through the water, the thread fully extended, but rarely so straight as not to show slight undulations; the basal extremity of the stem is affixed to the support: and the bell slowly roams about, with the length of its tether for a radius, now turning its open mouth, now its sides, and now its foot to the eye.

On any shock, such as a tap with the nail on the stage or "live box,"—instantly, with the quickness of thought, so that the eye can scarcely trace the motion, the long stem is contracted into a beautiful spiral, suddenly bringing the bell close to the point of adhesion, when it immediately, but gradually, uncoils to its full length. It does not seem alarmed by tapping, except when fully extended; for if we tap the box all the time it is unfolding, it does not shrink again, until it has reached its full extension, but then it does instantly. It frequently, however, springs back again, when partially uncoiled, of its own accord, several times in succession. Hence we may presume that the spiral contraction is the result of alarm; but that

\* The cilia are really placed in a complete circle around the bell-mouth; and the appearance above mentioned is merely an optical illusion, dependent on the relation of these parts of the circle to the eye, as viewed in perspective.

\* Recent researches, however, render it probable that these are the earliest stages of Intestinal Worms.

though alarm may be felt from the bell's contact with substances in the water, or from currents, &c., at any time, a shock or a tap produces this effect only when the stem is tense, and capable of vibration. The whole of the actions of this little animal are very sprightly and elegant.

(To be continued.)

## FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 10, 1858.

THE LONDON GENERAL EPISTLE.—A friend having placed at our disposal a copy of the General Epistle from the recent Yearly Meeting held in London, and also "An Address on the conduct of Christian and civilized Nations towards those less civilized and enlightened," the former will be found in the Review this week, and it is intended to give the latter a place in our next number. The Epistle contains, as usual, much wise and affectionate counsel to various classes, but especially to the young, and cannot fail to be instructive, if read in a humble, teachable spirit, whether in private or in the family circle. In addressing the younger friends the exhortation is wisely given, not to consult *how far* they may safely indulge themselves, or *how nearly* they may approximate to the ways and habits of the world.

Very striking, too, is the description of the life of him who abides continually in the filial fear of offending God. "His general habits, his conversation, his reading, the mode of conducting his business and of spending his time or his money, that which he does, and that which, on principle, he abstains from doing, must all, more or less, bespeak the change that has been wrought within. It was a deep consciousness of the essentially practical character of true religion that led our forefathers to be distinguished from others. \* \* Like them, we would plead for conformity unto Christ. The testimony which we receive from Him is to simplicity, truth-speaking and self denial. These we continue to esteem to be among the distinguishing features of complete, practical Christianity; and by them we trust that our members may ever desire to be known."

The following communication is from a correspondent whose years have overleaped the allotted three score and ten, and whose whole life

has been an earnest and faithful effort to fulfil the apostolic injunction—"to do good, and to communicate, forget not." The inquiry he suggests is an important one; for if individual members of a religious society be not faithful in those duties and responsibilities which they owe to the community at large, it is scarcely to be expected that their connection with a religious body will advance its best interests or promote their own.

For Friends' Review.

*Dear Editor.*—It would afford much relief to my mind, possibly to some other friends, if a satisfactory reason can be furnished why Friends generally seem to shun any co-operation with their fellow citizens of other persuasions in works of social benefit and improvement. I illustrate the inquiry by pointing attention, as an instance, to their non-participancy in Temperance meetings. It has often been my lot to be at meetings in the county where I reside, at which I was the only Friend present to say, that the people of our Society had any concern at all in the important matter for which such meetings of our sober citizens were convened—the effort to arrest the torrent of intemperance in our midst.

In meeting this inquiry, it may be well to recur to the valuable lesson contained in Luke x., verses 23 to 37 inclusive, wherein the Saviour, illustrating the requirement, "Thou shalt love thy neighbor as thyself," gave us, for our imitation, the example of the good Samaritan. The same Christ, who in that lesson says to each of us, now, not less than to the lawyer then, "Go, and do thou likewise," has elsewhere said, "Ye are *my* friends, *if ye do* whatsoever I command you."

AMICUS.

DIED—On the 10th of 3d month last, after an illness of several weeks, which she bore with Christian meekness and resignation, ANNA HUTCHENS, daughter of John Bond and widow of John Hutchens, an Elder of Deep Creek Monthly Meeting, Yadkin County, N. C., in the 64th year of her age.

This dear Friend was enabled to manifest in her latest hours that it is good to serve the Lord, saying nothing appeared in her way, but that all was peace and love. The injunction of the Saviour to the young man, "Sell what thou hast and give to the poor," was applicable to her in the distribution of her small estate, giving to the needy and orphans; thus honoring the Lord with her substance, and leaving an example worthy of imitation by all.

— On the 20th ult., at Norton, Mass., after a long and painful disease, LYDIA, wife of Emerson Briggs, a member of Smithfield Monthly meeting, R. I., in her 72nd year.

She was enabled to bear her suffering with Christian fortitude, and at last fully resigned to her Master's will. She was beloved by all who knew her, and has left a large circle of relatives and friends to mourn their loss.

— In the 5th year of her age, on the 21st ult., JOSEPHINE, daughter of Caleb Johnson, of Newcastle, Henry County, Indiana.

She was remarkable for one of her age, for her interest in her future happiness, as manifested by her frequent inquiries relative to a future state, such as "If we are good, will we go to Heaven when we die?" "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

DIED, Suddenly, on the 16th ult., ABNER DEUEL, a beloved minister of Stanford Monthly Meeting, in the 70th year of his age.

He had early in life chosen the Lord for his portion, and by an earnest dedication of heart to His service, was enabled to bear testimony, while young in years, to the excellency of that grace and truth which comes by Jesus Christ. Abiding in Him, he was strengthened to support the precious testimonies given our Society to bear in meekness, self-denial and humility, as becometh the lowly followers of a crucified Redeemer, and now being removed from works to rewards, his bright and shining example still speaks to his mourning children and friends, "Follow me as I have followed Christ."

Although his health had long been delicate, yet his diligence in attending meetings was very instructive, when under great bodily weakness, and encompassed with many infirmities.

He attended our late Yearly Meeting at New York, much enfeebled in body, and it seemed like an evening sacrifice to his Father in Heaven, as he expressed his belief that it was the last time he should ever attend it.

He had long been engaged to set his house in order, often intimating the uncertainty of his continuance here, and when the solemn messenger of death came, at an unexpected moment, he was calm and resigned, having no desire to recover. His sufferings were very severe until near the final close, when he passed quietly away, like one falling asleep.

— On the 9th ult., ANZONETTA, daughter of Samuel G. and Phebe Slocum, of Le Ray Monthly Meeting, N. Y., aged nearly eight years.

— On the 20th ult., at her residence, near Aurora, Cayuga County, N. Y., after a lingering and painful illness, which she patiently bore without a murmur, LEBY S. WILLETS, wife of Amos R. Willets, and daughter of Elihu Anthony, of Saratoga, aged 49 years—a member of Scipio Monthly Meeting.

#### INDUSTRIAL PROGRESS OF LIBERIA.

We are indebted to President Benson for a copy of the "Report of the Committee of Adjudication of the National Fair of the Republic of Liberia, held in the city of Monrovia, December 14-21, 1857." This is a well printed pamphlet of twenty-one pages, executed in a very creditable style at Monrovia, by G. Killian. The Committee say, "The number and variety of articles of horticulture, agriculture, manufactures, mechanism, needle-work, &c., surpassed the most sanguine expectations of the Committee, and, they think, of all who enjoyed the opportunity of seeing the first National Fair of Liberia.

The one hundred and twenty-eight premiums awarded were provided by the Legislature, in sums varying from one dollar to twenty-five dollars, the whole amount rising upwards of three hundred dollars. The display of furniture, such as parlor tables, bedsteads, chairs, &c., was large, and proved the ability of the mechanics of that young State to supply home demands. The

great success of the first exhibition has led to the adoption of an act by the Legislature, providing for an annual fair for the ensuing three years. These cannot fail to exert a favorable influence in developing the great resources of the country. Alexander Crummell, formerly of this city, recently wrote as follows to a friend:—

"The National Fair passed off with eclat. The articles on exhibition were arranged in five departments—1, raw materials; 2, mechanism; 3, manufactures; 4, arts; 5, cattle and poultry show. The whole number of articles was four hundred. The counties that contributed were Montserrat, Grand Bassa, Sinou and Maryland. Besides the ordinary articles of tropical growth, were cotton, rice, tobacco, ginger, coffee and cocoa (chocolate). There was considerable competition in the articles of *rice, coffee, cocoa* and *cotton*. In the last article, so much excellence was displayed, although the competitors were not numerous, that the Legislature has determined upon offering a premium of one hundred dollars for the best acre, for our next National Fair, 1859. I have not time to tell you of the excellence of the articles in mechanism, of some three novelties in the way of *invention*, and of the really splendid poultry show. Believe me, everything looks well and encouraging.—*Col. Herald*.

#### FALSE PROVERBS.

It is by no means unlikely that some reader of this paper has had palmed upon him a piece of bad money. The shilling, or the crown, or whatever else it might be, looked well enough; but when you came to handle it, there was a soft, slippery smoothness about it, which excited your suspicion. You rung it on your counter or your table; but the result was not one whit more satisfactory. Instead of the clear ringing sound, which would have dispelled all your suspicions, there was a dull leaden sound about it, which left no doubt on your mind that it was false; and there followed the peculiarly vexatious conclusion that somebody or other had cheated you out of just so much as that particular coin represented when genuine.

Perhaps the discovery was made in a way even less satisfactory than if you had made it for yourself. You threw it down on your grocer's counter with a number of others—of course, having no suspicion that all were not equally genuine; but his eye, quicker than yours, detected the imposture; he turned it over, rubbed it between his thumb and his fingers, tossed it up in that peculiar way which practised hands can do so dexterously, and then civilly told you that he very much feared that was not a very good shilling, and hinted that perhaps you would have no objection to exchange it for another. There was nothing in his look to show that he had the least suspicion you had done it knowingly, and your

conscience was quite clear on the matter: still you felt it, to say the least, somewhat awkward.

Or, perhaps you handed it in when you were paying your fare at the railway station; and you have not forgotten the prompt, decided way in which the clerk pushed it back to you, and said, with a look as if he were half inclined to call in a policeman, "That's a bad half-crown." It was very annoying; but, pocketing your annoyance and your bad half crown together, you took your seat, with the not very pleasant feeling which sprang from the thought that you had not only been cheated yourself, but that you had been half suspected of trying to cheat the railway company. Then came the question, "What is to be done with it?" We have heard of some who have argued, "There's no need for me to be cheated; I'll just pass it on." We have heard of such pieces being found in collections; but, of course, those who dropped them into the box must have been ignorant of what they were. One now and then sees a long row of them nailed down on a tradesman's counter. Very likely the man was truly honest; but, at all events, he was determined the public should know that he was so. Saving the ostentation, that was the right thing. A man of correct principles would say, "I'll bear the loss: the counterfeit shall go no further."

Proverbs, circulating as they do from lip to lip, and from age to age, may not inappropriately be compared to money. Those of our readers who read some papers which appeared a short time since in the "Leisure Hour," will doubtless remember that we gave them some proverbs which are real sterling coin—good money, which deserves to pass current everywhere. It unfortunately happens, however, that there are some of these proverbial coins which have had a large circulation, which are wholly bad. We never heard of a coin that was good on one side and bad on the other; and we should think nobody ever found it worth while to make such money. But if there were any money of this sort, it would serve as a representation of some of those saws which are current in society; for if you look at them in one aspect, they are true, whilst if you look at them in another, they are just as false. It is worth while to ascertain what they are really worth, that we may not only be on our guard against being cheated ourselves, but may be induced to do what we can to put them altogether out of circulation.

You sometimes hear it said of a man, "He has a capital eye to the main chance;" or, perhaps you hear the thing put in a somewhat more admonitory or proverbial form, and a young man is exhorted to "mind the main chance." That to which we take exception is comprised in those three words, "the main chance." The idea of them is, that the acquisition of money is the great end of life—that which is to be always kept in view, whatever else is lost sight of, and what-

ever else is sacrificed to get it. Nobody despise money, or, at all events, money's worth, that which money procures; or, if there be any who do, they are so very seldom to be met with, that they may be fitly described by a line which some of us had drubbed into us when we had to toil at the drudgery of Latin grammar—"Rar avis in terris, nigroque simillima cygno," (a rare bird in the earth, and very like a black swan. We have no wish to discourage any young man from doing his best to improve his position in life, and even, to put the thing more strongly from getting as much money as he can, consistently with the attainment of other and higher objects. For money is power. The man who has money, if he have the heart to spend it which is not always, can command many enjoyments, can live in comfort, can avail himself of the means of intellectual improvement, and can expand his knowledge and cultivate his taste by visiting foreign lands. It is often the best card of admission into circles in which a man would like to move; it gives him a standing and influence in society, and it affords him the means of doing extensive good. But there are things which money cannot do. It cannot minister to true happiness; it can furnish no balm for the broken heart; it cannot purchase God's favor; it cannot dispel the terrors of death: it cannot secure everlasting joy.

"Papa, what's money?" is the question which one of our most popular writers puts into the mouth of a peculiarly thoughtful child, the son of a prosperous banker, who had been recently left a widower.

"What is money," he answered, "money?"

"Yes," said the child, laying his hand upon the elbow of his little chair, and turning up the old face to Mr. D., "what's money?"

"What is money," he answered, "money?"

The father was in a difficulty. He would have liked to give him some explanation involving the terms "circulating medium, currency, depreciation of currency, paper, bullion, rates of exchange, etc." but looking down at the little chair, and seeing what a long way down it was he answered, "Gold and silver, and copper—guineas, shillings and halfpence."

"Oh, yes, I know what they are," said Paul "I don't mean that, papa; I mean what's money after all?"

"What is money, after all!" said Mr. D.

"I mean, papa, what can it do?"

"You'll know better by and by, my man," he said; "money can do anything."

"Anything, papa?"

"Yes, anything—almost," said Mr. D.

"Anything means everything, don't it, papa?"

"It includes it—yes," said Mr. D.

"Why didn't money save me my mamma? It isn't cruel, is it?"

"Cruel," said Mr. D., setting his neckcloth

and seeming to resent the idea; "no; a good thing can't be cruel."

"If it's a good thing, and can do anything," said the little fellow thoughtfully, as he looked back at the fire, "I wonder why it didn't save me my mamma."

Besides, he who sets up money as "the main chance," is apt to sacrifice everything else to get it. "Get money," was the advice given to his son by a not very scrupulous father; "get it honestly, if you can; but get it." It expresses the principle of many who could scarcely venture to put it in so many words. Some of those means which are thus used to "get money," if they do not involve present detection and disgrace, expose the soul to God's displeasure, and that endures for ever. Money is not "the main chance." There is something better and higher. To love and serve God; to have the testimony of an approving conscience; to do good to men; to win everlasting life: these are greater things than all the wealth of the world. Hear what God says about it: "Happy is the man that understandeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." "Fear God and keep his commandments; for this is the whole duty"—yet not duty only, but the whole enjoyment, honor, everlasting life and joy—as the text has it literally, "the whole of man."

"A penny saved is a penny gained." "Well," you say, "that is a good old saying; what is there in that to find fault with? If you save a penny, is it not so much gain?" Yes, sometimes. If an expense be spared that was needless, that penny is gained. If some indulgence be given up, which was not only needless, but injurious; if, for instance, a young man puts down his cigar, and buys with the money thus saved some good books; or if a working man saves for ever the public house, and appropriates the money thus saved to the support or education of his family, or places it in the savings bank against "a rainy day;" in either of these cases the penny is doubly, trebly gained. But there are cases in which the "penny saved" is not "a penny gained." When the saving of a penny costs twopence, it is no gain then. A man once took a broken sixpence to a silversmith, and asked if it could be repaired. "Oh! no," was the reply. It was left. A few days after the man called to inquire after his sixpence. It was ready. "How much is it?" "Sevenpence!"

A good many "sevenpences" have been thrown away in the saving of "sixpence." When there is expended on the saving as much as is earned and thought as, rightly directed, might be earned a good many pence; when the soul contracts such a habit of scrimping and screwing,

that it can do nothing generous, and is contracted into a nutshell; when the husbandman stints the manure with which his ground should be enriched, or the seed he casts into it; when a covetous parent puts his money by and says, "My children shall have it when I have done with it," instead of giving them a good education; when a deaf ear is turned to the claims of benevolence, and the penny is saved which it was the first and the right impulse to give, the penny may be "saved," but it is anything but "gained." "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Prov. xiii. 7. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." Prov. xi. 24.

(To be continued.)

#### ONE MAN'S MEAT IS ANOTHER MAN'S POISON.

The substance which nourishes one animal affords no nourishment to another, nor will any table of "nutritive equivalents," however precise, convince us that a substance ought to nourish in virtue of its composition, when experience tells us that it does not nourish, in virtue of some defective relation between it and the organism. That "one man's meat is another man's poison," is a proverb of strict veracity. There are persons, even in Europe, to whom a mutton chop would be poisonous. The celebrated case of Abbe de Villedieu is a rare, but not unparalleled example, of animal food being poisonous: from his earliest years his repugnance to it was so decided that neither the entreaties of his parents nor the menaces of his tutors could induce him to overcome it. After reaching the age of thirty, on a regimen of vegetable food, he was over-persuaded, and tried the effect of meat soups, which led to his eating both mutton and beef; but the change was fatal; plethora and sleepiness intervened, and he died of cerebral inflammation. In 1844 a French soldier was forced to quit the service because he could not overcome his violent repugnance and disgust of animal food. Dr. Prout, whose testimony will be more convincing to English readers, knew a person on whom mutton acted as a poison: "He could not eat mutton in any form. The peculiarity was supposed to be owing to caprice, but the mutton was repeatedly disguised and given to him unknown; but uniformly with the same result of producing violent vomiting and diarrhoea. And from the severity of the effects, which were those of a virulent poison, there can be little doubt that if the use of mutton had been persisted in, it would have soon destroyed the life of the individual." Dr. Pereira, who quotes this passage, adds, "I know of a gentleman who has repeatedly had an attack of indigestion after the use of roast mutton." Some persons, it is known, cannot take coffee without vomiting; others are thrown into a general inflammation if they eat cherries or

gooseberries. Hahn relates of himself, that seven or eight strawberries would produce convulsions in him. Tissot said he could never swallow sugar without vomiting. Many persons are unable to eat eggs; and cakes or puddings having eggs in their composition, produce serious disturbances in such persons; if they are induced to eat them under false assurances of no eggs having been employed, they are soon undeceived by unmistakable effects. Under less striking forms this difference in the assimilating power of different human beings is familiar to us all; we see our friends freely indulging, with benefit, instead of harm, in kinds of food which, experience too plainly assures, we can eat with only certain injury. To this fact the attention of parents and guardians should seriously be given, that by it they may learn to avoid the petty tyranny and folly of insisting on children eating food for which they have a manifest repugnance. It is too common to treat the child's repugnance as mere caprice, to condemn it as "stuff and nonsense," when he refuses to eat fat or eggs, or certain vegetables, and "wholesome puddings." Now, even caprice in such matters should not be altogether slighted, especially when it takes the form of refusal; because this caprice is probably nothing less than the expression of a particular and temporary state of his organism, which we should do wrong to disregard. And whenever a refusal is constant, it indicates a positive unfitness in the food. Only a gross ignorance of physiology—an ignorance unhappily too widely spread—can argue that because a certain article is wholesome to many, it must necessarily be wholesome to all. Each individual organism is specifically different from every other.—*Blackwood.*

From Household Words.

#### THE BLUE DYE PLANT.

The indigo plant is a beautiful, bright green grass, or shrub; and is called a biennial, because it passes through all the phases of its existence in two years. Its leaves consist generally of a collection of leaflets arranged, alternately, one above the other upon each side of the petiole or leaf-stalk. At the base of the leaf-stalk, but separated from it, are two leaflets called stipules, which are distinguishable from the others by having no median nerve or vein down the middle. In the Monocotyledonic plants, or plants with one primordial leaf, such as the palm-trees, the stipules form the sheaf,—a kind of living cradle provided by Nature for the protection of the leaves during their tender infancy.

The bright-red flowers of the indigo plant, which are all assembled together at the summit of the peduncles or flower-stalks, present the appearance, like the sweet-pea in blossom, of a butterfly; for this reason all the plants of this class are called papilionaceous, from the Latin

papilio,—a butterfly. The shapes of the petal or flower-leaves, which to the number of five compose this blossom, are so peculiar that each of them has received a distinct name. Thus the large upper one, which turns backwards, is called the standard or flag; the two next, which are both alike and placed one on each side, are the wings; the lower one between the wings is the boat or keel, and is composed of one or two hollow flower-leaves, holding the stamens and the pistil, and sheltering them from the rain. In the indigo plant the wings are sometimes joined together in the form of a carina, ear or bark.

All the butterfly plants, including the indigo, have the habit of spreading out their wing in the day and folding them up at night. Linnæus discovered this fact in an interesting way: a friend having sent him some seeds of a butterfly plant, he sowed them in his greenhouse, where they soon produced two beautiful flowers. His gardener having been absent when he first observed them, Linnæus went with a lantern in the evening to show them to him. But to his surprise they were nowhere to be found, and Linnæus was obliged to content himself by supposing that they had been destroyed by some accident or by insects. Great, however, was his astonishment next morning at finding his blossoms exactly where they had been the day before. Accordingly he took his gardener again in the evening to see them, and again they could not be found. Finding them once more, the following morning, looking as fresh as ever, his gardener said: "These cannot be the same flowers they must have blown since." But Linnæus himself, not being so easily satisfied, re-visited the plant as soon as it was dark, and, lifting up the leaves one by one, found the flowers folded under them, and so closely concealed as to be completely invisible at first sight. Led by this incident to observe other plants of the butterfly tribe, he found that they all, more or less, closed their wings at nightfall; and this fact formed the basis of his theory of the Sleepy Plants.

The seed-vessel of the indigo plant is like that of the common pea. Once sown in a loose and dark soil, the indigo plant requires no further care, until the time comes for cutting it. As the rainy season approaches, and the red butterfly blossoms begin to appear, the planter hastens to have it cut, for fear of the dye being washed away or spoiled by the inundations. In the month of July, parties of Hindus may be seen in the indigo plantations in the upper provinces, clipping the bright green leaves and twigs to the level of the ground, followed by others who are picking up the plants as they are cut, bind them together and load them upon carts, while the planter passes through the field, wearing a turban with a brim nearly as large as an umbrella, covered with white cloth, and comfortably perched on a houdah or ear on the back of a huge elephant.

whose neck is bestrode by a native mahout or river armed with an iron rod.

From the fields the indigo is taken into a building called a vat, which is about thirty feet broad, and forty feet long. There are steps outside, leading to a platform within the building, from which a sort of immense bath is seen filled with the plant. Water being then let in from a reservoir, the indigo is allowed to ferment for about fourteen or sixteen hours. At the end of that time, the plant becoming entirely decomposed, and the water turning quite green, it is allowed to run into another building called a beating vat. A dozen natives, with scarcely any covering upon their bodies, and with their kins dyed blue—deeply and darkly, if not beautifully, blue—may be seen here, striking the liquid with long stieks, and making a sound like the splashing of oars in a river. When at work they shout and scream, as indeed they always do when trying to exert their strength. After having been beaten for about three or four hours, and the green liquor having become blue, just as our black blood becomes red from contact with the oxygen of the air, it is left alone, to allow the sediment to settle at the bottom. The water is then gradually drawn off by taps fixed at equal distances in the sides of the vat, leaving a beautiful, soft, blue, pulpy matter, like very thick cream, on the floor. This blue cream is next boiled, until no froth or scum rises to the surface, and the blue cream looks as smooth as liquid glass. It is then poured into huge sieves, made by stretching coarse cloth over wooden frames, through which the water strains off gradually, leaving the indigo of the consistency of cream-cheese. It is still, however, unfit for travelling to Calcutta, and from thence to all parts of the world. It must, therefore, be put into boxes with perforated bottoms, where every drop of moisture is finally squeezed out by mechanical pressure. The pressed indigo is then cut into cakes about three inches square, and is put into a drying-house, where it remains for three months.

The indigo is now fit for packing and travelling. It is truly astonishing to see the quantities of this paste which are annually sent from Bengal, for the use of the painters and dyers distributed all over the globe. Indigo, however, is not only employed in dyeing blue, but is necessary for the production of almost every other color. The indigo plant in itself is perfectly harmless, while the indigo paste prepared from it is a rank poison. When rubbed with the finger nail, the paste assumes a copper color.

The smell of an indigo factory is very disagreeable; and the Hindus who work in it, besides having their bodies dyed of a dreadful color, are very meagre; yet they are contented with the work, and do it well.

A European indigo planter in the interior of India leads an isolated life, which, however, is

not without its enjoyments. His business, though it has its anxieties, is not irksome. He is generally a farmer and a sportsman, and master and owner of a fine mansion, with plenty of elephants, Arabian horses, cows, sheep, goats, and dogs, and perhaps a few tame leopards and tigers. His elephants, besides being useful in enabling him to ride over his plantations, will carry him better than any other animal, when out in the jungles tiger-hunting. The planter often lives twenty or forty miles from any other European; but this does not prevent him from constantly making and receiving visits.

One of the annoyances of a planter's life is the plague of flies. All over India, they are a great nuisance during the rainy season, but nowhere to such a degree as in the vicinity of an indigo factory, where they are attracted by the smell. When the servants are preparing the table for a meal, they put a white muslin cloth over the plates, cups and saucers, and in an instant it is covered with black flies. Before taking off the muslin cloth, the bearer begins pulling the large heavy punkah or fan, which has generally a deep fringe at the edge of it; the waiters whisk about small fans in every direction to keep the flies from off the table; and as soon as the tea is poured out, a silver cover is put over the cup.

In the cold season, from November to March, the planter generally spends a month in one of the towns, for the purpose of negotiating the sale of his indigo.

One of the first records to be found of the commerce in indigo occurs in a letter addressed by Lord Bacon to King James, supporting some complaints made by the East India company, in which he says that in return for English commodities, we received from India great quantities of indigo. And a work, entitled the Merchant's Map of Commerce, published in sixteen hundred and thirty-eight by Lewis Roberts, says we then exported from England a considerable quantity of indigo to Turkey and Italy. Davenant, in his Discourses on the Public Revenues and Trade, mentions some exports of indigo from America in sixteen hundred and eighty-two. About the year seventeen hundred and thirty-two, the indigo plant was extensively grown, and its produce exported from Jamaica and the sugar islands; nevertheless England was obliged to pay more than two hundred thousand pounds annually to France for indigo. Some Carolina rice-planters found they were overstocking the European market with rice, and began to cultivate indigo; and, in seventeen hundred and forty-seven, they sent nearly two thousand pounds of indigo to England. Parliament having granted a bounty of sixpence per hundredweight on all indigo grown in any of our American colonies and imported into England, the cultivation of the blue-dye plant continued to be pursued in Carolina with such success that, in about ten

years, the export of indigo amounted to four hundred thousand pounds a year.

The cultivation of the indigo plant is carried on at present in India, Egypt, and America; but the best indigo paste is manufactured in the Bengal Presidency. French, Germans, Italians, and the Arabs have all in turn tried to cultivate the indigo bearer in their own countries; and they have always failed, owing to the plant requiring a tropical climate for the production of the indigotine or blue coloring matter.

Respecting this precious chemical principle, the chemists tell us, that when a bit of indigo-paste is subjected to the influence of great heat, purplish vapors are seen rising from it, which, condensing upon cold bodies, form brilliant purple needles of indigotine.

#### THE TWO DOGS.

In an extensive spinning and dye-work, in a town where I was at school, two dogs were kept. One of them was of a rather large size, the other quite small; and a cross, spiteful, little animal it was. I do not now recollect their names, for it is almost thirty years since I knew them; but I shall call the largest one *Jowler*, and the other *Spot*, which I believe was really what his master called him. *Spot* was a pretty dog, and seemed so proud of being taken notice of, and allowed to rest himself on the office hearthrug beside his master, and sometimes even to sit in the parlor at tea-time, and take scraps of the little children's bread or cake, that one would suppose he felt at liberty to behave rudely to *Jowler*, for he would snarl and bark when *Jowler* came near him, and seemed to want to keep their master's love all to himself. And, to tell the truth, no one was particularly fond of poor *Jowler*, who was only the yard watch-dog, kindly treated, but nothing more. One day that *Spot* was rambling about the yard, he carelessly missed his footing on a narrow path between the dye-pits, and fell into one of them. No person was near at the time; so poor *Spot* had to keep swimming from side to side, vainly trying to climb out. Alas! the sides were steep and smooth; there was no hold for even a little dog's paw; and he went round and round, and across, again and again, and began to feel quite tired of the cold water. But no help came, though he cried out as loudly as he could in his dog-talk, yelping and barking in a manner that told of his distress. Now the large dog was not far away, and no doubt he had been listening all the while; but *Spot* had never been kind to him, why should *he* be kind to *Spot*? *Jowler* never had been taught the "golden rule;" never had been bid to "love" his "enemies;" and poor *Spot* still shouted on, though now in a weaker voice! Just then, their master, who was a kind, nice gentleman, entered the pit-yard, having heard *Spot*'s voice, and wondered what ailed him; and

there he saw *Jowler* quietly walk to the edge of the pit, stretch himself at full length along the narrow edge, bend over the side of the pit—(the water was so high that it brought *Spot* just within his reach)—catch the little dog by the back of the neck, and gently carry the poor dripping thing into a broad, safe place. Was not this good in *Jowler*? And *Jowler*'s kind master did not forget it; but always after this took more notice of the faithful watch-dog, and saw that he got many a nice bone to pick, for the sensible way he saved the little one.

Now, is not this a pretty story? and would not every little boy and girl be glad to do a kindness in the same way? Yes! I think every one would, and I hope you will all try to do so and never let any one suffer, if any of you can prevent it.

But I have not yet told you what I think is the best part of the story; it is, that afterward *Spot* and *Jowler* were the best friends possible. They used to walk and run about, and sleep together; and *Spot* quite left off the rude habit of snarling at his good friend; so that *Jowler* found he had not merely lost an enemy, but had also gained a friend.

We sometimes find that little kindnesses can be shown by little children, as well as little dogs, and very often they lead to great benefits. But then, we must not always look to the results, but *do right* simply because it is right, and because God has commanded us to do all the good we can; and when next, dear mamma, or any one else who will take the trouble, is at liberty to get the New Testament, ask her to show you, and learn each of you the text which says, "To him that knoweth to do good and doeth it not to him it is sin."—*Burrit's North and South*.

#### INTRODUCTION OF FOREIGN ANIMALS, PLANTS ETC.

The Paris correspondent of the *North American* says:—

"A grant of a garden and waters for its experiments has just been made to the Imperial Society of Acclimation, which publishes, on the occasion, a report of its previous success and proceedings. It is remarkable that the Society appears to have borrowed largely for the use of France from those much despised and reviled Chinese. Among the acclimations enumerated, is that of the yak, or Chinese cow, of the hill country, a troop of which have been brought over and found to answer admirably for the pastures of the Jura mountains. Then of vegetables, we have the yam, now reported as largely cultivated in France, and assuming, under cultivation, a rounder and less elongated form. Also, the sorgho, of which I recently sent you some account, and the loza, from which the Chinese manufacture the superb green color, of which they make so large a use in their manufactures.

another acclimation, from which valuable results are anticipated, is that of the wild silkworm, also from China, which flourishes well in the open air under a temperature similar to that of this country, and feeds upon the leaves of the mulberry instead of the mulberry. When the precariousness of the latter foliage is considered, it cannot but be of real importance to introduce a silkworm which is not dependent on such a production for its sustenance. It is calculated that, in China, a hundred million of its population are clothed by the strong, substantial, brilliant colored silk-stuffs produced by this insect.

Again, the Society has imported from the same country the white nettle (*ortie blanche*) said to produce stuffs more solid than either our own hemp or flax, and now growing vigorously after two years' planting. An oleaginous pea, and the wax tree and the varnish tree, are other productions, also of Chinese origin, forwarded to the Society by the French missionaries in that country.

Whatever may be the practical results of the labors of this Society, there can be no doubt that its gardens and waters for vegetable and animal acclimation will afford matter of great interest and curiosity to the naturalist, and indeed to every one. Many persons, I know, are apt to ridicule these proceedings, and advise that the natural productions of the country be better attended to before novelties be introduced.

It is well to bear in mind, however, that, in 1611, Henry IV. planted the mulberry and introduced the silkworm in spite of inveterate ridicule and opposition. Hence the Lyons and the richest and most beautiful manufactures of France. In 1765, again Dunberton acclimated the French merinos, and laid the foundation of the French cashmere. The results of pisciculture in the present day have been almost marvellous in the lakes, ponds and rivers of France, and every lover of the floral kingdom feels grateful to the experimentalists who have gradually added to its catalogue the camelia, the hortensia, the dahlia, and many another gain of flowers."

#### TEXAS GETTING ANTI-SLAVERY.

A late number of the New Orleans *Bee* says: There is serious danger of the utter defeat of our southern hopes and aspirations touching Texas, and that in the very heart of the South, in the region of all others best adapted to the successful cultivation of southern products, and to the consequent remunerating employment of slave labor, a feeling of settled opposition to slavery exists, which, if not counteracted, will ultimately neutralize the entire benefit conferred by the treaty of 1850, and incorporate the largest, finest and most fertile part of Texas into the family of free States."

For Friend' Review.

#### TO MY PENCIL.

As I gaze upon thy circlet,  
Memory doth call to mind  
One, who as a parting present,  
To my keeping did consign  
Thee, my pencil. I would ask thee,  
If within her far off home,  
Mid her varied round of duties,  
Thoughts of me do ever come?

Be thy tube a speaking trumpet,  
While I whisper in her ear—  
That, though mountains rise between us,  
Still to me my friend is dear.  
Tell her I have sometimes doubted  
(Can she marvel?) of her love,  
Since no message, word or token  
Passes here that love to prove.

Tell her there are memories cherished,  
Link'd with her, of by-gone hours—  
And with friends who long have left us—  
Pass'd amid our native bowers.  
Merry children, bent on mischief,  
By the "spring branch," wood or hill,  
Gathering chinquoopins for necklace—  
Eating berries by the rill.

Free and far our footsteps wander'd,  
Never fruit was like our fruit;  
Now we climb'd for early cherries—  
Then some other kind would suit.  
Pears and peaches, each in season,  
Melons, apples, came in turn—  
Well we knew where each was growing,  
And the ripening time could learn.

When our older sisters halted  
At the "cross fence"—so did we,  
Gambol'd far and near around them,  
'Till the stars above we'd see;  
Then a flying route ensuing—  
Homeward all would take their way—  
Since then hast thou seen such star light,  
Or such radiant close of day?

Strangers are within our homesteads—  
Strangers cull the fruit and flowers,  
But I mourn not o'er these changes,  
As I turn to by-gone hours.  
But remember, oh! how keenly,  
That we did relinquish there  
Jewels for the Saviour's kingdom,  
Jewels rich, and jewels rare.

Many left us—we were lonely;  
Dear one, nought was left us there  
But the graveyard and the homestead—  
Still we linger'd year by year;  
Linger'd, mourning o'er our lost ones—  
Linger'd, wedded to the spot;  
Think, oh, think! what forms are sleeping  
In that graveyard unforgot.

Then a voice seem'd inly speaking,  
"Tarry not amongst the dead,  
Home and friends are all provided:"  
Yet how many tears we shed,  
Leaving all we knew behind us,  
All unknown to wend our way  
Far beyond the Alleghanies,  
Following that little ray—

Which, my friend, did not deceive us,  
For our weary feet found rest,

Kindly greeting, friendly people,  
In the precincts of the "West."  
Yet our hearts will turn, while ever  
Life lasts, to our native land,  
Yearning to behold our loved ones,  
Yearning for our kindred band.

And in memory's deep recesses,  
Lineaments we often trace,  
Outlines of each cherish'd member,  
Speaking eye, and well known face.  
Distance cannot dim those outlines,  
But all change, in form or mind  
Doth conceal; though time, in flying,  
Leaves its impress still behind.

Speaking trumpet, sweetly soothing  
Language I would fain impart;  
If affliction's hand is pressing  
Heavily upon the heart  
Of my childhood's early playmate:  
Say, through tunnel'd mountains vast,  
O'er the rivers' swollen waters,  
Tender sympathies have pass'd;

And desires that now, united  
Efforts may inspire our breasts  
To advance the Saviour's kingdom,  
Seeing this is not our rest:  
Travelling toward the holy city,  
Onward borne by heartfelt prayer—  
Wash'd from every foul pollution,  
May we meet—and enter there!  
Hear, O, Lord! the aspiration,  
May we meet—and enter there.

Waynesville, Ohio, 6th mo., 1858.

R. H. H.

#### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Liverpool dates are to the 23d ult. The news is unimportant.

**ENGLAND.**—The House of Commons has declared the continuance of the paper duty impolitic, and has made a proposition for its abolition.

The State prosecutions against two booksellers for circulating a libel on the Emperor Napoleon, have ended in an explanation from them and a verdict of not guilty.

Very destructive fires have occurred in London, involving a loss of several hundred thousand pounds sterling.

**FRANCE.**—Commercial affairs showed some symptoms of improvement.

**ITALY.**—The Pope is reported to be about to increase his navy.

**CHINA.**—The latest information is to 4th month 23d. A dispatch from the Chinese Emperor to Shanghai directed the four foreign plenipotentiaries to return to Canton, to meet the new imperial Commissioner, the recently appointed Viceroy of the southern provinces. Lord Elgin, however, had declared his intention of proceeding to the Peiho river, and thence to Peking, unless he should be sooner met by a Commissioner duly accredited and authorized to make the concessions required by the British government. The hostilities at Canton have not interfered with the pacific intercourse of foreigners and Chinese in the northern ports.

**NICARAGUA.**—Cornelius Vanderbilt of New York, has concluded a contract with the Nicaraguan government for re-opening the transit route to California. His charter gives him entire possession of all the boats on the San Juan river, of all the wharves, buildings, &c., on the line, and grants him 185,000 acres

of land, with some other privileges. He is to pay \$32,000, a capitation tax of \$1 50 on each passenger transported, and to loan to Nicaragua the sum of \$100,000 at 7 per cent interest, to be re-paid in annual instalments of 7 per cent. This amount has been already forwarded. The line must be opened in ninety days from the reception of the loan by the Nicaraguan government, or the money will be forfeited. The charter previously given to the American Ship Canal Company is revoked, on the ground of non-fulfilment of the contract. The charter to Vanderbilt is for the term of fifty years.

**DOMESTIC.**—The Salt Lake mail has arrived at the Missouri frontier, with information that Gen. Johnson intended to set out for Salt Lake City on the 13th ult., with 3000 men. The new territorial Secretary had gone thither, and the Peace Commissioner were about to follow him, but not with the army. A letter from one of the Commissioners to government expresses the belief that one reason for the desertion of their habitations by the Mormons was the wish of the leaders to keep the people together, and prevent the disaffected from seeking the protection of the army. They suppose that the troops have not order to pursue them, and that they are therefore safe. A messenger has been sent by the War Department to overtake Gen. Harney, now on his way with reinforcements, with orders for a division of the army, now on the march. A part is supposed to be intended for Oregon or Nebraska.

The number of unemployed laborers in Cleveland, Chicago, and some other western cities, is said to be unusually great, and many are suffering in consequence.

The Yankton Indians are reported to have recently committed depredations on the white settlers along the Minnesota river, in Dacotah Territory. They were dissatisfied because the annuities due them were not promptly paid by the government.

Henry Brooks, an officer in the Arctic expedition under Dr. Kane, died suddenly at Brooklyn, N. Y. on the 27th ult. It is stated that only one of the officers of that expedition now survives.

A writer in the *North American* states that the mean temperature of the past month, as observed at the Pennsylvania Hospital in this city, was 75.18° the highest being 94°, the lowest 54°. The average of the mean temperature of the month for the last sixty-nine years is 71.56°. The highest mean during the whole period was 77°, in 1825 and 1833, and the lowest, 64°, in 1816. Of the 75 days from the 5th of 4th month to the 18th ult., inclusive, rain fell on 5 days, and only ten were clear or nearly so. During the 24 hours ending at 6 P. M., on the 12th ult., 4.1 inches of rain fell at the Hospital, and in another locality in the city the observations showed a fall of 5½ inches in the same time.

The extraordinary freshets which have occurred this year on the Mississippi and its tributaries, have awakened public attention in that region to the consideration of some means of prevention. The prevalent system of levees, besides its great expense, is found inadequate to protection from floods, and the danger continually increases with the filling up of the beds of the streams. The *Concordia* (La.) *Intelligencer* proposes an attempt to widen and deepen the outlets and channels of the Mississippi thus lowering the water level, and providing more free vent for the superfluous water in freshets.

Up to the evening of the 7th inst., no information had been received from the fleet engaged in the attempt to lay the Atlantic Telegraph cable. The arrival of the Niagara on the shores of Newfoundland with her end of the cable, was anxiously expected.

# FRIENDS' REVIEW.

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*From the Yearly Meeting of the Religious Society  
of Friends held in London, 1858.*

An Address on the Conduct of Christian and civilized  
Nations towards those less civilized and enlightened.

It is, we trust, in the love of Christ our Saviour,  
that we venture to raise our voice, in the name of  
humanity and religion, on behalf of those who,  
though without the inestimable blessing of Chris-  
tian culture and civilization, are yet, equally with  
ourselves, children of one parent, and objects of  
the same grace of God. Their position involves  
considerations peculiarly important to a commer-  
cial and professedly Christian community.

No one race is exempt from the effects of the  
Gospel: none can claim an exclusive right to the  
privileges of the Gospel. Whether a man be a  
Jew or a Greek, a Saxon or a Celt, a Hindoo or  
Hottentot, he is alike an object of the universal  
love of Him, "who hath made of one blood all  
nations of men;" and who, in Christ Jesus, has  
proclaimed for all, the message of his free salva-  
tion. In the ways of his ordinary providence,  
and much more in the revelation of his grace in  
the Gospel, He has been pleased to present the  
highest possible exemplification of that kindness  
and love towards man, which it is his will that  
an everywhere should exercise towards his  
other. How impressive is that teaching, hum-  
bling alike to all sorts and conditions of men, in  
which our Almighty Father "commendeth His  
love towards us, in that whilst we were yet sin-  
ners Christ died for us." How precious is the  
bond of universal brotherhood revealed in the  
Gospels, "God so loved the world that He gave  
His only begotten Son, that whosoever believeth  
in Him should not perish, but have everlasting  
life."

Assuredly, then, it is a duty incumbent upon  
all, and especially upon those who bear the

hallowed name of our one Lord and Redeemer,  
*to act towards man everywhere, however uncivil-  
ized or unenlightened, with that respect, with that  
consideration and love, which are due to our com-  
mon nature and to our common hopes.* To treat  
man with disdain because his color differs from  
our own, is a reproach cast upon Him who made  
him. It is of the very essence of Christianity  
to cherish feelings of kindness towards all who,  
with souls no less precious than our own, are born  
for eternity; and who, equally with ourselves,  
may become heirs of Heaven. They are not to  
be looked down upon as inferior beings, born to  
be oppressed, pillaged, defrauded, incapable of  
the feelings or aspirations of men. They may  
be weak, impulsive, revengeful. But these fail-  
ings are by no means peculiar to them. Even  
they who boast of the privileges of European  
civilization are sometimes also weak and foolish,  
"serving divers lusts and pleasures, living in  
malice and envy, hateful and hating one another."  
If in anything we enjoy a superiority, to what is  
it to be ascribed but to the pure bounty of God?  
What have we that we have not received? Let  
their situation then awaken, not our contempt,  
but our compassion. Let us often reflect what  
we ourselves should have been under like cir-  
cumstances, and shew forth our Christianity with  
that genuine courage, which consists not in re-  
turning evil for evil, but in the unflinching exer-  
cise of truth, justice, and mercy; which would  
do or suffer anything, rather than swerve from  
the eternal law of right. Can it be denied that  
the line of conduct here marked out, is in accordance  
with the dictates of Infinite wisdom; and  
shall it yet be gravely asserted to be impracti-  
cable? Oh! that there were more faith to  
receive with reverential love and implicit obe-  
dience the doctrine and example of the Son of  
God, both as the authoritative exposition of the  
Divine will in relation to the conduct and govern-  
ment of man, and as evidence not to be shaken  
by any human testimony or legislation, of its  
universal adaptation to his wants and capacities.

What, indeed, have been the melancholy re-  
sults of the opposite principles? No tongue can  
tell, no heart can conceive, the vastness or the  
depth of that suffering, the amount or the bitter-  
ness of that woe, which men professing Chris-  
tianity, and often under the pretext of its sacred  
name, have, within the last four centuries,

inflicted upon their fellow-men in the less civilized or enlightened portions of the globe, to the destruction of myriads of human beings; the utter extinction, not of families only, but of whole nations and races. The crimes which even within the recollection of the present generation have been publicly perpetrated, in connexion with the African slave-trade, and with the system of slavery,—the treatment of the native inhabitants of the soil in various parts of the world, may be wept over and deplored, but cannot be erased from the annals of humanity. How often have the cruel deeds of those who are called Christians, caused the name of Christ to be blasphemed among the Gentiles! What miseries have been caused by the introduction of ardent spirits among tribes previously ignorant of this insidious and fearfully destructive agent? What shall we say to the guilty traffic in opium with China, in direct contravention of solemn treaties?

In the face of results so appalling, we cannot but be painfully impressed with the prevalence of the idea amongst many Christian professors, that the sword is to clear the way for the reception of the Gospel. Very affectionately, but earnestly, would we raise our protest against this dangerous mistake. "The wrath of man worketh not the righteousness of God." Deeply ought we to be humbled under the consideration, how greatly the works of the flesh have obstructed the spread of His glorious Truth. It is His mercy alone which has caused it anywhere to prosper, notwithstanding these obstructions. And to appeal to that mercy as in anywise sanctioning them, were high and unwarrantable presumption. It is his prerogative to overrule evil for good, but that does not make the evil good. The religion of Jesus is essentially a religion of love; its objects are righteousness and peace; it influences not by violence, but by persuasion. It was not founded, nor has it ever been truly promoted, by force of arms. In its early planting and marvellous preservation, it pleased Infinite Wisdom to give a testimony for all time, to the power of simple Christian faith in connexion with Christian practice—of meekness, forgiveness, and love, in alliance with truth and holiness. These are the weapons of heavenly temper which are still mighty through God to the pulling down of the strongholds of sin and Satan upon earth.

We turn with satisfaction and with rejoicing to the exertions which have been employed of later years for the diffusion of the Holy Scriptures, and of Christian knowledge and civilization, among some of the less enlightened tribes of the earth, as well as to every effort made under the constraining influence of the love of Christ, and under the guidance of His Spirit, to bring the heathen to the knowledge of the way of life and salvation through the Lord Jesus. Warmly do we desire that Christians everywhere may be more and more alive to their high vocation; and address themselves to the warfare against sin,

ignorance, and superstition, relying on the power of our risen Redeemer, rather than on the protection of fleets and armies. Let us, in our intercourse with the heathen, never forget the allegiance which we owe to Christ; and let not a government that is called by that sacred name, allow itself to act towards them in a manner which would dishonor the individual Christian. Then would the way be opened, under the Divine blessing, for the spread of the Gospel, where war or conquest would have served only to disgrace its profession and obstruct its progress. As a nation we have been, and still are, greatly blessed of the Lord. We are distinguished by the arts and comforts of civilized life, by scientific and mechanical skill, by unnumbered privileges, and more than all these, by the extensive diffusion amongst us of the Scriptures of Truth. *Higher responsibilities are consequent upon these superior advantages, and are inseparable from them.*

It is a remarkable feature of the present day, that Central Africa, through the discoveries of modern travellers and from other causes, seems now likely to be laid open, and will doubtless be attractive both to commerce and emigration. How signal is the opportunity thus afforded for carrying out the principles above developed. Far better would it be that Europeans and Americans should leave this vast region still unvisited or unexplored, than that they should be guilty of perpetrating there such crimes as those which have marked their conduct towards the negro population of other parts of Africa, or towards the red men of the American wilderness. Instead of commencing operations by armed factories and forts, and ending by conquest and annexation, may all the acts of civilized men, whether as explorers, as merchants, as settlers, as the officers and representatives of Christian governments, or in any other character, be conducted with a constant reference to that sacred law,—“All things whatsoever ye would that men should do to you, do ye even so to them.” The injunction not to covet the dwellings, the cattle, or any other of the possessions of our neighbor, was a divine command under the law, and it is surely not less obligatory under the Gospel. If honestly obeyed by British subjects and by the British government, in its full import, at the very outset of an intercourse with these newly-opened regions, not only would the laying of one great stumbling-block in the way of conversion to Christianity be prevented; but, abstaining from wrong doing in this thing, Great Britain might, with a better prospect of success, plead with others to do likewise.

In the love of Christ we would appeal to our fellow-countrymen. We trust that under the Divine blessing, this, our plea, may meet with a response in the hearts of many who, amidst the stir and pressure of active life, would shrink from disclaiming either the hopes or the responsibilities of the Christian. Nor would we withhold

an earnest entreaty to those who are anxious for the spread of the glorious doctrines of the Gospel among the heathen, that they will bestow a calm and serious perusal on this appeal. May a conviction be continually cherished that the precepts of Christ are not mere theories, but commands graciously designed and fitted for man; and that they are therefore to be implicitly obeyed, in their comprehensive application to his whole conduct towards his fellow-man, civil, commercial and social. The uncivilized appreciate Christian conduct, when they have but little knowledge of the truths upon which it is founded. The heart that is steeled by oppression is melted by kindness. Love may prevail where fraud and deceit would only provoke irritation and disgust.

Let the religion of the Christian trader, then, be no longer disgraced by acts of violence or injustice. Let it commend itself to the consciences of men of every color and of every clime by fair dealing, by truth-speaking without any shade of deception, by pity and compassion, tenderness and love, patience and forbearance, to the brotherhood of mankind throughout the world. Thus would commerce become the bright reflex of our Christian profession, and contribute to prepare the way for the reception of the Gospel, by commending its holy truths to the acceptance of those to whom they have been unknown.

Signed in and on behalf of the meeting,

JOSEPH THORP,

*Clerk to the meeting this year.*

*Extracts from the Minutes of New England Yearly Meeting of Friends. 1858.*

At the Yearly Meeting of Friends, for New England, held on Rhode Island, commencing with public meetings for worship at Newport and Portsmouth, on First day, the 13th, and for discipline, at Newport, on Second day morning, the 14th of Sixth month, 1858 :

The London General Epistle for 1857 has been received and read; and deeming the important, practical, Christian truths therein referred to, deserving of our close and abiding attention, we appoint our friends George Howland, Jr., and Samuel Boyce, to cause a reprint of 3,500 copies to be distributed among our subordinate meetings through the representatives now in attendance of this meeting.

We have received, at this time, affectionate and very acceptable salutations of love from our dear brethren of the Yearly Meetings of London, Ireland, New York, Baltimore, North Carolina, Ohio and Indiana—bringing them very near to us in Christian fellowship.

The Committee of this Meeting for the Superintendence of our Boarding School, presented their Annual Report, which is interesting and satisfactory to this Meeting.

The usual course of studies has been pursued. The department of the scholars has been gene-

rally satisfactory—as much so, perhaps, as at any former period of the School. The methods of teaching have kept pace with the improvements which experience has suggested, and a general disposition among the scholars has been apparent to avail themselves of the advantages thus afforded.

Harmony has prevailed in the family, and a disposition to labor unitedly for the good of the institution.

The meetings for worship on First-day mornings have been regularly held in the school house. They have been generally attended by members of the committee, and often by other concerned Friends, and have proved interesting seasons. At other times the family attend meetings in Providence.

It has been the concern of the committee that the minds of the children should be impressed with a sense of the vital importance of religion, of the necessity of an acquaintance with the truths recorded in Holy Scripture, and of a careful attention to the monitions of Truth in their own minds.

There were admitted and came to the school, as scholars for the summer term, seventy-three males and sixty-six females; and for the winter term, ninety-one males and seventy females, and nearly all of them attended through these terms respectively.

We propose that the summer and winter terms of the school should commence and continue as last year—and that the charge for board and tuition remain without change, viz: \$40 per term for members of our Yearly Meeting, \$60 for members of other Yearly Meetings, and where one or both parents are members of our religious society, or the scholars are sent at the charge of such members; and \$100 for any others who may be admitted. That \$5 per term, additional charge, continue to be made for instruction either in the Ancient Languages, in French, or in Drawing, books and stationery being furnished as heretofore at actual cost.

The regulations respecting the time of payment, manner and times of admission of scholars, &c., we append to this report, with the view of their being again sent to the subordinate meeting, for the information of Friends.

Signed on behalf of the committee,

STEPHEN A. CHASE, Clerk.

Providence, Fifth month 7th, 1858.

*Regulations referred to in the above Report of the School Committee.*

“As the number to be admitted is limited to eighty of each sex, it will be necessary that the committee should be seasonably informed of all in this Yearly Meeting that desire to occupy places in the school, in order that they may determine how many others, if any, may be received.

Application should therefore be made for

members of our Yearly Meeting, seasonably to be laid before the committee at their meetings to be held in the 3d and 9th months—as heretofore determined by the Yearly Meeting.

At this meeting applications for the admission of members of our Yearly Meeting will have precedence of all others.

After this time, applications for the admission of scholars will be considered in the order in which they are made.

Monthly Meetings desirous of occupying the privilege of the Charitable Fund are requested to send their applications as heretofore, in season for the meeting of the committee in the 9th month, and to specify whether they desire it during the winter or succeeding summer term. And Friends are requested to observe the various regulations adopted by the Yearly Meeting, in order for the admission of scholars into the school.

It is desired that payment for each term be made in advance; but if in any case this is not practicable, one half to be made at the commencement, and the balance at the middle of the term.

It is expected that scholars will be at the school punctually at the commencement of the term, but if circumstances occur to prevent such attendance, notice is to be forwarded to the Principals within one week of that time, stating whether or not their places are desired to be reserved for them. A failure to attend the school, or to give the notice above specified, shall be considered a relinquishment of the privilege, unless again admitted by the committee; and in all cases of children being admitted for the term, and attending the school, it is expected that payment will be made for the term.

Friends of pupils, and others, visiting the school, will in future be expected to defray the expense arising to the Institution.

Application for admission into the school, and for the benefit of the Charitable Fund, is to be made to the Principals.

Address, JOSEPH CARTLAND,  
Principal Friends' Boarding School, Providence, R.I.  
*Third-day, the 15th.*

The Meeting entered into a consideration of the state of Society, by reading the queries and the answers received from our several Quarterly Meetings. A precious covering of love was felt to be spread over us, and a lively engagement evidenced for the prosperity of our religious society, as a branch of the one Christian Church. The answers reveal, as in former years, many individual deficiencies, which are cause of mourning; and earnest have been the exhortations to faithful labor and fervent prayer for their removal. We were tenderly entreated to arise and shake ourselves as from the dust of the earth; to turn with full purpose of heart unto the Lord, the source of all good, the fountain of every mercy. We were reminded of the solemn

truth that He speaketh upon the waters; that the God of glory thundereth; and entreated to hearken unto Him while yet His voice may be heard. Many and varied have been the trials and afflictions to which communities, far and wide, have been specially subjected of later time, and from which we, as individuals, have not escaped; and a desire was earnestly expressed that all these trials might work together for our good; that we might not place our affections on the things of this world or its uncertain riches, but know them weaned therefrom, and placed upon things above, where Christ dwelleth. It was believed that the present is a day in which many realize that the Lord is solemnly calling upon them to return, repent and live, and earnest are our desires that none among us may neglect this holy call. It was earnestly pressed upon us to be found unceasingly faithful in the discharge of all our varied duties. The careful, daily, prayerful perusal of the Holy Scriptures was feelingly enjoined as containing the glad tidings of salvation—the record which God has been pleased to give us of his Son—as such they are to be sacredly regarded as of unspeakable value.

By the reports received, it appears that our testimonies are pretty well maintained, yet not without some exception. The importance of a faithful observance of our Discipline in regard to all our testimonies was very sensibly felt, and Friends were encouraged to increased vigilance in these respects, believing that it is a day when we are especially called upon to take care that our light shine before men, that they may be attracted to follow us, as we follow Christ. It is a time when the spirit of war seems more generally to prevail than at some other periods, and the ancient and noble testimony which Friends have ever borne to the peaceable nature of the Christian religion, was dwelt upon as peculiarly precious; and Friends were entreated to be faithful in maintaining it everywhere and under all circumstances. Christian moderation, on all occasions—a strict observance of the limitations of Truth in regard to the attainment of the treasures of this life and the enjoyments of a temporal nature—was feelingly recommended; and the wisdom of Agur's prayer was brought before us—"Give me neither poverty nor riches;" "feed me with food convenient for me;" and we were recommended more fully to put our trust in Him who regards the sparrow that cometh to the ground, and who manifests His infinite care and unbounded love by numbering the very hairs of our heads. We have been at this time again confirmed in the sure belief that the various testimonies which we as a people are engaged to maintain, are the testimonies of Truth, and are not therefore to be neglected by any of us, but conscientiously supported, in order that we may receive the blessing of Him from whom they spring. The advice

contained in our Book of Discipline, in relation to various practical matters, were commended to our renewed and serious attention; and the ancient care and usages of our Society were seen to be very preserving and precious. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

(To be concluded.)

#### THE BOOK-MAN OF JERUSALEM.

BY FREDERIC BUEL.

On my passage to California, in 1849, I was delayed some time on the Isthmus, waiting the departure of the steamer. During my stay at Panama, a stranger called at my lodgings, and introduced himself to me as a nurse of the sick and a distributor of the Scriptures. He was a man of marked peculiarities. Long and lank in person, he was dressed in a garb of sheep's-gray from head to foot. The movement of his limbs was awkward and ungainly; he strode along the streets rather than walked, throwing one shoulder far ahead, and dragging one limb after him. His accent was in the strongest degree Yankee. In conversation he was shrewd and intelligent, but all his ideas were concentrated on the business to which he had devoted himself, which I mentioned above. In speaking of his past life, I remember that he stated that on one occasion he obtained a license from the supervisors of his county to spend the winter in the poor-house, that he might have free opportunity to take care of the sick, and read the Scriptures to the inmates.

In Panama the stranger spent his time in attending the sick, generally devoting himself to one person until there was no further need of his attentions, taking nothing for his services, and depending on charity for the support of the sick man, if he were poor, and for his own subsistence. He solicited those charities from citizens of Panama as well as from Americans on the way to California. The isthmus was at this time crowded with travellers, and the cholera and fever, and other sickness, were abundantly prevalent. Our new friend's kind attentions were continually demanded. Besides his care of the sick, he was diligent in the circulation of the Scriptures, both in the English and Spanish language; and in the latter tongue he was especially successful in supplying many copies to the natives. "Could you not distribute some tracts?" said my travelling companion to him. "No," said he, with strong emphasis, "I circulate nothing but the bare Word."

So our friend labored, but now he was impressed with the conviction that duty called him to proceed to California to attend to the sick there. Accordingly, as he had no funds to pay for his passage, and as he held to the principle that as he was doing the Lord's work, the Lord would provide some way for him to get there,

he applied to Capt. Stout, at that time agent of the Pacific Mail Company, to grant him a free passage. This Capt. Stout declined. Our friend, however, was not in the least discouraged. He was strong in the persuasion, that when the proper time came, "the Lord would open Capt. Stout's mind;" a strength of faith on his part truly wonderful, as the captain's heart was not tender towards dead-heads. Now our steamer sailed, and we left our friend behind, to prosecute his benevolent labors, and await the softening of Capt. Stout's heart toward him.

We arrived in San Francisco, and amidst the bustle of '49 had almost forgotten the incidents of the isthmus, when, several weeks after, we met the same strange, uncouth figure, stalking up Clay street. We grasped hands, and the first response to our inquiry was, "Well, the Lord did open Capt. Stout's heart; and I had a free passage granted me." "And what do you think of California?" "The Lord is here." "Indeed; most think that Satan reigns here," said I. "The devil," he replied, "may build up, but the Lord will take possession." Prophet of good, with emphatic voice, he pronounced on the future triumph of religion in this land, while other hearts were hardened with the love of gold, or blind towards God's promises and power.

With his former energy he devoted himself at once to the care of the sick, and at first assisted in Dr. Peter Smith's hospital. But the doctor and nurse soon differed; the doctor considered the nurse a dangerous enthusiast, and the nurse thought the doctor mercenary. For a while, on his own responsibility, he nursed the sick in this city; and then, hearing that the cholera was raging at Sacramento, he went thither, and in that pestilence stricken city wrought by the bedsides of the sick and dying.

So months passed in these self-sacrificing labors, until he was himself stricken with disease, when he returned to this city a feeble invalid. The last time I saw him he was stretched on his couch, on the floor of a small house adjoining the Methodist church on Powell street; his countenance wan and emaciated, but his eye bright and glistening, as he spoke of labor that still awaited him, and his heart strong in the purpose of fulfilling a work to which he said the Lord had called him across the ocean. After mingling our prayers together, friends conducted his trembling steps to the steamer, just about to leave for Panama, and we saw him no more.

Frequently we have told the story of his devoted labors in Panama and in California, and as we have seen, how with steady march the Church gained on the kingdom of darkness in this land, often have we dwelt on that time, when that clear-eyed prophet stood on the very border, and looking over the length and breadth of Satan's dominion in this State, shouted with triumphant voice, "The devil may build up, but the Lord will take possession."

After his departure he was lost to my knowledge, until an Eastern paper revealed him to me again. A subsequent phase of his history shall be told below, by a more skilful pen than mine :

*A Book-man at Jerusalem.*—At a recent missionary meeting, Dr. Tyng gave an account of a poor farmer from New Haven, who went to Jerusalem, a missionary “on his own hook,” supporting himself sometimes by serving as a waiter in a hotel, and who was known as the “Book-man Roberts.” He could not speak a word of any language but English. Day after day he might be seen in old gray clothes, that looked as if they came down from the Pilgrims, and with his long, lean, dangling limbs, so that everybody would know him for a Yankee as far as they could see him ; and always with a bundle of books under his arm—books in Turkish, Armenian, Syriac and other languages, of which he could not understand a word. He would ask a Turk to read, and get him seated in some of the gardens, with an audience of ten or twenty about him, finding for him the latter part of St. John’s Gospel, or the Sermon on the Mount. It was the Bible, although read by a Mohammedan. And he would leave that Bible with them, as good a preacher as himself or anybody else. In Roberts’ first year he met with no small persecution, and at one time was without food for five days together. But everybody knows him now, and he is unmolested in his work.

For Friends’ Review.

When purity of faith and purity of practice prevail in any church, there God is glorified, there is true Christianity ; when instruments are raised up, who have a hearty love to the work, it goes on pleasantly and prospers ; when the friends of Jesus are many, are zealous and active, and harmoniously unite together in promoting the interests of his kingdom, how does the glorious design succeed ! “The whole body united to the head, and fitly joined, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love.” On the other hand, when the truths of Jesus are denied, are darkened and obscured ; when the spirit of infidelity and error makes progress ; when the enemies of Jesus increase ; when there is a general languor and formality in matters religious ; when there is a warmer zeal for things of doubtful disputation, than for the great and substantial interests of the Redeemer’s kingdom, how does vital Christianity decay ! When instead of loving one another with a pure heart, fervently, and uniting in promoting the great cause against the common enemy, there is a spirit of party and dissension even amongst professed friends, how much does the work suffer, and how do the

enemies triumph ! Satan’s watchword is, divide and devour ; if once he can separate us from the fold, and withdraw us from the shepherd’s tents, his work is half done. Christ’s watchword is, unite and conquer ; the path of duty is the path of safety, which will lead the true servants of God to frequent and fervent prayer, “O Lord, revive, in mercy look down upon us, heal our breaches, unite us in the bands of love and affection, that our arms may be strong, and the pleasure of the Lord prosper in our hands, that we may keep the unity of the spirit in the bond of peace.” I. C.

*Report of the Managers of Haverford College, read at the Annual Meeting, 5th mo. 10th, 1858.*

TO HAVERFORD SCHOOL ASSOCIATION.

*The Managers Report:*—

The Academical year commenced on the 29th of Fourth month, 1857, under the new arrangement of the government of the College. Nearly every Student was present on that day ; the same punctuality was observed at the opening of the following term, and will, it is hoped, be the uniform practice for the future.

Our friend Joseph G. Harlan commenced his duties as Principal on the day above mentioned. A careful revision of the rules for the government of the Students—an increased interest in their studies, partly the result of a very general desire to go through the full course, and partly of the kind attention and careful teaching of the Professors in the several departments, and the judicious influence exerted by the Principal and Superintendent, caused the summer term to be one of remarkable progress and comfort to all parties. The working of the new arrangements was most satisfactory. Relieved from much of the detail of teaching, and from the immediate maintenance of discipline, the Principal was able to give a portion of his time to private intercourse with the Students, and his journal, to which subsequent events have given a deep and mournful interest, shows how carefully and successfully he availed himself of the opportunities thus afforded him.

The following extract from an entry made in the Fifth month last, presents an interesting view of the condition of the College, as it presented itself to his thoughtful and discriminating mind.

“In casting a retrospect over the Institution, and comparing its present condition with that of four years ago, I cannot but think there is abundant reason to be thankful to the All-wise Disposer of events, for His watchful care over us, and His many blessings upon our labors. The tone of feeling and of public sentiment is more healthy, vigorous and of higher standard than perhaps at any time within the period named. The general good order of the Students, their submission respectfully to the rules, and the

kindness and apparent openness of feeling between them and their instructors, are extremely gratifying, and give earnest of a sphere and degree of usefulness, which the College has heretofore, perhaps, not uniformly maintained."

The only drawback from this auspicious opening of the year, was the failing health of our beloved Principal. So earnest was he in the discharge of his duties, and so long did he remain at his post after disease had made great progress, that those who were not in constant intercourse with him were induced to underrate the extent of the malady, and it was hoped that the summer vacation might in some degree restore his wasted frame. The winter term opened under the same favorable auspices as regarded the condition of the College, but it found the Principal yet more unequal to his daily routine. Still struggling in the performance of duty, though often necessarily absent from the class room, his loving and faithful spirit continued to exert its happy influence. The disease made rapid progress, and on the 2d of the Eleventh month, 1857, it pleased Divine Providence gently and peacefully to summon him from a sphere of usefulness, for which his peculiar gifts, and more than all his humble piety, eminently fitted him.

It is needless to dwell on the sense which the Managers entertain of the loss which his early death has occasioned to the Institution, nor perhaps would it be profitable to do so. It is a more pleasing duty to reflect on how much he had accomplished, and how beautiful is the example which his self-sacrificing earnestness, his interest in those under his care, his comprehensive view of the responsibilities of his position, and his humble prayer for Divine aid in discharging them, present to us all. In reference to the religious improvement of the Students, his journal shows his humble estimate of his own abilities.

"This afternoon, through much misgiving and sense of inability for the task, I occupied the usual hour in reading on silent worship. I was enabled to make a few remarks at the close on the subject." On another occasion, the following entry occurs: "Attention was given during the reading, and I hope some good resolutions may have been strengthened by it. It would indeed be abundant cause for thankfulness, if so poor an instrument should be the means of directing any foot-step into the ways of pleasantness and the paths of peace."

The decease of their beloved friend and Teacher was the occasion of sincere grief to the Students, and very touching is the evidence which yet pervades the College, of the guiding influence which he was enabled to exercise over them.

The vacancy in the Mathematical department, occasioned by the decease of the Principal, was temporarily and most efficiently supplied by our friend Hugh D. Vail, who kindly entered on its duties at very short notice, and remained in

charge until the position was permanently filled. After careful enquiry the Board appointed Moses C. Stevens, Professor of Mathematics and Natural Philosophy, and he entered on the duties in the Third month last.

The post of Principal remains to be filled. For obvious reasons, but most especially with reference to private personal intercourse with the Students, and the exertion of a religious influence within the Institution, it is not easy to over-estimate the importance of this responsible station.

The average number of Students for the year, terminating with the winter term in the Second month last, was sixty-six.

No material change has occurred in the course of study. An increased interest in some of the higher branches continues to exist, and comparatively few Students are pursuing a partial course.

The acknowledged importance of Natural Science, and its intimate connection with our social and domestic economy, render it very desirable that greater facilities for the study of several branches of that great subject should be provided. A judicious combination of the careful examination of details in the class room, with more comprehensive discussions in the form of lectures, would enable the Professor, aided by graduates fitted for such duties, and who may remain for the purpose of practice in teaching, to extend the present course very materially, and with great benefit to the Student. The time has past when a rivalry between the claims of various branches of knowledge can be indulged; an enlarged and liberal course is essential to the well trained Student, and with increased appliances, means have been found for widening the range without impairing the thoroughness of instruction. Much might be done if the foundation were deeper and more broadly laid in the primary schools. If subjects requiring the exercise of memory mainly, were taught at an early age, and the elementary facts of History, of language, and of Natural Science were then fastened on the mind, leaving more abstract topics for a later period, far more could be effected in mature age than there is now time to undertake. A well digested course of primary instruction, is perhaps still a desideratum. \* \* \* \*

With a view to the management of the farm, in such way as to be more conducive to the interests and convenience of the Institution, the Managers have decided to take it into their own hands on the expiration of the present lease in the Third month of next year. They are desirous to procure the services of a Friend of experience as a farmer, to conduct it at a fixed money compensation. They very much wish that a consistent Friend of our religious Society, whose personal influence with the Students and those visiting the farm house, may be conducive to their best interests, could be induced to avail

himself of this opportunity for much usefulness.

The original design, that the house erected on the farm should furnish at all times the needful accommodations for Friends visiting the College, has not been carried out as fully as could be wished. Inconvenience and some loss to the Institution having resulted from this cause, it is proposed that suitable arrangements should be made for this purpose, and under the care of judicious, well qualified Friends, desiring to promote the welfare and consistent department of the visitors, it is believed that much good may result. The attention of Friends competent to fill that post is requested to the subject, and they are invited to communicate with the Managers thereon.

During the past year eight Students have enjoyed the advantages of the scholarships supported by the income of the fund. The plan of admissions by which these scholarships are opened to competition to all members of our religious Society, desiring to qualify themselves for teaching, and not having the means of educating themselves at the College, has worked well. We have thus secured higher attainments on entering, and the value of the opportunities afforded to intelligent young Friends, is more justly appreciated than under the former arrangements.

It is earnestly hoped that Friends providing by will for the disposal of their estates, will remember this fund, as one of the most useful and permanent means of raising the standard of education within our borders.

By direction of the Managers,  
CHARLES YARNALL, *Sec'y.*

*Philadelphia, 5th mo. 10th, 1858.*

## FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 17, 1858.

THE LONDON PEACE SOCIETY.—We have read the last Annual Report of this Society, and also an account of the proceedings of its late annual meeting in London, with deep interest, and a little strengthening of hope that, notwithstanding the lamentable manifestations of the spirit of war in Europe during the last few years, there is still a growing conviction in many quarters that war is both impolitic and unchristian.

In the midst of the excitement attendant on the war with Russia; the subsequent brief contest with Persia—which is believed to have been one of the immediate causes of the revolt in India—and the existing war in China and India, the Committee of the Peace Society have pursued an unflinching course. They believed

that the unswerving assertion and maintenance of the unchristian character of all war, with the fearless, practical application of the principle to the current affairs of nations as they rise, was necessary to give steadfastness and consistency to their conduct. It is of little avail, they say, in a world like this, full of hard, practical realities, to hold any truth merely as a barren dogma, too fine or too good to be brought to bear upon the actual events of life; it is a duty not to shrink from whatever of labor or reproach may be involved, in bringing that truth boldly forth to confront the evils to which it is opposed. Acting in accordance with this view, the Committee sent out able and earnest lecturers, who, during the year, held about 200 public meetings throughout England, comprising almost all the principal cities and towns, and spoke on the subjects of India, the opium traffic, and the war with China. The attendance at these lectures was very large, and it was observed that the exposition and enforcement of peace principles were listened to with the most marked attention, and frequently with warm expressions of approval and sympathy. Beside these lectures, great efforts were made to influence the public mind in favor of peace, and silence the cry of vengeance against the people of India, by the publication of tracts and other papers, which were issued in large numbers.

Charles Hindley, M. P., the late President of the Society, being deceased, Joseph Sturge was appointed to fill the office.

As it is to be presumed that the readers of the *Review*, generally, feel a lively interest in all Christian efforts to promote the cause of peace, we give some extracts on another page from the Report of the Committee, and close our remarks by quoting the following verses, written by Dr. Burns, and read by him at the conclusion of his speech at the Annual Meeting:

Sweet Dove of Peace, expand thy wings  
O'er all the tribes of men;  
Hush'd be the frightful clang of arms—  
Let love and concord reign.

Let hostile nations learn to love,  
As brethren of one race;  
Let Christian lands bright models be  
Of gentleness and grace.

Let deadly weapons be transformed  
To implements of peace;  
And may all men true goodness learn,  
And practise righteousness.

So let the cruel art of war  
Be taught and learn'd no more;

Let peaceful anthems only rise  
From every land and shore.

O, Father ! let thy kingdom come—  
Jesus, exert thy power—  
And, Holy Spirit, breathe on us  
Thy peace for evermore.

Thus God shall tabernacle here,  
And heav'n to earth descend,  
And Jesus' loving reign of peace  
Shall never, never end.

DIED, in Blount county, Tennessee, on the 15th ult., BENJAMIN MILL, a member of Newberry Monthly Meeting, in the 58th year of his age. We have the consoling belief that our loss is his eternal gain.

— On the 6th of last month, JACOB ELLIS, an Elder of New Hope Monthly Meeting, Tennessee, in the 62d year of his age. During his last illness, owing to his extreme weakness, he spoke but little, yet near the close he expressed that he felt prepared for the event.

—, At the residence of her son R. E. Jones, in Blount county, Tennessee, ANN JONES, on the 13th of 11th mo., 1857, in the ninety-first year of her age. She was a member of Newberry Monthly Meeting, and had filled the station of Elder for upwards of fifty years; in which capacity it might be said that she was a mother in Israel.

—, Suddenly, at the residence of her son Wm. M. Folger, in Ravenna, Portage county, Ohio, on the 28th ult., MARY FOLGER, in the 81st year of her age.

This dear friend was born in Nantucket. In 1813 she removed with her husband, Mayhev Folger, to Stark county, Ohio, and in that then new and sparsely peopled country, with a few families of Friends who had preceded them, formed the meeting of Kendal. In 1828 her husband was removed by death, since which he has resided with her children. Being born a member of the Society of Friends, and early convinced of the truthfulness of its principles, and enamored with the beauty of its order, although much of her after life was passed where she had not as much of the society of her fellow professors as she desired, yet in every position of life she uncompromisingly maintained its principles and distinguishing peculiarities. Enjoying most uninterrupted health, having a social, vivacious disposition and benevolent heart, she mingled freely with her fellow-citizens, and thus formed a very extended acquaintance, in whom she took a lively interest. Many now live to bear testimony to her worth, and recall with grateful remembrance some opportune word of caution or encouragement, some unexpected token of regard. She had for some time anticipated that her departure, as it proved, would be sudden, and her friends have the consoling assurance that the summons found her with her loins girt about and her lamp burning.

#### SUN-STROKE--ITS SYMPTOMS AND REMEDY.

The present brings with it the usual harvest of hot weather mortality, or suffering from sun-stroke.

The symptoms of sun-stroke generally indicate constitution previously impaired. Sometimes there is active congestion and apoplectic effusion within the cranium, and in such cases death generally ensues. But more often the signs are those of physical, and, particularly, cerebral prostration; the pulse is feeble, the cheeks, and, in fact, the whole surface of the body are pale

and ghastly. The blood is defective in quality, thus impeding the vital processes. The heart is evidently the organ at fault, having suddenly succumbed under fatigue and exhaustion, though the head gives the first intimations of danger. This premonitory symptom of sun-stroke is mentioned in the first instance recorded in history, and may be found in the Bible: "And when the child was grown, it fell on a day that he went out to his father, to the reapers. And he said to his father, 'My head, my head!' And he said to a lad, 'Carry him to his mother.' And when he had taken him and brought him to his mother, he sat on her knees till noon, and died."—2 Kings iv. 18-20.

Manasses, also, the husband of Judith, the heroine of Bethulia, (chap. viii. 2, 3,) died in a similar manner: "Manasses was her husband, of her tribe and kindred, who died in the barley-harvest. For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell upon his bed and died in the city of Bethulia."

Convulsions sometimes occur, and in the intervals there are tremblings of the muscles and limbs, not greatly unlike those of *delirium tremens*. These are very common in diseases of debility, where the nervous system is largely involved, but generally do not require specific attention. Even during the progress of recovery, there is sometimes considerable mental aberration.

The premonitions of an attack are readily recognised. There is a feeling of pressure upon the head, the blood tingles in the vessels, the air seems too hot and tenuous for breathing. A person who was once thus affected tells us that he was cured by immediately bathing the head, arms and shoulders in water. While undergoing this process, he experienced a sensation as if burning coals were spread over the whole scalp, but in less than an hour every oppressive symptom had passed away. A brother of the same gentleman, similarly attacked, was not so cautious. He fell to the ground insensible, while at labor in the harvest field, and after lingering two or three days, much of the time comatose, and with what a physician mistakenly termed and treated as typhoid fever, was suffered to die.

The remedies "laid down in the books" are alcoholic and ammoniacal stimulants; these being "diffusive" and causing an equable circulation of blood throughout the body, and particularly to the surface. The patient is advised to swallow the medicine, but if he is "out of his head" it can be given by enema. Washing the head with cold water, and rubbing liniments upon the surface with the hands, keeping up the friction as long as may be necessary, will generally answer the purpose. When much dulness or stupor remains, coffee and strong tea are efficacious.

The means of prevention are simple. Persons

in sound health are seldom attacked; previous debility, general depression of the vital forces, unusual and excessive physical exertion, violent gusts of passion, excessive drinking of cold water, or of alcoholic beverages, superadded to exposure to the summer sun or a hot fire, create the danger.

Careful moderation in these particulars will generally secure exemption. The Arab, wandering in an arid desert, subsisting on camel's milk and a few vegetables, usually enjoys immunity; his blood is not vitiated by stimulating food or unwholesome drinking. Sir Joseph Banks spent twenty minutes in an oven where beef was cooking, without harm. Fishermen, for the sake of protection, sometimes fill their hats with moist seaweed; though any large leaves, or even a wet cloth, upon the head, will answer as well. This is an infallible preventive, and should be more generally observed by laboring men.—*N. Y. Evening Post.*

EXTRACTS FROM THE ANNUAL REPORT OF THE  
LONDON PEACE SOCIETY, 1858.

\* \* \* \* As to the war in China, it is difficult to understand or describe our present position in that country. After many months of inaction—which afforded a curious comment on that necessity for instant measures being taken for the vindication of British honor, which was alleged as the reason why the authorities at Hong Kong could not wait for instructions from home on the subject of the *Arrow*—a second attack, in conjunction with the French and Russians, was made upon Canton, and the city was captured, and is now in possession of the conquerors. But this, so far from having solved the difficulty, has only added to our embarrassments. Our representatives there are at a loss how to proceed, a perplexity greatly augmented by that partnership into which we have entered with other States, whose presence there, we may be assured, is more for the purpose of watching our proceedings than of promoting our objects. It is hardly probable that the Emperor of China will concede all the demands which it is understood the European powers have combined to make, and which, supposing they were conceded, would, if we may judge from the history of our past intercourse with that and other Eastern countries, only multiply the chances of future collisions and quarrels. On the other hand, should he resist those demands, we have the prospect before us of a prolonged and sanguinary war in the interior of China,—a war which would no doubt be marked, like that waged against the same people eighteen years ago, by horrible massacres of the almost unresisting inhabitants, but which could bring no glory to England, but a fearful amount of blood-guiltiness, and would assuredly fail, as that failed, in making our name, our character, our commerce, or our religion, more acceptable to the

Chinese. It is understood that among the instructions given to the plenipotentiary of Great Britain, one is to the effect that he is to insist upon the opium trade being legalized and thrown open. Should this be so, it is the solemn duty of the Christian people of this country, by timely and earnest remonstrance, to save the nation, if possible, from the guilt and infamy of compelling a heathen State, at the mouth of the cannon, and for the mere purposes of selfish and sordid gain to ourselves, to admit among its subjects a poisonous and pestilent drug, which spreads throughout the land poverty, and disease, and debauchery, and death; thus proving ourselves to be inferior in moral feeling to the rulers of that very nation whom we are accustomed to brand as barbarians, and who have always resolutely refused to derive a revenue to the State from so tainted and shameful a source. \* \* \*

The outbreak in our own Indian empire, which so deeply stirred all hearts with astonishment and dismay, has of necessity given direction to the principal labors of the Society during the past year; for how was it possible to think or speak of anything else, while the whole heavens were red with the glare of that tremendous conflagration? The committee felt deeply that there was a lesson to be learnt, in relation to those awful events in the East, which could be fully understood only by the light of that great Christian principle of which the Peace Society is emphatically the guardian and expounder. For how are we to understand this sudden revolt of 100,000 armed men, trained and disciplined with the utmost diligence, and at an enormous cost, to be the instrument of conquest and rule in our hands over the teeming millions of Asia,—a power which had been always counted upon and boasted of as the right-arm of our strength, upon which our empire in the East could confidently lean, against the assault of danger from without and from within? What means it, when we see this splendid army with inconceivable fury turning its weapons against its own masters, slaughtering its own officers, burning its own bungalows, and aiming at the utter extermination of the very race in whose service it had been retained and pampered? No doubt the event is pregnant with many meanings, from which it is to be hoped the philosopher, the politician and the moralist, may be able to extract some materials for future warning and wisdom. But whatever else it may teach, to your Committee this one sentence, which fell from divine lips 1800 years ago, and has so long lain unheeded by the eyes of human policy, seemed to be traced as if with the finger of God, in letters of light, across the whole extent of the Eastern horizon, when blackened with the smoke of that great desolation,—“All they that take the sword shall perish with the sword.” For that Sepoy army was not only, in itself, one of the most remarkable embodiments that the world ever saw of the pure

military principle; but it was, unhappily, a genuine symbol of the system of rule which we had adopted in India—a system resting upon force, coercion, and the right of the strongest, upon which we had been taught to rely, to the utter neglect of those measures of justice, conciliation and kindness, that would have enabled us to base our empire in the East on the confidence and affection of a loyal and contented people. And when that enormous machine, which we had spent so many years in constructing and perfecting, avowedly for the purpose of suppressing, by terror and menace, all resistance to our rule, and of proving the safety and certainty of military government, burst in our hands with such terrible havoc and desolation, did not the event proclaim, trumpet-tongued, that those who build empire upon arms, instead of upon the moral power of truth, justice and mercy, “trust upon a staff of bruised reed, on which if a man lean it will go into his hand and pierce it?”

If your Committee needed any additional proof of the evils of such a system, it was furnished to them in abundance by the atrocious crimes of the mutinous soldiery to whom we had taught the work of slaughter, and taught nothing else, as well as by the frightfully demoralizing effects which the tidings of these atrocities produced upon the public mind at home. A hoarse and horrible cry for vengeance ran through the land, which in its violence flung aside summarily, and even contemptuously, all the restraints both of humanity and religion, and revelled in anticipations of wholesale and indiscriminate massacre. Never was there a fuller demonstration of the fact, that the war system is thrice cursed,—cursing not only those who endure and those who inflict its immediate horrors and cruelties, but even those who only witness its direful deeds at a distance, by smiting their moral nature with a blight, which for a time seems to efface from their nature the very image of humanity.

Impressed with sentiments like these, the Committee felt that their especial function for the time was to direct attention to the mischievous character of the policy of conquest and annexation, and military rule, which had so long prevailed in India, and to oppose as far as they could the sanguinary cry for revenge, which they foresaw would lead to measures likely to exasperate into tenfold intensity, the evils already sufficiently rife in that country. \* \* \* \* \*

About the middle of September, when the public mind was boiling with revengeful feelings against the people of India, our friends in Birmingham began their operations. An admirable placard, headed “Vengeance on India,” was prepared by Mr. O’Neill, of that town, under the direction of Joseph Sturge, and extensively circulated through the greater part of England, and in some parts of Ireland. About twenty thousand of these, in various sizes, were issued from

Birmingham; it was inserted in a great many newspapers, and was reprinted in several districts by local committees. In some places, the placards were removed from the walls, by persons assuming to have authority to do so; but other copies were speedily put up, and were read by thousands who discussed the statements with the most excited interest. Contradictions of this bill were promised by several leading persons, and by some newspapers, but did not appear; and through this and other efforts of the friends of peace and justice, combined, no doubt, with the returning good sense and humane feeling of the people of this country, the “vengeance cry” suddenly ceased, and a general sentiment appeared in its stead, that India had been neglected and oppressed, and that important changes must forthwith be made in its government. \* \* \*

It will be remembered that two years ago, the friends of peace made a great effort, by sending deputations and memorials not only to our Government, but to all the Governments represented at the Paris Congress, in 1856, to obtain recognition in the new treaties about to be then entered into, by the leading powers of Europe, of the principle of arbitration, as a substitute for war, in the settlement of international disputes. When the protocols of that Congress were published, it was found that the subject had been introduced to its attention by Lord Clarendon, Her Majesty’s First Plenipotentiary, and that a resolution had been unanimously passed, giving the sanction of the Congress, though in a form less positive and binding than could have been wished, to the duty of seeking to adjust the differences that arise between nations, by a moral reference in preference to the arbitrament of brute force. The value of this concession was felt to be very great, because, however imperfect in itself, it embodied a germ capable of large development; for, as was remarked at the time by Mr. Gladstone, “it was the first time the representatives of the principal nations of Europe, have given an emphatic utterance to sentiments which contain at least a qualified disapproval of a resort to war, and asserted the supremacy of reason and justice, and humanity and religion.” Very much, of course, will depend, as to its practical efficacy, upon the sincerity and good faith with which it is applied by the great powers to the emergent occasions as they occur in the history of States. When difficulties recently arose between Sardinia and Naples, and in a lesser degree between Naples and our own country, in reference to the capture of the Cagliari, it appeared to your Committee that there was an admirable opportunity for bringing into action the doctrine so solemnly affirmed at Paris. They determined, therefore, to present a memorial to Lord Malmesbury, respectfully directing his lordship’s attention to the Paris protocol, and submitting whether it did not afford the best possible solution of this Italian controversy. The

memorial was accordingly prepared; but before it could be presented, they found, to their no small gratification, that the Foreign Secretary had anticipated and acted upon the idea which they had intended to suggest. On the 29th of April, the noble lord made the following statement from his place in the House of Lords. "The step which I advised Count Cavour to take, was one springing out of a proposition of my noble friend [Lord Clarendon] at the Conference of Paris, for which I think he deserves the praise of all civilized nations." He then quotes the protocol, and proceeds—"I think the cause of civilization received a vast service from the principle here laid down by my noble friend. I therefore referred Count Cavour to this protocol, and I advised him, in case of the continued refusal of Naples to give up the Cagliari, to have recourse to some friendly power." Since then it has been announced by Lord Maltesbury that Count Cavour had signified his readiness to accede to this suggestion, and it is earnestly hoped, that, by such an appeal to the uprightness of reason and justice, this dispute, not without considerable peril to the peace of Europe, may be speedily and satisfactorily disposed of. Every step gained in this direction is of great value, not only for its own sake, but as tending to give further sanction and prestige to the principle of judicial reference, in the settlement of international disputes. By such means there may gradually arise among the nations of Christendom a body of precedents and decisions, which, in process of time, like the common law of this country, may acquire the binding force and authority of law; and thus banish further and further from the habitations of civilized humanity those conflicts of brute force, which, as their name implies, belong rather to brutes than to men, formed after the image of God.

In conclusion, the Committee would express their unabated confidence, not only in the truth but in the ultimate triumph of the principles they maintain. They dare to believe that even now, in spite, nay to some extent in consequence of those public events, which of late years have been thought so unpropitious to their views, those views are slowly winning their way to the favor and acceptance of many minds. The demoralizing tendencies of war, the utter unfruitfulness in any good result of the late gigantic struggle, in which the nations of Europe were engaged, the heavy and constantly increasing curse of standing armies, the fearful waste of national wealth, wrung from the toiling brow of labor and the thrifty hand of commerce, which the war system occasions,—these things are being seen, all the more clearly by the light of those very events, which, for a time, seem to eclipse them from the public view. To that class of persons, indeed, who look for some immediate, visible results on a grand scale from efforts like theirs, the Committee may not be able to present

satisfactory evidence of success. But those who expect such things do not sufficiently reflect on the inevitable conditions of all moral agitation and progress. By its very nature it must be comparatively slow and gradual in its operations. The kingdom of heaven itself came not by observation, and when its divine herald was asked by his impatient disciples for some of those sensible outward signs, so dear to the heart of man, he had to tell them that the coming of his kingdom was like seed which a man casts in the ground, and which night and day springeth up and groweth, he knoweth not how; or like the grain of mustard-seed, or like the leaven hidden in three measures of meal. Already your Committee believe that there are enough even of these practical proofs to show that we have not labored in vain. The existence of a peace party in this country—a party that will dare, without fear or favor, to canvass the merits and to scrutinize the justice of every war in which we may be involved as a nation, and who are endeavoring to bring all political events to the standard of a high Christian morality, is now an acknowledged fact, and a fact acknowledged to be one of no little significance and importance. Its presence, indeed, is manifestly and extensively felt. It modifies the tone of the public press, is obliged to be taken into account in the calculations of politicians, is not wholly without a voice in the discussions of senates and the councils of empires, and projects its quiet influence in the way of salutary monition and restraint upon those who exercise authority in the name of this country, in the uttermost ends of the earth.

But not upon such facts as these would we rely for our principal encouragement and impulse in this sacred cause. Those who sow great principles must be content to sow for future ages, with the full conviction that it may not be theirs to reap the fruit of their labor, or to join in the shout of the harvest-home.

But we must have faith in the fulness of the divine sanction under which we are acting, and in the imperishable vitality of the truth of which we are in possession. Should it be our fate, in the meanwhile, as it has been the fate of better and nobler men, to be held up to obloquy as foolish and weak and despicable, we must not be too deeply moved in mind or heart by such imputations; but remember how often it has happened, in the order of Providence, that "God has chosen the foolish things of the world to confound the wise, and weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Inquire often, but judge rarely, and thou wilt not often be mistaken.—*Penn.*

## INFUSORIA.

(Concluded from page 696.)

The external organs of these animals are few and simple. In all, except the lowest forms, the mouth is surrounded by rows of strong cilia, by the vigorous vibrations of which currents are perpetually formed in the water, which bring to the entrance of the stomach whatever particles of matter suitable for food there may be floating about. Besides these, the whole surface of the body is, in many species, clothed with delicate cilia, which act as paddles to row the animal rapidly along. A few of the more highly organized genera are furnished with bristles, styles, or hooks, which appear to be merely cilia more than usually developed and deprived of vibratile power. They serve as instruments of locomotion, for crawling, or climbing about aquatic plants. In many species we see a red speck, which is probably an organ of sight in a very rudimentary condition; perhaps possessing a sensibility to the presence of light without distinct vision.

Some of the members of the class are protected by a shell formed of *silex*, or the substance of flint. These shells may be considered as indestructible, and they are found in a fossil state, the memorials of Infusoria which existed in former ages in multitudes that defy calculation, and almost exceed belief. There is in Bohemia a mountain composed of a substance which, from its use in the arts, has long been known by the name of *polishing slate*. Professor Ehrenberg has found this substance to be entirely composed of the shells of fossil Infusoria, the genera and species of which can even yet be distinguished. Of these, he computes that 41,000,000,000 are contained in every cubic inch of a stratum fourteen feet thick. On the shores of certain lakes in Sweden a fine powder is found in large quantities, resembling flour in appearance. The natives of these districts have long been in the habit of collecting this, and of using it, under the name of *bergmehl*, or mountain-meal, as an article of food. This, also, the microscope reveals to be composed of the remains of incalculable millions of shelled Infusoria.

Some interesting examples of a protecting case of different structure are found in the family *Tintinnidae*. They are animals allied to the *Vorticella*, but inhabiting a transparent tube, open at the top, of a gelatinous or membranous texture. This case is affixed to the stems of water-plants, sometimes by its base when it is erect, at others prostrate, adhering by its side, and occasionally placed at the tip of a footstalk, like a tiny handbell turned upside down. The animalcule protrudes to a considerable distance from the margin of its glassy cell, unfolding a ciliated mouth like that described in the preceding chapter; but on the least disturbance it shrinks, a little shapeless ball, down to the very bottom of its tube. Sometimes two animals dwell in the same tube, and their amicable movements

are viewed with ease through the transparent walls of their miniature crystal palace.

Those who have never looked through a microscope can scarcely form an idea of the beauty of these little animals. Engravings of many of them, and technical descriptions, are, indeed, to be found in published works; but of their brilliant transparency, their high refractive power, resembling that of flint-glass, their sudden and sprightly motions, their general elegance and delicacy, and the appearance of intelligence which they display, neither books nor engravings will give any adequate conception.

On the surface of stagnant ponds may often be seen, especially in spring, a stratum of what looks like a bright green powder. If a small quantity of this be taken up and examined, many curious and beautiful forms will be discovered. A large portion of the substance will probably consist of different species of the genus *Euglena*—little active creatures, somewhat resembling fishes in shape, of a rich green hue, with a large red eye. Among them we may find what is sometimes called the High-priest's Breastplate, consisting of sixteen oval green masses, disposed regularly in a transparent shell of square form, like emeralds set in a plate of the purest glass. Another brilliant casket of gems is the *Pandorina morum*, a species which we have taken in the neighborhood of London. It is a crystal globe enclosing about thirty globose animals of a rich green hue, from each of which proceeds a long, whip-like proboscis, about as long as the radius of the globe. By means of these filaments it proceeds rather quickly, rolling over in an irregular manner as it goes. Its appearance is very rich and beautiful, particularly when the light is transmitted, as it sometimes is, through the interstices of the animalcules, and gleams through their dark-green bodies. The newly-invented paper-weights, consisting of balls of solid glass, in which are imbedded some beautiful colored objects, will give an idea of this creature.

Many kinds are interesting from the close resemblance in form which they display to other well-known objects, animate or inanimate. The *Volvox* rolls majestically through the water, revolving regularly on its axis like an artificial globe; and as it is of greatly superior dimensions to most others of the class, we may compare it to the planet Jupiter surrounded by a host of moons.\* The *Stentors*, also, are of comparatively large size, being distinctly visible to the naked eye; these resemble trumpets in form. One

\* Many of the organisms which, principally on account of their spontaneous movements, were considered as animals, when Professor Ehrenberg published his elaborate work, "Die Infusions-thierchen," are now generally admitted to be plants. And there are not a few who contend that the beautiful *Gonium* and *Volvox* must be removed from the domain of the zoologist also. As this position is not, however, quite established, their elegance pleads for them to remain for the present where we have put them.

beautiful species, hence named *Trachelocerca olor*, charms the eye by its close resemblance to a swan. It has a plump, rounded body, a slender-pointed tail, and a very long and graceful neck, the motions of which, thrown into arching curves, and protruded in every direction, give the most lively representation of the elegant waterfowl after which it is named. Indeed, in one species of this genus, *T. biceps*, we may see the living representative of the celebrated bird usually considered to be as scarce as the lost *Dodo* itself—the swan with two necks.

The genus *Amaba* has long been celebrated among microscopists, from its power of constantly changing its form, whence it is sometimes called the "Proteus." It consists of a mass of clear, jelly-like matter, with a few granules, two or three of the supposed stomachs, and a contractile bladder. But its peculiarity is that which we have just mentioned. It is ever altering its outline; and to so great a degree, that not only are no two ever found alike, but the same specimen does not retain the same shape for two successive minutes. Here a point projects and gradually pushes out more and more, while a sinuosity is forming in some other part; one portion is contracting, another enlarging; so that the only idea that can be given of its shape, is by comparing it to the figure of a country upon a map, which is perpetually transformed into that of some other country.

These are but a few examples of the variety of form which this curious class of animals presents to us: it remains now only to give, to those who may be desirous of examining them for themselves, a few instructions to aid their researches. A good microscope is, of course, indispensable; if the study is intended to be pursued scientifically, a compound achromatic, with magnifying powers ranging from fifty to five hundred diameters, must be employed; but very much entertainment, and a good idea of many of the forms, may be obtained with an ordinary simple microscope of three powers. The penetrating and defining properties of a microscope are of more importance than mere enlargement.

If we were asked where specimens are to be obtained, we might reply, almost everywhere, provided water be present: but even in the air they have been lately detected by the eminent Prussian professor. In ditches and ponds, in the trenches of meadows, in the ruts of high-roads, in marshes, in lakes and rivers, in estuaries, and even in the sea, various species may at almost all times be found. Stagnant waters, especially such as are covered with a thick scum, contain some species in immense abundance, but these are generally of the simplest structure: little hollows in boggy ground, especially where a red sediment betokens the presence of oxide of iron, frequently contain species of great rarity and beauty; but clear standing water, in which

the more delicate aquatic plants grow, and particularly when covered with duck-weed, will be found the most productive resources both for number and variety.

The mode of collecting them is very simple. The water must be dipped up in a phial, which may be tied to the end of a walking-stick; a moment's examination of its contents with a pocket lens will determine whether the water is worth carrying home. If no moving particles are seen, another dip may be taken elsewhere; should this likewise prove valueless, another locality should be sought.

When brought home, a small drop may be taken at random, and placed in what microscopical observers call an *aquatic box* or *live-box*; a small fragment of duckweed root, or the stem of some slender water-plant, put in also, will aid the search: this should then be examined with a low power at first, the observer proceeding to the use of higher powers for the closer examination of particular specimens.

Should any of our readers who may possess a microscope, or access to one, be disposed to investigate these minims of existence, we shall be disappointed if they do not find objects which will not only please their fancy and inform their understanding, but also give them fresh and unexpected ideas of the ways of Him whose glory is no less displayed in the construction of an animalcule than in the creation of a solar system.

—Gosse.

TALL MEN AND WOMEN.—The following tall men and women have not "come within the range of my observation;" but I believe that their extraordinary stature is well authenticated, if that will answer H. S.'s purpose equally well:—

News from Vienna, of May 9, 1857, stated that Mr. Murphy, the Irish giant, born in Down county, and standing 7 feet 10½ inches in his stockings, "had the honor of being admitted to the presence of the Emperor and Empress of Austria;" and that "the latter conversed in English with Murphy, and acted as interpreter for the Emperor."

Derham, in his *Psycho-Theology*, says:—

"In 1684, I myself measured an Irish youth said to be not 19 years old, who was seven feet near eight inches; and in 1697 a woman, who was seven feet three inches high."

In an article on "The Human Stature," in *Chambers's Journal*, the following instances are given as well authenticated:

	feet. in.
"Duke John Frederick of Brunswick,	8 6
One of the King of Prussia's guards,	8 6
Gilly, a Swede (exhibited as a show)	8 0
Reichard of Frielberg, near Frankfort	8 3
An Irishman (skeleton in the London College), [Query, O'Brien]	8 4
Martin Salmeron, a Mexican,	7 3½
A Danish female named La Pierre,	7 0"

The stature of the Patagonians, formerly so much spoken of, "was measured with great accuracy by the Spanish officers in 1785-6, when they found the common height to be six and a half to seven feet, and the highest was seven feet one inch and a quarter."

The *Heimskringla* states that the stature of Harold Hardrada, King of Norway, was "five ells," or more than eight English feet.

Rollo, or "Rolf the Ganger" (walker), leader of the Northmen in the ninth century, and who married the daughter of Charles the Simple, "is said to have been too tall and too heavy for any horse to carry, and so was obliged to journey on foot; whence his name." (*Annals of England*, vol. i.)

In reply to the inquiry of H. S., I remember the Irish giant, Patrick Cotter, who assumed the name of O'Brien after the death of the well-known giant of that name. Patrick Cotter was a native of Kinsale, and of humble parentage. His stature was most extraordinary, exceeding eight feet, three inches. After exhibiting himself for some years about the country, he retired upon the fortune thus acquired, and ended his days at the Hotwells at Bristol, about the year 1806. He was well made, and large in proportion to his height, but never strong. His voice was weak, and his manners gentle and inoffensive. After his death his friends eagerly purchased relics of him. One friend of mine obtained his enormous stockings, another his shoes, and I possess his large gold repeater, a chronometer, made by Jameson purposely for the giant. It is a remarkably strong watch, and keeps time as well now as ever. It was purchased at the sale of the giant's effects for seventy guineas, and with its chain and seals weighed exactly one pound. It bears the inscription inside, *Patrick Cotter.*

F. C. H.

—*Notes and Queries.*

SILENT INFLUENCE.

It is the bubbling spring which flows gently, the little rivulet which runs along, day and night, by the farm-house, that is useful rather than the swollen flood or warning cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "poured it from the hollow of his hand." But one Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness, in

the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor, that it is to be done.

THE DREAM OF THY YOUTH.

Be thou faithful to Truth's message! like a watchword  
bear it round  
To the leal of heart, whose pulses will beat quicker at  
the sound;  
Let the music of its meaning interpenetrate thy soul,  
And the storm of fate unharmed o'er thy outer life  
shall roll.

To the leal a watchword welcome: but to those of  
weaker heart,  
Whose spirits have to wrestle with the world's ignoble  
part,  
Who feel the slimy serpent writhing round the seraph  
wings,  
And know his opiate poison dulls our action's finer  
springs;

Cold of heart and dull of senses, do not mock with  
idle strife,  
For the dreams of Truth, believe me, are the truest  
things in life;  
And your blunt material weapons, in the conflict with  
a *Thought*,  
Grow molten as a metal which the lightning fire hath  
caught.

Oh, be faithful to the message! To Truth's early  
dream keep true!  
Do not swerve for narrow teaching, nor expedient  
paths pursue:  
Rather think thine eyes deceive thee, or thine ear a  
traitor grown,  
Than bow thee to an argument 'gainst truths which  
thou hast *known*.

*Known*—for they're not opinions with a "really to my  
seeing"—  
But rock-truths, that, primeval, are foundations of thy  
being!  
And seeming contradictions—that in vain array appear  
To battle with a noble creed, and triumph to the ear—  
Are but segments of great circles, broken up by igno-  
rance,  
Which, could we but unite them, for one soul-enrap-  
tured glance,  
Would be *orbs of Truth*, proclaiming, by their self-sus-  
taining light,  
*That the Dream of Youth, from Heaven, is the only Life  
aright!*

Have no doubt of Love and Friendship—in the world  
they both are life;  
Though grown aware to lovely Order, we but babble  
about strife;  
Though thy individual hopes may have withered ere  
they bloomed,  
And the life-fire of affection be a treasure self-con-  
sumed;

Have no doubt of hero-actions, and of brave endurance,  
too;  
Seek no vulgar, vain repayments for the deeds that  
thou mayest do;  
Let thine own mind's exaltation be the guerdon and  
the spur,  
And its trust (which is devotion) from all meaner  
thoughts deter.

Be thou worthy the fulfilment of Youth's soul-sus-  
taining Dreams,  
And *that* worthiness shall keep thee still, beneath  
their gorgeous beams;

Life shall pass thee like a river, stranding treasures  
by the way,  
And the season of existence be to thee perpetual May!  
Age for thee shall have no meaning, save the silvering  
of the hair,  
And the furrow on the forehead and the body's signs  
of wear,  
Which but seem the preparations for unfolding of the  
wings,  
That have grown to strength and beauty by thy spirit's  
commuings.

Oh, the Alchemist's elixir was a promise trite and  
tame  
To the inner life of freshness which the faithful heart  
may claim;  
Heaven and Goodness are immortal, and the truest of  
all truth  
Are their visions of Divinity! the radiant dreams of  
Youth!  
C. TOULMIN.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool to the 3d inst. have been received.

GREAT BRITAIN.—The House of Lords had rejected, by a large majority, the bill to abolish Church Rates. The bill allowing the House of Commons to admit Jews as members of that body, had passed second reading in the House of Lords, by 46 majority.

The river Thames was in so foul a condition as seriously to injure the health of those living near its banks, and the new Houses of Parliament were much affected by the nuisance. The subject had been discussed in both Houses.

The returns of the Board of Trade for the 5th month, show a falling off of nearly £1,000,000 as compared with the same month last year. There had, however, been a large increase of imports of all kinds of bread stuffs.

Very destructive inundations had occurred in Derbyshire, caused by a heavy thunder storm.

FRANCE.—The new Minister of the Interior was adopting a more liberal course towards the press. The prohibition of the sale of the *Presse* and *Siecle* on the boulevards, and of the admission into France of the *Independance Belge*, was to be withdrawn.

The Conference of the great Powers relative to the Danubian Principalities, was in session at Paris, but its proceedings were not made public.

SPAIN.—Madrid was suffering from a food crisis, more fictitious than real, as, although bread had risen one fourth, there was abundance of grain in the market, which remained unsold because the sellers asked too high a price. This was not likely to continue long, however, as the prospects of the harvest in the departments were favorable, and grain could also be freely imported.

The Madrid journals state that English societies circulate large numbers of bibles, tracts, confessions of Protestant faith, &c., in Andalusia.

ITALY.—Shocks of earthquake continued at Naples; violent hurricanes had occurred, and at Sala fifty houses had been crushed by the fall of a cliff. Several villages had been destroyed by inundations.

TURKEY.—The Journal de Constantinople publishes a declaration from the Turkish Commissioners in Candia, agreeing to all the demands of the insurgents, promising that the offending functionaries should be punished, and declaring that no new taxes should be imposed. Permission was also granted to the Christians to possess arms. These concessions had produced great agitation among the Mussulman population. Dissensions had also broken out at Heraclea between the Turks and the Christians, and the latter had left the place in fear of a general massacre.

In order to settle the dispute relative to territory, between Montenegro and Turkey, it is said to have been decided that engineers appointed by the five great Powers shall proceed to the spot, and in concert with their consuls prepare a map, to be approved by the five representatives at Constantinople, in conference with the ministers of the Sultan. England and France have received assurances from both the contending governments, that no hostilities shall take place.

INDIA.—News had been received by telegraph from Malta. Calpee had been captured by the English with some other inconsiderable places. The rebels had also been driven back from Shahjehanpore. Oude was still in a state of rebellion, and Lucknow was again threatened by 25,000 men. The garrison was reduced to 3000 infantry, and in consequence of the intense heat, there was much sickness. Gwalior had been attacked and plundered by the rebels. Serious disturbances had occurred also in the Bombay Presidency, where a political agent and his escort had been murdered by a band of 800 rebels. On the whole, it is evident that the insurrection was by no means subdued.

AFRICA.—The arrival of Dr. Livingston at the Cape of Good Hope, is reported.

MEXICO.—The American Minister, it is now stated, has not demanded his passports, but awaits instructions from Washington. The British and French merchants had resolved to pay the forced loan upon imports, demanded by the government, but only upon protest. An earthquake occurred on the 18th ult., which was said to be the most severe that has been experienced for fifty years. Much property was destroyed, and about fifty lives lost.

CANADA.—A project is said to have been formed for a Pacific railroad through the British possessions. The Grand Trunk railway, already constructed, of which one branch commences at Portland and the other at Quebec, passing through Montreal, and thence west through Toronto, a distance of 850 miles, would form a commencement for the line. It is proposed to extend it to Vancouver, on the Pacific, 3000 miles further. A French journal asserts that an expedition to make surveys for the route is about to start from London.

DOMESTIC.—A colony of Waldenses, or French Protestants, is about to be established in Livingston Co., Illinois, where land has been purchased for them.

The Secretary of the Interior, on an appeal involving the titles of three towns in Minnesota, has decided that under the law the only beneficiaries of the trust are the occupants of the towns. No other proprietors are recognised, nor can the Department protect the claims or interests of non-resident shareholders or lot-owners. The quantity of land for town purposes cannot exceed 320 acres, under the law relating to the subject.

Wm. J. Bayliss, of Wilmington, Del., has been convicted at Petersburg, Va., of carrying away slaves on board the schooner under his command, and has been sentenced on five different indictments to forty years imprisonment. The vessel has been confiscated.

The Peace Commissioners to Utah have made an agreement with the Mormon leaders, by which the troops are to be allowed to enter the city without opposition, the civil officers to perform their functions, and the laws to be implicitly obeyed; past offences are to be overlooked, and all the houses in Salt Lake City are to be closed against both civil officers and strangers, except the one occupied by the Governor and his family.

The Telegraph Fleet was seen on the 20th ult., but had not then reached the point where operations were to be commenced. No further intelligence had been received up to the 14th inst.

# FRIENDS' REVIEW.

A RELIGIOUS, LITERARY, AND MISCELLANEOUS JOURNAL.

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*Extracts from the Minutes of New England  
Yearly Meeting of Friends. 1858.*

(Concluded from page 709.)

*Fourth-day, the 16th.*

The records of the Meeting for Sufferings, for the past year, were laid before this meeting and read, and the proceedings of that meeting in relation to the various subjects that have claimed its attention, are satisfactory to us; and the Friends now under appointment are continued, to constitute a Meeting for Sufferings, for the ensuing year, and requested to act on our behalf on all matters relating to the interests of our Society, agreeably to the original appointment and organization of that meeting.

## TO THE YEARLY MEETING.

The Joint Committee on Education report:

That we have not been unmindful of our appointment, nor of the deep importance to the young and to our Society, of the interesting subject confided to us by the Yearly Meeting. As usual, little opportunity has been afforded the committee for mutual conference and interchange of sentiment, in a collective capacity, except during the week of the Yearly Meeting; yet a part of our number, at least, have endeavored, as usual, to promote the guarded education of the youth of our Society, and to diffuse among our members a deeper interest in this important work.

Answers have been received to circulars addressed to correspondents in each of our thirty Monthly Meetings, and from the statistical information contained therein, it appears there are 1,448 children, between the ages of 4 and 21, belonging to the Yearly Meeting.

It is but just to remark, with reference to the

small number who are reported as in the attendance of schools exclusively confined to our own members, that, in addition to these, a very considerable number of our youth have been placed by parents, deeply interested for their welfare, in schools more or less select, some of which are taught by Friends, and are obtaining, we trust, a guarded literary education, free, at the same time, in a good degree, from the injurious influences which schools of a more promiscuous character are calculated to exert.

In the account from Vassalboro' Monthly Meeting, we are informed that "Oak Grove Seminary," a boarding school wholly under the care of Friends within the limits of that Meeting, is now in successful operation, under the charge of Eli Jones and Sarah B. Taber, as principal teachers, and that the progress of the pupils, at their examination at the close of the last term, was satisfactory to the Board of Managers. The average attendance of scholars, during the present term, has been about 90, of whom 76 were members of our Society.

While the scattered location of Friends in many parts of our Yearly Meeting will doubtless contribute, with other causes, to prevent the association of these children in select schools, we have been very solicitous that all our members, upon whom has devolved the deeply interesting and responsible charge of providing for the training of our beloved youth, would, while commendably endeavoring to procure for them a literary education, be deeply sensible of the importance of that careful home culture which so largely contributes to the formation of character in the future man.

A judicious selection of books of an entertaining and instructive nature, carefully adapted to the minds of youth, will, we believe, be largely instrumental in promoting these objects; and we would encourage all those who have the training of young children, to a liberal provision of suitable reading matter in the little family circle.

It has been cause of regret to the committee to observe that so small a proportion of the youth among us were in the enjoyment of the advantages to be derived from the attendance of First Day schools, and we are desirous that Friends may be stimulated to increased efforts for the es-

establishment and maintenance of these important auxiliaries to a religious education.

For the committee,

HENRY T. WOOD, Clerk.

Newport, 6th mo. 16th, 1858.

The committee on the concern of this Meeting for the Indians located west of the Mississippi, made the following report, which, with verbal communications from the committee, is interesting to us, and we trust a door may ere long be opened, through which our concern may be more fully carried out. The committee is continued, and encouraged to embrace every right means to benefit this class of our fellow men, for whom this Meeting feels a deep interest, viz :

“TO THE YEARLY MEETING.

The committee under appointment to have charge of the concern of the Yearly Meeting, on the subject of the Indians residing west of the Mississippi river, report, that the subject has claimed their attention.

The long distance at which we are situated, and the unsettled state of affairs respecting the Indians of the west, especially in the Territory of Kansas, to whom the attention of Friends has been more particularly directed, has measurably discouraged us from any active measures in this concern the past year.

We have felt anxious lest the troubles alluded to should unsettle the minds of the Indians, and involve them in the strife which has prevailed there. But we have been much relieved by learning, as we have, that the Indians have been preserved in a peaceable and quiet state; and we have great hopes they will so remain, and that the policy of the government, to locate them on smaller reservations secured to them in fee, will progress, and they be encouraged to apply themselves to agricultural pursuits. Friends, we think, may be useful to them in encouraging them to industry and frugality in their new pursuits, and we have reason to believe still preserve their influence over them. Members of our Society are spreading westward, and we hope the time is not far distant when Friends here will have the opportunity to exercise this influence for their good, and thus the concern of the Meeting be more fully carried out.”

Having, as we humbly trust, witnessed through the whole course of this Meeting, an extension of a measure of that holy help which has proved preserving, with feelings of gratitude for the mercies received, and commending all to the protecting care of Him who regards the petitions of the humble, we now come to a solemn conclusion, proposing to meet again at this place at the usual time, next year, if our Heavenly Father so permit.

SAMUEL BOYD TOBEY, Clerk.

SELF-POSSESSION IN MOMENTS OF PERIL—  
FAITH IN DIVINE PROTECTION.

About the year 1778, Mr. Cecil was appointed to two small livings at Lewes, Sussex. At this time a very singular providence occurred to him on his way from London to serve these churches. He was detained in town till noon, in consequence of which he did not arrive on East Grinstead Common till after it was dark. On this Common he met a man on horseback, who appeared to be intoxicated, and ready to fall from his horse. Mr. C., with his usual benevolence, rode up to him to prevent his falling, when the man immediately seized the reins of the horse. Mr. C. perceiving that he was in bad hands, endeavored to break away; but the man threatened to knock him down, if he repeated the attempt. Three other men immediately rode up, placing Mr. C. in the midst of them. On perceiving his danger it struck him, “here is an occasion of faith;” and that direction occurred to him, “call upon me in the day of trouble: I will deliver thee.” He secretly lifted up his heart to God, imploring the deliverance which he alone could give. One of the men, who seemed to be captain of the gang, asked him who he was, and whither he was going. Mr. C. told him very frankly his name and profession. The leader said, “Sir, I know you, and have heard you preach at Lewes; let go the gentleman’s horse; I wish you good night.” Mr. Cecil had, about him, sixteen dollars of Queen Annie’s bounty, belonging to his churches, which would have been to him, at that time, a large sum; yet his person and property were alike untouched.

An incident in the early life of Thomas Burchell, a devoted missionary to the West Indies, is even more striking than that just mentioned. Mr. Burchell was, in early life, a cloth manufacturer, in the west of England. His first piece of cloth he sold to a person in Bristol, who, a few days afterwards, was reported to be on the point of insolvency. With the energy which characterized him throughout his life, he determined, if possible, to regain legal possession of his property, of which it appeared he was about to be defrauded. It occurred to him that, by walking all night, he should be in Bristol some hours earlier than if he waited for the coach, which did not start till morning. He, therefore, set out at once, and had walked nearly twenty miles by daybreak. He now approached the Severn, at a point where he expected to find some one who would ferry him over. As he reached it, he saw a boat push off hastily from the land. He hailed the crew, but they only plied their oars the more vigorously, and were soon out of hearing.

Looking round, he saw another boat, just pulling out, and feeling that, if he did not succeed in gaining a passage in her, he should fail of attaining the object for which he had made such efforts, he used all the means in his power to

tract the attention of the boatmen and induce them to return. It soon became evident that they had noticed him, and seemed debating whether they should return or not. He at length had the satisfaction of seeing them pull up to the shore. As they approached, it struck him that he had never seen five such desperate looking ruffians. After some objection, on their part, they told him to get in. He had not long been so, before he found that he was in most undesirable company. They began whispering together, and the few words he caught showed him that he was in extreme peril. He then perceived that they were steering in an opposite direction to that in which he wished to go. He spoke to them of this, when one of their number—an Irishman—openly avowed their intention of murdering him. They all, then, set up a loud shout in confirmation of their purpose, as though to urge one another on to the deed.

From their horrid oaths and avowed intentions, he now found that they took him for a spy, on the preventive service, and he perceived some kegs of spirit, covered with straw, in the bottom of the boat. It was in vain that he assured them that they were mistaken in their suspicions; they only renewed their imprecations and threats of immediate and signal vengeance. Finding that they scoffed at his protestations, he ceased, and began to speak with them of God, a judgment, and eternity. After speaking in this strain for some little while, he observed the countenance of one of them to relax, and a tremor to pass over the frame of another. Still, they did not alter the boat's course, but continued steadily rowing in the wrong direction.

He then addressed each one solemnly and separately, and this with so much evident sincerity and deep feeling, that the captain of the crew cried out, "I say, I can't stand this. I don't believe he's the man we took him for. We must let him go. Where do you want to be put out, sir?" The traveller replied that he wished to be taken up the Avon, as far as Bristol. The man said that they could not go so far as that, as they dared not pass Pill, but that they would take him as far as possible, and put him in the way to continue his journey by the shortest route. He thanked him, and begged them to make the utmost speed, as his business was urgent. Finding them so subdued, he spoke of their sinful lives, and pointed them to Christ, as their Saviour. They all appeared impressed by his statements and conduct, and not only refused what he had stipulated to pay as fare, but offered to forward a keg of spirits to any place he would mention—an offer which was, of course, declined. On landing, one of the men accompanied him to a farm-house, and induced the occupant to drive him to Bristol. He by these means succeeded in reaching his journey's end at an early hour, and in regaining possession of the greater part of his property.

Even had the result of this perilous boat voyage stopped here, it would have afforded a striking instance of the blessings which attend Christian fidelity and boldness, springing from a sense of God's presence and access to him in prayer. But more remains to be told. Many years afterwards, on Mr. Burehell's return to Jamaica, he was at a small village in the neighborhood of Cedar Cliffs, when a man accosted him, offering him his hand, and appeared surprised that he was not recognized. It proved to be the smuggler who had guided Mr. Burchell to the farm house. After some conversation, he said, "Ah! sir, after your talk, we none of us could follow that trade again. I have since learned to be a carpenter, and am doing very well in this village, and attend a chapel three or four miles off; and our poor captain never forgot to pray for you till his dying day. He was quite an altered man, took his widowed mother to live with him, and became a good husband, a good father, and a good neighbor. Before, every one was afraid of him, he was such a desperate fellow; afterward, he was as tame as a lamb. He opened a little shop for the maintenance of his family, and, what was better still, held prayer meetings in his house. The other three are now in a merchant vessel, and are very steady and well behaved."

Rarely has there been a more striking instance of heroism, calmness, and presence of mind, inspired and sustained by Christian faith, than in the conduct of a peasant's wife, in the Peak of Derbyshire, quoted by Howitt, on the authority of a minister of the Society of Friends, who was personally acquainted with the facts of the case. It is, likewise, recorded in a volume published by Wilson Armistead. We give it in an abridged form:

In one of the thinly peopled dales of the Peak of Derbyshire, stood a lone house, far from neighbors, inhabited by a farmer and his wife. Such is, or was wont to be, the primitive simplicity of this district, that it was usual for persons to go to bed without taking the precaution to bolt or bar the doors, in the event of any of the inmates not having come home at the usual hour of retiring to rest. This was frequently the practice with the family in question, especially on market days, when the farmer, having occasion to go to the nearest town, often did not return till late. One evening, when the husband was absent, the wife, being up stairs, heard some one open the door and enter the house. Supposing it to be her husband, she lay awake, expecting him to come up stairs. As the usual time elapsed, and he did not come, she arose and went down, when, to her terror and astonishment, she saw a sturdy fellow searching the house for plunder. At the first view of him, as she afterwards said, she felt ready to drop; but, being naturally courageous, and of a deeply religious disposition, she soon recovered sufficient self-possession to suppress the cry that was rising to her lips, to walk with apparent

firmness to a chair which stood opposite, and seat herself in it. The marauder immediately seated himself in another chair which stood opposite, and fixed his eyes upon her, with a most savage expression. Her courage was almost spent; but recollecting herself, she put up a prayer to the Almighty for protection, and threw herself upon his providence, for "vain was the help of man." She immediately felt her courage revive, and looked steadfastly at the ruffian, who now drew a large clasp knife from his pocket, opened it, and with a murderous expression in his eyes, appeared ready to spring upon her. She, however, showed no visible emotion, but continued to pray earnestly, and to look upon the man with calm seriousness. He rose, glanced first at her, and then at the knife; again he seemed to hesitate and wipe his weapon upon his hand; then once more glanced at her—she all the while continued to sit calmly, calling earnestly upon God. Suddenly a panic appeared to seize him, he blanched beneath her still fixed gaze, closed his knife and went out. At a single spring she reached the door, shot the bolt with a convulsive rapidity, and fell senseless on the floor. When she recovered, she recognized her husband's well known step at the door, and heard him calling out in surprise at finding it fastened. Rising, she admitted him, and in tones tremulous with agitation and gratitude, told him of her danger and deliverance.—*Late Paper.*

For Friends' Review.

THE RIGHT OF SEARCH, AND A COMPROMISE  
AMONG BIRDS.

FOR THE YOUTHFUL READERS.

A reliable neighbor, W. D., informs me that when he was living on his farm in Charlotte, Vt., a few years since, the following incident occurred under his observation.

Under the eaves, on the east side of his barn, had been built, and mostly occupied the year before, about twenty nests of the Barn Swallow. On their return to their old domicils, about 10 o'clock one day, in the spring of the year, and exercising "*the right of search,*" they found one of their nests partly demolished, and in possession of a "Phebe-bird." This the swallows appeared to consider an unwarrantable intrusion, and the pair which laid especial claim to the nest commenced a suit of ejection. The fluttering and twittering of the swallows not having the desired effect, W. D. took up their side of the dispute, and with a fish pole endeavored to drive off the intruder, but all with no better success.

About noon the swallows had collected "*en masse,*" evidently with the view of having a regular "*palaver,*" and hovered around the ridge of the barn, on which the trespassing Phebe-bird had taken up her position. The swallows wheeled round and round, now mounting upwards

now coming down with a swoop as though they intended to drive Phebe from her "moorings;" while Phebe stretched herself as it were on tip-toe, ready to repel the expected attack; then they would balance themselves on the wing and hover around the culprit with such a jabbering and twittering as to show that no common subject was under discussion. After about an hour had been spent in this feathery negotiation, the swallows dispersed, and Phebe retired to her purloined homestead. In a few minutes more, the swallows were earnestly engaged with mud from an adjoining spring in building a partition wall through the nest, allowing sufficient room for the intruder to attend to her own domestic concerns, and carrying the wall up, restoring the dilapidated covering and extending it in an opposite direction, with so much alacrity, that before evening several inches of the new wall were visible, and this had been done without disturbing Phebe, although the builders were in frequent and close contact with her prim plumage, and probably splashed some of the mud in her face; but there she sat, to all appearance regarding the inconvenience she was the cause of with stoical indifference.

"The right of search" had been bravely and pertinaciously insisted on, and although Phebe could show no good papers, nor any other than a "robber's right" to the nest she occupied, yet rather than go to extremities, the swallow allowed her to retain possession of a part, whether she took any comfort in sitting where she was not welcome, or the swallows had a laugh over her want of good breeding, I am not informed. But there is one lesson which the youthful readers of the Review may be reminded of by this narrative, and that is, however much we may apprehend ourselves injured by the trespasses of others against us, it is always "*better to suffer wrong than to do wrong.*"  
*Monkton, Vt., 7th mo. 5th, 1858. H. M.*

From Bonar's Land of Promise.

THE DEAD SEA.

We approach the sea. The ground has in all directions a coat of white salt, in appearance somewhat like what we had seen in the desert at Ghurundel and Useit, only thicker and more plentiful. The shore is strewn with the debris of trees which Jordan in flood has brought down; twigs, branches, and roots, lying along the beach, all of them well coated with salt. In different parts, the shore is deeply lined with a dark-brown substance, like well-pounded bark, which possibly may be the debris of leaves, or perhaps the seeds and flowers of the tall shaggy reeds which seem to grow plentifully around, and which a south-east wind would waft across the lake, from the reed-jungles on the shore of Moab. The waters look intensely blue, though as we near them there is a tinge of green perceptible.

There is a slight curl over them at present, as a soft breeze has risen, and the ripples drop quietly to our feet, with a thick soapy or greasy froth, which leaves a stain upon the sand. The noon is hot, and besides, we have got down to a level which makes a sort of tropical climate, as the lake is upwards of 1300 feet below the level of the Mediterranean. We are thirsty, and the water looks cool and tempting; but we know its nature, and refrain. Not so my little gray horse, which, though I suppose it has not been here for the first time, still seems ignorant of the lake's true character. As thirsty as ourselves and not so prudent, it rushes into the water and takes a draught; one draught, no more. It shakes itself and turns away. We taste the water and find it nauseous in the extreme. It is not so much salt as acid. Burning bitterness seems better to describe it than salt; burning bitterness, which seizes on lips, and tongue, and palate, leaving for a considerable time the sense of prickliness and inflammation. A single drop will do this; though, of course, the larger the mouthful the more intolerable the sensation. Whether, at night, the waters have the hue of *absinthe*, as some travellers have remarked, I cannot say. That they have the *taste* of absinthe, by night and by day, I am sure. There is no unpleasant smell, nor any vapor, arising from the water, save perhaps at the marshes on the beach. The eye sees almost no difference between this and any salt lake or arm of the sea. Standing on the shore, just at the head of the lake, we look down as far as the eye can reach. We do not see the projecting point of land, which forms a striking feature of the lake, though unrepresented in old maps, and apparently unknown to any geographers beyond the present generation. Though the natives call it *El-Lisan*, or "the tongue," it can hardly be the same as that called "the tongue of the Salt Sea" (Josh. xv. 2; xviii. 19), as it could not have formed the boundary either of Judah or Benjamin. On our left rise the hills of Moab, whose ravines have now become more visible, and which show, here and there, patches of black and green. On the right rises the lower, but not less precipitous range, which flanks the western coast, forming about twenty miles down the rocky nest of *Ain Jidy*, and ten miles farther, the castled peak of *Es-Sebbeh*. We look in vain to the right for the stone of Bohan the son of Reuben (Josh. xviii. 17), which could not be far from the road along which we had descended to the sea.

After wandering for a little along the salt-crust beach, and picking up some small pieces of flint strewed over it, we propose to bathe, each one choosing the spot he most fancies. I observe a curious peninsula, about one-fourth of the distance between us and what I suppose is the mouth of Jordan. It may be about a quarter of a mile in diameter, and is one vast heap of stones intermixed with branches, trunks of trees, all of them

peeled and bleached. The stones are large, none of them less than a foot square, and many of them four times that size. They are not rounded, but their angles are all rubbed off by the chafing of the waves. A gifted traveller could easily find in this spot the ruins of Gomorrha, but I do not risk a conjecture, and know not that it has a veritable name. There are the remains of something like a wooden shed, and in any other sea I should say that this is the resort of the fishermen. But this cannot be. Perhaps the Bedawin here light their fires and keep watch. The stones are polished or rather glazed, and the wood coated with salt. At any slight rise of the lake, this peninsula must be a complete island.

But under so hot a sun one feels the attraction of anything that looks like water; so without much delay, I plunge into the tempting element. I am soon afloat, and find all true that has been said as to the density of the waters. Striking out to some distance, I find myself exposed to the breeze and the spray, which soon compel me to return, as it is impossible to keep the eyes open from the pain produced by the salt. The water has an oily sensation; yet after all, if you can keep it from mouth and eyes, the difference is not very perceptible between it and the ocean, save as to density and buoyancy. Some speak of the difficulty of sinking here; I feel as much the difficulty of swimming. Not because there is a tendency to sink, but because the feet persist in getting above the surface, thereby throwing the head too low, and depriving the swimmer of his impelling power. In spite of spray and breeze, and salt and bitterness, I enjoy this plunge greatly, not being willing to quit the water even after a swim of some twenty minutes. Two birds like gulls are flying over my head all the time. Are they in quest of fish? It would seem so. Yet probably they are mistaken, as no fish is said to be found in this lake of the dead, save what the Jordan in flood hurries down to it, to die. The day has not yet come when this sea and these waters round it shall be healed by Ezekiel's river,—

"These waters issue forth to the east border,  
And they go down to the desert, (Heb. Arabah)  
And they go to the sea,—  
To the sea they are issuing forth,  
And healed shall be the waters.  
And it shall be that every living thing that moveth,  
(Whithersoever the river shall come)  
Shall live!  
And there shall be a very great multitude of fish,  
Because these waters come thither,  
And they shall heal!  
And live shall every thing whither the river cometh."  
(Ezek. xlvi. 8. 9.)

Coming out of the water we find ourselves thoroughly pickled. The salt has encrusted our skin and powdered our hair like hoar-frost. We do not experience, however, any very disagreeable sensations, though we are a little out of sorts with the coating of brine and bitumeu. But in

two hours we hope to reach the Jordan and wash all this away. We are very thirsty, and there is no well at hand. We come up to our dragoon to see if he can help us. We find him lying lazily on the hot beach, keeping his horse standing, as a shade, between him and the sun. He has provided no water, and he seems to think that an orange will suffice till we reach the Jordan. We do not think so, and are inclined to blame him; but there is now no help. We can surely endure thirst for two hours, even on such sands and under such a sun.

We now mount and move on to the pilgrim's bathing place. The sheikhs are flourishing their spears and spurring their steeds to lead the way. One points to the place where Jordan pours itself into the lake, as if asking whether we wish to visit the spot. We would fain do it; but it is two or three miles off, and we have a long ride before us. So, after allowing him to conduct us a little way, and to show us the hollow which contains the river, we turn round and press northwards.

What a stretch of utter barrenness! What a dreary plain of sand, unbroken by tree, or rock, or hillock! And what a sun is this that is now beating down upon us, and doubling all its heat by reflection from this yellow powder beneath us, into which our horses sink at every step, up to the fetlocks. But though the day is hot, the breeze is not at rest. We have felt it as it brushed the salt spray from the lake, we are now to feel it as it lifts the sand from the plain. It is evidently not taking the whole breadth of the Ghor, but moving in lines or stripes, which, as they cross and cut each other, are tossing up the sand in wild eddies. We have noticed this already as we gazed on the plain from the height this morning, but now we see it close at hand, and by no means relish the idea of being swept round by one of these sandy whirlpools, which are rising and falling, moving from place to place all over the plain. The sand of the Sinaitic desert is in general not fine enough nor deep enough to play such "fantastic tricks." But here it is like dust, and for many a mile it is, I suppose, some feet in depth. It seems rougher too, and more furrowed on the surface, so as to be more easily caught by the wind. We are looking to some spot, perhaps half a mile before us or at our side. The sand is smooth and the air is clear. In a moment a yellow cloud rises out of the ground, and, whirling round with immense velocity, assumes the form of a vast spiral column, which, after reaching a height of some sixty feet, spreads itself out in air.\* It does not stand still for a moment, but rotating both round its own axis, and also round some centre

which the breeze has chosen for it, it continues the smoky whirl for five or ten minutes, till, the wind falls, the sand precipitates itself, rather seems to dissolve in air.

"As the WHIRLWIND passeth,  
Even so the wicked is not;  
But the righteous is built up for ever."  
(Prov. x. 25.)

The "rolling thing before the whirlwind" (Isa. xvii. 13), or "the stubble" which it sweeps away (Isa. xl. 24), we do not see, for this arid champaign contains no thistle-down, nor stubble nor brown leaf; but the sand and dust, rushing on before the blast, we do see; and it is worth the looking at.

It was on this wide plain that Lot looked down from the heights above Ai, and saw that it was well-watered and fruitful, as the garden of the Lord (Gen. xiii. 10). But where are the richness and beauty now? It was across this plain that the thousands of Israel marched, with Joshua at their head, to take possession of the land. Over these plains the prophets, from their school at Jericho, had often strayed, musing on the same scene, as we are now doing. Along these sands, eastward to Jordan, the two prophet-friends walked in silent fellowship, in the day when the Lord announced that he "would take up Elijah into heaven by a whirlwind," (2 Kings ii. 1). Not that the ascension of the prophet was accomplished by some mere Jordanic sand-storm; the whirlwind referred to in this event was certainly the same as that out of which Jehovah answered Job (Job xxxviii. 1), and which Ezekiel saw encircling the mysterious glory of the Shekinah (Ezek. i. 4); but the figure of the whirlwind seems singularly apt in the case of Elijah, seeing it was across this plain, where they are constantly occurring, that he was proceeding to the spot where the chariot of fire was to receive him.

As we move northwards, the sandy plain is exchanged for a more broken and fertile region. There are now shrubs and flowers, and grass, in the hollows and along the dried water-courses. But the fertility here is not great, though it is a wonderful improvement on the sandy barrenness over which we have been riding. Yet these empty channels have the promise of fulness; these hills, of richest pasture; these mountains, of vines:—

"It shall come to pass in that day,  
The mountains shall drop down new wine,  
And the hills shall flow with milk;  
And all the rivers of Judah shall flow with waters,  
And a fountain shall come forth out of the house of the Lord,  
And shall water the valley of Shittim." (Joel iii. 18.)

\* "The wind goeth towards the south,  
And turneth about unto the north,  
It whirleth about continually,  
Yea, the wind returneth again upon its whirlings."  
(Eccles. i. 6.)

Is it not reason, if we expect the acknowledgments of those to whom we are bountiful, that we should reverently pay ours to God, our most munificent and constant benefactor?—Penn.

From the American Agriculturist.

OUR SUMMER AND CLIMATE.

We have the climate, if not the land of which he poet sang, during our brief torrid Summer. It seldom fails to give us heat of tropical intensity, even to the most Northern limits of our country. Away up in the valleys of the Green and White Mountains, the thermometer goes up to a hundred and over, and the leaves of that salamander plant, Indian corn, shrivel and droop under the burning sun. On one of these scorching days, a scene in a maize field on the prairies, or in the bottom lands of the affluents of the Mississippi, might easily be mistaken for a plantation in the valley of the Amazon. The whole horizon is yellow with the glowing heat. The atmosphere, as far as you can see, quivers with the radiation like the breath of a furnace. No breeze relieves the suffocating stillness, nothing diverts the thoughts from the one sensation of sweltering heat. The cows stand midway in the sluggish water, the birds gasp for breath in the voiceless branches of the tree, and the tired mower, seeking with sweat, seeks the welcome shade. We have occasional days as oppressive as the Summer weather of Cuba, and were it not for the interval of cloud and storm, we should hardly be able to endure the severe labors of the hay harvest.

This tropical quality of our climate gives us a great advantage over England, and the nations of northern Europe. The bright sunshine of July and August matures the maize crop from Georgia to Canada, a plant of tropical origin and appearance. The bean of Lima matures in latitudes north of N. York, without forcing, and with a little of the gardener's art can be had in Maine. Tomatoes and egg plants, okra and sweet potatoes, are getting to be well known in Northern gardens. Melons, in their varieties, are grown almost as perfect on Long Island and in Jersey, as on the banks of the Savannah and the St. John's. Indeed, we have seen the Black Spanish Watermelon, of full size and flavor, grown on the upper waters of the Hudson, though the crop is not a certain one in that latitude. Our gardens are continually gaining accessions from tropical lands, and many of the vegetables that we mature of this class are better flavored than when they have the full strength of a torrid sun.

The boasted magnificence of tropical vegetation and scenery is a theme that will do very well for poets, descanting to readers who only judge of the reality from descriptions and from pictures. It must be admitted that they get up some very respectable palms and cocoanuts, lemon and orange groves in Cuba. But the men who have seen the big trees of California, or the specimens of white pine and hemlock, still to be found in the primitive forests of our northern States, have nothing to complain of in the way of small timber and dwarf vegetation. We have oaks with

the growth of centuries in their boughs, evergreens that were stately trees

"Fit masts for tall admirals,"

before the masts of Christopher Columbus were seen off San Salvador. Those who have never seen a bit of primitive forest, such as still exists in the wilderness of northern New York, and in the mountainous regions of New England, as well as "out West," hardly understand the capabilities of our climate in growing trees. No scene in tropical lands can inspire sublimer emotions than these monarchs of the wood, as one treads the dim aisles beneath their vaulted arches.

"Thou has not left

Thyself without a witness, in these shades,  
Of thy perfections. Grandeur, strength, and grace.  
Are here to speak of Thee. This mighty oak,  
By whose immoveable stem I stand, and seem  
Almost annihilated,—not a prince,  
In all that proud old world beyond the deep,  
E'er wore his crown as loftily as he  
Wears the green coronal of leaves with which  
Thy hand has graced him."

In the way of floral display nothing can surpass a locality of laurels or rhododendrons in full bloom. This latter shrub has a tropical look, though it exists in its perfection in this latitude. It comes into full bloom this month, and is found in greater luxuriance and size in the forest, than in the cultivated grounds of our rural improvers.

We have this great advantage over our tropical friends, that while they can not mature many of our plants and fruits by artificial means, we can grow all of theirs under glass. With a little lumber and glass, and a few tons of Pennsylvania coal, we can get up a small section of Cuba (we go in for this kind of annexation) in any corner of our gardens, and grow pine-apples and bananas, to our heart's content. Orange and lemon trees, japonicas, and a multitude of smaller foreign plants are common in our conservatories. The rich have it within their means to enjoy Southern vegetation and flowers all winter long, at a very moderate expense.

But what planter of the Antilles has ever devised a winter-house for maturing the fruits and flowers of the temperate zone? In no corner of his paradise can he grow apples, or raise his own cranberry sauce. We can raise our temperature to the point required to grow his vegetation, at a tithe of the cost required to reduce his to the point where the fruits and flowers of the North will mature.

We have no occasion to envy the inhabitants where perpetual Summer reigns. In this month, we have a genuine taste of their climate, without artificial means. With a little money and labor we can prolong it to suit our convenience and pleasure. So far as the enjoyment of life is concerned, we had rather have a Pennsylvania farm, or one anywhere west of that State, to the furthest confines of Missouri, than all the plantations amid the spice groves of the tropics. We

know of no finer sight than a fifty acre wheat field, just turning yellow, and nodding its plumes in graceful invitation to the reaper, or a like field of maize, a little later in the season,—the husks cracking open, to let out the golden ears. What perfume is sweeter to the farmer, than the breath of his clover and grasses, when his scythe sweeps down their dew-laden blossoms at sunrise, or the odor of the same grasses when dried, and carted home at nightfall. We do not blame the perfumers of Paris, for labelling one of their compounds, "New-mown Hay," nor wonder at its popularity with the Broadway belles, if it equals the genuine article.

It is worth our while, at this culminating point of the year, to pause amid the ripening fruits, and the ingathering of the grain and hay harvests, and contemplate the fulness of our blessings. Would that we could see them near at hand, as they really are, rather than afar off, as they are not in the wilderness of the West, or in the climes of perpetual summer. As a class, farmers have not half the blessings they are fairly entitled to, by virtue of the climate and their position in society as producers. They grow wood for fuel, and yet multitudes have not even a shade tree about their dwellings. They raise the cream for our strawberries, while not one in a hundred of them has any strawberry bed of his own. They have plenty of land and manure, and yet a good vegetable garden is still the exception among them. With a little attention and care in the selection of seeds, they may have the most highly prized and healthful luxuries of the city, without money and without price. There is no occasion for them to sigh for the lands of the orange and the myrtle. They may woo their lovers, and live with them, beneath their own vines and fig trees.

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## FRIENDS' REVIEW.

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PHILADELPHIA, SEVENTH MONTH 24, 1858.

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**THE AUTUMN YEARLY MEETINGS.**—Several inquiries having been made respecting the time when the new, or Western Yearly Meeting will be held, we may state that it will occur on Second-day, the 20th of 9th mo. next, at Plainfield, Hendricks Co., Indiana. The meeting of Ministers and Elders will be held on Seventh-day preceding.

The other Yearly Meetings for the present year will be held as follows, viz:—

Ohio Yearly Meeting at Mount Pleasant, on Second-day, the 6th of 9th mo.

Indiana Yearly Meeting at Richmond, Ind. on Fifth-day, the 30th of 9th month. The meet-

ing of Ministers and Elders on Third-day preceding.

Baltimore Yearly Meeting, at Baltimore, on Second-day the 18th of 10th month.

North Carolina Yearly Meeting, at New Garden, on Second-day, the 8th of 11th mo. The meeting of Ministers and Elders on Seventh-day preceding, at Deep River.

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**AMERICAN ANNUAL MONITOR FOR 1859.**—We are glad to find by the following circular that the Committee of the Tract Association of Friends, in New York, encouraged by the general approbation with which the Annual Monitor for the present year has been received, have concluded to engage in the preparation of one for 1859. The aid of Friends in all our Yearly Meetings is needed to accomplish the object fully, and it is earnestly hoped that prompt attention will be given by the Recorder of deaths or by other Friends within the limits of each Monthly Meeting.

### AMERICAN ANNUAL MONITOR.

The Committee of the New York Tract Association of Friends, to whom was assigned the preparation of an Annual Monitor, or obituary of members of the Society of Friends for the year 1857, acknowledge the kind aid rendered by their correspondents and other Friends in forwarding interesting material for the book.

In the early part of the present year the American Annual Monitor was published, and the favorable reception of it has induced the Committee to engage in the preparation of a volume for the year 1858. To enable them to perform the work satisfactorily, they must have the active co-operation of at least one Friend in each Monthly Meeting.

The information required will be a report of every death in the Monthly Meeting, with the name, age, date of decease, residence, &c. In addition to which, short biographical sketches, detailing the circumstances under which sound Christian character has been formed and sustained—practical evidence of living faith in Christ—or some particulars of the life and closing scenes which may be instructive to survivors will add materially to the interest of the reports.

Care will be needed in drawing up these accounts, that they be a correct relation of what they narrate, and that no praise be attributed to the creature that is due to the Master only.

To prevent errors, it is desired that the names be written very distinctly, also the age and place of residence, both town and State.

The Committee particularly request that the accounts be forwarded by the 1st of 10th mo.

William Wood, 389 Broadway, New York, or Henry Dickinson, 83 Beekman St., New York.

MARRIED, on the 17th ult., at Friends' Meeting, Adrian, Mich., ENOCH D. STRANG, of Rollin, Mich., to SARAH JANE, daughter of Jacob Hoag, deceased, of the former place.

The third story rooms of the house 109 north 10th street, with basement kitchen and bath room, will be let on moderate terms to a suitable tenant. For further particulars apply at the office of the *Review*.

## TOLERANCE IN NORWAY.

BURLINGTON, N. J., May 24, 1858.

I have read in your paper of May 21, a paragraph among the "varieties" headed "Intolerance in Norway," stating that there is not in Norway a Roman Church or Priest in the whole and, and that neither a Jew nor a Jesuit is allowed by the constitution to set foot on the soil. The author of this must be very ignorant of the changes that have taken place within the last forty years in Norway. All religious denominations are perfectly free to worship according to their belief. To prove this, I send you a Christian Sunday paper of June 24th, 1855, in which you will see announced preaching in three Lutheran, one Roman Catholic, one English, one Episcopal, and one Dutch Reformed Church, and here are Quakers and several other sectarians. In 1814, when Napoleon Bonaparte was dethroned, the allies, to punish Denmark for not combining with them, forced the king to give up Norway to Sweden, which was resisted by the Norwegians, who took up arms, and called the first Congress together that ever met in Norway, when the present constitution was framed, which is acknowledged to be purely democratic, the fourth of November, 1814, and was eventually signed by Bernadotte, the then king of Sweden. Norway was at that time invaded by a large Swedish army, and several small battles fought. They were also threatened by invasion on the coast by the English, and by the Russians to the North. The constitution secures to the Norwegians liberty of the press; no nobilities or titles; their own flag, army and navy; their own taxation and mint; a Swede not to be a citizen in Norway, nor a Norwegian in Sweden; the king to have a right to pardon, but not to condemn, and many other things that have a bearing on the political character of the country. Its domestic affairs were to be arranged after. The old Danish law prohibited Jews and Jesuits from landing in Norway, but that has been done away with for years. I presume the writer copied from the old constitution, without informing himself of the change of the law.

A. B. ENGSTROM, a Norwegian.

[*Public Ledger*.]

## SUPPLY OF COTTON IN AFRICA.

The following letter was addressed to McGregor Laird, Chairman of the African Steamship Company, by Thomas Clegg:—

MANCHESTER, March 18, 1858.

MY DEAR SIR:—It is not necessary for me to reiterate what you must already have so often heard, but I may state that my operations in Africa were commenced some seven or eight years ago, with the view of putting down the slave trade by a new, but very simple method, viz, convincing the native African chiefs and others, that it was their interest to employ their people, instead of making war upon each other for the sake of getting a colorable right or pretext for selling into slavery the prisoners taken in such marauding expeditions.

I commenced at Sierra Leone, and strongly recommended every one to begin to collect the cotton already growing, and cultivate more wherever it would grow.

The Church Missionary Society kindly recommended agents to conduct the business, and in every way aided my efforts with the very great influence they so deservedly possess.

The African Native Agency Committee, of London, kindly paid the agents their salaries, and the African Improvement Society, of Sierra Leone, put down a hydraulic packing press, made by Messrs. Bellhouse, of Manchester, to pack such cotton as these agents and others might be able to purchase. Not being able to collect more than about 250 lbs. of clean cotton during the first year, I found that Sierra Leone was not the right place at which to try the experiment, and at once decided to go direct to the interior cotton field, and to the residence of the chiefs about Abbeokuta.

In the mean time I discovered that all our European agents either died off, or had to return to this country, and another long process had to be gone through, by which several more years were almost lost. The Missionary Society kindly selected several young Africans, who came over to this country, at the expense of the Native Agency Committee, to be educated and instructed in the best method of cleaning the cotton without injury to the fibre. Two of these I had at my mill in the country for several years, where they also learned to work as mechanics, carpenters, &c. A third I had in my office in town as clerk, book-keeper, &c. In the mean time another young African, who had been educated as a surgeon, in England, took the matter up heartily, and conducted the various transactions until the two others from the mill returned to their own country. These three native African youths have since conducted the whole of my operations in a manner most creditable to themselves and to their country. The African Native Agency Committee, of London, liberally supplied several packing presses, a boat, weighing machines, cot-

ton stores, and other heavy articles, whilst I supplied cotton-gins, goods, and money to purchase the cotton with. Consul Campbell, of Lagos, seeing the great advantage likely to accrue to Africa from the energetic prosecution of the new trade, rendered every assistance; indeed he applied for, and has obtained leave from government, to come over to this country, and may be expected this spring to come down to Manchester, where I hope he will be my guest, with a view to further and promote these operations under the sanction of our government. Up to the 1st of this month, I had sent out 157 cotton-gins, costing for £3. 17s. 6d. to £10. 10s. each. I have entered into correspondence with upwards of 76 native and other African traders, 21 or 22 of them being chiefs, many of whom have begun to consign their cotton, as well as other produce, to me; and I assure you it affords me the greatest pleasure to sell it for the highest price I can obtain, as well as to invest the money in any articles they may require, with the exception of spirits, or the implements of war. In conducting this affair, I have to venture, and have now outstanding, about £4,693, every shilling of which I expect to receive back, indeed I have bills of lading, and advices of great quantities of cotton and other produce being on its way to me now, both on consignment and in liquidation of what is owing to me. I have had one transaction with one of these traders, from which he received £3,500; and it is both satisfactory and pleasing to know that every trader, almost invariably, takes back hardware, earthenware, cotton goods, or merchandise for the whole amount of produce sent here. Owing to two extensive fires at Abbeokuta, I have not got quite so much cotton as I expected in 1857, but have had cotton advices and bills of lading for shipments from Lagos, up to the 28th of December, amounting to 929 bales. Add to these, 17 tons burnt in the first fire, and 3,000 lbs. to 4,000 lbs. in the second, equal to 321 bales. Produced, or rather collected for sending to me, of usual size, 1,250 bales of African cotton; this quantity has therefore been purchased, and there has still always been *plenty more offering* on like terms, viz.,  $\frac{1}{2}$ d. per lb. in the seed. On this account the people of Abbeokuta cannot be made to believe that England can purchase all the cotton that they can produce, and yet Abbeokuta is but just on the border, at one corner, I may say, of the great cotton field of Western Africa, extending from Abbeokuta to the Niger, and away into the interior.

Coupling my experience on this coast—the belief of the Abbeokutans, and the recent despatch of Dr. Bakie from the Niger to our Government, where he states that the Rev. Mr. Clarke had seen at Iko, near Ilorin, in the Yoruba country, fifteen or sixteen packages of clean cotton offered for sale, weighing 75 lbs. to 80 lbs. each—and had been assured by the

natives that on market-days (every fourth) from 1,000 to 2,000 such bags were offered for sale, and this for their own country manufacture only.—I say, coupling these statements with my operations, what I know of Tunis and Natal, and what Dr. Livingston tells us of the East, I can clearly see a prospect of the slave trade being entirely starved out, the tractable, docile, and intelligent African rising in the scale of civilization and Christianity, in proportion as he is allowed to enjoy his own rights, stay in, till the land and trade in his own native country, even if confined to the cultivation of cotton alone.

You know much better than I do what Africa so abundantly produces besides cotton, such as palm and other oils, arrow-root, ground nuts, ivory, Cayenne pepper, fruits, spices, gums, resins, dyes, dye woods, &c.

I should give a poor idea of the prospect of the cotton trade by simply mentioning the commencement and recent operations connected with my own experiment, for, in all such cases, people first look on, and when they clearly see advantage, they also set to work; so it has been, and so I wish it to be, in Western Africa. One trader has ordered a good serviceable English canoe to convey the cotton, whilst he and another have ordered each a good new packing press, at considerable expense; and as there are now at least four presses ready for work, and the natives are able of themselves to turn out 10 bales daily from each press, they should turn out 40 daily, or upwards of 12,000 annually, with their present appliances. Three makers of cotton-gins at Manchester, through my and various other instrumentality, have sent out to Africa 250 gins, capable of continuously cleaning daily 14,000 lbs. of clean cotton, 4,368,000 lbs. yearly—equal to 10,000 American, or 40,000 African sized bales of cotton; and as all these gins have been bought, and, in most instances paid for on delivery, I believe they will not be allowed to be idle. This, I think, is a rare instance of rapid development of a particular trade, and the more so, inasmuch as, in my case, every ounce of cotton has been collected, all the labor performed, and the responsibility of doing it borne by native Africans alone. I have many reasons for believing that the whole matter will prosper: first, I believe it has God's blessing upon it; next Africa is naturally adapted for growing cotton, as everywhere it springs spontaneously, and is indigenous to the country; next, because, wherever cotton will grow, the people cry out for the African to come and help them to cultivate it, showing, in my opinion, that he is its natural cultivator also. Besides all this, I find that African cotton, whether from Quillimane on the east, Abbeokuta on the west, Tunis or Algeria on the north, or Natal in the south, that this cotton is the best substitute for American cotton. Indeed, from whatever part of Africa it comes, in its natural state, it will invariably fetch in the Liverpool

market from 2d. to 3d. per lb. more than East India cotton under similar circumstances. For years this cotton has never cost more than ½d per lb. in the seed, and at that price the agents, chiefs, and dealers have never been able to buy up what has been offered; and this, I think is a proof that it can be produced exceedingly cheap—sufficiently so to compete with any other country.

I believe first in the goodness of the cause, and next that to act entirely through the natives is the way, not only further to develop, but most certainly the most sure way of making it progressive and lasting. I have also a dread that if Europeans took up the cultivation of cotton, or dealing in the interior, it would in all probability result in the revival of slave labor, or merely in a spasmodic effort or two, and then a sickening off, a failure, and relinquishing the effort after destroying in all probability the self-reliance the native had formerly had.

Yours, &c.,

THOMAS CLEGG.

#### THE WHOLE STORY.

A young man named James Powers was hanged at Washington, on Saturday, for murder. Just before mounting the scaffold he bade his brother farewell, and said: "Remember what I told you: let the liquor alone." The same counsel has gone forth from a thousand scaffolds in this country, says the *Philadelphia Evening Journal*, and its echoes are heard in many a prison cell. We waste much breath and ink in speculating upon the causes of crime and its extraordinary increase of late years. But the confessions of the criminal tell the whole truth of the matter. It is rum that makes demons out of men of originally good impulses; it is rum that is filling our prisons, feeding the gallows, and diminishing the security of life and property. Under its accursed influence, men who, when sober, would rather die than commit a dishonest action, scruple not to perpetrate forgery, robbery and murder. Not many years have elapsed since a man of fine intellect and generous impulses was sent to a cell in Moyamensing upon the charge of forgery. Not one of those who knew him intimately believed that he was capable of such a crime. The evidence adduced against him proved that he had acted in a wild, crazy manner while consummating the deed. The fact was, that intemperance, protracted for months, had perverted his impulses and deranged his mind. It was a madness, and there was no method in it. Rum has had the same effect upon hundreds of others of less note. Of all the propositions for the prevention of crime, we are strongly persuaded that there is none of equal efficacy with the simple advice of young Powers—"Let the liquor alone."—*Late Paper.*

#### FALSE PROVERBS.

(Continued from page 699.)

"We must do at Rome as Rome does;" or, in another form, "Do as other people do." Right enough to do as other people do, if the thing be good; right enough if it be indifferent. You see, now and then, a man who seems to have set out with the principle not to "do as others do," but whose only purpose is to show his independence. There are many better ways of showing independence, and there is certainly no sense in that.

He who goes into a crowd with his arms a-kimbo, thrusting his elbows into every-body's sides that comes in his way, will certainly be noticed, though we can't say much for his being respected. Now, that is a liberal admission of the principle, "Do at Rome as Rome does." Beyond this there is danger and wrong. It has been the ruin of multitudes. A young lad, for instance, sticks a cigar in the corner of his mouth, and makes most persevering endeavors to smoke it, not because he likes it, for it makes him sick, but because others do it; a working man goes to the public-house because his fellow-workmen do it; people set up their houses in a style far beyond them, because their neighbors do so; people, in short, do all kinds of foolish and wicked things, because others do them. We have seen a drover, aided by a whole posse of dogs and butchers' boys, laboring for a long time, without success, to drive a flock of sheep into a narrow passage which led to a slaughter-house. They might have had a presentiment of what awaited them within; for they made all kinds of efforts to get up the street and down the street, and seemed as though they would go anywhere rather than through that passage. At length, somehow or other, one of the flock was induced to enter, and then, without a moment's hesitation, all the rest followed. It is one of Satan's most crafty devices to lead men to destruction, in the wake of others about whom he is sure. Be certain that the thing is right, ere you follow anybody. If but suspicious that they are wrong, have the courage to stand aloof. Better go the right way alone, than "follow a multitude to do evil." If you must follow somebody, follow in the track of the wise and the good, remembering that whilst it is said, "A companion of fools shall be destroyed," it is also said, "He that walketh with wise men shall be wise;" remembering, too, that if you walk now with the wise, you will inherit with them all "the promises."

Pope has two lines, which have now become proverbial:—

"A little knowledge is a dangerous thing;  
Drink deep, or taste not the Piarian spring."

It is very likely that a man who has a smattering of knowledge may be conceited, and set up his judgment against that of everybody else, and pronounce older and better-educated people to be

quite mistaken, and speak most oracularly on those very subjects about which really thoughtful men feel that they know nothing. The most mischievous demagogues and agitators have been men of this very class. Still, it does not need even "a little knowledge" to be conceited. The most ignorant men have very often quite as much conceit as those who know "a little." Let every one, whether he have little knowledge or much, guard against that; but don't let that, or any other fancied danger, be set up against the diffusion of knowledge, or as an excuse for ignorance. Though a man can't get to logarithms, there is no "danger" in his learning the Rule of Three; if he can't read the "Principia," he may find it worth while to master the first half dozen books of Euclid; if a man can't become a first-rate scientific chemist, there is no reason why he should not know something about the "chemistry of common life;" if he can't go to the original sources of history, and verify its facts by poring over dusty records and worm-eaten volumes, he need not deny himself the pleasure and advantage of reading Prescott or Bancroft. The fact is, it is only a little knowledge that the vast majority can secure. Let us "drink deeply," if we can; but if we cannot do that, at all events let us "taste" the spring.

One sometimes hear the remark—as often from some indulgent critic or friend as from any one else—"You can't put old heads on young shoulders."

Now, there are some kinds of old heads which we should not like to see put on young shoulders. There is not a more painful sight on earth than that of a youth, up to all the tricks and quirks of business, and pushing as keen and hard a bargain as the most eager and unscrupulous of his seniors. But we humbly submit that there is not of necessity a total severance between youth and common sense. Let children be children, even though they be, as there is every reason why they should be, the followers of Christ. Let young men and young women be young men and young women. Neither reason nor religion requires that the young man should be as grave as the old man of seventy, nor the young woman as staid as her grandmother. Time enough for that when they know something of the cares of the world, and have experienced something of life's sorrows. But there is no reason why they should give way to idleness and frivolity. Even young people may be characterized by prudence and forethought, and what is more, they ought to be. The same degree of attention and painstaking, which in the case of the young often secures considerable attainments in knowledge, would go far to insure such a measure of practical wisdom as would preserve them from the follies into which young people so frequently fall. Especially would this be the case, if, whilst weighing thoughtfully the opinions of experience, they would seek in the Holy Scriptures that wisdom

which can give even "to the young man knowledge and discretion;" and if, still further, like Solomon, they would ask "wisdom and knowledge" from God. And so you may "put old heads on young shoulders."

(To be continued.)

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#### THE FIRESIDE.

The fireside is a seminary of vast importance. It is important because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the hearth. The learning of the university may fade from the recollection, its classic lore may moulder in the halls of memory; but the simple lessons of home, enamelled upon the heart of childhood, defy the rust of years, and outlive the more mature, but less vivid picture of after life. So deep, so lasting, indeed, are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollection the events of childhood, while all the wide space between that and the present hour is a blasted and forgotten waste.—*Goodrich.*

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#### THE STORY OF LIGHTHOUSES.

We are not going to be very technical. It would neither suit ourselves nor our limits to say much about the "conic frustum," or the "parabolic curve," or the "dioptric system of lights." We are first going to challenge antiquity to show us here and there a beneficent glimmer of light from its wild rocks and dark shores; and then we propose to follow the personal story of some of those intrepid men who have successfully done battle with the winds and waves in the seaman's cause.

The employment of beacon-fires in the olden time, as signals by which any great event might be telegraphed onward from point to point, must not be confounded with the regular use of beacon-lights as a fiery word of warning to mariners. An illustration of their employment in the former sense is given in that magnificent passage in the "Agamemnon" of Æschylus, wherein the fall of Troy is announced in letters of light from headland to headland and shore to shore, one point after another catching the mighty news, and flinging onward the signal, for which the lonely warders, in their watch-towers, had been looking in vain for ten long watching years. But our inquiry is confined to those beacons which were the early and simple type of the future lighthouse. We do not incline to the whimsical hypothesis that the formidable Cyclops of old, with their one bright eye, were in living

ality the very lighthouses of antiquity. If it were so, they must have ill discharged their duty; for the fleet of Ulysses is said to have struck on the Cyclopean island itself, evidently without a single glance of warning from the peep eye. But we find, in the nineteenth book of the Iliad, something a little more to our purpose, when the grand old poet, in describing the gleaming shield of Achilles, speaks of the friendly flame of the beacon-light, the hope and help of the mariner.

And now another dubious illustration of our subject looms heavily out of the mists, in the gigantic proportions of the Colossus of Rhodes. It is difficult to conceive that the brazen giant would have been set up, with one foot planted on one side of the harbor and the other foot on the other side, without turning his vast proportions to some practical purpose. Let us at least hope that when Chares, the pupil of Lysippus, completed his twelve years' work, and placed his monster statue over the highway into the harbor, which was traversed by fleets in full sail, he taught him how to hold out a lantern to the nations, which should serve to light them into port. This was about three hundred years before Christ. For only eighty years did the Colossus point the way or light the path, before an earthquake shook him limb from limb; but the brazen mass remained until the seventh century, when it was trafficked in by a Jew, for £36,000 of our money.

We may theorize with a little more boldness when we turn to another of the "seven wonders of the world," the celebrated Pharos of Alexandria. This remarkable tower, which is allowed on all hands to have been a light-bearer, dates from the same period as the Colossus, about three hundred years before the Christian era. It rose on the small island of Pharos, in the bay of Alexandria, a magnificent structure of white marble, composed of many stories. Completed in the reign of Ptolemy Philadelphus, the monarch was minded to commit his memory to the enduring keeping of the tower; but the architect contrived to grave his own name on the marble, and his master's on the layer of mortar which he spread above it; and thus, after the touch of time had rubbed away the lime, the following inscription was bared to the eye of succeeding ages: "Sostratus, of Cnidos, the son of Dexiphanes, to the gods, the saviours, for the benefit of seamen." These last words clearly set forth the beneficent purpose to which the tower was dedicated; and both Pliny and Ammianus Marcellinus speak of it as a beacon, which was lighted up at night to mark the way into the haven of Alexandria through the shoals of that encumbered coast. The former speaks of the "danger lest the light, when seen from a great distance, might be thought to be a star." An almost fabulous height has been attributed to this white tower of Egypt, and its cost has been computed

at about £390,000 of our money. But it is a grand thought that the entrance into the land of pyramids, the gateway to the avenues of sphinxes, the path to the hundred-gated Thebes, to the forests of obelisks, and to those solitary giants that sat supreme over the sands, should have been indicated by this magnificent tower of purest white, bearing a star of light on its lofty brow. There is a modern lighthouse at Alexandria, which inherits the name of its famous ancestor. "the Pharos," a word derived, as is supposed, from Phrah, the Egyptian name of the sun. Pliny and Strabo allude to the existence of lighthouses at Ostia, Ravenna, and amongst the shoals at the mouth of the Guadalquivir. This seems to be nearly the sum of all that antiquity is willing to reveal about her lighthouses, though we question her ever so wisely.

And now we take a long leap out into the comparative daylight of the sixteenth and seventeenth centuries, when there slowly grew up, at the mouth of the Garonne, the great "Tour de Corduan," which was twenty-six years before it arrived at maturity, and set to work to light the fleets of Bordeaux and the traffic of the Languedoc Canal safely to their destination. The architecture of this tower, which is one hundred and ninety-seven feet in height, is very ambitious in its character: galleries taper upward to the lofty summit; there is a chapel within; and there are friezes and pilasters without. But after all this grand preparation, the ingenuity of France, under Henry IV., could only devise a good flaming fire, fed with oak billets from the broad forests of Gascony. Yet even this fitful blaze must have been a waymark of vital moment to the storm-tossed mariners in the Bay of Biscay. Time passed on, and a good coal fire, burning on the top of their stately tower, was esteemed a vast improvement upon the unsteady tongues of flame which had long shot upward through the dome of a southern night. At length, in the year 1822, the beautiful dioptric lights of Augustin Fresnel took their legitimate place on the conical top of the magnificent Tour de Corduan.

And now we are rapidly nearing our own times. There is a perilous reef of rocks about fourteen miles from Plymouth, and about ten from the Ram Head on the Cornish coast, against which the swell of the Atlantic waves beats and breaks with uncontrollable fury. These are the famed Eddystone Rocks, so named from the wild tumult of conflicting currents amidst which they dwell. As they rear their black foreheads in the midst of the broad highway of commerce, it is no marvel that many a noble ship stumbled and fell in mid career: no marvel either that men's hearts should have been anxiously set upon devising some mode of giving a timely warning. As early as 1696, a brave man was found who was ready to step forward in this "forlorn hope," lead the attack, storm the rock, plant his colors, and then stand the siege—against what forces?

—the waves and winds of an ocean, the tempests of the wintry Atlantic. All this is bravery indeed! The man who led that “forlorn hope” was Henry Winstanley. There was a whimsical quaintness in his former mode of life which would have prepared one to expect the merry quips and tricks of a conjuror, rather than the bold deeds and high heart of a hero. He had surrounded himself in his Essex home with the most startling absurdities. If his visitor took his seat in a chair, a pair of arms would instantly start up and embrace him, making him a close prisoner therein. If he attempted to kick out of the way a slipper which he saw lying on the ground, a ghost-like figure would immediately spring up and confront him; and, if wearied with these unpleasant surprises, he seated himself in a bower in the grounds, he was forthwith launched out into the middle of the canal.

It was from amidst such childish though ingenious jokes as these, that Henry Winstanley stepped boldly out upon the Eddystone rocks, and prepared to maintain himself there against the rude shocks of indignant storms. Harlequin turns hero! A strange metamorphosis! He spent the first summer in boring twelve holes in his impracticable rock, and in fixing twelve answering irons therein as a hold-fast for his new arm-chair amidst the waves, his new summer bower of the seas! During the course of the next season he raised a round pillar twelve feet high and fourteen in diameter. It was still there when he returned to it in the succeeding spring; and he built at it until, including the vane, it rose to the height of eighty feet. He now determined to take possession of this singular erection; but the first night in which he ventured to lodge in this strange citadel was a night of storm and tumult, and for eleven succeeding days not a boat could venture to approach the beleaguered garrison. Still they clung manfully to their battlements, their provisions, like themselves, drenched and soaked with the salt waves.

On the 14th of November, in the same year (1698), Winstanley lighted his lantern. But wild were the nights and days that followed. The kindly glimmer of his beacon was dancing upon fearfully troubled seas; and it was not until three days before Christmas, that, in the very extremity of hunger, he regained the shore. The fourth season was spent in encasing his tower with outworks, and in raising it to the height of one hundred and twenty feet; for, even when his lantern was at an elevation of sixty feet above the rock, he found that it was often “actually buried under the water.”

This first Eddystone lighthouse contrived to maintain a sort of dying life until the November of 1703, when, some repairs being required, its bold architect, accompanied by a body of workmen, landed on the rock. There is a painful feature in this story, which we should have been glad to suppress were it not for the moral teach-

ing which it conveys. Poor Winstanley, in his strong self-reliant confidence in the stability of his work, had declared that “he only wished to be there in the greatest storm that ever blew under the face of the heavens, that he might see what effect it would have on the structure.” And now a storm was coming which has been memorable in history for its wild fury and for the fearful destruction which it wrought—the storm of the 26th of November, 1703. When the morning of the 27th arose on the troubled scene, not a vestige remained of the lighthouse, of the architect, or of his men, save only some small length of chain which was firmly jammed into a crevice of the rock! Ah, there is a wide distinction between presumption and courage, between a bold self-confidence and a humble trust. Smeaton remarks that the common sense of the public had led them to anticipate some such sorrowful tragedy, so little was the tower of Winstanley adapted to endure the shock of its peculiar trials.

(To be continued.)

#### SOURCES OF THE NILE.

It is somewhat strange that the sources of this remarkable river should continue to be entirely unknown to the world in modern ages. If they were ever known to the ancients, their knowledge has perished with them. The exclusive policy of the Carthagenians, and the destruction of their records, prevent us from knowing how far their knowledge extended. Herodotus, the traveller and historian, about 450 years before Christ, visited Egypt. From Thebes he set out to discover the sources of the “mysterious river,” but went only to the first cataract at Elephantine, lat. 24° North. He had not the courage and energy of Humboldt to go farther, and turned back, as wise as he went about the sources of the Nile. Bruce, in going up the Blue Nile of Abyssinia in 1770, supposed it was the Nile, and the European maps were altered and conformed to this supposed discovery, but it was afterwards found that the Blue Nile, rising in lat. about 10° North, was only a branch of the great river, whose hidden springs are yet undiscovered.

In 1851, Bayard Taylor left Cairo to go up the Nile as far as he could. He ascended it as far as 12° 30' North, when his timid boatmen were afraid to go any further among the hostile tribes. Mr. Taylor tells us he met Dr. Knoblauch at Khartoum, lat. 15½° North, who told him he had ascended the Nile in November, 1849, as far as Logwek, lat. 4° 10' North, which is the highest up this mysterious river we have any account of. In 1842 and 1843, the enlightened Viceroy of Egypt, Mehemet Ali, sent an expedition to discover the sources of the Nile. They went nearly 3000 miles, to lat. 4° North, and then turned back. As late as December, 1856, no official report of the expedition had

been published. In 1856, another Egyptian expedition was sent up with an armed escort of 360 men, under the command of the French Count d'Escayrac, and furnished with a large scientific staff. The party had reached Dongola, 18° North, in December, 1856; and, after repairing their vessels, were expected to proceed last summer (1857) on their voyage up the great river. We ought soon to get some intelligence from them.

For Friends' Review.

O N E .

Where shall I join, and where divide ?

Such query greets the mental ear,  
Full oft, of him who would decide  
His doubtful steps by truth severe.

Such kind relations God hath made,  
In things with life, and things without,  
To bless the soul whose course is laid  
Always by wisdom's secret route ;—

Such harsh exceptions doth ordain,  
To cheat, in circumstances same,  
The eager grasp which else would gain  
That wisdom-fruit in folly's name.

With such diversity perplexed,  
In all my plans, and all my dreams,  
How shall I reach the prize annexed  
To truthful life, or truthful schemes ?

Find, anxious soul ! thyself within,  
The true diversity and strife ;  
Fight ever there the King of Sin,  
With weapons of the King of Life.

There seek the pulse of harmony  
Which nurses health, and strength, and joy ;  
There shun the jarring mockery  
Which animates but to annoy.

So may'st thou ever learn to sing  
The universal bridal song—  
"There's unity in every thing,  
Except between the Right and Wrong."

P.

BROADCAST THY SEED.

BY JOHN CRITCHLEY PRINCE.

Broadcast thy seed ;  
If thou hast aught of wealth to lend,  
Beyond what reason bids thee spend,  
Seek out the haunts of want and woe,  
And wisely let thy bounty flow ;  
Lift modest merit from the dust,  
And fill his heart with joy and trust ;  
Take struggling genius by the hand,  
And bid his striving soul expand ;  
Where virtuous men together cling  
To banish some unballowed thing,  
Join the just league, and not withhold  
Thy help, thy counsel, and thy gold.  
Would'st have thy humbler brother freed ?  
Broadcast thy seed.

Broadcast thy seed ;  
If thou hast mind, thou hast to spare,  
And giving will increase thy share ;  
Put forth thy thoughts with earnest zeal,  
And make some stubborn spirit feel  
The grace, the glory, the delight

That spring from knowledge used aright ;  
The improving wealth, which none can take,  
Though fortune frown and friends forsake ;  
The strength of vision, more and more  
Expanding as he dares to soar.  
Virtue and knowledge, glories twain !  
The more they give, the more they gain !  
Would'st help a brother in his need ?  
Broadcast thy seed.

Broadcast thy seed :  
Albeit some portion may be found  
To fall on harsh and arid ground,  
Where sand, or shard, or stone may stay  
Its coming into light of day,  
Be not discouraged. Some may find  
Congenial soil and gentle wind,  
Refreshing dew and fostering shower,  
To bring it into beauteous flower,  
From flower to fruit to glad thy eyes,  
And thrill thee with a sweet surprise ;  
Do good, and God will bless thy deed.  
Broadcast thy seed.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—English advices are to the 4th inst. The news is unimportant.

GREAT BRITAIN.—The British revenue returns for the year ending on the 30th ult., show a decrease of over £5,000,000, nearly all of which was occasioned by the reduction of the income tax.

Archdeacon Thorpe, of Bristol, has invited the clergy of that diocese to petition, now that Jews are to be admitted to Parliament, that clergymen of the established church may be no longer disqualified as members of that body.

The number of letters sent to the "Returned Letter Office" in 1857 as "dead letters," amounted in England to 2,024,057, in Scotland to 183,132, and in Ireland to 199,651. The amount of money and other valuable property contained in them was £419,939, most of which was returned to the writers. Letters, the writers of which cannot be discovered, are retained for two years, and if not applied for, are then destroyed.

FRANCE.—Advices from Lyons report a decided improvement in commercial affairs there, and the same was the case, though in a less degree, at Marseilles.

The heat was so oppressive, and drought prevailed to such an extent in some localities, that water was becoming scarce. At Versailles, where the flow of the Morly aqueduct was interrupted, water was sold at high prices, it is said at a franc (18½ cents) for a little more than a quart.

A French squadron had been dispatched to the Adriatic, probably on account of the Montenegrin difficulties; and the *Patrie* stated that a Russian frigate had joined it, and had been placed under the orders of the French Admiral. The news had caused some excitement at Vienna.

SPAIN.—A change had been made in the Ministry, Gen. O'Donnell being at the head.

Gen. Concha, the Governor of Cuba, had complained to his government of the 'insults' of the English in reference to the slave question. The Madrid journals stated that the government intended to call on England for explanations of the language used respecting Spain, by Lord Malmesbury and others, in the debates on the slave trade, in the House of Lords.

ITALY.—The Tribunal of Appeal, at Naples, had declared the recently liberated steamer Cagliari, a good and lawful prize.

Sanguinary conflicts were said to be frequent between the French and Roman soldiery.

**RUSSIA.**—The cholera had appeared at St. Petersburg. A fire had almost destroyed the shipping at Helsingfors.

**TURKEY.**—Fresh assurances had been given to France, that the troops sent to Herzegovina were not intended to act against the Montenegrins, and that in no case should that country be invaded by the Turks. The commission to settle the boundary was to meet at Ragusa in the middle of the present month.

**GREECE.**—The Greek government had placed its subjects residing in Candia under the protection of the French Admiral.

**AFRICA.**—Dr. Livingston's expedition had left the Cape of Good Hope for the Zambezi.

**CHINA.**—The four plenipotentiaries had received dispatches, on behalf of the Minister of State, from two subordinate officers, informing them of the appointment of a Governor General in place of Yeh, and inviting the British, French and American envoys to meet him at Canton. The communication to the American Minister expressed satisfaction that the American government had not joined in the aggressive proceedings of the English and French at Canton, but had adhered strictly to its treaty with China, thereby proving its good faith and honorable feelings. The Russian plenipotentiary was informed that, as Russia has no treaty permitting it to trade at the five ports, it had no cause to interfere in Canton matters; but as he had been commissioned to arrange the boundaries of the Amoor river, and as a Chinese commissioner had also been appointed for the same purpose, he was requested to proceed to the Amoor to meet that functionary, and settle the business entrusted to them. The latest reports from Canton state that Hwang, the new Governor General, was delaying his entrance into the city, and that some of the Chinese officials there, having attempted to go out to join him, had been placed under surveillance by the British commander. A suspicion prevailed that Hwang had orders to attempt the re-capture of Canton. Considerable bodies of Chinese troops were collecting in the vicinity, and some uneasiness was felt.

**SOUTH AMERICA.**—New Granada has adopted a new constitution, and has changed its name to that of "The Granadian Confederation." Peru was engaged in a presidential struggle, which appeared likely to be nearly as prejudicial as a revolution. The candidates are Castilla, the present provisional President, and Domingo Elins. A flour-mill driven by steam power, the first in Peru, has been established at Payta by a citizen of Baltimore.

**BRITISH AMERICA.**—Advices from Frazer river indicate that the gold mines are very rich, and the consequent rush of emigration thither from California continues. As many as one hundred canoes are said to have gone up the river in one body, and all the settlements on Puget Sound have been stripped of all kinds of boats. From 12,000 to 15,000 American miners are supposed to be in the country. The Governor has visited the river, where he was warmly welcomed by the miners, and appointed custom house officers and magistrates. Boats and vessels entering the river must obtain a license at Victoria, Vancouver's Island. Provisions were at most exorbitant prices; flour, at some points, being \$100 a barrel, and bacon \$1.50 per pound.

**DOMESTIC.**—News from California to the 20th ult. The emigration to Frazer river had caused a general depression of business in the interior, and a rise in the rates of labor. The law passed at the last session of the legislature, prohibiting the opening of stores on the first day of the week, went into operation on the 6th ult. In many places the law was observed; in others, numerous arrests were made for its violation. A bridge across the Sacramento, at Sacramento City,

was so nearly completed that persons had crossed upon it.

The ship Alice Munroe, at Boston from Liverpool reports having met the Niagara and Gorgon, of the Telegraph squadron, on the 27th ult., in lat. 52° 5' N long. 33° 15' W. The squadron experienced violent gales from the time of starting, was driven as far north as lat. 54°, and was sixteen days in reaching the point of beginning. On the 26th, the cable was joined, but the paying out had scarcely commenced, when it broke. Another junction was made, and the vessel started in different directions, signals being kept up through the wire. Forty miles had been paid out, when the current ceased, at 12½ A. M. on the 27th. It was supposed that the wire had broken on the Agamemnon and the Niagara, when met, had returned to the rendezvous, but the others had not arrived. The weather was calm for the next two days, but strong southerly gales were experienced for several days subsequently.

**LATER.**—By the North Star, which left Southampton on the 7th inst., we learn that the Niagara and Gorgon returned to Queenstown, Ireland, on the 5th, after a third unsuccessful attempt to lay the cable. A renewed junction was effected on the 28th ult., and the Niagara paid out about 250 miles, when the current again ceased, at 9 P. M. on the 29th. In accordance with previous arrangements, the Niagara then returned to port. She had still on board 1,300 miles of cable, and if the Agamemnon retained an equal amount, the attempt might still be renewed. The latter vessel had not arrived. About 585 miles of cable were lost.

Much excitement is said to prevail in southern Kansas from a belief that a new invasion of that territory is projected by some of the lawless bands on the Missouri frontier, who have already made themselves so notorious. Their number is supposed to amount to 500 men, under the infamous Titus and Hamilton.

The suit of S. M. Booth, editor of the Milwaukee Free Democrat, to recover possession of his press and other property, seized on executions from the U. S. District Court, to satisfy judgments for alleged violations of the fugitive slave law, has been decided in his favor. The Judge took the position that as the Supreme Court of Wisconsin has declared the fugitive slave law unconstitutional, a penalty for damages under that law was not collectable, and he therefore released the property from attachment.

The State government of Oregon was to be organized on the 5th inst., yet some of the territorial officers insist upon their right to a continuation of salary under the territorial organization, and have given formal notice of the fact to the Treasury Department.

An Artesian well at Columbus, Ohio, has been bored to the depth of 1708 feet, without finding the water. More than 1000 feet of this depth is in the limestone stratum; how much thicker it is no one can tell.

The refusal of our Minister to Mexico to sanction the payment by Americans of the contribution exacted by the Zuloaga government, having been referred to Attorney General Black as a question of international law, the latter has given an opinion sustaining the course of the Minister, on the ground that the levy in question is neither a forced loan nor a legal tax, but a compulsory contribution from which the property of foreign citizens is protected by a principle of international law. It is doubtful whether the individuals expelled from Mexico for refusing to pay the tax, are really American citizens.

From Utah we have information that Gen. Johnston entered Salt Lake City with his army on the 26th ult., and made his head quarters there. He issued a proclamation, inviting the Mormons to return to their homes, which they had not done at the latest accounts.

# FRIENDS' REVIEW.

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*Thoughts on Christian Worship, and the usual  
mode of conducting it, in connection with its  
moral and religious influence.* By ISAAC  
ROBSON.

It is truly satisfactory to observe that there has sprung up, within the last few years, a deep and lively interest on behalf of that important part of the community, the laboring classes. It appears to be more and more felt and acknowledged, that, as regards our religious appliances, there has been something wanting—that, in fact, whilst its obligations are increasingly recognized by the wealthier portion of society, Religion has obtained but little influence, comparatively, over the masses. Hence have arisen the efforts recently made, by means of preaching in the open air, and in rooms not usually appropriated to religious purposes, to obtain a hearing from those who will not enter a regular place of worship—efforts that afford cheering indications of increased vitality in the religious world.

In order, however, to apply an efficient remedy it is important to have a clear understanding, not only of the various phases, but also, as far as practicable, of the causes of the disease. In the body politic, this is no easy matter; nor, indeed, is it possible for any one individual, from his own observation, to form an adequate idea of the varied and multiplied causes which operate against the spread of Christian light and truth among the people. This can only be obtained by an accumulation of evidence collected from different quarters, and by individuals in various circumstances, who, from diversity of mental constitution and training, view things in different aspects—each being prone to discover facts in the direction in which his own attention has been particularly turned.

It is with the view of casting in his mite to-

wards this object, not for the purpose of advocating any particular form, that the writer of the following remarks has been induced to invite the attention of his fellow professors of the Christian name to one very important subject, viz: that of *Public Worship, and the popular mode of conducting it.* In this attempt he is very conscious of his own inability to do justice to what he feels to be not only a momentous but a delicate question; he is well aware, also, that the prejudices imbibed from education and from long cherished and unquestioning attachment to time-honored observances, will naturally tend to close the minds of many against the cordial reception of some of the sentiments here enunciated. But he has enough of confidence in that manly independence of thought, and that desire to ascertain the truth, which are characteristic of the present age, to induce him to hope for a patient and candid perusal.

While we may thankfully believe that there is in the present day, among the various denominations of Christians, a large and increasing number who are really heart-worshippers, it cannot be denied that there is also a large number of another class, of whom it may be said that "while they profess that they know God, in works they deny Him." Punctual, it may be, in their attendance on public worship, and abstaining, perhaps, from vices which would endanger their conventional reputation, if we trace them through the lanes of life, we find them as apt to wander in by-ways and crooked paths as those who make no profession at all. They are as much attached to the world and its pursuits, as fond of money, as unscrupulous in the mode of obtaining it, as ready to take advantage of ignorance or weakness, as often in the *Gazette*, as prone to deception and dishonesty. Their standard seems no higher—their aim no loftier. In short, there is little or no visible evidence that they regard themselves as strangers and sojourners here below, and that they are seeking "a better country, that is, a heavenly." These, indeed, may be said to be but "spots in our feasts of charity," but, alas, they are so numerous and prominent that, to a great extent, they hide from the view of distant spectators—the multitude who look at the aggregate and will not take the trouble to discriminate—that which is "pure and lovely, and of good report"—that which is calculated

more powerfully than anything else to recommend Christianity to the acceptance of the people. Many of the more shrewd and observant of the working men are very quick to perceive these inconsistencies, and coupling them with the numerous applications for money, for tithes, for church rates, for Easter offerings, for baptisms, for marriages, for funerals, for pew rents, for organs, &c., they at once come to the conclusion that religion is a system of human invention, framed for the purpose of enabling individuals of the classes above them to obtain a genteel and comfortable livelihood. The folly and rashness of such a conclusion do not alter the fact that, whether sincere or not, this is the sentiment openly professed by many of our mechanics and artizans, and that it is advanced as an excuse for not entering a place of worship.

Seeing, therefore, that whilst religion is not answerable for the unfaithfulness and hypocrisy of its professors, we cannot deny the prevalence of much superficiality and insincerity amongst the various Christian communities, it is worth while to consider whether, in the ordinary modes and appendages of *public worship*, there is anything calculated to foster evils so detrimental to the spread of divine truth, and affording, as we must admit, too much occasion for the sneers and taunts of the sceptic and the infidel. Let us then proceed to examine, as fairly and impartially as we can, some of the practices which have obtained almost universal adoption.

In the first place, although it may appear a matter of trifling importance, it may not be amiss to remark that the *buildings* appropriated to this purpose are often greatly decorated, and that there is a growing tendency in this direction, particularly among the Dissenters of the present day.

The manner of conducting "the service" in these buildings varies considerably, but the following may perhaps be taken as an outline of the course most commonly pursued. First, music and singing; then a prayer by the minister; next, the sermon; after that, another prayer; and lastly, music and singing again; a portion of the Holy Scriptures being also introduced in the course of the service.

Let us then first enquire—Has the *architecture* or the *music* anything to do with worship? These are classed together, as both appealing to the senses rather than to the understanding. We cannot, of course, believe that our Almighty Father, like one of ourselves, will be pleased with the beauty of the edifice or the notes of the inanimate organ, and that the sweeter the tones, the greater will be His delight. Is it then mainly to gratify *man's* taste and pride in the building, and to please his own ears, that he is so solicitous about the architectural display and the correctness and harmony of the music? If this be the case, is it serving the Deity, or himself?

Immaterial as it is, so that true worship is

performed, whether it be in a cathedral or in a barn, or under the open canopy of heaven, yet it is worthy of consideration, whether all this splendor in the building and its fittings is not at once both indicative and promotive of that worldly, unspiritual tendency inherent in our fallen nature, which has ever been the bane of vital Christianity, and which, where it is allowed to prevail, is the sure precursor of degeneracy. It may also be worth a thought whether the circumstances above mentioned, in connection with the *pew system*, so comfortable to those who can afford to pay for the most eligible seats, has any influence in preventing the attendance of the millions whose homes and habits present so strong a contrast to what they see around them, as to prevent their feeling at ease in a place where all class exclusiveness ought to be banished, and in which it ought to be especially felt that "the rich and poor meet together" on equal ground in the presence of Him who "is the Maker of them all."

With regard to the use of *instrumental music* in worship, we may now proceed to examine whether there is Scriptural warrant for it under the *Christian Dispensation*. We find indeed that it was, as it still is, largely employed in the worship of *Heathen Nations*. In Babylon, for instance, we are told that Shadrach, Meshach, and Abednego were commanded to fall down before the image on hearing the sound of the music. It was also practised by the Israelites at a much earlier period; for we are informed that when the children of Israel departed out of Egypt, they had musical instruments in their possession, and that they used them in celebrating their deliverance on the banks of the Red Sea. Under the dispensation of the law, they continued to employ them in connection with several of their typical ceremonies, but after that dispensation had passed away, and its shadows were superseded by the substance prefigured by them, these ceremonies and their accompaniments being no longer required, we shall search the *New Testament* in vain for any direction, or example in the first Christians, for the use of musical instruments.

(To be continued.)

#### THE EXAMPLE OF TIMOTHY.

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation."—2 TIMOTHY iii. 15.

Paul appears to have had a most tender regard for the youthful Timothy, "his own son in the faith." And the example of Timothy is a beautiful and instructive one for us, as that of a young believer, devoting the flower of his day to the service of Christ. In this verse we have the secret of his early advancement in grace. From a child he had known the holy Scriptures. He had been carefully instructed in them by his pious mother and grandmother, (2 Tim. i. 5,

and had early learned to value and love them for himself.

The best of friends and teachers can only instruct the head, the Holy Spirit must teach the heart. Yet happy the child who has in early years been taught really to know the Scriptures. At that age the memory is strongest, and the heart softest, and the good seed sown then has often sprung up after many days. Is this my privilege? Am I carefully instructed in the doctrines and history of the Bible by those who are seeking my highest good? O let me be grateful to them, and grateful to the Lord, who gives me such advantages; and let me daily seek His blessing on their teaching, that I may become "wise unto salvation.—*Christian Year Book.*

*Extracts from "Three Lectures on the Early History of the Society of Friends in Bristol and Somersetshire. By WILLIAM TANNER."*

I should have been very glad if the present Lecture could have been preceded by a sketch of the ecclesiastical history of England during the latter part of the sixteenth and the first half of the seventeenth century, because I do not believe that the ground occupied by our early Friends can be fully understood, without our becoming acquainted with some of the events which had transpired, and the opinions and sentiments which had prevailed in the period preceding that in which George Fox made known his views. There would seem to me to be a connexion still more important between the earlier and later history of the Society of Friends itself; and it is this conviction which has induced me to avail myself of such means of information as have been within my reach, in order to the preparation of a brief sketch of our local history.

I have felt that in such an inquiry, as in all others relating to the past history of the Church, two mistakes of an opposite kind had need to be guarded against. The one is that of instituting an unfavorable comparison of the past with the present, by judging of the characters and opinions of those who have gone before us, without due reference to the circumstances in which they were placed, and the character of the times in which they lived, or to the superior advantages which may in some respects be enjoyed by ourselves. The other danger to which I allude arises from that undue reverence for the past which would lead us to an indiscriminate reception of its teaching, and would cause us to forget the injunction of our Lord, "Call no man your father upon the earth, for one is your Father which is in heaven." There has been but one period of the Church of Christ, whence infallible teaching has been handed down to us; that in which our Lord and His apostles made known the great truths of the gospel. How broad is the line of demarcation between those inspired

writings in which their words have been preserved, and those of the very men who listened to their teaching. Beautiful and instructive as were the extracts, presented to us in a former Lecture, from the writings of those who are called the Apostolic Fathers, there are nevertheless statements and opinions put forth in them which preclude the idea that these writings should be received as authoritative declarations of the Truth. It is incumbent, indeed, on those who set up a claim to infallibility on behalf of the teachings of their church, to shew that, both in past and in present times, all which has been set forth as truth on the authority of that church, is really true: but if such an attempt were to be made by any who call themselves Protestants, it would go far to prove that they are Protestants only in name. Above all would it be inconsistent in the successors of those who stood, as I believe our forefathers to have done, in the foremost rank of Protestants, and whose mission it was to call the people away from the authority of man, and to direct them to the authority of Christ, to set up the authority of these good men in the place of that which they sought to overthrow. I may here quote the declaration of Wm. Penn, that "Articles of faith ever ought to be (expressed) in the very language of Holy Writ."\*

A few sentences have sufficed to enable me to disclaim the intention of deriving from the past any other authority than that which *brethren* may exercise over each other in love; but it is a far more difficult thing to obtain one's self, or to present to others, such a view of the circumstances under which our Society arose as shall enable us really to understand the position of its earlier members. I cannot attempt to supply the want before adverted to, of a sketch of the previous ecclesiastical period; but I must remind you of a few points connected with it. Dissent from the churches established by law in different countries had already made considerable progress. It had in fact existed in the minds of men ever since man had begun to exert a spiritual tyranny over his fellows: and now that the right of *formal* dissent from the Church of Rome had been established by the Episcopal Church of this country, it was inevitable that others should in their turn separate themselves from its communion; seeing that whilst it came out from many of the errors of the Papacy, it undertook to prescribe services from which many were compelled to turn away. I need only refer, in support of this remark, to the baptismal and burial services contained in the prayer book.† But was there no satisfactory resting place to be found in any of the numerous bodies of Dissenters which sprang

\* Address to Protestants, p. 750, Vol. I., Penn's Works, ed. 1726.

† No man could well have done more than John Wesley did in the following century, to retain his allegiance to the Established Church; but this effort proved a very unsuccessful one.

up about this time, for a man holding such views as George Fox did, without his adding still another to the sects into which the professing Church was divided? I think not: and for these reasons, among others, (and I am far from stating them as the only ones,) that whilst the more respectable bodies of Dissenters restricted religious liberty by confining the services of the congregation to one man, and expecting their members to receive an outward sign of communion at his hands, (not to mention their adoption of formal creeds;) there was in other sects, such as the Ranters, a state of religious anarchy, and a want of spirituality of mind, which unfitted them to discharge the duties of Christian Churches. It is hard to say what the National Church really was during some of the first years of our Society's existence: I mean under the Commonwealth, and the Protectorate of Oliver Cromwell. Episcopacy was overthrown; and Independency had gained so much upon Presbyterianism that a compromise had to be effected; and the last mentioned parties were not the only ones represented in the governing body set up in the Church, under Oliver Cromwell. The period was emphatically one of convulsion, both in church and state. Changes followed each other in such rapid succession that the national mind was kept in a state of feverish excitement, which naturally gave rise to wild fanaticism in some, and tended to exasperate the feelings of the different parties towards one another. In a work published in 1646, sixteen different sects of Christians are enumerated as being then in existence in England.

In attempting to trace the effects produced in this part of the country by the labors of George Fox and his brethren, there is no need for me to enter at any length on the consideration of their characters and writings; but I cannot satisfactorily pass to the consideration of these results, without adverting to the varied notice which the early Friends have received at the hands of some modern authors. Perhaps our tendency has been to be over sensitive as to what other people say about us. At all events, I believe we have had of late, more occasion to be uneasy on account of the damaging praise which some writers have bestowed on George Fox and his cotemporaries, than in regard to the unfair and unjust aspersions of others. I do not allude to authors and lecturers like W. Hepworth Dixon and George Dawson, who have occupied themselves with giving prominence to the mental and moral characteristics of George Fox and William Penn; but to authors like Bancroft, the American historian, who, taking advantage of certain objectionable forms of expression, contained in some of the early writings, and overlooking the plain declarations of gospel truth to be found in them, have attempted to shew that, in giving such prominence as they did to the great doctrine of the Holy Spirit's influence, they were only directing men to the *light of nature*. There is some-

thing in these representations so specious, and so attractive to a certain class of minds, that they are far more likely, as it seems to me, to prove mischievous, than the unkind aspersions with which other writers, like Macaulay, have sought to defame our forefathers. No candid reader who possesses a moderate acquaintance with the lives and characters of George Fox and William Penn, can read Macaulay's strictures upon them, without perceiving that he has acted the part of a prejudiced advocate, rather than of an impartial judge. And as respects his representations of George Fox's imbecility, it has always seemed to me, that even if his absurd caricature were a correct likeness, it would only make it the more remarkable that such a man should have been the instrument in introducing a system, which, while it took up a position in advance of other Protestant systems, as respects its renunciation of priestly and sacramental pretensions, its practical recognition of the Spirit's teaching, and the unyielding obedience to some neglected commands of Christ which it inculcated, has steered clear at the same time of follies such as characterized some of the short-lived sects which started into existence about the same time. William Penn expresses, indeed, his great satisfaction that a man raised up to do such work as George Fox's, was "not of high degree, or elegant speech, or learned after this world;" but it seems to me impossible to read William Penn's very striking description of this remarkable man, contained in the preface to his Journal, without perceiving, that however defective in educational training, his natural character was one which, under the influence of Divine grace, remarkably fitted him for his work. I allude especially to that rare combination of manly courage, and dauntless intrepidity, with gentleness of mind and delicacy of feeling, which was so strikingly exhibited in his case. William Penn says of him, "As he was unwearied, so he was undaunted in his services for God and His people. His behavior (in a variety of instances to which he refers, including his appearance in Westminster Hall, and before Oliver Cromwell,) did abundantly evidence it to his enemies as well as to his friends." "He was no more to be moved to fear than to wrath. So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company." It should be remembered that William Penn had, as he tells us, been George Fox's companion for weeks and months together, on divers occasions. He speaks too of the originality of his mind and the soundness of his understanding:—"As to man, he was an original, being no man's copy;" and, "whilst he was ignorant of useless and sophistical science, he had in him the foundation of useful and commendable knowledge, and cherished it every where." Of his politeness, he says, "he was civil beyond all forms of breeding." The whole of this description of George Fox, in the preface to his Journal, is well worth reading.

So, too, is Thomas Ellwood's account, which follows it. I must quote two or three sentences from the latter. He says of George Fox, "He was valiant for the truth, bold in asserting it, patient in suffering for it, unwearied in laboring in it, steady in his testimony to it; immovable as a rock." "A severe reprover of hard and obstinate sinners; a mild and gentle admonisher of such as were tender and sensible of their failings; not apt to resent personal wrongs; easy to forgive injuries: but zealously earnest where the honor of God, the prosperity of truth, and the peace of the Church were concerned. Very tender, compassionate, and pitiful he was, to all who were under any sort of affliction; full of brotherly love, full of fatherly care."

(To be continued.)

#### WASTE OF MIND, GEOGRAPHICALLY CONSIDERED.

In entering upon this division of the subject, where I am to treat it geographically, it would greatly aid our conceptions could I call in an experienced missionary as a witness. Many such, however, have given us their testimony, and to that I shall appeal. Let us suppose such a one, of Anglo-Saxon origin, to go forth on a tour of exploration, to form an estimate, not only of the moral, but the intellectual condition of the world. As he quits our shores, probably forever, he almost forgets our many defects and crying sins, when he recollects how many salutary influences are here at work; how the Bible finds a place in almost every family; how thickly the select school, the academy, and the college are scattered over our soil; and how, by these and other means, knowledge is carried to the meanest hovel, and elevates and dignifies its poorest inmate. He crosses the Atlantic, and in exploring the fatherland, is no less—nay, in some respects, is more gratified, and thanks God that he belongs to the Anglo-Saxon race. He visits the continent, and as he wanders through Prussia, Sweden, and some of the German States, and some of the countries of Switzerland, he begins to fancy that wherever he meets with a Caucasian physiognomy, he shall find intelligence and freedom. He enters France, and while he surveys the splendid monuments of the Louvre, the Garden of Plants, and a thousand other repositories of art and science in the capital of that empire, he seems to have reached the emporium of knowledge, and can hardly imagine that he is to meet with deep degradation and ignorance in such a nation. But as he wanders over the streets and lanes of that city, and especially through the Departments, he is amazed to find, beneath such a splendid exterior, so much that is dark and disgusting, so much of ignorance and infidelity among the mass of the population. But when he learns that the Bible is in a great measure withheld from circulation, he sees an adequate cause for all the ignorance, corruption,

and infidelity. And when he traverses Spain, Portugal, and Italy, and sees how much deeper is the cloud of ignorance and wickedness which broods over those nations, and how much more sedulously the Bible is excluded, he finds full confirmation of his conclusion that it is this book, rather than a Caucasian physiognomy, which brings light and liberty, as well as salvation. Among the teeming millions on the banks of the Danube, he finds the same truth illustrated; and the degraded serfs of Russia's vast plains confirm his impressions. In short, he finds that where the Bible is a prohibited or scarcely known book, there the common man is left unenlightened and undisciplined, and an incalculable amount of wasted and perverted mind is the result.

But though we find so much to deplore in the mental condition of Catholic Europe, and much also in many parts of Protestant Europe, still, in all these countries there does exist a great amount of mental activity. Amid much that is saddening to the missionary's spirit, there is much to cheer and inspire with hope for the future. It is not till he enters the Oriental dominions of Mohammedanism, that he has any just conceptions of what is meant by an utter waste and perversion of mind. The noble features of the Caucasian race do indeed meet him under the turban of the Turk, and the cap of the Persian; in the sun-burned complexion of the Arab, even in the savage aspect of the Koord and the Tartar, and especially in the elegant countenance of the Circassian and the Georgian. But he is amazed to witness what a dreadful stagnation of mind pervades all these nations. It is not utter barbarism and destitution of all intelligence, but that strange state of the human soul, when there is just light enough to make it feel its own importance, and excite the idea that it has reached the acme of knowledge, and that others, especially those of another religion, can furnish no additional light. In short, it is just such a state of mind as the Koran is calculated to produce, and which its author meant it to produce. Its spirit is well illustrated in the syllogism by which the Caliph Omar consigned the famous Alexandrian library, where was gathered most of the literature of antiquity, to the use of the common soldiers for cooking their food. "If these books," said he, "are opposed to the Koran, they ought to be destroyed; if they agree with the Koran, they are unnecessary, and may therefore be burned." That is the spirit which chimes in admirably with the demands of despotism, and which in fact keeps at this moment one hundred millions of Asia and Africa in deep and almost hopeless political and intellectual bondage.

But the missionary on his tour of observation has yet to meet with examples of human ignorance, prejudice, and degradation still more revolting to the benevolent heart. He enters the self-styled "Celestial Empire" of South-eastern Asia, and encounters the self-sufficiency and

dogmatism of the Mongolian race, still more insufferable than that of the Caucasian followers of the false prophet. In China, almost every thing is perfect; in view of the native, it is perfect wisdom, perfect intelligence, perfect freedom, and perfect happiness; in the eye of the missionary, perfect folly, perfect ignorance and self-conceit, perfect bondage to prejudice and custom, and perfect wretchedness to the soul of Christian benevolence. At any rate, the intellect of those almost countless millions, which, if properly cultivated, might send a blaze of light all over the globe, is now shut up in a nutshell; and woe be to the individual who ventures to look upon the outside. Strange, that no one of the vast population, which from generation to generation has swarmed in that empire, should ever have ventured a step beyond his predecessors, and that the highest ambition of those who might have filled the world with their literary and scientific glory has been to fill it with bohea and young hyson.

The Chinese mind, however, is by no means in as degraded a state as that of some other nations. The wide and populous region of Hindostan and Japan, Farther India, and especially of Australasia and Polynesia, as well as the almost entire continent of Africa, exhibits an utter and almost unalleviated waste of mind. Of all the animals inhabiting these regions, man is doubtless farthest below what his Creator intended him to be; and, I had almost said, probably he is the lowest on the scale of intellect. There is no part of the world which the civilized man cannot penetrate, in spite of the fiercest and strongest wild beasts. But there are many regions which he has never been able to explore, because the untamed savage is more dangerous than beasts of prey.

In all the regions we have now examined beyond the limits of Christianity, there is one feature which I ought not to pass unnoticed on this occasion. In all Christian countries, we find woman brought into free companionship, if not equality, with man. Unrestrained by any thing but propriety and religion, she goes abroad to enjoy the beauties of nature, and to mingle freely in society, of which, indeed, she constitutes the chief life and ornament. But as soon as we enter the dominions of the false prophet, she is shut out from all society save that of her own sex and of her tyrannical husband, or rather master; or if we meet her, it is only as a walking mummy. Not even in her own house can she be seen, though in the presence of her lord: and to inquire of him concerning her welfare, or that of her children, is an unpardonable breach of etiquette. And the reason of this contemptuous and barbarous exclusion and neglect, the traveller is gravely informed, is, that woman has no soul. Well might the traveller retort upon the ignorant Mussulman that such an opinion could be entertained only by the man who has no

soul. It is, indeed, one of the strongest marks of the grovelling and dastardly spirit of Mohammedanism and paganism that they degrade and abuse woman because she is feeble and defenceless. There is no meanness so great as his who takes advantage of the power which Providence gave him to protect the weak and confiding in order to enslave them. Yet, aside from the influence of Christianity, this has been a characteristic of human nature; and woman has been the uncomplaining victim in all ages. The oppression has been the more severe in proportion as man has been farther removed from a civilized state. It is less in Turkey and Persia than in China, where females are sometimes seen yoked to the plough and the harrow. Still deeper is the degradation in Hindostan, where the widow must either be burned on the funeral pile or by a public opinion more terrible than literal flames. And yet more intolerable do we find the female condition in Australasia and Polynesia, in some of whose islands the first addresses woman receives from her future husband consist in being levelled to the ground by a club; next she is beaten till sense and life are almost gone, and then dragged over the rough ground to his bark hut. And, as we might expect, it is said that such a beginning of the matrimonial connection is a fair sample of its character through life.

Excepting the southern portion of our own continent, where are no bright lines to relieve the gloomy picture, we have now accompanied the missionary over the entire globe; and though, to his mind, the spiritual condition of our race may seem the most degraded and hopeless, yet their intellectual state is hardly less distressing. Few, and narrow, and far between, are the oases that smile on the wide mental waste. Out of Europe, and the northern part of our own continent, the eye searches almost in vain for a green spot to rest upon. And when we come to take a nearer view even of the brightest spots, we shall find that the light falls on these only in fitful and scattered rays, illuminating but a small portion of the surface. To take this nearer view will constitute the third part of the subject, where I propose to examine it *individually*. Under this head, I wish to point out some of the employments and habits of individuals and classes of men which either tend to check the progress of intellect, or exert no influence, or a bad influence, upon society—for in all these ways waste of mental power is the result. And it ought never to be forgotten that Providence intended that all the energies of the human soul, in their most cultivated state, should be devoted to useful and worthy objects, and that they cannot, without guilt, be expended upon those injurious to society or to individuals, or which are of doubtful utility.—*Hitchcock*.

We have a call to do good, as often as we have the power and occasion.—*Penn.*

## THE SOCIETY OF FRIENDS AND THE EMPEROR OF THE FRENCH.

The Meeting for Sufferings in London recently addressed the following memorial to the Emperor of the French on the subject of the African slave-trade. A deputation of that body, comprising Josiah Forster, John Morland and Robert Charleton, went to Paris to present it, but they were not able to obtain a personal interview. The document was left in the hands of Count Walewski, to be presented to the Emperor, and information was subsequently received that this was done:—

“To Napoleon III., Emperor of the French:

“*May it please the Emperor,*—In the name of the religious Society of Friends in Great Britain, we ask leave respectfully to plead with the Emperor in relation to a cause which for many years has engaged its attention as a Christian body,—we allude to those painfully interesting subjects, the slave-trade and slavery.

“After the declaration of the Congress of Vienna in 1815, that the slave-trade is a scourge which desolates Africa, degrades Europe, and afflicts humanity, we need not further dwell on its character. It is a traffic which France, in common with other European nations, has utterly condemned.

“We have heard with deep concern that the natives of Africa have been recently shipped for the French Colonies in the West Indies for the purpose of cultivating the soil. It is alleged that they went as free emigrants; but so long as the African kings and chieftains regard their subjects as their property, and treat them as such, these poor uninstructed people cannot possibly be in a position to enter into any voluntary contract; and, whatever arrangement may be made for their protection, past experience has clearly proved that all precautionary measures will be unavailing.

“A comparison of the miseries and desolations which in past days the slave-trade occasioned in Africa, with that peaceful and legitimate commerce in the productions of the country, which, until a recent period, was steadily advancing, ought surely to prevent the adoption of any measure that might possibly lead to the renewal of the traffic in man.

“But how lamentable is the fact that already, in the prospect of the renewal of this traffic, and in order to make way for it, at least one powerful native chieftain has actually proclaimed the suspension of all legitimate commerce; and that extensive preparations for war are being made in other districts from which slaves are brought.

“Were the emancipated negroes treated with justice and kindness by their employers, adequately remunerated for their work, and their wages punctually paid, there would, we believe, be little, if any, deficiency of laborers in the West Indies colonies. But even were this not

the case—were the supply wholly inadequate to the demand—it would afford no justification of a course altogether opposed to the eternal principles of righteousness, mercy and truth.

“Deeply impressed with the enormity and the sinfulness in the sight of God, of buying and selling our fellow men, and treating them as the beasts that perish, we do earnestly entreat the Emperor of the French so to exercise the power entrusted to him that no proceedings on the part of the French Government may in future open the way for a revival of this trade in human beings; that all attempts to introduce into the colonies of France natives of Africa, under the name of free emigrants, may henceforth be absolutely prohibited.

“Permit us, in conclusion, to express our Christian desires for the present and eternal welfare of the Emperor; that his power may be exercised in righteousness and mercy; and that, asking wisdom from above, he may in this, and all other important measures, be enabled so to act under its guidance, that the Divine blessing may rest upon that great empire over which he reigns.

“Signed on behalf and by direction of a meeting representing the Religious Society of Friends, held this 5th day of Second month, 1858, by  
ROBERT FORSTER, *Clerk.*”

For Friends' Review.

## THE EXPERIENCE OF A TOBACCO-USER.

Much has been said and written upon the use of tobacco. I can scarcely say that I remember when I did not use it to some extent. At the age of about eight years, I was proficient in what was then called [and is still foolishly so regarded by many] the manly habit of chewing tobacco, and was ingenious enough mostly to hide it from my parents. I continued the practice constantly, and delighted much in smoking segars, which, in time, became a confirmed habit also. I tried often to break myself of the use of it by lessening the amount each day, but to no purpose, but continued its use until the forty-ninth year of my age; when, on the morning of the 7th of 6th month, 1853, with a large supply of smoking and chewing tobacco on hand, I laid it where I could put my hand upon it at any time, and then resolved a total abstinence for that day, which was faithfully yet uncomfortably performed. Very early next morning, I was reminded of my favorite luxury, but feeling a little encouraged by the achievement of the preceding day, I undertook, with the help of Providence, to pass another day without it, which I was favored to do, and so one day at a time, through besetments not easy to describe, until three weeks had passed, when I ventured to make it known to my family, whose sympathy did not add much to my strength. I remember, at one time, the temptation seeming almost irresistible to

gratify what I had been contending with so long, I arose from my chair and said, "where is the use of such punishment?" and stood as one tied to the spot.

I remembered that I had asked for holy help, and fully believing that I had been strengthened thereby, I quietly took my seat again, and believe I have never had occasion to contend with so strong a temptation since, and hope I feel thankful to my Heavenly Father for a deliverance from such great inconvenience and ill-example. Five years have now passed without its use, and I believe that I appreciate the advantage of doing without it.

Now, it is not my wish to cast unpleasant reflections upon any one. Let charity and forbearance mark our disposition towards our friends and others, who, like myself, have been bound, lo, for these many years, in an evil practice; and let us invite them affectionately to take up the whole cross, day by day, deny themselves of every part of it, and then, with the help of divine grace, they will realize an overcoming not to be repented of.

With kind regard for my species, the world over,

JOSEPH MORRIS.

13th of 7th mo., 1858.

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## FRIENDS' REVIEW.

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PHILADELPHIA, SEVENTH MONTH 31, 1858.

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THE EARLY HISTORY OF FRIENDS.—In our present number will be found the first of a series of extracts, which we propose publishing from "Three Lectures on the early history of the Society of Friends in Bristol and Somersetshire, [England,] by William Tanner." These lectures were delivered in the first, second and fourth months of the present year, under the sanction of the Bristol Friends' Library and Lecture Association; and although they were intended as a brief sketch of the local history of a particular district, we think they may be fairly regarded as illustrating the general condition of our religious Society in England, during what may be termed the early and middle periods of its existence.

It is not necessary that we should attempt to dilate upon the value and importance of an intimate acquaintance with the history, as well as with the writings, of early Friends. A disposition is sometimes shown to institute "an unfavorable comparison of the past with the present, by judging of the characters and opinions of those who have gone before us, without due reference to the circumstances in which they were placed, and the character of the times in which

they lived; or to the superior advantages which may, in some respects, be enjoyed by ourselves." On the other hand, dangers arise from undue reverence for the past; a superficial acceptance of its principles and "an indiscriminate reception of its teaching." The more we become acquainted with the real condition of our Society in its early periods, and the more closely we examine into the origin and progress of its system of church government, the less disposed will we be to build ourselves up on a traditional faith, or to depart from that straight path and those sound principles in which the faithful amongst our forefathers found peace and safety.

"I think no one can feel more strongly than I do," says the author of these lectures, "that *boasting* should be altogether excluded from our consideration of both the past and present state of our religious Society; but we surely have cause for reverent gratitude, that He who appointed us a place to occupy, and a work to do in the great family of the Church, has continued towards us his faithful care. I am not one of those who think our calling and responsibility, as a distinct section of that church, is about to cease. Whether we be faithful to the call or not, I am fully convinced that there is still a place and a need for a body of Christians who should bear before the world a testimony to the *entirely* spiritual character of the New Covenant Dispensation—to the authority of Christ as distinguished from the authority of man in matters of religion—to the freedom of that Gospel Ministry which is to be received as a gift from Him and to be exercised in the strength which He bestows—and to the peaceable character of His kingdom. In saying this, I feel no disposition to ignore the fact that the general condition of the professing church has greatly improved since the days of George Fox. I rejoice that it is so; but I am well convinced that if we would contribute our share to the general improvement, we must maintain *our own ground*."

In concluding his third lecture, William Tanner briefly describes the effect upon himself of his investigation, and we trust that our readers may find similar feelings raised in themselves by a careful reading of some of its results. "I may confess," says W. T., "that my own love for the Society of Friends has been afresh warmed by this investigation of its early history; but I trust that the feeling is not one which arises

from sectarian narrowness. The love which the true patriot feels for his country is something added to, not subtracted from his love of the world at large; and I cannot but think that a corresponding feeling of *especial interest* in that portion of the church in which our own lot is cast, is quite consistent with the desire, that 'grace' may be 'with all' of every name and of every nation, 'who love our Lord Jesus Christ in sincerity.'"

ROBERT AND SARAH LINDSEY.—We learn by a letter from a friend in Iowa, that our friends, Robert Lindsey and wife returned to Muscatine on the 14th inst. in good health, having accomplished their arduous journey through Iowa, Wisconsin, and Minnesota. On the 17th, they attended a large meeting, held in the Station House at Attalissa, 12 miles from Muscatine, on the railroad from Davenport to Iowa City. Having closed their labors in Iowa, they were about to visit Illinois.

MARRIED, on the 16th of 6th mo., at Friends' meeting, Indianola, Warren Co., Iowa, JOHN WHITE to MARGARET FARMER, both of Three River Monthly Meeting.

\_\_\_\_\_, at Friends' meeting, at Concord, Wayne Co., Indiana, on the 27th of 5th mo. 1858, JAMES T. REECE to EMILY JESSOP, both members of that meeting.

\_\_\_\_\_, the 16th of 6th mo. 1858, at Friends' meeting, Hillier, Prince Edward Co., C. W., ANTHONY T. HAIGHT to SUSANNA CRONKHITE, both members of West Lake Monthly Meeting.

#### WANTED,

A Teacher in the Male Department of Friends' Boarding-School near Picton, C. W., who is well qualified to give instruction in all branches of an English education, usually taught in similar schools.

An experienced teacher preferred. Good reference required.

Applications may be addressed to Levi Varney, Supt., Picton, C. W., or to Wm. Valentine, Bloomfield P. O., Prince Edward Co., C. W.

Picton, C. W., 7th mo. 20th, 1858. 3t.

From the London Herald of Peace.

#### REMARKABLE CONCESSION.

The [London] *Times* has certainly done its utmost to put down the Peace party. It has snubbed their leaders, ridiculed their principles, misrepresented their motives, laughed to scorn their efforts. It has been the apologist for almost every war, the bulwark of huge standing armaments, the mouthpiece of the minister who has embroiled England with almost every State in Europe. There must be some startling change in the political atmosphere, when we find the *Times* suddenly wheeling about, and thus heralding the coming triumphs of the despised Peace policy:—

"Yet the Manchester School is still fresh, vigorous and resolute; and its doctrines are so far from being dead, that it threatens a campaign, to be more hotly fought than any that has gone before, and may take advantage of the present Government's weakness to obtain concessions which the Whig leaders would never have made. In what, then, does the vitality of Mr. Bright's principles consist? How far was his speech on Monday night an exposition of political truths, which, though denied or ridiculed for a time, must ultimately prevail? These questions cannot be answered in a word, and we do not propose to answer them. But it would be impossible for men who watch public events and have powers of ordinary judgment, not to see that Mr. Bright and those who think with him—call them peace men, or positivists, or partizans of non-interference—do advocate doctrines which will make their way as soon as European nations have established a higher code of morality, and more healthy objects of ambition."

Courage, then, all who have labored and endured in the cause of Peace! With a right object, with principles of Divine institution, and with ultimate success surely guaranteed, we may well work on with unabated hope and faith. The clouds of to-day are often the precursors of a glorious to-morrow. It has been the experience of all workers for the right and the true—  
IT SHALL BE OURS! E. F.

From Bonar's Land of Promise.

#### THE PLAIN OF JERICHO AND THE ROAD FROM JERUSALEM TO JERICHO.

We are approaching Jericho. But the shadows have fallen, and though the sky is clear, yet the dusky twilight narrows the landscape, and hides even its near features. The valley of the Jordan is now shut out, and the Dead Sea has ceased to gleam in the distance.

There is no moon in the sky; but the air is clear, and the stars are brightening, and the twilight has not yet passed wholly into night. We are at Jericho; but the house of Zacheus, of which pilgrims speak, is invisible, or only recognised as a dark mass of building, which may be anything or nothing. We enter *Jericho*, or at least *Riha*, for old Jericho is not. The poor mud-huts of an Arab village, out of which the lights are twinkling as we pass, are all the memorials of the goody city. We are, perhaps, moving over the walls that fell on Israel's summons, or over Rahab's house where the scarlet ribbon fluttered, or by the gate at which the blind men sat, at which our Lord so often entered. It may be so; we know not. All has crumbled down. Nay, more. Is this really the site of Jericho, or is it farther westward, nearer the hills? We do not know; and so must pass on, content to say that this was part at least of the great plain where the city stood, and that the city itself could not be far off.

Our road seems to lie through gardens and vineyards; and these trees are possibly figs, or other such fruit-trees. One thing we know about them; they are not palms. With its feathers spread out against the blue sky, the palm makes itself known at night as well as at noon. But it is not here. Riha is not the city of the palm-trees. We shall see on the morrow, if these are to be found anywhere around. We hear now the low murmur of waters, and know that we are on the banks of the rivulet that pours itself from the fountain of Elisha. A hoarse noise now comes up from the low ground at our side. The frogs of Riha are all awake, and the croaking of myriads salutes us. We should have preferred the voice of the "night-warbling bird," tuning its "love-labored song;" but we must be content. Yet the hoarseness is not pleasant, and grates sorely on the ear, especially in such a place, and at such an hour, when stillness would have been a peculiar boon to those who had so many memories to gather up; from the days of Joshua, down through those of Hiel and Elisha, to the time of Zacheus, and the Lord himself.

After riding nearly half an hour further, by a winding and intricate road, still apparently through orchards in some parts, we reach our tents, a little after seven. They are pitched amid a vast grove of trees hard by *Ain-Sultân*, the royal fountain, or as Christians have named it, the fountain of Elisha. The day has been a memorable one, and the contrast between the different scenes more marked than during any day of all our previous route. We began with the wild ravines of Marsaba, the haunts of doubtful saints, and we have ended with the pleasant grove and murmuring waters of Jericho,—the resort of one of the mightiest of Israel's unambiguous prophets. We have traversed the grassy knolls of Judah; descended to the sullen sea, on which the marks of the old judgment still lie; passed over as dreary a waste of sand as Debbet Ramlah or Wady Wardân; enjoyed the fresh rush of Jordan, and the shade of its wooded margin; wandered over an undulating region of sand, and soil, and shrubs, and flowers; gone through one of the poorest and filthiest of eastern villages; and now we are encamped in an oasis richer, save in palus and tarfas, than Ghurandel and Feirân.

*Ain-Sultân, March 6.*—Rose at six, and went out for a morning ramble in the plains of Jericho. There had been some rain during the night; but no sign of this remained, save a few clouds and a slight dulness in the air. A hundred yards or so from our tents I found an eminence which promised to raise me above the thicket which surrounded us, and give me a view of the ground over which we had passed yesterday in the twilight.

The height, on which I soon found myself, was sufficient for my purpose. It shewed me the whole stretch of plain, both south and east. The Dead Sea, with its bare precipices on the one side, and high mountains on the other, lay

on the right, like a great caldron of gleaming quicksilver. The wide plain which we had traversed yesterday, and which we had so often looked on from the Mount of Olives, stretched in front; that part nearest Jordan a sandy waste, that nearest to us a tangled "bush" of shrubs and trees. Jordan was invisible, from the lowness of its channel. Riha, with its huts of mud and fences of dry thorn, was not far off. This spot, or at least the neighborhood, seems likelier to be the ancient Jericho. It is close by the fountain, and it is just at the foot of the hill, and thus answers better to the descriptions both of the Bible and Josephus. It was the city of palm-trees; but the eye searches in vain for a single palm in all this region. This is the more remarkable, because this is quite a climate for such tropical trees. We had noticed, however, in the desert that the palm loves the salt spring, and takes kindly to the soil and air impregnated with salt, as in Howârah, Ghurandel, and Useit. Here, however, there is nothing of this kind; for the bituminous exhalations from the Dead Sea, driving along the plain before the south wind, could not compensate for the genuine sea or the salt-spring. But, then, in early ages the springs here were *marah*, as the prophet's miracle reminds us. "The water is naught," (2 Kings, ii. 19); or, literally, "the waters are bad." These "bad" waters, however, may have nourished the palms, and the removal of the evil may have led to their gradual decay.

After this I wandered up the stream, observing, in several parts of it, very small fresh-water shells, with their tenants all alive within. I came to an old ruin, quite buried among nettles, shrubs, and overhanging boughs of trees. It was a small oblong structure, quite decayed, but may once have formed part of a tower or castle. The situation was just one to invite such a building, whether for husbandry or pastoral purposes. It is placed too low to be a castle, and it is too well built to be "a lodge in a garden of cucumbers," though such gardens exist around. But may it not be the remains of some of King Uzziah's handiwork, as noticed in his history:—"Also he built towers in the desert, and digged many wells; for he had much cattle, both in the low country and in the plains," (2 Chron. xxvi. 10). I proceeded onwards to the spot where the fountain wells up strongly and freshly at the foot of a rock, forming a tolerably large basin, out of which it slowly finds its way to the channel of the stream, which, flowing onward through the verdure and jungle I have described, proceeds to Er-Riha, carrying fruitfulness and beauty for miles, till it loses itself in the sands of the plain,—too feeble to succeed in reaching Jordan. The bottom of the basin is mingled sand and pebble, up through which the water bubbles, and over which it spreads itself, as pure and fresh a fountain of "living water" as one could light upon, either in the west or east. In our island,

"living" (that is "running") waters are so common, that they cease to be prized. But in these hot lands, where for so many months men are dependent on the hoarded rain-water of the tank or cistern, a stream of living water, fed from such a fountain, and perennial as the rock out of which it gushes, is a luxury which must be set down as God's special blessing. Hard by the brink, and throwing its branches over the basin, was a fig-tree of good size. Every bough was loaded with small green figs, as large as gooseberries; spring was already far advanced in the low region of the Ghôr, though it seemed little more than begun in the high lands around Jerusalem. A few days before, we had been at Bethany, and not a fig tree had begun to swell; but here the figs were already formed. The climate must be three weeks or a month earlier here. One is struck, too, with the figs bursting forth, ere a leaf is seen, and without any blossom. We had seen the almond putting forth its blossoms ere a leaf-bud had swollen; but here is the fig giving out its figs without blossom or leaf. Its branch is not yet "tender," and it is not yet putting forth leaves (Matt. xxiv. 32), for as yet it is only spring; but in a few weeks, or less, the branch will swell and the leaf come forth, to shade the fruit from excess of heat; then it is known that "summer is nigh."

This is certainly one of the fairest spots that we have seen, yet within view of the dreariest landscape that Palestine, or even the Desert, can show. Ain-Sultân, the royal fountain, how true the name! One draught more of your heaven-healed waters, one dip more of hand and lip into your coolness, one look back upon your beauty, then farewell! It was all true that was said two thousand seven hundred years ago, "Thus saith the Lord, I have healed these waters; there shall not be from thence (that is, issuing from thee) any more death or barren land; so the waters were healed unto this day, according to the saying of Elisha which he spake," (2 Kings ii. 21, 22).

At half-past eight we started. When Elisha left this, after he had healed the waters, he "WENT UP to Bethel" (2 Kings ii. 23), for Bethel lies on the heights, upwards of twenty miles from this. And it was as he was passing up the mountain-road that the young men came forth to "mock" him and to taunt him with his own infirmity, and with the ascension of his master. His road lay in a north-westerly direction, ours in a south-westerly, though still we, like him, were "going up," for our paths lay through the defiles of the same range. As we passed along we saw ruins, with pointed arches and many indications of former strength and elegance. We did not visit the fountain of *Dûk*, said to be nearly as fine as Ain-Sultân, and doubtless identifying this neighborhood with the old castle of *Dok* or *Dagon*, famous for the murder of Simon (Maccabæus) by his son-in-law Ptolemy. Taking

the road which winds up the hill, we passed through brushwood for some way, and could still notice the large *Zuccûm* here and there. As we ascended, the view of the plain once more opened upon us, Jericho, Jordan, the Dead Sea, and hills of Moab.

The road forms a continuous descent from Jerusalem to Jericho, and to this the expression may refer, "a certain man *went down* from Jerusalem to Jericho" (Luke x. 30), and somewhere in these rugged and lonely glens the mau "fell among thieves." The road would seem to have been in these days frequented by robbers, and many travellers, in different ages, have written of it, as still a place of peril and a haunt of evil-doers. An English traveller in 1506 writes, from thence we held the right way from Jerusalem to Jherico, and that is the way of which it is sayde in the gospel, a certain man went down from Jherusalem to Jherico; and yet unto this day *it is a right perillous way.*" And an older traveller than this, in 1483, speaks of this at greater length. I translate a few sentences. When descending the cliffs "we heard shouts and angry voices, in the Arabic and Teutonic tongue. We heard some one shouting robbery in Teutonic words, *mordjo, mordjo.*" Hastening down he found it was a battle of words and stones, between some of his fellow-pilgrims and some robbers who were demanding money. After detailing at length the quarrel and its settlement, he proceeds, "We came to the ascent of the hills, which we called the heights of the desert of Adammin. For here there was once a town, whose ruins we saw, by name Adammin, that is the ascent of the *red ones*, on account of the blood which was frequently shed there by robbers; and from that castle that whole desert from Jericho up to Bethany is called Adammin, and it was for the succour of travellers in this sanguinary and cruel place that the castle was built. See Josh. xviii. 17. Hence to this day the Germans call this castle and desert *Rotbach*, the river of blood. For the poor Arabs lurk here by the way, and plunder the passers by, nor dare even the Saracens, unless in bands, travel here. Our guides were constantly urging us to make haste when going up through the desert of Adammin." We got something to note, in confirmation of these old stories. One of the ladies in our company happened to linger a little way behind, at a part of the road where a sharp shoulder of the hill quickly hid her from the rest of the party. In a moment two Bedaween issued from a hollow by the way-side, who, taking hold of her donkey's bridle, tried to lead it aside into the recess out of which they had come. Knowing a little Arabic, she spoke to them and threatened them, but they insisted that she was going wrong, and that they were leading her right. Her donkey boy too, seemed in a moment to become their confederate, and urged her and the donkey off the road. She

shouted, but the projecting angle of the hill prevented her being seen or heard. The fellows were proceeding to force, and would have carried her off to their mountain retreat, had not Mr. Wright, who had been detained a little by the way, providentially come up. The Bedaween fled when he approached. But the incident was a curious corroboration of old testimonies, and an illustration of the parable already referred to,—giving us one proof more, among the many, that our Lord's parables are not only most true to nature, but have actually some well-known facts as their basis.

#### FALSE PROVERBS.

(Concluded from page 732.)

“A young man must sow his wild oats” It is hardly needful to say that the meaning of this is, that a young man should be allowed a certain season throughout which he may be wild, profligate, and dissipated, but after which it is expected that he will become sober and thoughtful. It teaches, not that the wild young man ought, after a time, to become steady, but that there is a time which may be regarded as the fitting season for gaiety and excess; during such time of profligacy, all you need say is, “Oh, he is sowing his wild oats.” There is nothing in the Bible to warrant such a principle as that. Sin is sin, whoever commits it, the old or the young; in both cases it is alike abhorred of God; and in both cases it is alike marked out for certain punishment. “The young man” is to “cleanse his way by taking heed thereto according to God's word.” How earnestly the Psalmist prays, “Remember not the sins of my youth.” How prominent is the purpose of the book of Proverbs to keep back the “young man” from folly and vice.

But look for a moment at the figure, which is, perhaps, somewhat unwittingly employed in the proverb—*sowing*. It is an established principle of Holy Scripture, that whatsoever a man soweth that shall he also reap. “For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.” There is often a bitter harvest from the “wild oats” which young men sow, even in the present life. That poor fellow, whose cheek is painted by the hectic glow of consumption, and whose frame is racked by that sepulchral cough, and who will soon be in his grave, is reaping the harvest of “his wild oats.” There is another, whose physical constitution was strong enough to endure his excesses; but though the time of youth has long since past, he is a hopeless drunkard and profligate. The power of evil habit, and all the degradation and suffering which such habit involves, are *his* harvest from the “wild oats” which he sowed long ago. A good man, whom the writer well knew, and who, when little more than forty, had begun to show unmis-

takable signs of decay, said to him, “My surgeon tells me that I am reaping the fruit of my early excesses.” Twenty years, at least, had elapsed from the time of his conversion, and during all that time he had been all that was most exemplary; but the “wild oats” had been sown, and that was the harvest. Mental decay supervened on the physical, and he died in a lunatic asylum. Then there is another and an everlasting retribution. “Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment.”

“A good fellow is nobody's enemy but his own.” We should take exception, first of all, to the designation, “a good fellow.” Who is this “good fellow?” One who has a kind look, and an open hand, and a pleasant word for everybody? One who never hears a tale of suffering without doing something to relieve the afflicted? One who is doing his best to make the world happier and better? Nothing of the sort. Who is he, then? One who can drink, and sing, and tell a lively story, and spend his money freely on his pleasures, and laugh at restraint, and cry, “A short life and a merry one.” That is what people call a “good fellow.” The Bible would call him, instead, a very bad fellow, and we ought to call him so too.

No doubt he is his own enemy. People who are in some degree like him—his own boon companions—cannot but see that. But is he nobody else's enemy? Why, he is breaking his mother's heart, and bringing down his father's “grey hairs with sorrow to the grave.” Is he not their enemy? His poor wife, whom he vowed to love and cherish, is weeping in loneliness whilst he is enjoying his guilty revelry; and his neglect and unkindness are shortening her days. Is he not her enemy? His children are very likely in rags, or, if not, they have to bear the curse of his evil example, and are deprived of that care which a profligate, drunken father can never exercise. He has his moments of tenderness, perhaps, and possibly he might risk his life if they were in danger; but he is their enemy after all. He is the enemy of the very companions who share his vices; for he encourages them in the evils which will prove their ruin. He is the enemy of society, which he does his best to deprave and pollute. Most of all, he is God's enemy; for God hates everything that is evil, and is the enemy of all who rebel and vex his Holy Spirit. The “good fellow,” then, is everybody's enemy and his own as well.

We have little doubt that our readers will agree with us that the proverbs which we have noticed are false. There are others of a similar kind which have a wide currency, but which are to be equally condemned. We would only say in conclusion, accept nothing, either because it is

quaintly or pithily expressed, or because it is old, or because almost everybody quotes it as true. Test it by the great principles of the Bible; and if you find it opposed to them, reject it for yourselves, and do what you can to expose its falsehood, and to induce everybody else to reject it too.—*Leisure Hour.*

#### THE SUFFERINGS OF A MAN OF GENIUS

Hon. Joseph Holt, Commissioner of Patents, in reporting in favor of extending Goodyear's India rubber patent, gives the following interesting particulars of the poverty endured by himself and family while prosecuting his experiments:—

From the first moment that the conception entered his mind until his complete success—embracing a period of from sixteen to eighteen years—he applied himself unceasingly and enthusiastically to its perfection and to its introduction into use, in every form that his faithful genius could devise. So intensely were his faculties concentrated upon it that he seems to have been incapable of thought or action upon any other subject. He had no other occupation, was inspired by no other hope, cherished no other ambition. He carried continually about his person a piece of India rubber, and into the ears of all who would listen he poured incessantly the story of his experiments and the glowing language of his prophecies. He was, according to the witnesses, completely absorbed by it, both by day and night, pursuing it with untiring energy and with almost superhuman perseverance. Not only were the powers of his mind and body thus ardently devoted to the invention, and its introduction into use, but every dollar he possessed or could command through the resources of his credit or the influences of friendship, was uncalculatingly cast into that seething caldron of experiment, which was allowed to know no repose.

The very bed on which his wife slept, and the linen that covered his table, were seized and sold to pay his board, and we see him with his stricken household following in the funeral of his child on foot, because he had no means with which to hire a carriage. His family had to endure privations almost surpassing belief, being frequently without an article of food in their house, or fuel in the coldest weather—and indeed, it is said that they could not have lived through the winter of 1839 but for the kind offices of a few charitable friends. They are represented as gathering sticks in the woods and on the edges of the highways, with which to cook their meals, and digging the potatoes of their little garden before they were half grown, while one of his hungry children, in a spirit worthy of his father, is heard expressing his thanks that this much had been spared to them.

We often find him arrested and incarcerated in the debtors' prison; but even amid its gloom

his vision of the future never grew dim, his faith in his ultimate triumph never faltered. Undismayed by discomfitures and sorrows which might well have broken the stoutest spirit, his language everywhere, and under all circumstances, was that of encouragement and of a profound conviction of final success. Not only in the United States did he thus exert himself to establish and apply to every possible use his invention, but in England, France and other countries of Europe, he zealously pursued the same career. In 1855 he appeared at the World's Fair, in Paris, and the golden medal and the Grand Cross of the Legion of Honor were awarded to him as the representative of his country's inventive genius. Fortune, however, while thus caressing him with one hand, was, at the same moment, smiting him with the other; for we learn from the testimony, that these brilliant memorials passed from the Emperor and reached their honored recipient, then the occupant of a debtors' prison among strangers, and in a foreign land—thus adding yet another to that long sad catalogue of public benefactors who have stood neglected and impoverished in the midst of the waving harvest of blessings they had bestowed upon their race.

#### THE STORY OF LIGHTHOUSES.

(Continued from page 734.)

The vital importance of a light on the Eddystone was soon after painfully illustrated by the loss, on the rock, of the "Winchelsea" man-of-war, with nearly the whole of the crew. The next man who wrestled with this stubborn difficulty was John Rudyerd. His antecedents were not such as would prepare him for his critical mission: he was a London silk-mercant. However, flinging aside his soft and shining merchandise, he addressed himself to his critical work in the summer of 1706, with such energy and skill that in two more summers the light might again be seen shining like a star above the waves, at the height of ninety-two feet from the rock. Rudyerd's tower was of wood, weighted at the base by a considerable mass of stone-work, and its form an elegant frustum of a cone carried up unbroken by any of those whimsical outworks which, in Winstanley's tower, had afforded to the waves so many points of irritating resistance. But, after a spirited existence of forty-seven years, the wooden lighthouse of Rudyerd paid the penalty of its perishable material, and was destroyed by fire, its three tenants escaping with great difficulty from this second adverse element, and one of them dying of injuries received during the conflagration.

And now there steps out upon the narrow stage a man of real genius. This man was Smeaton. John Smeaton was born at Ansthorpe in Yorkshire, was articled to an attorney, and afterwards followed the business of a mathemati-

cal instrument maker. He was the first person in England who pursued the calling of a civil engineer, and in fact he may be said to have created the profession. Smeaton was resolved, in spite of the opposition of the authorities, that *his* tower should be entirely of stone. The material being decided on, *form* next became the subject of anxious consideration. And now his thoughts settled upon the study of Nature's own noble type of strength—a grand old oak! He considered its spreading roots, which take such a broad, firm grip upon the soil of its mother earth: he studied the rise of its swelling base, which, when it attains the height of about one diameter, is reduced by a graceful curve concave to the eye, which carries it to a diameter less by one-third than its original base. Now, then, it runs up more perpendicularly in the form of a cylinder, and then, a preparation being required for the support of its spreading boughs, a renewed swelling of its diameter is observable. Now, (Smeaton proceeds to reason,) were we to cut off the branches of our noble oak, and in that denuded state expose its bole to the assaults of wild waves at the base, instead of wild winds at the summit, we have a type of such a lighthouse column as is best adapted to endure the peculiar tests of its position. This is the well-known story of the conception of the idea of the Eddystone lighthouse. But Alan Stevenson, the distinguished engineer of the Great Skerryvore lighthouse, shows in one of his interesting works, that if the idea of his celebrated column sprung up in Smeaton's mind from the fancied analogy of the oak, he was unconsciously led to a correct conclusion by following a faulty line of reasoning—in other words, reasoning correctly from wrong premises. The difference in material destroys the force of the analogy. The oak stands the shock of winds, not only from the breadth of its swelling base, but by the *strength* of its fibrous texture, the elasticity and coherence of its parts: the tower resists the assault of the waves by the lowness of its true centre of gravity, and by the *weight* and *friction* of its massive material. No: the great idea of the Eddystone could never have grown up from an acorn; it sprung, Minerva-like, from the thoughtful brow of genius.

If we look far back through the dim mists of antiquity, we shall see that very much the same figure as that of the Eddystone was employed by the ancient Egyptians to symbolize stability in the person of their god Pthah. Here, shorn of his arms and of his peculiar head-gear, stands Pthah, firm on his immovable basis; and here, deprived of its lantern, stands our modern Eddystone! Yes; Meditation took the same form when it labored in the mind of the old Egyptian idolator as he stood under his shadowy palm-tree beside his lotus-crowned Nile, and sought to express in sacred symbol his notion of abiding stability, as when, some three or four thousand years later, it

wrought itself out in the practical head of Smeaton, when, standing on his wave-washed reef, he drew the outline of his future lighthouse with the shadowy pencil of thought.

It was on the 5th of April, 1756, that Smeaton first stepped upon the rock and prepared for his coming work by cutting the surface in regular steps or trenches, into which the blocks of stone were to be dove-tailed. The first stone was laid on the 12th of June, 1757, and the last on the 24th of August, 1759, completing a tower of sixty-eight feet in height. The structure is a solid mass to the height of twelve feet, and the blocks of stone are held together by stone joggles, dove-tailed joints, and oaken tree-nails. That so sagacious an engineer as Smeaton should have arched the floors of his different stories, has created some surprise, as he thereby lost the added element of strength, which he might have secured by making those floors serve as tie-walls. His ingenuity, however, helped him out of his difficulty, by suggesting a mode of counteracting the dangerous tendency of the outward thrust of these arched floors. He bound the courses of his stonework together by belts of chain, which were set in grooves while in a heated state, by the application of hot lead, and which, on cooling, of course tightened their clasp upon the tower. On the 16th of October, 1759, the benignant light again shone out over the waters, a welcome gleam to the straining eye of the seaman, though it was but the concentrated light of a few tallow candles! And after such mighty preparations and such a world of thought, was *this* all that science could do to light up its grand new sea-tower? Yes, truly: the group of tallow candles burnt on and did their best to testify of danger, until the year 1807, when argand burners with silvered copper reflectors were displayed, completely taking the shine out of the poor endeavoring candles. You may stand upon the Hoe at Plymouth, with the grand blue Sound spread before you, bristling with fortified points and islands, with the beautiful curved promontory of Mount Edgecombe sweeping out to sea on your right, with the straight black line of the Breakwater boldly dividing the swells, and with its own little beacon telegraphing to the great men-of-war the road into the magnificent port; and when twilight slowly descends upon the scene, you may see the light of the Eddystone beaming like a bright star far out upon the sea. It was here that Smeaton used to stand with his telescope, when storms forbade his landing on the rocks, and watch how the seas ran up his trembling tower and hung for a fearful moment suspended like a canopy at twice its height above its brow, completely shrouding it from his sight!

(To be continued.)

The humble and true teacher meets with more than he expects.—*Penn.*

## PROGRESS IN RUSSIA.

Every official act of the new Emperor, since coronation day, has vindicated his right to be considered a man of a different sort from his predecessor. It may have been safety, or a statesman-like prescience that has impelled him, but, thus far, he has been consistent in his initiation and conduct of measures of reform, and, till he falters or fails, he should have the sympathy of Christendom.

Two, at least, of the most important ministers have been removed by the Emperor, and men of more progressive ideas put in their stead. Changes not less important have been effected in subordinate offices; and if, as the Morning Post suggests, Russian officials have no constituencies to prick the sides of their intent, it will not be denied that the Emperor has not hesitated to change or choose his instruments.

The emancipation scheme is not the only indication of the purposes and spirit of the Emperor. In public and private undertakings throughout all Russia, there has been exhibited, of late, a general quickening into life. The latest German papers bring us news of an Imperial ukase for the formation of a new commercial association, called the Trans-Caspian, with a capital of 2,000,000 rubles, which is to extend its operations into Persia and Central Asia; and which, under the charge of M. Kokoreff, one of the wealthiest and best educated merchants of Moscow, cannot fail to bring into Russian hands the lion's share of the Asian trade, and conduce to the growth and prosperity of the country.

The Emperor's concessions to the Polish nation indicate that he is not another Nicholas. His re-organization of the post-office, for which purpose a special commission has been appointed; his reduction by one-half of the high price of tuition at the so called circuit and government schools; and, more than anything else, his establishment, throughout the entire empire, of elementary schools, hitherto unknown in Russia, all point to Alexander as a man possessed of the most liberal ideas, and compel the conviction that this initiation of the self-reform is not a mere "going through the motions," or a sop to the Russian Cerberus, but the commencement of a deliberately adopted plan by which the Emperor Alexander desires to advance civilization throughout his dominions, and signalize his reign.—*N. Y. Evening Post.*

## SILENT WORSHIP.

"They also serve who only stand and wait."  
Thus truly sang the King of bards, sublime;  
He, peerless formed to build the lofty rhyme.  
Forth from the glory of His heavenly state,  
The King of Kings, Eternal, Uncreate,  
Speaks to His children on the shores of time,  
Burthened with sorrow, suffering and crime,  
"Be still and know that God alone is great."

With awful reverence and holy fear,  
My spirit, contrite, bows before the Throne,  
The still, small voice is whispering, God is near,  
And will the broken-hearted sinner own.  
Waiting in silence, His commands I hear,  
And gather strength to serve my God alone.

*New Bedford Mercury.*

J. B. C.

## THE REAPERS.

Arouse thee, faint hearted! what fearest,  
That thou goest not forth with the day,  
But, sitting all listlessly, hearest,  
Unheeding, the harvester's lay?  
The sun is far up o'er the hill-top,  
The reapers are out on the plain,  
And the strong and brave-hearted are filling  
Their garner with ripe yellow grain.

The dew has gone up from the clover,  
The morning is waning apace,  
The days of the summer are over,  
And winter will autumn displace.  
Then why art not out in the valleys,  
And working with hearty good will,  
To gather thy share of the harvest,  
Thy garner with plenty to fill?

"I sit in my place all the morning,  
Because, when I went to the plain,  
In the first early gray of the dawning,  
And looked on the far waving grain,  
I saw, in its midst, sturdy reapers,  
With arms that were steady and true,  
Whose sickles went flashing before them,  
Like sunbeams enamelled with dew.

"And strong as the warriors of olden,  
They stood in the midst of their sheaves,  
While before them the harvest's deep golden  
Swept down like the wind-shaken leaves;  
And I knew 'twas a useless endeavor  
For me to go forth to the plain—  
The weak have no place in the harvest,  
No share in the treasures of grain.

"They would laugh me to scorn, they would jeer me,  
Those men, in the might of their pride;  
I know all my weakness, and fear me  
To seek for a place at their side.  
And so I have staid in my dwelling,  
While the dew has gone up from the plain;  
For I have no place in the harvest,  
No share in the treasures of grain."

Woe betide thee! thou weak and faint-hearted,  
That goest not forth to the field;  
For, behold when the day is departed,  
What fruit will thy fearfulness yield?  
And what if thy arm be not strongest,—  
Wilt therefore sit idly and pine,  
Neglecting to use what is given,  
And wasting e'en that which is thine?

Go forth to thy work, idle dreamer!  
There is room in the harvest for all;  
And if thine be the work of the gleaner,  
Gather carefully that which may fall.  
So shalt thou have place at the harvest,  
A share of its treasures be thine,  
And e'en if thy share be the smallest,  
Still, let not thy spirit repine.

For the labor of each one is needed,  
The weakest as well as the strong,  
And the chorus of no one unheeded  
In the swell of the harvester's song.

C. M. BURG.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Liverpool are to the 17th inst.

**GREAT BRITAIN.**—The *Agamemnon* and *Valorous* had returned to Queenstown. The final break in the telegraph cable occurred near the stern of the *Agamemnon*, after 146 miles had been paid out from that vessel. The cause was unknown, the strain on it at the time being but slight. The electric instruments were injured by the heavy rolling of the ship. After the breaking of the cable, the *Agamemnon* returned to the mid-ocean rendezvous, and cruised about for five days in search of the *Niagara*. On reaching Queenstown, it was resolved to lay in a supply of coal, and start again on the 17th for a final attempt, there being still left, on the two ships, 2,500 miles of the cable.

The Queen has accepted an invitation to visit the French Emperor at Cherbourg, on the 4th of next month.

The bill for changing the government of India, passed the House of Commons on the 8th. A bill to establish a regular government over the western part of British America, including Frazer river, under the name of New Caledonia, was under consideration. The instructions from the Secretary of the Colonies to Gov. Douglas, at Vancouver's Island, direct him to oppose no obstacle to the resort of Americans and other foreigners to the gold mines, so long as they submit, in common with British subjects, to the authority of the British government, and conform to the police regulations established by the Governor. He is warned of the necessity of caution and delicacy in dealing with the manifold questions of international relationship which must arise from such an influx of Americans, in order to avoid serious difficulties.

The House of Lords, on the 12th, passed the bill allowing the House of Commons to admit Jews as members, together with the reasons of that House for objecting to the bill of the Commons on the subject. The Earl of Malmesbury had announced in the House of Lords that the government intended to remove from the Cuban waters the squadron now stationed there, but had no intention of discontinuing the blockade of the African coast. A resolution declaring it expedient to discontinue the practice of authorizing vessels of war to visit and search vessels under foreign flags, with a view of suppressing the slave trade, had been introduced in the House of Commons, but not decided. A member of the government stated that it had proposed to France the establishment of a commission on the spot to inquire into the system of emigration lately established by that power.

The Liverpool Chamber of Commerce had memorialized the government to protect British rights in the matter of the forced loan in Mexico.

**SPAIN.**—An expedition to consist of 10,000 men was preparing in Spain, to proceed to Mexico and demand satisfaction for grievances still unredressed.

**AUSTRIA.**—A great conspiracy is said to have been discovered, having for its object a general rising and revolution among the Sclavonic population of Galicia, Bohemia and Moravia. Numerous arrests have been made of persons charged with participation in the plot.

**HANOVER.**—It is stated that notice had been given by the government of the United States, that when the present treaty of commerce between the two countries should expire, on the 15th inst. the United States did not intend to renew it, so long as Hanover persists in levying, at Stade, dues which the former considers illegal. It was reported, that after that date, American vessels would resist payment of those dues.

**RUSSIA.**—An insurrection of the peasants had broken out in Esthonia, and several landed proprietors had been forced to take refuge in Revel. Serfdom proper was abolished in that province, it is stated, more than 40 years ago, and the present emancipation measures do not affect it. The peasants now claim free possession of the land which they hold on hereditary tenure from the nobility.

Official committees for facilitating the emancipation of the serfs have been formed in thirty-eight of the Russian provinces, containing nearly 10,000,000 serfs.

**DENMARK.**—The dispute with Germany relative to the Duchies of Holstein and Lauenburg continues unsettled. The German Diet lately fixed a certain period which it would allow Denmark for consideration, after which, if the concessions demanded were not made, the Duchies would be occupied by federal troops. The reply of Denmark was understood to be conciliatory, but had not been made public. Should war occur, it was supposed Sweden would intervene on behalf of Denmark.

**ITALY.**—The Criminal Court of Catania, Sicily, on the 14th ult., passed sentence on thirty persons accused of wishing to change the Neapolitan government. Six were condemned to the galleys for long periods; one to 28 years of penal servitude.

**ARABIA.**—On the 15th ult., the Mohomedans of Jeddah rose upon the Christians, and murdered twenty of them, including the English and French Consuls. Twenty-six Christians were rescued by a British steamer, and taken to Suez. None remained in the place. Three British men-of-war have been ordered thither. The Turkish government was taking measures to punish the outrage.

**INDIA.**—The Calcutta mail of the 4th ult. had reached England. Gen. Campbell was at Futtyghur. The Calpee rebels were marching on Gwalior, and had defeated the troops of the Maharajah Scindia, near that place. The rebels were again troublesome in Central India, re-occupying many forts from which they had been driven.

**CHINA.**—The allied fleet was at anchor at the mouth of the Peiho river on the 29th of 4th month. Six days had been allowed for a reply to the demands of the plenipotentiaries, and the time having expired, a steamer had taken two gun-boats and 160 sappers, to the Peiho. Two French gun-boats had passed over the bar, but two English boats stuck fast. The English and French admirals were in the Gulf of Pecheele, and it was supposed an attack would soon be made on the forts at the mouth of the river.

**MEXICO.**—Zuloaga is reported to have abandoned the City of Mexico. San Luis Potosi has been captured by the constitutionalists. The liberals were about to unite against Zuloaga.

**DOMESTIC.**—The Kansas Herald states that Calhoun has issued certificates of election to all those elected under the Lecompton constitution. The free State members from Leavenworth will also receive certificates, giving that party a majority in both branches of the Legislature. The returns for State officers will be made to the Legislature, in whose hands the whole subject rests.

A law has been enacted in New Hampshire forbidding the sale in that State, by inhabitants of any other State, of any goods, wares or merchandise, whole or by samples or otherwise, under a penalty of not less than 50 nor more than 200 dollars.

An attempt is making to employ steam in propelling boats on the Erie Canal; a steam canal boat having recently left Buffalo for New York. Should the experiment succeed, it will enable canals to compete more successfully with railroads, the superior rapidity of transportation by the latter mode at present counterbalancing to some extent the greater cheapness of the former.

# FRIENDS' REVIEW.

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From the British Friend.

LONDON YEARLY MEETING OF WOMEN FRIENDS.

*Fourth-day morning, 5th month 20th.*—Met  
at ten o'clock. The names of the representatives  
were read over; they were generally present.  
There were none from Scotland. Doorkeepers  
were named; and the answers to queries were  
read as far as Essex.

*Afternoon.*—Met at four o'clock. Katharine  
Backhouse as clerk, Esther Seebohm to assist at  
the desk, and Sarah Robson, with Eliza Barclay  
and Lucy B. Mounsey to assist in reading, were  
the Friends named by the committee, who,  
being approved by Friends generally, were ap-  
pointed to fill those offices.

On taking her seat, the clerk said she trusted  
none of her dear sisters would consider that they  
felt themselves *self-qualified* to fill such responsi-  
ble places, but rather that their prayers and  
silent breathing of spirit might ascend to the  
Father of mercies, and Head of the church,  
that He would show what to do, and what to  
leave undone; and that He might preside over  
us, from whom alone all help and guidance for  
right action and service can proceed.

The answers to the queries were completed;  
and a few Friends were appointed to draw up a  
summary of them for a future sitting: and two  
epistles from New York and New England were  
read.

Two Friends remarked on the sweet savor of  
that from New England, and on the allusion to  
our beloved friends, Priscilla Green and Mary  
Nicholson, in the last. A Friend observed that  
the allusion to quiet contentment with such  
things as we had, and the tender advice to  
moderation in all things, were striking, consider-  
ing that when it was written, our dear sisters  
knew nothing of the fearful tornado which had  
overspread the commercial world in America;

but it plainly evidenced where and on whom  
their faith and hope were fixed.

Referring to the answers, to the queries, a  
Friend alluded to the reading of the Holy Scrip-  
tures. Friends generally read the Holy Scrip-  
tures, but do they earnestly seek for the power  
and teaching of that Holy Spirit which first  
gave them forth, and can only open them to the  
understanding? Thus they would teach us to  
shun the detracting word, which, though appa-  
rently of trivial import at the time, may be re-  
membered for years afterwards, and blight the  
friendship and esteem of dear and long-loved  
friends. She longed that we might forgive, as  
we hoped to be forgiven; love one another as  
Christ had loved us, and learn to overcome evil  
with good. A Friend quoted the language, "I  
sat down under his shadow with great delight,  
and his fruit was sweet to my taste." She be-  
lieved as this was the exercise of our souls  
in coming together to worship the Most High,  
we should indeed experience His power and ful-  
ness to be far beyond the ceremonies and devices  
of man: His glory and peace would overshadow  
us at these solemn seasons, so that our conduct  
and lives would testify our fellowship to be with  
the Father, and with his Son Jesus Christ.  
Throughout the conflicts and cares of the day,  
we should be living witnesses to the Truth, and  
that we had been with Jesus.

*Fifth-day morning.*—A Friend addressed her  
young Friends on conformity to the world, and  
how it is opposed to the love of Christ; that  
with the improved advantages now afforded by  
the more educated state of society, surely there  
must be a more enlarged sphere for usefulness,  
and talent, and opportunities to glorify the Lord,  
to whom we owe all we have and are. She be-  
lieved some dreaded the loud laugh and frown  
of the world, and were ashamed to confess Jesus  
before men; and this fear of the world and of  
man prevented the true fear of God having due  
place in the heart, and the service for Him which  
He claims, and is calling for. How many He  
would send on gospel errands and employ him-  
self, if obedience to His commands kept pace  
with knowledge. Epistles from Ohio, Indiana  
and Baltimore were read; also an excellent epis-  
tle from an absent brother (J. P. Milner), and a  
testimony for Elizabeth Beck, a minister de-  
ceased.

Daniel Williams and Samuel Fox, accompanied by Peter Bedford and John Allen, came into our meeting. After Samuel Fox had been engaged in prayer, Daniel Williams said that he felt in addressing us he must speak to various states and conditions; he believed there was a zeal not according to knowledge, which, by its rash and forward haste, did harm; and there was a discouragement which, by its depressing influence, prevented the growth of divine grace. He alluded to the need for patient abiding in the furnace, till the image and superscription of Jesus were fully perfected, and the language could be adopted, "Not my will, but thine be done." Daniel Williams also spoke of bearing the cross—of the pure gold which is refined by tribulation, and has no worldly mixture or soil to defile its purity. He felt sure there were some plants of our heavenly Father's own right-hand planting, and which had been watered by celestial dews; and he longed that nothing might hinder the growth of these, but that they might be willing to abide all the turning and overturning of His holy hand upon them, and learn every lesson designed by heavenly wisdom. In that love which many waters cannot quench, he desired our advancement towards Zion, that nothing might check the growth of the tender grapes, but that peace, and blessing, and joy might be our abiding portion.

Samuel Fox said that it was a very simple message he wished to leave among us. More especially would he desire to press upon our attention a subject which, during the thirty years he had been required to minister in the Lord's service, he had never had to speak of before—that of self-denial in reference to apparel. In view of the decided advantages of this self-denial, he besought us to consider the words of the servants of the Lord, Paul and Timothy; and he could not see how Christian women can take the Scripture in the wide and negative manner which practice would seem to indicate, and which must be opposed to the simplicity of the Truth as it is in Jesus. It was simplicity he desired. Much depended on wives and mothers in these matters; and surely it should be a subject of thought, considering how some luxuries might interfere with the highest, yea, the eternal interests of those most dear to them. If worldly splendor, and grandeur or wealth, had been requisite for the right development of the Christian character, no doubt it would have been recorded as belonging to Him who remains our perfect example, that we should follow His steps; and who is with His people always to the end of the world. But how different was His coming! The birth in a manger—the man of sorrows and acquainted with grief—His poverty—His humiliation and ignominious death on the cross for our sakes—His sufferings and self-denying sacrifice as the One-offering—ought plainly to indicate what His professed followers should strive after. There

was another point he must ask us to bear with him in hearing, relative to reading—especially works of fiction, which have indeed a dissipating effect upon the mind, and unfit it for relishing more wholesome and solid food; and he would entreat us to consider whether we are really rightly employing the talents lent, the grace given for a little while, "*redeeming the time,*" during the short space granted us to prepare for eternity. How few, very few, appear to come forth as gospel ministers in the vineyard of their Lord; and he believed these things do indeed quench His Spirit—are instrumental in leading us to deny the Lord who bought us, and to crucify Him afresh, by taking His place in the heart. Another point which he must desire us to consider, was in reference to what are generally called "works of art." It is often the unlawful love of lawful things which are the worst enemies of the cross of Christ. He longed that these things might have their due place in our hearts, and that we might ever remember that we are *bound for eternity and immortal glory*, and may be called away at any moment to render up the last solemn account to Him who gives us all, not to be spent for our own indulgence or self-gratification, but as bought and redeemed from earthly things, and enjoyments, and luxuries, by a Saviour's most precious blood, to be His self-denying disciples—the lowly followers of a crucified Lord.

Daniel Williams again entreated us, with holy boldness and decision, to prefer the narrow way, which is not more difficult now than it ever was, nor more easy than it has always been. He entreated us to attend to the tender visitations and intimations of the Holy Spirit, and commended us to the watchful care and preserving love of the unsleeping Shepherd of Israel.

A Friend of this meeting earnestly desired that the message we had heard might not be seen in vain, or soon pass away from our thoughts, times like these are not at our command, and will be found among our added privileges and responsibilities, when every one of us shall have to give account of herself to God. O that they may not then be found to be in vain!

Soon after the Friends left, a Friend spoke of musical entertainments, and referred to a visit of two Friends to a young person who spoke of herself as passionately fond of music, in which she spent much time. The Friends (ministers) told her that she would have to put it all aside, and find sweeter harmony. She replied, "Oh never," looking at the instrument beside her. However, their words were true—all her music has been relinquished; but she has found sweeter melody in her heart unto her Lord and in dedication to Him; and she longed that this instance might encourage some to retrace their steps in the path of life.

*Sixth-day afternoon.*—Met at four. A sum

mary of the answers was brought in, and, after being read twice over, was left in charge of several Friends, who were nominated to meet and consider whether they should send an epistle this year to the counties. A testimony from York Quarterly Meeting for Richard F. Foster was read. A Friend spoke in allusion to maternal duties and responsibilities, and on the important influence which mothers had in the heart and life of their children. It is indeed a solemn thing to have the charge of an immortal spirit bound for eternity. To a little child there is no face, no smile, no look so sweet as its mother's, no love so tender or so precious. Oh! how important, then, that all her conduct should tend to bring it to Jesus, to commit it to His holy care and protection in faith, and prayer, that future years, when she may be withdrawn from the precious privilege, may prove that her watchful and firm yet gentle efforts have not been in vain. How plain is the promise—"If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not." Oh, that we could rely in faith upon these words. He *never blames us for our ignorance*, but kindly teaches; never upbraids, but encourages; leading on step by step as we are able to bear it. There were some present who might feel that they had no time to attend to these things, and the supply of the daily wants was all they could engage in; but whilst feeling near sympathy with them in their many cares and varied trials, she did believe that if, in prayer, they sought also for heavenly food, it would be mercifully and abundantly dispensed, and God would supply all their need according to his riches in glory through Jesus Christ.

A Friend quoted the apostle's declaration, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." In how many ways are we ashamed of this gospel, and would put aside this or another duty plainly manifested as ours, believing it to be only a little thing, and yet possibly the *very thing* required to show our allegiance and obedience to our Lord? How much weakness may follow from repeated disobedience in what we may consider little things! and thus slight and grieve the Holy Spirit. A Friend alluded to the words of George Fox, in which he exhorts familiars to assemble together for mutual spiritual benefit; and she believed that much profit would ensue from this practice. She also repeated William Penn's advice, that "our meetings should be held in the power of God, and under it, not above it." If this were the case, she believed we should be gathered in His name, and know His living presence indeed among us.

(To be concluded.)

He that makes not himself cheap by indiscreet conversation, puts value enough upon himself every where.—*Penn.*

*Thoughts on Christian Worship, and the usual mode of conducting it, in connection with its moral and religious influence.* By ISAAC ROBSON.

[Continued from page 738.]

But Christianity is not inherited by descent. Every individual in every succeeding generation, however favorably circumstanced, is born a child of fallen Adam; and a similar process to that by which his ancestors may have been regenerated, has to be undergone by each before he can become a true follower of those "who through faith and patience inherit the promises." Hence, in contemplating the history of the Christian church, and of the various reformations which have from time to time been attempted, it need not excite our surprise, whilst it is striking and instructive, to notice how the spiritual life and zeal by which the first Christians and the leaders of those reforms were actuated, were often wanting in their successors; and how strong a tendency there has ever been to seek to supply this deficiency by something obvious and gratifying to the senses. Accordingly, whilst we find no trace of instrumental music in the worship of the primitive Christians, it began to find admission when the Church had lost much of its vitality. Indeed, it may well excite our suspicions as to the soundness of the practice, when we find its first introduction attributed, as it has been by some, to Pope Vitalian, who, about the year 670, is said to have "brought the organ into Rome." It is, however, stated in the "Penny Cyclopædia" that the earliest account to be relied on of the introduction of the instrument into the west, is that about the year 755 the Greek Emperor Copronymus sent one as a present to Pepin, King of France; and that in the following century, organs became common in Europe. The same article states that in England they had become common before the 10th century; and yet we find that in the English Convocation held in Queen Elizabeth's time (A.D. 1562) "for settling the Liturgy," the retaining of organs was carried only by a casting vote. It would appear, indeed, from the following quotations, that the use of these or other instruments in worship was by no means general during the greater part of the period included between these dates. "Our church," says Thomas Aquinas, writing probably at Paris about the year 1250, "does not use musical instruments, as harps and psalteries, in the praise of God, lest she should seem to Judaize." Savonarola, the great reformer of Florence, about A.D. 1494, very shortly before Luther began to oppose the sale of indulgences, thus includes the recent introduction of music among the evidences of the then truly degraded condition of the church. "No one," says he, "teaches the Holy Scriptures; since that light has been extinguished it has been night. Instead of preaching Christ, they offer for money from the pulpit a

mixture of philosophy and Christianity, or one hears nothing at all but of Aristotle and Plato, of Cicero and Demosthenes, and other heathens. They hold markets, too, in the churches; and to disturb even the still devotion of individuals, *the Devil has begun to bring into operation music and the organ*, which only please the ear and edify nothing. In the ancient polity, it is true," he adds, "there were many festivals with songs, trumpets, a tabernacle, and the like, but these for the most part had an end with Christ."

The learned Erasmus wrote in a similar strain against the use of organs in churches, observing that "people flock thereto as to a theatre or stage, that their ears may be tickled or delighted."

Thus it appears that the practice in question gradually crept into the Church between the 7th and 15th centuries, which, it will be generally admitted, embrace the darkest period of its history—a period when practical piety being nearly extinct, it had become the fashion, in imitation partly of pagan worship, and partly of the Jewish ritual, to endeavor, by splendid edifices and music, by showy vestments, and by a variety of imposing ceremonies, to strike the senses and obtain the admiration of the unreflecting masses of the community. Very much, indeed, in proportion to the decline of spirituality and vital godliness, has primitive simplicity ever given way to external show and to self-pleasing performances. We may trace this tendency, variously modified, not only in the Romish and Greek churches, but also in those of the Reformation, including some of the various bodies of Nonconformists. Hence instrumental music and other practices which were discarded by the early Puritans and the founders of other sects as inconsistent with Christian simplicity, have been gradually introduced by their successors.

This practice, however, has become now so general, and withal so popular, that it cannot be expected that sentiments at variance with the public feeling on this favorite portion of the "service" will find ready acceptance; yet seeing that no honest mind would willingly cherish self-deception in a matter of such importance, it may be deemed worth while to spend a few moments in the further examination of the subject.

It is contended by many that the music assists devotion, that it solemnizes and softens the feelings, and thus helps man to perform true worship. Let those who think that this effect is produced, carefully analyze their feelings. Does the music really help them to worship the Father in spirit and in truth? Are the tears shed under that influence, really the product of a broken and contrite heart? Are any permanent effects produced, or do these feelings evaporate with the cessation of the solemn sound? Music acts powerfully on the passions, often producing a state of excitement which may easily

be mistaken for devotion. The most abandoned characters—those who are most addicted to sensual indulgences, are often very susceptible of the sensations thus called into action by music. Many of the lower animals are also frequently affected by it. Does this not go far to prove that the feelings thus excited belong rather to the lower or instinctive faculties, than to that better part in man which is destined for immortality? Worship, to be worth anything, must be rational; "I will sing with the spirit," says the Apostle Paul, "and I will sing with the understanding also." Before offering praise, there must be some intelligent sense of our dependence upon God, and a grateful appreciation of his goodness. It will hardly be asserted that these indispensable ingredients in worship can be imparted by merely unsentient sounds. If such sentiments are at any time called forth by music, it can only be by the association of ideas. The tune may bring to mind the words of the hymn which it represents; but this will be confined to those who are acquainted with the hymn; or it may remind the hearer of ideas which have on some previous occasion been expressed in connection with a similar tune; but without some such mental association, the sound would convey no sentiment to the mind, and consequently no real worship could be produced by it.

Doubtless the music and singing draw many to a place of worship who would not otherwise be found there, and perhaps some of these may be occasionally caught in the Gospel net. Are we then to encourage people to go to their places of worship, just as they would to a concert or other musical entertainment? and is not the pandering to such a disposition calculated to encourage it, and consequently to produce superficiality? If this be the general tendency of the practice, the evil will far outweigh any hypothetical benefit in a few such isolated cases.

We will conclude our observations on this subject with the following extracts from the report of part of a sermon by a dignitary of the Church of England, copied from a weekly paper, dated "February 10th, 1858."

"At St. Margaret's Church, Westminster, Archdeacon Sinclair preached to an overflowing congregation, being an outlet for the excess of attenders on the services commenced in Westminster Abbey for the working classes.

"In conclusion, the Archdeacon gave his opinion that to be criticising architecture, admiring pictures, and listening with approbation to instrumental and vocal music, while the professed object of the meeting was to obtain forgiveness of sins and the blessing of the Almighty, was, to say the least of it, very nearly allied to profaneness."

[To be continued.]

The jealous are troublesome to others, but a torment to themselves.—*Penn.*

JOAN DANT, OF LONDON,

WHO DIED IN THE YEAR 1715.

Of this remarkable woman but little is generally known, except by her munificent legacy, bequeathed to poor persons of the Society of Friends, *in perpetuity*. Of her it may be said that, by this noble act, "She being dead yet speaketh."

The husband of Joan Dant was a working weaver, living in New Paternoster Row, Spitalfields, and died many years before his wife, leaving but little provision for her support. She appears to have been a person of great resolution and independence of mind, as well as strong and active in body. On becoming a widow, she determined to use her best exertions to provide for herself, without being burdensome to others. After some deliberation, she concluded to take up the occupation of a pedlar or hawker, and, with this object in view, she provided herself with a well-selected assortment of mercery, hosiery, haberdashery, and other small wares, and set off on her travels with her merchandize at her back. Her conduct as a Friend appears to have been consistent, and her manners agreeable; and, being furnished with recommendations to many persons in London and its vicinity, she met with much encouragement in the disposal of her goods. Good shops, particularly in country places, were but few and far between; so that her periodical visits were generally welcomed, especially by the female branches of those families which she called upon, and she not only disposed of her goods to advantage, but to many houses and tables of Friends she was a welcome guest. Her agreeable demeanor, and her well assorted stock of goods, increased her recommendations, until she might be seen with her pack traversing a circuit of many miles round the metropolis, calling principally at the houses of the affluent, as those who could best afford to pay a good price. She followed this laborious occupation for some years, not only with satisfaction to her customers, but to her own pecuniary advantage. It appears that afterwards she engaged more in a wholesale trade, if not as a manufacturer of Spitalfield goods, and her mercantile transactions were not confined to home trade, but even extended to places on the continent, as some debts due from her correspondents at Paris and at Brussels appear in her executors' accounts.

It is believed that she continued to follow her business for the greater part of her latter years, and she lived in the same frugal manner, if not in the same house she had occupied with her husband in his life-time. Her expenses being very small, and her savings invested in profitable securities, her property accumulated to a considerable amount, without the world being aware of her prosperity.

It may be interesting to those Friends who

were not previously aware of the existence of the fund left by this remarkable woman, to know that the responsibility of its expenditure rests with nine trustees residing in the neighborhood of London. The sum annually at their disposal is about £400, of which not more than £2 is given to the same individual. The recipients may be any members of our Yearly Meetings residing in England.—*London Friend*.

*Extracts from "Three Lectures on the Early History of the Society of Friends in Bristol and Somersetshire." By WILLIAM TANNER.*

(Continued from page 741.)

There have been other authors of late who, though differing widely from some of our Christian views, and laboring too under some misapprehensions, have, nevertheless, shewn a disposition to treat our early history candidly and fairly. I might instance Marsden, in his Dictionary of Christian sects; and Colquhoun, in his Sketches of Notable Lives. Marsden is a clergyman of the Church of England; and his account of Friends, as of other sects, is singularly fair and impartial. Colquhoun, who is also a member of the Church of England, assigns to George Fox the credit of having prepared the way for the establishment of religious freedom. He seems to regard this, indeed, as the chief part of his mission: and though the service which he rendered in that direction was but a secondary result of his upholding the paramount authority of Christ in the Church, it was doubtless essentially connected with it. There is an epistle from George Fox to one of the European sovereigns, written for the purpose of representing to him the persecution from which his subjects suffered, in which many quotations are given from Christian writers, for the purpose of shewing that the doctrine of liberty of conscience had been recognized, in theory at least, in the later as well as in the earlier periods of church history. There were also some remarkable testimonies borne by authors cotemporary with George Fox—by Jeremy Taylor and John Milton in particular, to what the former denominates "the liberty of prophesying." That great principle had just received a practical illustration in the course pursued by Roger Williams, a Puritan minister, who, having been expelled from New England, had established a system of universal toleration in Rhode Island. Nor can I omit to mention the remarkable example of two Archbishops in the seventeenth century, (one of them a Roman Catholic,) Fénelon in France, and Leighton in Scotland, who, being entrusted by their respective sovereigns with the task of inducing Dissenters to submit to church authority, declined to avail themselves of armed force, choosing to rely only on the weapons which the spiritual armory supplied. We may well apply to them the test of true greatness of mind, which Dr. Arnold proposed, that of men's soaring above the opin-

ions of their time into the regions of eternal truth. Tolerant opinions certainly did not belong to their time; and in this country, as Colquhoun remarks, the "opinion held its ground which the Commonwealth inherited from the Monarchy, and bequeathed to the Restoration, in which the Church and the Sectary were agreed—that conscience was to be governed by statute, and religion enforced by law." He adds, "It was no easy matter to gainsay these views; and yet they must be uprooted if conscience was to be free. The man who would attempt this had a hard task, and needed rare qualities; a daring spirit, yet matchless patience; the courage which could brave violence, yet the gentleness which could disarm hostility, and win prejudice by mild persuasion." Such a man he describes George Fox to have been.

The city of Bristol appears to have partaken, to the full extent, of the excitement and the varying opinions on religious subjects, of which I have spoken, as having characterized the period alluded to. In a farewell sermon preached by Major Kem, one of Cromwell's officers, to his regiment, in 1646, he says, "It is a sad time this, but a more sad omen of worse times, even the rabble of opinions in this city of Bristol: of which I may say, 'as the sword hath slain many, so hath error many more, in a few months' time.' One while, such a man preacheth truth, and you are willing to pluck out your eyes to do him good: a little while after, you are ready to pull out his eyes, and he is a low man, and not worthy your presence, and so, discouraged. How many ways do you make to heaven in this place? I beseech you, where I am related unto, to look to your guards: keep a strict watch: double your guard: eye your sally-ports: and put on the whole armor of God."\* But amidst this rabble of opinions, and notwithstanding the wild extravagance of some, and the lifeless formality of others, there were to be found in Bristol, as in many other places, a number of steadfast and earnest inquirers, who, wearied with the contradictory teachings of men, were longing for rest unto their souls; and some too, who, like George Fox, were unable conscientiously to retain their connexion with the religious sects to which they belonged. Charles Marshall, who was born in Bristol in 1637, says, in speaking of his childhood, "I went with my mother to the Independent meetings, in the days of that people's tenderness and sincerity; and sometimes I went to the Baptists' meeting, and in public, to hear those men who were esteemed most zealous in their day. Among those people, and in those assemblies, there were awakenings inwardly through the stirrings and strivings of the gift of God, under the sense of which living pantings and breathings were in many of their souls, after the true spiritual knowledge of God, who is a Spirit." After speaking of declension as having followed these awakenings, he adds,

"And in those times, viz., about the year 1654, there were many who were seeking after the Lord; and there were a few of us who kept one day in the week in fasting and prayer; so that when this day came, we met together early in the morning and did not taste anything. We sat down sometimes in silence; and as any found a concern on their spirits and inclination in their hearts, they kneeled down and sought the Lord; so that sometimes, before the day ended, there might be twenty of us pray, men and women; on some of these occasions children spake a few words in prayer; and we were sometimes greatly bowed and broken before the Lord in humility and tenderness. Unto one of these, our meetings, in the year 1654, came dearly beloved John Audland and John Camm, messengers of the ever living God." This brings us to the first visit paid to Bristol by those who had become united with George Fox as members and ministers of the Society of Friends.

Ten years had now elapsed since the Christian doctrines preached by George Fox had begun to spread amongst the inhabitants of Leicestershire, his native county; and many in the northern counties of England had, in the meantime, become united with them in religious profession. George Fox tells us that, in this year, his fellow laborers in the ministry were above sixty in number; and he mentions different districts of the country into which they went forth, some of them by two and two, and others single handed. That the fields were white to harvest, was evidenced by the multitudes who everywhere gathered around these devoted men, and by the readiness with which their testimony was received. This was strikingly the case in Bristol, where the companies of people who thronged to listen to the preaching of John Audland and John Camm were so great, that no house could contain them. "The places of meeting were too straight," says an early historian, "the assemblies thereupon in the open fields, though it was winter, were multiplied to two, three, nay, sometimes to near four thousand people." Edward Burrough and Francis Howgill, who had, in the early part of this year, visited London, and been instrumental to the gathering of a large Society there, came also to Bristol; and though their labors, together with those of John Audland and John Camm, excited a strong and violent opposition on the part of both ministers and people, a number of steadfast followers gathered around them.\* George Fox,

\* John Audland and Francis Howgill had both been ministers in another denomination before they became Friends; and on making the change, they returned to their flocks the money which they had received in that capacity. Edward Burrough, who is described by Marsden as the Whitfield of the party, died in Newgate, London, at the age of twenty-eight. Being in Bristol shortly before, he told some of his friends that he was going up to the city of London again, to lay down his life for the gospel, and to suffer amongst Friends in that place.

\* Sayer's History of Bristol, Vol. II., p. 465.

speaking in the following year of a large meeting at Reading, says, "thither came George Bishop, of Bristol, with his sword by his side, for he was a Captain." It does not appear whether George Fox gave him the advice which he is said to have done to William Penn, on the latter's asking him whether he would advise him to give up wearing his sword, "I advise thee to wear it as long as thou canst."\* John Audland and John Camm visited Somersetshire and other parts of the West of England at this time. George Fox's first visit to Bristol was in 1656. Edward Pyot had been his companion in a journey through the Western counties, commenced in the previous year, and had suffered a severe imprisonment with him in Launceston goal. After their liberation, they came by way of Exeter and Taunton to Puddimore in Somersetshire. George Fox says, "a great conviction there was up and down in that country—many meetings we had, and the Lord's power was over all; many were turned by the power and Spirit of God to the Lord Jesus Christ, who died for them, and came to sit under His free teaching." George Fox next accompanied Edward Pyot, his late fellow prisoner, to his house near Bristol, arriving there on a seventh day. The following morning he attended the meeting in Broadmead, which was large and quiet. Notice was given of a meeting to be held in the Orchard, which Friends then made use of for their larger gatherings. As he was on his way to this meeting, George Fox was told that a noted opponent of Friends would be present; "but," true to himself, he adds, "I bid them never heed, it was nothing to me who went to it." He mentions having stood for some time in silence, on the stone in the orchard (which Friends used in speaking,) with his hat off, letting the people look at him, some thousands being present. The expected opponent came and made some disturbance, but was soon silenced, and George Fox adds, "a glorious, peaceable meeting we had; the word of life was divided amongst them; and they were turned from darkness to light, and to Jesus their Saviour." After speaking for hours, and directing them, as he says, to the Spirit of God in themselves that would lead them into all truth, he concluded with prayer. "The Lord's power," he adds, "came over all. A blessed day it was, and the Lord had the praise." At Edward Pyot's house he had another large meeting, at which he says, "many were turned to Christ Jesus their life, their Prophet to teach them, their Shepherd to feed them, and their Bishop to oversee them."

In the following year (1657) George Fox was again in Bristol; and three years later, on his

return from Cornwall, he passed again through Somersetshire, where he had "divers large and peaceable meetings;" and arrived in Bristol, as on the occasion of his first visit, at the end of the week. Finding that Friends had been driven out of the orchard, the day before, by a company of soldiers, he requested George Bishop, Thomas Gouldney, Thomas Speed, and Edward Pyot, to go to the Mayor and Aldermen, and ask them to allow Friends the use of the Town Hall to meet in, and to offer at the same time to pay £20 per annum to the poor, as compensation for its use. These Friends were astonished, and said the Mayor and Aldermen would think they were mad. At last they consented to go, "though in the cross to their own wills;" and they seem to have been agreeably disappointed with their reception. On hearing their proposal the Mayor said, "for his part he could agree to it; but he was but one." He mentioned another hall to them, which would not, however, answer their purpose. "So they came away, leaving the Mayor in a very loving frame towards them." It was concluded that the meeting on the following day should be held in the orchard, as usual; and though some formidable opposition was offered, it gave way. Again a large meeting was held at Edward Pyot's house, at which it was judged several thousands of people attended. Friends from other places were present; and some of the Baptists and Independents, with their teachers, and many others of the sober people of Bristol, insomuch that the people who staid behind said, "the city looked naked." George Fox says of this meeting, "it was very quiet, many glorious truths were opened to the people, and the Lord Jesus Christ was set up, who is the end of all figures and shadows, of the law, and the first covenant."

(To be continued.)

#### FIRST-DAY TRAVEL ON RAILWAYS.

In an article on the economical management of railways, the *Public Ledger* says:

The *economy of keeping the Sabbath* by railroad companies has been abundantly demonstrated of late. At first sight, it might seem that considering the immense outlay of capital it would be highly disadvantageous to let it lie idle one-seventh of the time. But closer calculation reverses the figures. Large numbers do not, and *will not* go in the Sunday trains, but select other days. This makes them not pay running expenses. But nearly all the passengers and freight *will* go in the six days if there is no train on the seventh. In Indiana, the President of a railroad writes that for a year or two it was esteemed necessary to run a Sabbath train in hog killing season, to get the pens clear when the hogs were suffering from long detention without food and water. But they have adopted a different method of contracting for

\* This anecdote is given by Janney, in his Memoir of William Penn, on what he considers reliable tradition. The account goes on to state, that when the two Friends next met, George Fox said, "William, where is thy sword?" "Oh!" said William Penn, "I have taken thy advice; I wore it as long as I could."

transportation of live stock, and been able to get them forward much more satisfactorily, confining their work to six days.

The effect upon the men employed on the road is found to be of the utmost importance. Men who do not spend one day in a week with their families in relaxation from their ordinary work, degenerate rapidly, and lose more time on sprees than is saved. They become immoral, careless and unreliable. "Sabbath keeping is found to be equally salutary to the interests of the company as to the morals of the employes." So says the President of a railroad in Virginia, after fifteen years' experience. Another Director in Illinois is so well satisfied, from his own observation, of the *pecuniary loss* from running Sunday trains, that, from motives of profit alone, he would not run them on any part of that day.

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## FRIENDS' REVIEW.

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PHILADELPHIA, EIGHTH MONTH 7, 1858.

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FRIENDS' SCHOOL IN TENNESSEE.—We have received a copy of the Third Annual Report to Newberry Monthly Meeting, from the Trustees of the Friendsville Institute and Newberry Female School, dated 30th of 6th month last, and giving a satisfactory and encouraging account of the last year. The whole number of scholars was 120, and the average attendance for the year was 69. The expenses were met by the charges for tuition and the proceeds from the permanent fund for the children of Friends.

Donations to the amount of \$145, received through Dr. T. E. Beesley, of Philadelphia, have been appropriated principally to the purchase of philosophical apparatus, books and maps. Eighty dollars were contributed in cash, materials and work, by members of Newberry Monthly Meeting. By this means and the partial collection of debts due the school, its liabilities have been considerably reduced. Two Friends in England sent forty-eight dollars and seventy-five cents, which were applied, as designed by the donors, towards furnishing the school-house with seats and desks. Ninety-two school Bibles, two reference Bibles, and twelve Testaments were received from Friends in Philadelphia.

The interests of the school may be greatly promoted by further contributions of money. Dr. Theophilus E. Beesley, of Philadelphia, will gladly take charge of such as may be entrusted to him, and remittances may be sent direct to David Morgan, Friendsville, Blount county, Tenn. Our Tennessee Friends, in their peculiarly iso-

lated position, have made a noble and successful effort to open a school, in which their children may be educated under the control and care of the Society, and preserved from "being plucked one by one from amongst us, and carried into the ranks of those that war against us." The Trustees justly regard unity of action and a cordial co-operation amongst their own members as indispensable in sustaining the school, and they tenderly desire that, through these means and the blessing of the Lord, the Institution may be kept worthy of patronage, and that there may be no tenable ground for sending Friends' children to other schools.

TO OUR AGENTS AND SUBSCRIBERS.—The current volume of *Friends' Review* will be completed in the early part of the 9th month. To enable the proprietors to meet the necessary expenses connected with the publication, it is essential that the subscriptions should be paid. The extraordinary difficulties in monetary affairs during the last few months have, in numerous instances, prevented the prompt and seasonable payments of former years, and we have not felt disposed to complain of remissness on the part of our subscribers. It is, however, hoped that *now*, by a little exertion, our Agents, and such subscribers as remit for themselves, will be able to forward unpaid subscriptions without much delay.

We cannot but earnestly desire that none of our friends will permit temporary embarrassment and pressure to induce them to withhold from themselves and their families the weekly visits of the *Review*. It may reasonably be anticipated that business will soon revive, and that industry and perseverance will again be blessed with their usual reward.

ENGLISH CORRESPONDENCE.—A friend in England writing under date of 7th mo. 12th, states that our friend Susan Howland and her companion, Lydia Congdon, were then engaged in the arduous service of a religious visit to the families of Friends of Chelmsford, about thirty miles northeast of London. L. Congdon intending to return soon to America, Susan Howland is likely to be joined in her labors by a Friend from Ireland.

Daniel Williams hopes to be at home in time to attend the New Yearly Meeting in Indiana.

A deputation of the British and Foreign Anti-Slavery Society recently waited on the Prime Minister, the Earl of Derby, in reference to the Cuban slave-trade, and the violation by Spain of its treaties with Great Britain. They learned from him that the Government had resolved to withdraw its squadron from the Cuban waters, and to avoid all possible cause of offence to America, and had also spoken in an earnest tone to Spain, insisting upon her pursuing a different course in respect to the slave-trade which she had so long and unblushingly encouraged.

Portugal has, at length, abolished slavery in all her dependencies, and as a State, will now co-operate with England in helping on the work of Dr. Livingstone in Africa. It may be recollected that the settlements on the Zambesi river, visited by this traveller, belong to Portugal. "Let us be thankful," says our ever-hopeful correspondent, "for every step in advance towards the final overthrow of slavery. Russia goes on in her work of demolishing serfdom, and Holland is emancipating its slaves. France, as you see by the papers, has been stirred up by the planters of Guadaloupe and Martinique to revive the slave-trade, under the name of immigration. This wicked work is watched with painful interest in this country; and Lord Brougham and Bishop Wilberforce are loud and earnest in their remonstrances against it. I wish the people of America would petition Congress, not only to forbid the use of their national flag to men-stealers, but to search every vessel which uses it, that may be suspected of slave-dealing. If honestly pursued, this would go far towards putting down the slave traffic in Cuba."

DIED, on the 14th of Seventh month, at Pine Plains, Dutchess Co., N. Y., MARY C. HOAG, widow of the late John T. Hoag, and a beloved minister of Stanford Monthly Meeting, aged nearly 58 years.

In the removal of this dear Friend, her family and friends, and the Society of which she was a devoted and useful member, have sustained a loss which will be long and deeply felt; yet they have the consoling assurance, that having followed her Lord and Saviour, and faithfully served Him in the way of His requireing, she is now reaping the reward of a well-spent life, and has received a crown of glory which fadeth not away.

She was faithful and exemplary in the discharge of her social and religious duties, and in the exercise of her gift in the ministry her communications were acceptable and edifying to her friends, not unfrequently reminding them of the necessity of greater diligence and dedication in the Lord's service, considering the shortness of time and the length of eternity, that they be not slothful, but followers of them who through faith and patience inherit the promises.

During her last illness she suffered much, but manifested resignation to the Divine will, saying that all would be well; and bidding her family affectionately farewell, her ransomed spirit passed away, as we reverently believe, to unite with those who have washed their robes and made them white in the blood of the Lamb.

#### HAVERFORD COLLEGE.

The winter Term will begin on Fourth day, the 15th of 9th month next, at 9 o'clock A. M., at which time all the students are expected to be present. Those students who enter at that Term must be in attendance on the morning previous, in order to be examined and classified.

Applications may be made at the College in person, or by letter addressed to the Superintendent, (Joseph Jones, West Haverford, Del. Co., Pa.,) or may be addressed to the Secretary of the Board, Philadelphia. The age of the student, and whether he be a member of the Society of Friends, must be clearly stated. A certificate from his last teacher, stating the studies which he has pursued, and attesting his correct deportment, must accompany each application. The names of applicants will be registered, and those who are admitted will be duly notified.

By direction of the Managers.

CHARLES YARNALL, Secretary.

7th mo. 27, 1858.

#### WANTED,

A Teacher in the Male Department of Friends' Boarding-School near Picton, C. W., who is well qualified to give instruction in all branches of an English education, usually taught in similar schools.

An experienced teacher preferred. Good reference required.

Applications may be addressed to Levi Varney, Supt., Picton, C. W., or to Wm. Valentine, Bloomfield P. O., Prince Edward Co., C. W.

Picton, C. W., 7th mo. 20th, 1858. 3t.

#### STRONG DRINKS VERY EXPENSIVE.

Three-fourths of the crime, misery, and pauperism of the land, and a large proportion of the expenses of jails, of hulks, of transports, of county rates for police and for prosecutions, of union houses, of poor-rates, and of lunatic asylums may be traced to strong drink. Of 495 in an asylum in Liverpool, 257 were there from intemperance; in Dublin, Dr. Crawford states, of 286 lunatics in one asylum, 115 were there from whisky. A judge lately stated that he never had a criminal brought before him whose crime might not be traced directly or indirectly to strong drink. Edward Chadwick, secretary to the Poor Law Commissioners, has stated that education and teetotalism will do more to diminish pauperism than all the laws that can be made. It is supposed there are 600,000 drunkards in the United Kingdom—that 60,000 die every year—160 every day—7 every hour!! The ranks of these drunkards are filled up by moderate drinkers. It is calculated that 20,000 members of Christian churches are annually expelled for drunkenness. *What says the Scripture of the Man who dies a drunkard?—English paper.*

For Friends' Review.

## FLORENCE NIGHTINGALE.

The story of this true heroine is probably familiar, at least in many of its details, to most of our readers. It is well, however, to present it again in a connected narrative, and this is pleasantly done in the sketch which follows.

The war in the Crimea is one of the most remarkable events of the 19th century, and this is saying much, when we reflect how vast a history is condensed into less than three-score years. The progress of art, the extension of commerce, the humanizing influences which had grown up in a generation of profound peace, the wide diffusion of Christianity, and an undefined sentiment that men had come to have more sympathy with each other than formerly, all contributed to foster the hope that in Europe, at least, wars were to cease. The suddenness of the outburst, the intensely warlike spirit which was disclosed, above all, the inconceivable horrors of the battle-field, the trenches and the hospitals, awoke the philanthropist from his pleasing dream, and taught him that the end was not yet.

It is not an easy thing habitually to take comprehensive views. We puzzle ourselves by the narrowness of our conceptions. In our anxiety to promote a purer morality we forget how slow has been the reception even of physical truth. We need another Bacon to teach us to toil on in the slow accumulation of a better knowledge, and to reconcile us to the conviction that all we can do is to add grain by grain to the hillock which is one day to become a mountain overshadowing the earth. In the mean time, whatever be our discouragements, the work goes on. He whose attribute it is to see the end from the beginning, works by his own instruments. The wrath of man is overruled for good. If the late terrible conflict abounded in horrors, they were brought before the civilized world with a distinctness and a photographic accuracy which had never before been equalled. The agents of the press stood on the battle-fields, lodged in the trenches and shuddered amid the leprous defilements of the hospitals, and thence sent forth daily vivid pictures of what men most recoil from in practice, but dwell on with a sort of fascination in the description. Never before had war been so brought home to the firesides of civilized men. Never had we been taught so effectively what an immense proportion of the suffering which it entails is endured away from the excitement of the battle-field, unsupported by the hope of distinction; more indeed, so far as surroundings are concerned, like the writhings of unpitied criminals who pine in the filthy dungeon than the agonies of the patriot martyr. War was effectively stripped of its glory. History must be rewritten. Those who have read the Crimean correspondence will no longer tolerate the false

colors in which the brutalities of Austerlitz and Jena were disguised.

But if we saw war stripped of its mask, we saw, too, Christianity in unveiled beauty. The poets of antiquity describe the descent of their goddesses to take part in battle strife or to shield a mortal friend. A character like that which the following narrative presents, was beyond their highest conceptions—it is distinctively Christian.

Passing from these thoughts, the narrative presents another feature which is very suggestive. It would seem that not all the self-sacrifice of Florence Nightingale could secure her from the assaults of professing Christians under the influence of sectarian feeling. We have in our own annals the example of a woman, who, in a different sphere, beautifully illustrated the spirit of her Divine Master. It was well for Elizabeth Fry, as for Florence Nightingale, that they had learned habitually to act under the influence of that charity which seeketh not her own, and that while differing in many things, they had before them the same blessed example, and humbly sought to follow Him who, though he was rich, for our sakes became poor. C.

## FLORENCE NIGHTINGALE.

BY MARY COWDEN CLARKE.

Florence Nightingale is the youngest daughter and presumptive co-heiress of William Shore Nightingale, of Embley Park, Hampshire, and the Lea Hurst, Derbyshire, in England.

As it has been frequently stated in the British public prints, that F. Nightingale numbers the same years with the Queen of England, and as that royal lady playfully entered her age in the list, at the time the census was taken of the population of Great Britain, it would be no infringement of discretion to place the period of F. Nightingale's birth somewhere about the year 1819; but one authority affirms that she was born at Florence, in the year 1823, and received her Christian name in memory of that fair Italian city. It is well known also, that she is a young lady of singular endowments, both natural and acquired. She possesses a knowledge of the ancient languages, and of the higher branches of mathematics; while her attainments in general art, science and literature are of no common order. Her command of modern languages is extensive, and she speaks French, German and Italian, fluently as her native English. She has visited and studied the various nations of Europe, and has ascended the Nile to its farthest cataract. While in Egypt she tended the sick Arabs with whom she came in contact; and it was frequently in her power, by judicious advice, to render them important services. Graceful, feminine, rich and popular, her influence over those with whom she comes in contact is powerful as it is gentle and persuasive. Her friends and acquaintances embrace a large circle, and include persons

of all classes and persuasions; but her happiest place has ever been her home, where, in the centre of numerous distinguished relatives, and in the simplest obedience to her admiring parents, she dwelt.

Yet this was the life she left, a life not only blessed with all that renders existence privileged, but with all that makes it useful to others, (the dearest of all privileges to her nature,) to fulfil a self-imposed duty.

It was because she felt the sphere of her utility to be even larger than the one afforded by her affluent home, that she gave up that home. From infancy she had a yearning affection for her kind,—a sympathy with the weak, the oppressed, the destitute, the suffering and the desolate. The schools and the poor around Lea Hurst and Embley first saw and felt her as a visitor, teacher, consoler and expounder. Then she frequented and studied the schools, hospitals, and reformatory institutions of London, Edinburgh and the Continent. In 1851, when the whole civilized world had a holiday during the Great Exhibition, and were engaged in parties of pleasure, F. Nightingale was within the walls of one of the German houses, or hospitals for the care of the lost and infirm. At the Great Lutheran Hospital, established at Kaiserwerth, near Dusseldorf, on the Rhine,—an establishment out of which no person is allowed to pass to practice as a nurse, except after having gone through severe examination,—F. Nightingale spent some months in daily and nightly attendance on the sick and miserable, accumulating experience in all the duties and labor of female ministrations. The gentleman at the head of that establishment, the Pastor Fliedner, asserted that since he had been director of that institution, no one had ever passed so distinguished an examination, or shown herself as thoroughly mistress of all she had to learn as F. Nightingale.

On her return to England, she, for a space, became again the delight of her own happy home; but it was not long before her desire to extend her aid to those who needed relief prevailed to bring her forth. The hospital established in London for sick governesses was about to fail for want of proper management; and F. Nightingale consented to be placed at its head. Derbyshire and Hampshire were exchanged for the narrow, dreary establishment in Harley street, to which she devoted the whole of her time and her fortune. While her friends missed her at assemblies, lectures, concerts, exhibitions, and all the entertainments for taste and intellect with which London in its season abounds, she whose powers could have best appreciated them was sitting beside the bed, and soothing the last complaints of some poor, dying, homeless, hapless governess. F. Nightingale found pleasure in tending these poor destitute women in their infirmities, their sorrows, their deaths, or their

recoveries. She was seldom seen out of the walls of the institution; and the few friends whom she admitted, found her in the midst of nurses, letters, prescriptions, accounts and interruptions. Her health sank under the heavy pressure; but a little Hampshire fresh air restored her; and the failing institution was saved.

Then came the disastrous accounts of the sufferings in the East, of the additional rigors that the soldiery were enduring from want of effectual hospital treatment, and from defective management in supplying stores and necessary relief. There arose at once an enthusiastic desire to remedy the evil. The English, with their energy of resolve, where existing mischief demands instant cure, raised a fund which should furnish the requisite power to provide what was needed immediately, without waiting for forms and boards and official obstruction, under the name of authorized organization. A subscription was set afoot; and in less than a fortnight the sum of £15,000 was sent into the *Times* office for the above purpose. The proprietors of that journal sent out a special commissioner, Mr. Macdonald, to administer this fund, from which thousands of shirts, sheets, stockings, flannels, quilted coats and hospital utensils, besides large quantities of arrow-root, sago, sugar, tea, soap, wine and brandy, were supplied.

One of the chief points in which the deficiency of proper comfort and relief for the sick and wounded sufferers was felt, was the want of good nursing. To send out a band of skilful nurses was soon found to be one of the most essential of all supplies. But unless these were really skilled, more harm than good would certainly accrue; zeal, without experience, could effect little; and a bevy of incompetent or ill-organized nurses would prove an incumbrance, instead of an assistance. Now it was that a field was opened for the wider exercise of F. Nightingale's genius and philanthropy; and now it was that her admirable abilities were secured for this great object in view. At the request of the Right Hon. Sidney Herbert, F. Nightingale at once accepted the proposal that she should undertake to form and control the entire nursing establishment for the British sick and wounded soldiers and sailors in the Crimea. Indeed, it is asserted, that by a strange coincidence—one of those coincidences arising out of urgent necessity felt and met at once,—she had, herself, written to S. Herbert on the very same day, volunteering her services where they were so much needed. The task was one which involved sacrifices and responsibilities of formidable magnitude:—the risk of her own life, the pangs of separation from her family and friends, the certainty of encountering hardships, dangers, toils, and the constantly recurring scene of human suffering amidst all the worst horrors of war, together with an amount of obstacles and difficulty

in the carrying out of her noble work wholly incalculable. Few but would have recoiled from such a prospect; F. Nightingale, however, met it with her own spirit of welcome for occasion to devote herself in the cause of humanity. Heroic was the firmness with which she voluntarily encountered her task; glorious was the constancy with which she persevered in and achieved it. The same force of nature which had enabled her quietly and resolutely to accumulate powers of consolation and relief for the behoof of her fellow creatures, enabled her to persist steadily to the end, and carry out her high purpose with a success, great as it was triumphant.

On Tuesday, the 24th of October, 1854, F. Nightingale, accompanied by the Rev. Mr. Bracebridge and his wife, and a staff of thirty-seven nurses, set out from England. On her way through France, she and her companions were received with the most respectful attention; hotel keepers refusing payment for their accommodation, servants declining the customary fees, and all classes vying to show sympathy with their mission. On passing through the French metropolis, one of the Paris journals made a characteristic remark upon F. Nightingale's appearance, which, coming from the source whence it did, was the extreme of intended compliment and interest. The paper observed that, "her toilet was charming; and she was almost as graceful as a Parisienne."

(To be concluded.)

From the Colonization Herald.

#### CHRISTIAN PROGRESS IN AFRICA.

About fifty years since, missions were commenced on the dark and long-plundered shores of Africa. Now, there are there about five hundred missionaries, one thousand native helpers, fifty thousand church members, and thirty-five thousand children in mission schools. What may not be done with the advantages now obtained, within the next twenty-five years? The slave trade has been almost entirely suppressed along the west coast for two thousand miles. British steamers are beginning to plow the African rivers and to open up a lucrative trade, which is stimulating industry and turning the attention of the natives to the arts of civilized life.

In this connection the subjoined extracts from a recent letter of Bishop Payne will be found interesting:—

For myself, I do profess that my own zeal and emulation—godly I would hope—have been excited by what I have been witnessing and reading during this present voyage. At Cape Coast Castle, on the Gold Coast, I found the Wesleyans had extended their operations along some 500 miles of the Coast, and had gathered into the Christian fold about *two thousand* natives. On the river Gaboon, 40 miles above the Equator, and the island of Corisco, about the same dis-

tance above, brethren of the American and Presbyterian boards have reduced three languages to writing; the former have established a station near the savage *Pangwes*, on the head waters of the Gaboon, and the latter have reached the highest ridge of the Sierra del Crystal mountains, some 150 miles interior.

But more animating still is the work of Christian and commercial enterprise on the Niger, its Delta, and in their neighborhood. Lagos, the most northerly point of the long easterly stretch of the Coast to the leeward of Cape Palmas, at no great distance from the mouth of the Niger, is the principal port of Zomba. Its position would mark it as the natural outlet of the trade of this extensive country, and this trade, alas! for three hundred years and more, has been almost entirely *in slaves*. It is only about six years since the English, on the infraction of a treaty by a petty king of the place, after some hard fighting, established their authority here; and since, through a resident consul, and the constant presence of men of war, they have zealously endeavoured to suppress the slave-trade. Simultaneously with these efforts, missions of the Church Missionary Society, Wesleyans, and our Southern Baptists have been established here. Of the Church Mission there are two chapels, one under a native minister with 300 communicants, and 200 candidates for baptism. The Wesleyans have one chapel well attended. The Baptists have a Liberian minister, but how much he had accomplished I was not informed. About 100 miles north of Lagos, is *Abeokuta*, with whose interesting history you are doubtless acquainted. Missionary operations, commenced here many years before those at Lagos, have had, and still have God's evident blessing. In three churches, one under a native minister, the Church Missionaries have an aggregate of 600 communicants, and 400 candidates. The Wesleyans have again a chapel well attended. Beyond Abeokuta, north and east, the church missionaries and Baptists have opened several stations. One of these, Omobosa, is within 5 days of Rabba, on the Niger (Kivara.) Abeokuta, commercially, is flourishing. Besides large quantities of the best palm oil, it is now making and exporting cotton, 700 bales having been shipped at Lagos the past season, by the steamers stopping monthly there.

While missionaries are advancing in this direction towards the banks of the Kivara, British enterprise is reaching its head waters. A steamer sent up several months ago was anchored just above Rabba, but the officers and crew, encamping on the banks of the river, despatched one of their number, Lieut. May, to England, to procure another steamer. He reached Lagos via Abeokuta, just before my visit to the former place, in safety, and proceeded to England. The object of the expedition (acting on Dr. Barth's suggestions) is to visit and make a treaty with

the Sultan of Sokotu. Samuel Crowther, Yoraba, native, Church of England minister, is with the expedition making vocabularies and preparing primary books for coming missions! While at Sierra Leone are the native ministers and teachers and colonists, ready to stud the Niger from its mouth to the head waters of the Benuewe, with mission stations and colonies! These are the Lord's doings; let us rejoice *and work too*. I ask your aid in our effort to extend operations, until we shake hands with our brethren who precede us, on the banks of the Niger. Thither our Captain calls us. Yours, &c.

JOHN PAYNE.

#### THE STORY OF LIGHTHOUSES.

(Concluded from page 750.)

Leaving the Eddystone, after our long tarrying on the foamy reef, we propose to take flight for the east coast of Scotland. We will alight upon a rock which, during the neap-tides, is scarcely uncovered even at low water, whose shelves are resorted to by huge seals for a halcyon sleep, and over whose crest, at high water, the cod is caught by the Forfar fishermen. We bend our ear to catch the echoes of the past, and we hear the fitful ringing of a bell, clanging sharp and shrill, or slow and mellow upon the blast. We are on the Bell Rock. It is twelve miles out from the nearest land; but the abbot and monks of Aberbrothwick have been there, and have fixed a float upon the rock with a bell attached to it, which swings and sways to the waves, tolling the knell of the mariner, or ringing a kindly warning. Since the distant days of the monks and their bell, two attempts had been made to raise a wooden beacon on the rocks; but on each occasion it had been swept away by the indignant sea. However, the suggestion of Mr. Robert Stevenson, Engineer of the Lighthouse Board, that a tower of stone should be raised on the reef, was at length adopted.

This was a most formidable undertaking; for the rock was covered to the depth of twelve feet by the tide, and at every spring tide was liable to be buried by sixteen feet of water! On the 17th of August, 1807, Mr. Stevenson landed on the rock, and commenced his labor by preparing it to sustain a temporary pyramid of wood, on which a barrack for the protection of the workmen was to be reared. This was a most critical part of the business: two or three hours were considered a good spell of labor; for as soon as the flood-tide began to swell up the sides of the rock, the workmen had to gather up their tools and take refuge in the boats. So precious was time, that even at night, when the state of the tide favored the work, the little band of devoted men might be seen laboring hard on this one point of rock, illuminated by the fitful glimmer of torches, amidst the dark waste of waters.

Amongst the long list of perils and of providential deliverances which mark the rise of the Bell Rock Lighthouse, there was one gracious interposition of the good hand of God which stands out prominently from the rest. The attendant vessel, the "Smeaton," which was anchored at some distance, was observed to have broken from her moorings, and to be drifting hopelessly away from the rock. At the same moment, the tide, crested by rude waves, was found to be rising upon the engineer and his thirty-one men! Soon would the rock be submerged with its cluster of helpless tenants. The men gathered together in dead silence, their eyes fixed upon the face of their chief. He was about to address them, but he found that all power of speech had left his parched mouth and throat in that moment of agony. Suddenly, some one exclaimed, "A boat, a boat!" It was a large pilot-boat that had been riding leisurely upon the swell at some distance from the beleaguered rock. But the practised eye of the good pilot had read the true position of affairs, from observing the "Smeaton" drifting away to the shore; and a joyful deliverance was the result. Who does not see in this story the analogy with a greater danger to every unpardoned sinner—a more hopeless drifting away of all human hopes—a more certain rising of a deeper and stronger tide—a more speechless agony—and then, a gracious ark of safety, a strong Deliverer? "It is I, be not afraid."

All preparations having been made, and all discouragements surmounted, the first stone of the sea-tower was laid on the Bell Rock on the 10th of July, 1808, sixteen feet, be it be remembered, under the surface of the sea at high water of the spring tides; and when the second season closed, some five or six feet of building were entrusted to the forbearance of the winter waves. On the following season, the storms were found to have dealt gently with these bold beginnings of man's enterprise; and when the third season closed, thirty feet of solid masonry had crept up above the waters. The fourth season's operations completed the stone-work of the tower; and on the night of the 1st of February, 1811, a beautiful revolving star of alternately red and white lights shone over the sea from a tower 100 feet in height. This effect is produced by the revolution of a frame-work bearing sixteen argand lamps in the *foci* of paraboloidal mirrors, whose alternate faces have shades of red glass before the reflectors. The machinery which causes these beautiful alternations of red and white lights also performs the cheerful duty of ringing two great bells, whose voices pierce the shadows of night even when the revolving star is dimmed by mists and fogs. Thus, at the cost of more than £61,000, the Bell Rock reclaims its right to bear its ancient name.

One more lighthouse story, and we have done. Twelve miles W. S. W. of the seaward point of

the island of Tyree, which lies off the coast of Argyleshire, there is a group of nearly submerged rocks, which have been terrible to the seamen of many past centuries, under the name of Skerryvore. When a storm had swept the west coast of Scotland, an expedition to Skerryvore was always made by the islanders of Tyree in search of the sad spoils which they were sure to find upon or around it; and richly was the little fleet laden with *wreck*, on their homeward voyage. The readers of Sir Walter Scott's *Life* are acquainted with the striking description of his visit to these wild rocks, in company with the commissioners of the northern lighthouses, in the year 1814. The difficulty of landing on a surface which is polished smooth as glass by the perpetual friction of Atlantic waves, is excessive. Of all the rocks scattered over an area of nearly eight miles in extent, *one* only offers sufficient stand-point for the base of a lighthouse, and even this is so restricted that there are but few feet to spare. The rock is compact gneiss, smooth, hard and impracticable. The work of planning and raising the projected tower was entrusted to Alan Stevenson, the distinguished son of the successful engineer of the Bell Rock.

This grand undertaking was commenced in the summer of 1838, by erecting a wooden barrack for the shelter of the workmen. A treacherous refuge it would have proved; for on a wild night in November a storm arose which left upon the rock no trace of a whole season's work, but a few twisted and broken stanchions, and a part of a beam lashed into ribbons by the waves. Through God's preventing mercy, the gallant chief and his brave band had not yet taken up their precarious abode in the barrack, but were living on board a vessel which rode at moorings a short distance from the rock. A more successful attempt was afterwards made to provide a shelter for the men, more stable than that of the tossed vessel. This last edifice of wood was so well contrived that it survived the shock of wind and waves for years. There, nested aloft in his strange abode, which was lifted on a frame-work of spars forty feet above the wave-beaten rock, dwelt the intrepid engineer and his thirty men, season after season, availing themselves of every opportunity for pursuing their important work, but often forced by stress of weather into wearisome inactivity. Sometimes for weeks together there was an anxious look-out over the angry sea, for the arrival of the needful supplies from the distant shore. "For miles around," writes Mr. Stevenson, "nothing could be seen but white foaming breakers, and nothing heard but howling winds and lashing waves. At such seasons, much of our time was spent in bed; for there alone we had effectual shelter from the winds and the spray, which searched every cranny in the walls of our barrack. Our slumbers, too, were at times fearfully interrupted by the sudden pouring of

the sea over the roof, the rocking of the house on its pillars, and the spurling of water through the seams of the doors and windows."

In the meantime the magnificent tower was rising to its full height, its strength tested by storms as it grew upward to an elevation of 138 feet 6 inches. This finishing stage of its growth was attained in its fifth season. It is 42 feet in diameter at its base, and 16 feet at the summit. It contains a mass of stone-work of about 58,580 cubic feet—more than double that of the Bell Rock, and scarcely short of five times more than that of the Eddystone. Its light, which is a revolving one, reaching its brightest state once every minute, may be recognised at a distance of eighteen miles around; and its mode of lighting belongs to the first order of dioptric lights, in the beautiful system of Fresnel. The cost of this magnificent work, including all the needful expenses, such as the attendant steam-vessel, the harbor at Hynish, etc., was about £87,000. Its great height was an essential element, in consequence of the widely scattered distances of the many outlying rocks. We may mention that its form is hyperbolic, the first twenty-six feet being solid.

Alan Stevenson thankfully records that during the six successive seasons of his anxious labor, in the midst of privations and in the face of storms, with the daily perils of landing on a surf-beaten rock which was polished smooth as glass, with the perpetual risks to which they were exposed from the blasting of the splintery gneiss in the heart of their little islet, from which they had neither escape nor shelter, not a single accident occurred to either life or limb! He sums up his most interesting narrative in these words:—"Our remarkable preservation was viewed, even by many of the most thoughtless, as, in a peculiar manner, the gracious work of Him by whom the 'very hairs of our heads are all numbered.'"

But the exhaustion resulting from perpetual toil and protracted anxiety was so great that sleep used to seize irresistibly upon each member of the group as soon as he sat down; nay, the wearied hand was often arrested on its way with a morsel to the mouth, and the pen in the engineer's hand was frequently transfixed in the middle of a word. In conversation, we have heard Mr. Stevenson make some very teaching remarks with regard to the *beneficent economy* of the Sabbath, in subservience to its far higher sanction as a portion of time divinely allotted to the service and glory of God. He says that, as the work in which he was engaged was emphatically a work of mercy, and as time was of so great moment, he had supposed that his duty called on him to forego the repose of the Sabbath, and to make the day of rest a day of labor. But experience convinced him that there was an actual loss of power in this arrangement, which eventually caused a loss of time also. So that,

even on the low ground of policy and economy, he was persuaded that man is an indefinite gainer by the blessed institution of the Sabbath. With this striking lesson, we take leave of our subject.—*Leisure Hour.*

#### THE GERMANS IN MISSOURI.

A correspondent from Missouri, writing to a paper, says:—

"The German element in the population of Missouri is becoming now a most important one in determining the destinies of the State. The German shopkeeper, mechanic and merchant are crowding one part of St. Louis, and already form a population of nearly 75,000. The German peasant vine-dressers and farmers are settling all over the hill-sides and beautiful valleys of the interior, which the American pioneer had neglected for the rich river bottoms. Villages spring up where one hears no language, day after day, but the language of old Fatherland. German Judges of the Peace are appointed in some of the counties, newspapers are published, laws printed, notices posted, and school books issued—all in this foreign tongue. The best agriculture of the country is falling into the hands of this busy, thorough people. Slavery melts away before the free Teutonic industry. The slave-holders find themselves competed with in the market, undersold and outstripped in the yield of arable land. They sell their worn out fields to these intrusive foreigners, and emigrate with their negroes in disgust to Texas. Besides, as a German well explained to me, the slave is becoming too expensive an instrument of labor. A healthy negro man costs now in Missouri some \$1,200. Capital is worth here at least 10 per cent., so that his cost to the owner, without reckoning in all the expenses of his food, clothing, medicine and shelter, is \$120 per annum. Then there must be added to this the cost of his absent or sick days, his "sulkiness," (which is, you know, a disease in the medical books,) his tendency to the "drapeto mania," (to run away,) and his general disposition to shirk or do badly work in which he has no interest. Now, against all these expenses and annoyances, the sum of \$100 will procure the services for the year to the new settler of a free, intelligent, efficient, careful German laborer, who takes care of himself and has no sulks.

#### TO THE AFFLICTED.

There is a source of holy joy,  
Of pure and calm delight,  
Amid affliction's dreariest hour,  
And sorrow's darkest night;

When in the heart's deep solitude,  
Away from earth we steal,  
And with a pious confidence,  
Before our Father kneel.

We need not mourn how hard our lot,  
Or that our wandering here,  
O'er life's dark wilderness of woe,  
Is comfortless and drear.

Look upward, in the hours of grief;  
To God direct thy cry;  
A present help in trouble He—  
A friend forever nigh.

For Friends' Review.

#### THE ALPINE CROSS.

BY JAMES T. FIELDS.

Benighted once where Alpine storms  
Have buried hosts of martial forms,  
Halting with fear, benumbed with cold,  
While swift the avalanches rolled,  
Shouted our guide, with quivering breath,  
"The path is lost!—to move is death."

The savage snow-cliffs seemed to frown,  
The howling winds came fiercer down;  
Shrouded in such a dismal scene,  
No mortal aid whereon to lean,  
Think you what music 'twas to hear,  
"I see the Cross!—our way is clear!"

We looked, and there, amid the snows,  
A simple cross of wood uprose;  
Firm in the tempest's awful wrath  
It stood, to guide the traveller's path,  
And point to where the valley lies,  
Serene beneath the summer skies.

One dear companion of that night  
Has passed away from mortal sight;—  
He reached his home to droop and fade,  
And sleep within his native glade;  
But as his fluttering hand I took,  
Before he gave his farewell look,  
He whispered from his bed of pain,  
"The Alpine Cross I see again!"  
Then, smiling, sank to endless rest  
Upon his weeping mother's breast.

Reading in the "Review" last week "The Story of Lighthouses," brought to my remembrance a little volume of poems written by P. M. James of Manchester, England, and printed for private distribution among his friends. I transcribe "The Beacon," from a copy presented by the author to me when on a visit at his beautiful home. W.

N. Y., 7th mo. 26th, 1858.

#### THE BEACON.

BY P. M. JAMES.

The scene was more beautiful far to mine eye  
Than if day in its pride had arrayed it;  
The land-breeze blew mild, and the azure arch'd sky  
Look'd pure as the spirit that made it.  
The murmur rose soft as I silently gazed  
On the shadowy wave's playful motion,  
From the dim distant isle till the beacon-fire blazed,  
Like a star in the midst of the ocean.

No longer the joy of the sailor boy's breast,  
Was heard in his wildly breathed numbers;  
The sea-bird had flown to her wave-girdled nest,  
The fisherman sunk to his slumbers.  
One moment I gazed from the hill's gentle slope,  
(All husbed was the billow's commotion,)  
And thought that the beacon look'd lovely as hope,  
That star of life's tremulous ocean.

The time is long past and the scene is afar,  
Yet when my head rests on its pillow,  
Will memory sometimes rekindle the star  
That blazed on the breast of the billow.

In life's closing hour, when the trembling soul flies,  
And death stills the heart's last emotion,  
O, then may the seraph of mercy arise,  
Like a star on eternity's ocean!

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Liverpool dates to the 24th ult. have been received.

**ENGLAND.**—The bill for the government of New Caledonia passed the House of Commons on the 20th. A resolution was offered declaring that the privileges of the Hudson's Bay Company, about to expire, ought not to be renewed, that the validity of the rights claimed by the company under its charter ought to be determined by process of law, and that so much of the territory hitherto held by it as may be needed for colonization, ought to be resumed by the government; but after much discussion, the motion was withdrawn. A bill providing for the purification of the Thames, and for a new arrangement for the drainage of London, the government to guarantee a loan of £3,000,000, for the purpose, passed second reading.

The bill for admitting Jews to Parliament, and the India bill, have passed both Houses. In the course of debate, Disraeli gave notice that the government was preparing a plan for submission to America, on the subject of visiting suspected slavers, which it was believed would be satisfactory, and accomplish the object in view.

The Eastern Steam Company's report states that the efforts to raise, by the grant of terminable annuities, the amount required for completing the steamer Great Eastern, have not been successful. Pressing liabilities, amounting to about \$300,000, must be met; and the directors propose, if the necessary capital cannot be obtained by issuing preference shares on more favorable terms than formerly, to promote the formation of a new company, to whom the ship may be sold.

The Niagara and Agamemnon were off the southwest coast of Ireland on the 18th, with the Atlantic cable. The weather on the ocean during the subsequent two weeks is reported favorable, but we have no later accounts from the ships.

The prospects of the wheat crop in England were promising.

**FRANCE.**—Queen Victoria's proposed visit to Cherbourg is for the purpose of witnessing the inauguration of extensive fortifications at that port, commenced by Napoleon I., and but just completed.

The accounts of the silk crop in the south of France were favorable. The grain harvest was in progress, and a fall in bread-stuffs was anticipated. Trade was improving throughout the country.

**ITALY.**—A letter from Cagliari announces the arrival there of the British steamer *Elba*, from the coast of Africa, having on board two electric cables which were lost two years since in the attempt to lay them between Cape Spartivento, on the island of Sardinia, and Bona, on the coast of Tunis.

**TURKEY.**—Another sanguinary collision was said to have occurred between the Christian population of Bosnia and the Turks, caused by the tyranny of the fanatical Beys, who had declared themselves ready to take arms against the Sultan, rather than suffer any compromise to be made with the Christians. The Mohammedans were also reported to be driving the Christians from Candia.

The Ottoman government, besides promising to punish the authors of the massacre at Jeddah, has offered, it is said, the sum of 150,000 francs to the families of the English and French consuls who were killed. England and France were stated to be taking measures in concert against Jeddah, and the Sultan had dispatched a commissioner thither, invested with power of life and death.

**CHINA.**—A report has been received that the Chinese fort at the mouth of the Peiho, and 138 guns, had been captured by the allies, with small loss to the latter. The allied forces commenced advancing up the river. An ineffectual attempt had been made to rout the Chinese near Canton, and the English merchants had gone on board a war steamer.

**INDIA.**—Gwalior had been re-taken by the British forces.

**SOUTH AMERICA.**—A decimal system of weights and measures has been established in Chili. Bolivia is represented to be in a very disturbed state, and Linares, the President, to be acting in a very tyrannical manner. Citizens have been flogged and imprisoned for manifesting a preference for the former executive, many have been banished, and others are leaving the country.

**CENTRAL AMERICA.**—The treaty negotiated by the Nicaraguan Minister Yrissari with Secretary Cass, has been ratified by the government of Nicaragua, with some amendments, and Gen. Jerez has been appointed as Minister to our government, to settle matters connected therewith. The agents of Vanderbilt have failed to secure the grant relative to the Transit route which was reported to have been promised some time since. Nicaragua has issued a decree in favor of the cultivators of coffee in that State, exempting them from military service in time of peace, from direct taxes and tithes, and from duties on goods imported to the value of their coffee exported. Honduras, in reply to the circular of Nicaragua, has expressed a willingness to join in any measures calculated to secure the safety and stability of the Central American republics.

**CANADA.**—The House of Assembly has annulled the decision of the Home government making Ottawa City the capital. The Canadian Ministry resigned in consequence.

**DOMESTIC.**—At the last accounts from Utah, on the 3d ult., Gen. Johnston had passed through Salt Lake City with the army, which had encamped temporarily a few miles beyond. It was to remove in a few days to Cedar Valley, about 45 miles from Salt Lake City, where barracks, &c., were to be erected, the situation being thought a good one from which to command the principal settlements. Grass was scarce, however, for large herds, and the animals not needed for the camp were to be sent back to Fort Leavenworth. The Mormons were returning to their homes, which they had left in anticipation of the approach of the army.

The President has appointed an agent to proceed to Frazer river, and make the proper representations to the citizens of the United States now there, with a view of preventing any outbreaks or collision with the local authorities; being satisfied, from official and other sources, that a liberal policy will be pursued towards them by the government.

The Supreme Court of California has decided the "Sunday Law" of that State to be unconstitutional, and the prosecutions commenced under it have therefore been abandoned. The emigration to Frazer river continues, and nearly 25,000 persons were supposed to have left the State for that region, previous to the beginning of last month. The result was a perceptible lack of laborers, both in the mining region and elsewhere, and wages had risen 25 per cent. since the excitement commenced. A fire at Oroville, on the 2d ult., destroyed 100 houses in the Chinese part of the town.

On the morning of the 24th ult., the thermometer on the summit of Mount Washington, N. H., stood at 30°. The mountain tops were white with snow, and the pools of water among the rocks were crusted with ice.

# FRIENDS' REVIEW.

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For Friends' Review.

*The substance of a Sermon preached by MARY WRIGHT, of Leeds, who formerly resided in Pennsylvania, on the 23rd of Third month, 1858, being then in her 103rd year.*

Addressing the large Quarterly Meeting of Friends then assembled at Leeds, she spoke in a clear and distinct tone of voice :

"Whom do men say that I, the Son of man, am?" This was the query our Saviour put to his disciples. The world did not know him. His disciples answered, "Some say thou art John the Baptist, some, Elias, and others, Jeremias, or one of the prophets." But he said to his disciples, "Whom say ye that I am?" Simon Peter answered, "Thou art the Christ, the son of the living God." Jesus said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This is the revelation which the Lord's children know. Jesus said, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." "What church is this? Not a building of wood and stone, but of holy men and women who know Christ by revelation. And what is the rock on which they are built, but Christ, the son of the living God? They are built on no other rock : there is no other rock on which they can be built. They feel this. They have no other foundation.

The Lord Jesus spoke many things in parables. There is one parable of the ten virgins. I dare say most of you know it. How he said, "Then all the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom, and five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps."

The Lord's children gather a little oil as they go along by communion with Him. But "while the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, give us of your oil, for our lamps are gone out." But what did the wise answer them? "Not so:" they had none to give away. The Lord's children know that they are unprofitable servants, and that they are saved by the Lord's mercy. They have nothing at last to give away. But "they that were ready went in with him to the marriage; and the door was shut." Afterwards came the others knocking and saying, "Lord, open to us," but he answered and said, "I know you not." Sad, sad indeed is the case of such, to whom he says also, "Depart from me, ye that work iniquity."

There was a church of old of which the Lord said, "I know thy works, and thy labor, and thy patience, nevertheless I have somewhat against thee, because thou hast left thy first love: remember, therefore, from whence thou art fallen, and repent and do thy first works, or else I will come unto thee quickly and remove thy candlestick out of his place." An awful state, this! All darkness and desolation. O keep to the Saviour, the Lord Jesus, and do not leave your first love, or your candlestick will be removed out of its place except you repent. A little longer! O! how some will plead. A little longer, to wash away their sins and fit them for their passage. But O, delay not now to grasp the proffered mercy.

After a pause, she said, "I want to say something to the dear children about George Fox and his mission: perhaps I may not have another opportunity. He was a great instrument in the hand of the Lord, to gather people to their Saviour. When he was young he was grieved at seeing the people carried away by vanity and folly, and he sought solitary places and waited on the Lord. And the Lord made himself known, and made him a great instrument to gather people to their Saviour, and to his truth. He was nothing of himself, but as the Lord qualified him and sent him. The people persecuted him to prison, and led him from one dungeon to another, but he lived to see many gathered to their Saviour and settled in the Truth. O, the excellence of this

solitary waiting on the Lord, and communing with him in spirit. O, that all people would fear the Lord and give glory to His name.

From the British Friend.

LONDON YEARLY MEETING OF WOMEN FRIENDS.  
(Concluded from page 755.)

*Second-day morning, 5th month 24th.*—Met at ten o'clock. After we had assembled, a Friend said, "Quench not the Spirit." She very much desired for her dear young Friends, that they might attend to this apostolic injunction, and that her elder Friends might deeply feel the responsibility which rests on them; for how can we expect such holy influence to rest upon us, or upon our families, if we ourselves refuse to obey its blessed guidance and teaching? Another Friend repeated, "Lord, who shall abide in thy tabernacle, or who shall dwell in thy holy hill? He that hath clean hands and a pure heart," &c.

Jonathan Grubb, accompanied by two elders, came into our meeting. He repeated the words, "He shall cover thee with his feathers, and under his wings shalt thou trust"—alluding to the furnace of affliction, the pure gold tried in the fire, bearing the Redeemer's image—the passing as through the depths of Jordan, and raising the altar of praise as with the stones of memorial. Some are left solitary, but there is a Friend who sticketh closer than a brother, and will never leave nor forsake you. The blessedness of bearing the reproach and cross of Christ, of meeting Him in the garden of Gethsemane and by Calvary's Mount; confessing Him, following Him to prison or to death. "The redeemed of the Lord shall come to Zion," &c. He longed that the young might dwell in the secret place of the Most High, and abide under the shadow of the Almighty. He believed, as we followed fully on to know the Lord, he would be unto us the chiefest among ten thousand, and altogether lovely; we should receive not only the blessing of the earth and the sea beneath, but the dew of the Lord would rest upon us while in the low valley, and His blessing from the everlasting hills would be ours throughout all eternity. A Friend added: "and though we walk through the valley and shadow of death, we shall fear no evil." J. Grubb asked in prayer, that when we pass through the fire the Lord would be with us, and through the waters they should not overflow us, &c. He supplicated that we might all meet in that city, where the Lamb who is in the midst of them doth feed them, and God wipe away all tears from their eyes.

*Fourth-day afternoon.*—Met at 4 o'clock. Epistles to New York, Ireland, and North Carolina were read, and, with slight alterations, approved. It was decided also to address an epistle to the Western Indiana Yearly Meeting in America, lately established; and some Friends were named accordingly—but not to address any

to our dear sisters in Philadelphia. None had been sent to us from them. A Friend supplicated for Divine counsel and guidance, and that our hearts might be united in the Saviour's love and fellowship. The reports from all the schools were read; one of them referred to the decease of a teacher, stating, with thankfulness, that he had not, on a dying bed, to seek for preparation for that awful event, and that he was an exemplary young man. Another member of the family had also died in the Lord. The clerk thought it was cause for thankfulness, that in this institution (Ackworth) so few had been affected by illness in the last year. In solemn prayer a Friend asked that the blessing of the Lord might rest on the labors of those engaged in this important work of faith and love; and that the lambs might be sheltered and led by the true Shepherd, and guided by His arm of power, through a life of faith, unto eternal salvation and endless praise.

A Friend queried whether it might not be well for some of her young friends, who had received a liberal education themselves, to endeavor to assist those dear children who are at our public schools, *before they come*, so as to prepare them for education there. She thought much good might result from this early notice. The heart and mind of a little child are often impressed very deeply for good or evil, never to be erased, and commenced almost with infancy; and she longed that those who had the time, and ability, and opportunity, might thus feed the lambs whom Jesus loves.

*Fifth-day morning.*—Met at ten o'clock. Read the testimony for Isabel Casson, the printed advices, and an interesting account of Elizabeth P. Gurney's and R. and C. Alsop's journey to Piedmont, France and Germany. In allusion to the former, a Friend said, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Another desired that we might try the fleece, wet and dry, and know both the constraining and restraining power of the Lord's Spirit among us. How great, said a Friend, is the quietness of the spirit in which Christ rules and reigns; and she thought this might indeed be said in reference to our beloved departed friend. She trusted that we might be encouraged by the testimony we had heard, until we could also realize the sweet and precious promise, "The Lord shall be thy everlasting light, and the days of thy mourning shall be ended;" "Unto you that fear my name shall the Sun of Righteousness arise as with healing in his wings," &c. No words could convey her very earnest desire, that her dear young Friends might willingly and freely give up their hearts to the Lord, in the beauty of holiness, in the dew of their youth. A Friend spoke of the "groanings which cannot be uttered"—of "quenching the Holy Spirit" in lit-

things. "They that despise small things shall fall," &c.; with an earnest desire that we might cease to grieve the Lord by disobedience to the "still small voice," and cherish the monitions of His Spirit in our hearts. "He shall take of the things of God and show them unto you; bring all things to your remembrance, and guide you into all Truth." He abides faithful to you—may you be faithful and obedient to your God.

A meeting was mentioned to be held this evening in the large meeting-house, at the request of Grover Kemp and Eliza Sessions, for the young Friends and attenders of meetings, at half-past six o'clock.

*Sixth-day morning.*—Met at ten o'clock. An address to Dr. Livingstone, on his appointment of British Consul to Africa, and his answer, were read; also epistles to Baltimore and Norway. A Friend spoke of the way of temptation being often the designed path for the redeemed of the Lord, until, being freed from all the dominion of sin, they experience the victory through Jesus. As we come to witness this blessed work, we shall experience the gift of God to be eternal life through Him. Another said, that we had, indeed, "line upon line," &c., and had surely been fed from our Father's table as with food from heaven; but may we remember the manna must be gathered daily. We cannot have the food of yesterday to-day; and might we daily, in retirement of soul, and waiting upon the Lord, seek that bread which cometh down from heaven and giveth life unto the world. Allusion was made, by a Friend, to the words, "Where the Spirit of the Lord is, there is liberty." She longed that her dear young Friends might see that liberty which is not found in conformity to the world, but the glorious liberty of the sons of God; also, alluding to our Lord's address to Peter, "When thou wast young thou girdedst thyself," &c.

Jacob Green came into our meeting, accompanied by two Friends. He said that there were those present who, if they were faithful to their Lord, would have to proclaim his gospel in distant lands. He addressed the solitary, the widow, and the fatherless, on the need to keep close to the guiding power of the Lord. O! the uncertainty of life; many a rose in full bloom may be cut down in its early beauty; and the countenance changed from the vigor of youth to the silent lifeless form in the cold grave. He alluded to the water of affliction and bread of adversity, and to Jonah, who was sent, but refused to go, to preach to the people of Nineveh. Sometimes the Lord may call for a similar test of obedience from us, and are we faithful to Him? In the love of Christ he urged us, Be faithful unto death, that ye may receive the crown of life. Jacob Green afterwards spoke in prayer for those in the decline of life, who could adopt the language, "Lord, now lettest thou thy servant depart in peace," &c.; and for those who

are designed to be the messengers of the Lord, that they might be kept in watchfulness and prayer at the feet of Jesus.

*Sixth-day afternoon.*—The account of R. and S. Lindsey's visit to the southern States of North America was read, many meetings having been held among the scattered people—one in a log-house, without door, window or chimney, and sitting on logs of trees, with a mud floor, yet it proved a favored meeting. Also an account of Grover Kemp and W. Holmes and C. Kemp's visit to the West Indies, proved deeply interesting. The epistles to America were signed and placed under care, to be sent as usual to that country.

A Friend rose with the words, "God is the Lord, who hath showed us light," &c.; how did she desire that some present, who could make this acknowledgment, might bind the sacrifice with cords, &c. So would their peace flow as a river, and their righteousness, &c. Beloved young Friends, there is nothing this fleeting world can offer to be compared with the joys of God's salvation. We shall never all meet again on earth; but she longed that each might assemble where there is no more parting, sorrow, or death, but where before our Father's throne there is fulness of joy, and at His right hand are pleasures for evermore. S. Howland desired that we might bind every sacrifice, counting nothing too near or too dear to part with for Jesus' sake. She believed that we should each experience the truth of the language, "My grace is sufficient for thee; my strength is made perfect in weakness." Might we, in every position or calling, adorn the doctrine of God our Saviour in all things. A Friend asked in prayer that the Lord would be the evening song as well as the morning light of our dear aged Friends; that He would sustain them and aid them onward through the valley of the shadow of death, till perfect day shall dawn upon the freed spirit, for ever rejoicing in the joy of its Lord; that the middle-aged might be sustained in bearing the burden and heat of the day, and strong in their Lord and the power of His might; grow in righteousness, and often partake of the streams of that river which makes glad the heritage of God; and for the young, that Christ would be with them and deliver them from evil, keep them in the midst of temptation, and lead and guide them Himself. She prayed also for those who were travelling in distant lands, and one about to leave us in the service of his Lord, and for those who were with us from across the wide waters, that they might go forward in the fear of God; and for the afflicted everywhere, that He who knows their silent exercises, prayers and tears, their sufferings and bodily pains, would comfort them and refresh them, and knitting our hearts together in nearer love and closer sympathy with all men, his glory and kingdom might more extensively be exalted over all.

A Friend remarked, that doubtless, in returning to our different homes, our little churches, we should feel a deeper responsibility, a more ardent desire to live to the glory and honor of Him who calls us each with a high and holy calling. O let not the impressions received here pass away; but by greater dedication to your God, a closer walk with Him, more steadfast communion with and faith in Christ, may you seek to know and do His holy will.

A Friend spoke of the necessity for us individually as Christians, to bear our testimony on the subject of temperance, and against war—both in the family circle and in the world. Another spoke of a state which she believed had not been adverted to, in which both outwardly and inwardly such depression and sorrow prevail, as to lead to the suggestion that they were forgotten by Him who cares for the least of His works; and she believed that if they could only cast their care on Him, they would verify the language, "Although the fig-tree shall not blossom, neither shall fruit be in the vines," &c.; and the language of David, "I have been young, and now am old, yet have I not seen the righteous forsaken," &c.

The concluding minute was read amidst a silence, deep and solemn, which all language fails to convey an idea of, and we separated—"intending, if so permitted, to meet again next year."

#### THE MORAL DISCIPLINE OF CHILDREN.—EXERCISE OF SELF CONTROL.

Bear constantly in mind the truth, that the aim of your discipline should be to produce a *self-governing* being; not to produce a being to be *governed by others*. Were your children fated to pass their lives as slaves, you could not too much accustom them to slavery during their childhood; but as they are by-and-by to be free men, with no one to control their daily conduct, you cannot too much accustom them to self-control while they are still under your eye. This it is which makes the system of discipline, by natural consequence, so especially appropriate to the social state which we in England have now reached. Under early, tyrannical forms of society, when one of the chief evils the citizen had to fear was the anger of his superiors, it was well that, during childhood, parental vengeance should be a predominant means of government. But, now that the citizen has little to fear from any one—now that the good or evil which he experiences throughout life is mainly that which, in the nature of things, results from his own conduct, it is desirable that, from his first years, he should begin to learn, experimentally, the good or evil consequences which naturally follow this or that conduct. Aim, therefore, to diminish the amount of parental government as fast as you can substitute for it, in your child's mind, that self-government arising from a foresight of

results. In infancy, a considerable amount of absolutism is necessary. A three-year-old urchin, playing with an open razor, cannot be allowed to learn by the discipline of consequences, for the consequences may, in such a case, be too serious; but as intelligence increases, the number of instances calling for peremptory interference may be, and should be, diminished, with the view of gradually ending them as maturity is approached. All periods of transition are dangerous; and the most dangerous is the transition from the restraint of the family circle to the non-restraint of the world. Hence the importance of pursuing the policy we advocate; which, alike by cultivating a child's faculty of self-restraint, by continually increasing the degree in which it is left to its self-restraint, and by so bringing it, step by step, to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally governed youth to internally-governed maturity. Let the history of your domestic rule typify, in little, the history of our political rule; at the outset, autocratic control, where control is really needful; by-and-by an incipient constitutionalism, in which the liberty of the subject gains some express recognition; successive extensions of this liberty of the subject, gradually ending in parental abdication.—*British Quarterly Review*.

*Thoughts on Christian Worship, and the usual mode of conducting it, in connection with its moral and religious influence.* By ISAAC ROBSON.

[Continued from page 756.]

On a careful examination of the New Testament, there does not appear any evidence that *congregational singing, as now practised*, obtained among the first Christians. We do indeed find it stated by Matthew and Mark that the disciples, having partaken with their Lord and Master of the Last Supper, "after they had sung a hymn, went out to the Mount of Olives;" but this was before the old dispensation was completely done away, and was in compliance with the ordinary custom of the Jews, who, at the conclusion of the Paschal supper, usually sang or recited a psalm.

In the book of Acts, we are informed that Paul and Silas in the prison, "prayed and sang praises to God."

In Eph. v. 19, we find this passage, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody *in your heart* to the Lord;" and in Col. 3: 16, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing *with grace in your hearts* to the Lord." In these passages the Apostle is giving counsel to the believers respecting their general conduct, not with special reference to public worship.

In 1st Cor. xiv., the same great Apostle does

give some directions relative to the orderly conducting of their assemblies, from which we may infer that the exercise of spiritual gifts was by no means restricted to one individual of a congregation, and that it was not uncommon for a believer, whose heart was touched with a lively sense of the Lord's goodness, to give harmonious utterance to his feelings *singly*; and the Apostle was anxious that he should do it intelligibly and to general edification—v. 15, "I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless (or give thanks) with the spirit, how shall he who occupieth the place of the unlearned say, 'Amen' at thy giving of thanks? for he knoweth not what thou sayest. For thou verily givest thanks well, but the other is not edified." Again, in v. 26, "How is it, brethren? when ye come together *every one* of you hath a psalm, hath a doctrine, &c. Let all things be done to edifying." Let us, in passing, compare these passages with the usual mode of conducting public psalmody, in which the *music*, rather than the *sentiment*, appears to be the object. So completely, indeed, is the sense often lost in the sound, that for "the unlearned"—those previously unacquainted with the hymn, or not happening to catch the words when first "given out,"—it is next to impossible to understand the meaning.

In several parts of the book of Revelations, we are informed that the Apostle John was permitted to behold the spirits of the sanctified who surrounded the throne—that "they had harps in their hands"—that "they sang a new song"—"the song of Moses and the Lamb," &c.—and let us mark that "no one could learn that song but those who are redeemed from the earth."

The above appear to be the only places in the New Testament in which the practice of singing in connection with worship is referred to, and in none of them do we find anything analogous to the present custom of giving out a hymn, and calling upon a congregation to join in it; much less any warrant for the employment of children who do not understand what they are saying, or of paid public singers, many of whom make no pretensions to the religious character.

How then did the present practice originate? If we consult the history of the Church *since* the time of the Apostles, we find little if any evidence of it during the first two or three centuries. In "Coleman's Antiquities of the Christian Church," it is stated as "worthy of remark, that the earliest Christian Fathers make no mention of psalms and hymns as a part of religious worship." The first allusion we find to the subject is in the celebrated letter of Pliny to the Emperor Trajan, written in the early part of the second century, in which he says it was the practice of the Christians "to rise on a certain stated day, before daylight, and *by turns*,

or one after another (*invicem*) to repeat a hymn to Christ as to a God;" which seems nearly to correspond with the passages in the 1st Cor. already quoted.

Justin Martyr, who died in the year 165, says: "We manifest our gratitude to Him by worshipping Him in spiritual songs and hymns, praising Him for our birth, for the vicissitudes of the seasons, and for the hopes of immortality."

Origen, who flourished in the first half of the third century, thus alludes to the practice: "We," says he, "sing hymns to God who is over all, and to his only begotten Son, the Word of God."

In these passages there is still no evidence of the introduction of anything resembling the present artificial system of conducting public psalmody.

Cassiodorus, writing about the year 510, says that the Fathers made no great account of singing in churches, and that "most of them knew nothing thereof; for in the days of Athanasius, Bishop of Alexandria, about A.D. 348, Flavian and Theodore, first of all in the East, brought in the rite or custom of singing at Antioch."

In harmony with this statement, its introduction into the Western Churches is thus related by Augustin in his "Confessions." Justina, mother of the Emperor Valentinian, who was then a child, having embraced the Arian heresy, was induced to persecute Ambrose, who was at that time bishop of Milan. "The devout people," says he, "kept watch in the church, ready to die with their bishop. Then it was first instituted, after the manner of the Eastern Churches, that hymns and psalms should be sung, lest the people should wax faint through the tediousness of sorrow; and from that day to this, the custom is retained—divers, yea, almost all congregations throughout other parts of the world following herein." This was about the year 380.

The practice, in fact, appears to have been gradually gaining ground since the time of the Apostles until this period, so that it had already become the subject of ecclesiastical regulations in the East. For we find that by the Council of Laodicea (A.D. 361), "this part of public worship was restricted to a distinct order in the church, styled by them *canonical singers*;" and that "these went up into the singers' seat and sang from a book."

Here let us pause for a moment to look at the state of the church at this period. Mosheim says of it, "no sooner had Constantine renounced the religion of his ancestors, than magnificent temples were everywhere erected, which were adorned with pictures and images; and which, both in their external and internal form, were very similar to the fanes and temples of their gods. Whilst the fostering care of the Emperors sought to advance the Christian religion, the indiscreet piety of the bishops obstructed its true nature, and oppressed its energies by

the multiplication of rites and ceremonies." There was little difference, in these times, between the public worship of the Christians and that of the Greeks and Romans (idolators). In both alike there were splendid robes, mitres, tiaras, wax tapers, crosiers, processions, images, and innumerable other things. Genuine piety was supplanted by a long train of superstitious observances, which were derived partly from opinions inconsiderately embraced, partly from a preposterous disposition to adopt profane rites and to combine them with Christian worship, and partly from the natural predilection of mankind in general for a splendid and ostentatious religion." Pilgrimages to Palestine, and to the tombs of the martyrs, whom they had begun to worship, the sale of portions of earth brought from thence as a protection against evil spirits, prayers for the repose of the souls of the departed, &c., are also recorded among the evidences of the lamentable declension that had already taken place, when this mode of singing was thus formally established.

In England this practice does not appear to have been introduced till about the end of the 7th century, when the Abbot Benedict, founder of the monasteries of Monkwearmouth and Jarrow, who, in his zeal for the introduction into ecclesiastical buildings of pictures and many other ornamental appendages, made several journeys to Rome, on one occasion brought back with him "one John, the arch-chanter, who first taught in England how to sing in the choir after the manner of Rome."

It may, however, be admitted that the mere absence of New Testament evidence, or of example in the early Christians, does not necessarily condemn the present practice of congregational singing. The great question after all must be, "Is it from the abundance of the heart that the mouth speaks?" Is it from a real sense of the suitability of the words to our individual condition, and the reverence due to that great Being whom we are thus presuming to address? If this be not the case, will the expressions used be regarded as worship in truth by Him who searches the heart? Is there not also great danger that language thus offered to the Almighty, without due consideration, and not always truthfully as to the state of the worshipper, may foster, not only superficiality and insincerity in religion, but also a disregard to the truth in every-day life? For if we venture to address the great Searcher of hearts in language not strictly true, is it likely that we shall be very particular in adhering to the truth in our intercourse with our fellow men? and is it not almost unavoidable that the offering of hymns in worship, according to previous arrangement, and without reference to the conditions of the persons using them, should, by frequent repetition, become a mere habit, naturally producing want of consideration, and consequently, superficiality?

May we not solemnly appeal to the consciences of many, even of the sincere hearted, who, on reflection, will be bound to acknowledge that this effect has been produced—that while, from the force of habit, their lips and their voices have joined in the song of praise, their thoughts have been far away from the subject of the hymn? Moreover, does not the practice in question hold out a positive temptation to insincerity in religious expression? When a hymn is given out, if those who usually take part in the singing were not to join in it, their abstinence would be marked—it might be misconstrued; and when they know that the language does not speak their feelings, it requires an amount of Christian courage, as well as of conscientiousness, which all do not equally possess, to act in accordance with their inmost convictions; and, therefore, rather than appear singular, and have their motives misunderstood, some may be tempted to join in uttering what they do not feel, or it may even be what as regards themselves is untrue.

[To be continued.]

For Friends' Review.

The following dream is given almost literally, as it was related by a minister in a Quarterly Meeting in England, where it made a deep impression on the audience.

#### THE REAL DREAM.

I remembered, and lo! to my wandering sight,  
In the multiform phantasmagoria of night,  
A dream passed before me, a vision I saw,  
Which stamped on my soul the deep impress of awe;  
And when I awakened it left on my mind  
A lesson of solemn instruction behind.

I thought the Redeemer descended again,  
And sojourned as of erst 'midst the children of men;  
To a group of the young and unthinking he came,  
And thus did his mission of mercy proclaim;  
"I warn you of danger; from folly, oh! flee,  
Take up your cross early, and come, follow me."  
They paused for a moment, then answered with speed,  
"There is time enough yet, then wherefore the need?"  
A tear of compassion distilled from his eye,  
As he breathed forth in pity, "oh! why will ye die?"

Then years rolled away, such at least did they seem,  
Though they were but brief moments perchance in my dream;  
When the youths I had seen stood before me again,  
Engaged in the traffic and commerce of men;  
One gazed at his garners o'erflowing with grain;  
One thought of his ships as they tossed on the main;  
One mourned o'er his losses by land and by sea,  
And counted his gains, as he hoped they would be.

In the midst stood the Saviour repeating his call,  
"Come tread in my footsteps, come follow me all!"  
Each turned to his business with care-furrowed brow,  
And hastily answered, "not now—oh! not now."  
He mourned in his spirit as from them he turned,  
For he knew that the wealth ever-during was spurned.

Again the broad river of life had rolled on,  
Again fleeting years like a meteor were gone;  
The picture was changed:—there were music and song,  
The feast and the dance, and the gay nuptial throng;  
When the voice was upraised, all the tumult above,

"Come follow me now in your fresh plighted love!"  
Scarcely pausing, they answered, with murmuring  
hum,  
"We have taken us wives, and we cannot now come."  
In silence he wept o'er their folly and mirth,  
For his love was enduring; theirs transient as earth.

The seasons their circles unflinching kept,  
And still the deep current of time onward swept,  
When the shadowy vision once more was renewed,  
And before me the Saviour in majesty stood.  
Now he gazed on a scene of connubial joy,  
And parents embracing a sweet infant boy;  
Around them a group of bright children were there,  
All buoyant with health and in loveliness fair;  
Whom thus he accosted in tenderest tone,  
"Come follow me now, even me alone."  
Surveying his offspring, the father replied,  
"Not yet; all my care is for these to provide."  
The Lord deeply sighed as he thought of the care  
Which provides for the wants of the fowls of the air.

Again, far below on the fast flowing stream,  
The same anxious parent appeared in my dream;  
Though still in the vigor of manhood, yet care  
Had furrowed his cheeks and had whitened his hair:  
The children all settled, of riches possessed,  
In self gratulation his soul he addressed;—  
"Even now to o'erflowing my garners are filled,  
Yet fields are ungathered; arise, go and build  
More ample, and larger; and then, Oh! my soul,  
Take thine ease, eat and drink without stint or control."

Once more the Redeemer's sweet accents were heard;  
Though gentle, persuasively earnest the word;  
"How soon must thou die! and then whose can these  
be?"

These perishing treasures? Oh! come follow me."  
"Alas!" he replied, "when by labor and thought,  
My long cherished hopes to fruition are brought,  
To yield these loved treasures were folly, I trow,  
When they are in my grasp;—by and by, but not now."

The river flowed onward more deep and more wide,  
And near its approach to eternity's tide,  
When, worn with disease and distracted with pain,  
I heard the rich sensualist speaking again;  
"Nought that wealth can supply availeth me now,  
For dimmed is my vision and fevered my brow;  
Earth's joys are exhausted; then hear me, Oh! thou,  
Who hast called me so oft; I will follow thee now."

This was not the prayer of repentance and faith,  
Which acceptance may find in the moment of death,  
But the plea of the worldling when pleasure hath fled,  
And the hypocrite's prayer in the hour of his dread.

The Lord rose in anger, and awful the word,  
And stern the rebuke which in answer were heard;  
"Since when I invited thou wouldst not draw near;  
When I called thee in love thou refusedst to hear,  
So now in thine anguish thy prayer is in vain,  
I laugh at thy terror and mock at thy pain."  
So dreadful in wrath seemed the words that He spoke,  
I struggled with horror and trembling awoke.

#### THE BEST LEGACY.

"A gentleman, whose name and standing are known afar, not many years ago, devised to each of his children, sixty thousand dollars. Within five years, one of these, who was reduced to circumstances requiring assistance, said to a friend who had extended to him some aid: 'If father had not left me five dollars, but made me a business man, it would have been much better for me.'"

Such facts as the above are constantly occurring in society, and yet fond parents are toiling day and night, denying themselves of the comforts and luxuries of life, and of the privileges of doing good with their money, that they may leave fortunes to their children. They are training their children in habits of ease and idleness, whilst they are wearing themselves down with toil to provide the means of support for them. The usual and natural result is, that the children thus reared fall into habits of vice and prodigality, squander their patrimonies, die in disgrace, and go to perdition. "The devil tempts most men, but the idle man tempts the devil." Children must have some occupation, and if they do not labor, they must do something else, and that something will usually be wrong. It is a grievous sin to train children without teaching them to do something that is useful. God will visit such sin upon both parent and child. Christian parent, if God has intrusted an immortal spirit to you to mould, let one of the lessons which you impress upon his mind be, that he is to live to some purpose, to do something in the world. Teach him that idleness and uselessness are sins, that he can incur scarcely any deeper than to be a drone in society; that he must make his own way in the world, and be ashamed to live on your labors. If you find that the prospect of your fortune is ruining him, devote it to religious and philanthropic objects, and throw him on his own resources, aiding him as far and no farther than he shows a disposition to help himself. In this way you may save him from both temporal and eternal ruin. What are usually called fortunes ruin ten sons where they are a benefit to one.—*Pres. Herald.*

#### SORGHO, OR CHINESE SUGAR CANE.

The Paris correspondent of the Journal of Commerce says that the Sorgho or Chinese sugar cane, which has attracted so much attention, formed a prominent feature in the late annual agricultural exhibitions of France. This plant is extensively and successfully cultivated in the south of France and in Algeria; and as an evidence of the extent and variety of the application of its material, we may mention that at the late exhibition at Avignon, M. Prieur exhibited a group of samples illustrative of the metamorphoses to which he has subjected it. Nothing could be more curious than the succession of transformations there shown.

In one corner could be seen sorgho in stalk, such as it is when cut; a little further, were its fibres converted into thread, in skein; then a piece of lincn woven with the thread; then a handsome cloak bordered with furs, which M. Prieur designed for the Prince Imperial.

The most curious and complete array of the products of the sorgho, however, at the same exhibition, was that of Dr. Sicard, of Marseilles.

With the pith he has manufactured excellent

sugar, which will favorably compare with any other whatever. By grinding the seed, he has obtained flour and fecula, of which he has made bread and chocolate, which the many tasters have found palatable. He extracts, moreover, from the plant, an abundance of alcohol of superior quality, and besides, a most agreeable wine containing in large quantity all the tonic and other salutary elements of the juice of the grape. In addition, he makes paper out of it, of which he showed evidence in superior samples; by chemical agents, he gets from it gamboge, ginseng, carbon, skeins of cotton wool and thread, dyed with sorgho, in those delicate and varying shades which hitherto have been found only in the stuffs and articles coming directly from China. We should add that the new derivations (as we may style them) from the cane are complete, and can be delivered to trade and industry at determinate prices.

## FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 14, 1858.

THE ABOLITION OF PRIVATEERING.—In the 22d number of our tenth volume an article was published on the important step adopted at Paris by the plenipotentiaries of Austria, France, Great Britain, Russia, Sardinia and Turkey, in reference to certain principles of warfare as embodied in four resolutions, as follow:—

1. That privateering is and remains abolished.
2. That the neutral flag covers the cargo of the enemy, except when it is contraband of war.
3. That neutral goods, except contraband of war, are not seizable under the enemy's flag.
4. Finally, that blockades, to be obligatory, are to be effective, that is to say, maintained by a sufficient force to shut out the access of the enemy's ships and other vessels in reality.

It was also resolved that the Governments not represented at Paris should be invited to give in their adhesion to these propositions.

In reply to such an invitation, the American Secretary of State declared that our Government yielded its prompt and cordial assent to the second, third and fourth propositions, and was ready to accept the first also, with the following words added to it:—"and that the private property of the subjects or citizens of a belligerent on the high seas shall be exempted from seizure by public armed vessels of the other belligerent, except it be contraband."

It appears from a document recently published in France, bearing the signature of the French Minister, Walewski, and approved by Napoleon,

that the original propositions have received the full adhesion of thirty European and seven American Governments. The Government of Uruguay has also given its entire assent, which yet requires the ratification of its Legislature. Spain and Mexico have agreed to all excepting the first.

"The United States would also be ready to grant their adhesion," says Walewski, "if it were added to the enunciation of the abolition of privateering, that the private property of citizens, subjects of the belligerent powers, would be free from seizure at sea from the war navies respectively."

That this amendment would in reality render maritime war a nullity seems to have been understood by the great naval powers of Europe, and they were not prepared to adopt it. On the other hand, it is clear that the United States could not agree to the new rules of war without the amendment, inasmuch as some of the European powers keep, in time of peace, a maritime force far more powerful than theirs and ready to be used in the occurrence of war.

We notice this great movement because it indicates a desire to lessen the evils and horrors of war, and promises further progress towards a total change from the present mode of deciding national differences to that of peaceful arbitration.

DIED, At the residence of her son-in-law, Samuel Taylor, in Fairfield, Maine, on the 13th of the 7th mo., 1858, PHEBE, wife of Benjamin Bowerman, aged 77 years and ten months, after a long and distressing illness of more than seven months duration. She lived with her husband in the utmost harmony and conjugal affection for a little more than sixty-two years. He still survives her, aged a little more than ninety-two years. She was remarkable for her kind attentions to all around, but especially to the sick and afflicted was she a true and sympathizing friend, unwearied in her endeavors to lend a helping hand to such as needed assistance: few, we think, ever lived more beloved and respected than she, or died more lamented; and her surviving relatives and friends have the consoling belief that through much suffering and tribulation she was permitted to enter within the gates of that city where no sorrow or pain ever enters.

—, On the 23d of 5th month last, at the residence of her son, Robert Binford, in Isle of Wight county, Va., ELIZABETH BINFORD, in the 74th year of her age, a worthy and exemplary member of the Lower Monthly Meeting of Friends in Virginia. Her disease was painful and protracted, but she was enabled to bear all with Christian patience and resignation, for which she often prayed. The care and faithfulness of this dear Friend in the duties and responsibilities which she felt to rest upon her as a mother, are particularly worthy of notice, especially in the attendance of meetings as long as her health would admit of it. Near her close she expressed a firm faith in the mercy of God, in Christ Jesus our Lord, and a hope and trust that

through His atoning blood an admittance would be granted her into heavenly rest and peace.

DIED, At the residence of her father-in-law, Henry Copeland, near Rich Square, Northampton county, N. C., on the 25th of 7th mo., 1858, MARY JANE H. COPELAND, wife of Edwin E. Copeland, and daughter of Stephen Hobson, of Yadkin county, N. C., in the 22nd year of her age. During her illness, which was short, but severe, she seemed calm and resigned, said she should not live, and saw nothing in her way of enjoying eternal happiness hereafter, and from her sincere piety and her expressions we believe she was prepared to enter that rest prepared for the righteous.

On the 14th of 6th mo. last, JOSEPH GIFFORD, in the 86th year of his age, a worthy member of New Bedford Monthly Meeting of Friends.

At Lynn, Mass., on the 21st ult., aged 42 years, Dr. DANIEL R. BAILEY, of Winthrop, Maine, a member of Litchfield Monthly Meeting. His health had been much impaired for a year past, but he was able to attend the late yearly meeting at Newport; and stopping at Lynn to procure medical aid, he was attacked with a relapse which terminated his useful life. It may be said of him that he endured his varied trials with Christian fortitude, that he was beloved in life and lamented in death.

HAVERFORD COLLEGE.

The winter Term will begin on Fourth day, the 15th of 9th month next, at 9 o'clock A. M., at which time all the students are expected to be present. Those students who enter at that Term must be in attendance on the morning previous, in order to be examined and classified.

Applications may be made at the College in person, or by letter addressed to the Superintendent, (Joseph Jones, West Haverford, Del. Co., Pa.) or may be addressed to the Secretary of the Board, Philadelphia. The age of the student, and whether he be a member of the Society of Friends, must be clearly stated. A certificate from his last teacher, stating the studies which he has pursued, and attesting his correct deportment, must accompany each application. The names of applicants will be registered, and those who are admitted will be duly notified.

By direction of the Managers.

CHARLES YARNALL, Secretary.

7th mo. 27, 1858.

WANTED,

A Teacher in the Male Department of Friends' Boarding-School near Picton, C. W., who is well qualified to give instruction in all branches of an English education, usually taught in similar schools.

An experienced teacher preferred, Good reference required.

Applications may be addressed to Levi Varney, Supt., Picton, C. W., or to Wm. Valentine, Bloomfield P. O., Prince Edward Co., C. W.

Picton, C. W., 7th mo. 20th, 1858. 3t.

For Friends' Review.

LONGEVITY.

Being much interested in the company of some aged Friends, who were on a social visit at my house, in West Falmouth, Mass., 8th mo. 3d, 1858, and who belong to this small meeting, it may interest some of the readers of the Review to know, that the aggregate age of eleven of them was eight hundred and ninety-six years, three months and twenty-four days; their average age

being eighty-one years, five months and twenty-three days. They were Daniel Bowman and wife, Martha, and his sister, Rhoda Swift; William Gifford and sister, Sarah Gifford; Mel-tiah Gifford and wife, Huldah; Ephraim Sanford and wife, Rachel; Agatha Robinson and Rachel Hoxie; the oldest being ninety-one years, five months and twenty-one days, and the youngest seventy-four years, five months and nineteen days.

STEPHEN DILLINGHAM.

MAINE ON THE MAINE LAW.

The following, says *The Kennebec Journal*, is the official vote of the people of Maine on the liquor law, in the several counties in the State. It appears that every county has decided in favor of the Prohibitory Law of 1858, except Aroostook, where there is a small majority in favor of the License Law. The course taken with this matter in removing it entirely from the line of politics, by submitting it fully and fairly to the people, proves to be generally satisfactory:—

	License.	Prohibition.
York.....	28	3,112
Cumberland.....	141	4,229
Lincoln.....	313	1,076
Hancock.....	224	1,329
Washington.....	277	1,387
Kennebec.....	318	3,443
Oxford.....	338	2,280
Somerset.....	441	1,880
Penobscot.....	2,486	2,705
Waldo.....	303	2,027
Piscataquis.....	483	692
Franklin.....	136	1,335
Aroostook.....	399	370
Androscoggin.....	62	2,148
Sagadahoc.....	13	851
Total.....	5,912	28,864

Extracts from "Three Lectures on the Early History of the Society of Friends in Bristol and Somersetshire. By WILLIAM TANNER."

(Continued from page 759.)

Before entering on the subject of the discipline and of the state of the society in those early days, as indicated by these records, the mention of which must be reserved for a future Lecture, it is needful to turn to that which was the most prominent feature in our history in those times, the severe and almost constant persecution under which its members suffered. In Bristol and Somersetshire, as elsewhere, persecution commenced with the rise of the Society, and pursued it with but little interruption for upwards of thirty, and in some places for nearly forty years. The persecutions of this period were less barbarous indeed than those which befel the first teachers of the Reformed Churches. Christian civilization had made great progress since the days in which William Tyndale and John Frith gave to their countrymen the invaluable treasure of the printed English Bible; and sealed their tes-

timony to its truths with their blood, as did many others of their time, and as the disciples of Wycliffe had done before them. The reaction which took place in the reign of Queen Mary had been mercifully cut short. It was a true prophecy which was uttered by the venerable Latimer, for the encouragement of Ridley, his brother martyr, as they were being chained to the stake, "Be of good courage, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out."

The progress which *civil liberty* had made, also produced a very marked effect, as regards the restraints which were imposed on these persecutions of which I speak. Juries were less ready than they had been to convict prisoners, in violation of their conscientious convictions. The inhuman practice of legal torture ceased in England under the Commonwealth: and though men and women were fined, scourged, imprisoned, and transported, for daring to worship God as their consciences dictated, and even incurred a liability to the punishment of death, that sentence was no longer carried into execution in England for such offences. Even among the Puritans of New England, the gallows was substituted for the stake. But if the treatment of Protestant Dissenters under Cromwell and Charles II. was comparatively mild, how cruel must have been the previous suffering endured by them? Let us turn for a short time to the consideration of what in those days was involved in the punishment of being sent to prison. It was not the mere deprivation of personal liberty, the being shut up as prisoners now are, in apartments so well warmed and ventilated, and with such a supply of wholesome food, that it is to be feared many a poor man is induced to commit crime for the very purpose of finding an asylum within the prison walls. Our early Friends were not a complaining people, but some of the representations which they had to make in Bristol and Somersetshire, as elsewhere, of the state of the cells and dungeons in which they were herded together, are of the most loathsome character. If any one should be disposed to think that such cases were exceptional, he would do well to turn to that faithful and humiliating picture, which was presented one hundred years later, of the condition of our prisons, by that great and devoted friend of mankind, John Howard. His work on prisons is too large to find many readers; but the "General View of Distress in Prisons," which forms the first section of it, deserves to be universally studied. I am the more disposed to extract a few sentences from it, because, in addition to my present purpose, it may serve as a basis for the consideration of some more recent efforts which have been made for the relief of prisoners, and, I might add, for the relief of lunatics. The testimony of some of the authors quoted by Howard

on this sad subject relates to an earlier, and of others to a later period than that of our first Friends. He has the following sentence from Lord Bacon, which has doubtless served as a text to many a sanatory reformer:—"The most pernicious infection, next the plague, is the smell of a gaol, when the prisoners have been long and close and nastily kept; whereof we have had in our time experience twice or thrice, when both the Judges that sat upon the gaol, and numbers of those who attended the business or were present, sickened and died." This quotation is followed by the statement, that at the Lent Assize in Taunton, in 1730, some prisoners who were brought thither from Ilchester Gaol infected the court, and Lord Chief Baron Pengelly, Sir James Sheppard, Sergeant, John Pigot, Esq., Sheriff, and some hundreds besides, died of the gaol distemper. The gaol at Ilchester, mentioned in the last extract, is the one to which I shall chiefly have to refer in speaking of Somersetshire. In describing his own visit to it, Howard mentions, "Straw on the stone floors, no bedsteads, no infirmary, no bath." He does not appear to have been shown the wretched dungeon which was in use one hundred years before, and which served not only the purpose of a condemned cell, but also on some occasions as the receptacle of innocent men—prisoners for conscience sake. We may hope that this relic of barbarity no longer existed, for there were few things which escaped the penetrating eye of that undaunted man. On Howard's visiting Bristol, he was shown the dungeon in Newgate, which was then called the Pit, and was, I suppose, the same as the West House, often mentioned in the records of Friends' sufferings. A descent of eighteen steps led down into this miserable hole, which he describes as close and offensive. Of the old City Bridewell, which had also been a place of great suffering to Friends, he says, "All the rooms were very dirty, and made offensive by sewers." The almost unlimited power of many of the gaolers, was another point which claimed the special notice of Howard, and it was one which had been connected with the worst features of the imprisonment which befel our forefathers.

The persecution of Friends in Bristol and Somersetshire followed to some extent the same course as that of their brethren in other parts of the country. It commenced under the Commonwealth, and became still more severe under Charles II. The former period was doubtless one which brought great relief to many who had suffered under the tyranny of the Star Chamber and the High Commission; and although Oliver Cromwell was doubtless responsible for the severe persecution which befel the early Friends, it is probable that he acted in deference to popular clamor, rather than in accordance with his own conviction. At all events, nothing could well be stronger than his declarations in favor of

the free toleration of religious differences. We need not be at any loss to account for the existence of popular prejudice in this instance, when we remember the prevalence of bitter party feeling before alluded to; the extent to which the position assumed by Friends was opposed to the views of the previously existing sects; the fact that Friends were not satisfied to act only on the defensive; and that although the cry for liberty was everywhere to be heard, there were but few who understood in what it consisted, or were willing to grant others the freedom which they claimed for themselves.

The opposition with which our forefathers had to contend, was no doubt aggravated by the success which attended their preaching. In Bristol the companies of inquiring people who attended the meetings, (large as they were,) were probably outnumbered by the ignorant mobs assembled to insult and injure them. John Audland and John Camm were in great danger of their lives when, in proceeding towards Brislington to attend a meeting, a large concourse of people prevented them from passing the Bridge, and carried them, amidst threats and execrations, into the city; where the approach of officers of the garrison induced the rioters to disperse. On the following day these earnest-minded men reached Brislington, and held their meeting; but the mob having again collected on the Bridge, the magistrates, fearing bloodshed would ensue, sent their Sword Bearer to prevent the preachers from returning that way. One of the Presbyterian ministers who now filled the pulpits of the city, of the name of Farmer, is said to have been especially active in inciting the rioters.

At one of the Quarter Sessions, before which a number of Friends had to appear, the Town Clerk in charging the jury told them the law did protect those who met together to sing, pray, read or expound the Scriptures: but for people to meet together, though in a private house, and to be silent, was no part of religion, and therefore out of the verge of the law. The Friends had no difficulty in making it appear that this doctrine was as contrary to law as it was to sound sense; and they further showed that the statement on which it was based was incorrect, as it was well known that they did not meet together "resolving silence," and that there were both prayer and preaching in their meetings. Marsden, in his Dictionary of Christian Sects, says, that the only excuse which can be pleaded for the severity used towards Friends, was furnished by the excesses into which some of those connected with them were led. And after making a large allowance for the misrepresentations of adversaries, and even confining ourselves to Friends' own statements, it is evident that a good deal of unhealthy excitement prevailed. It could hardly indeed have been otherwise than that, in an age of universal excess of feeling, many persons of excitable temperament would gather to this

new standard of profession. In the early Bristol Minutes, mention is made of two crazy persons, in particular, by whom the meetings were disturbed from week to week. And a severe trial awaited the newly gathered Society in Bristol, in the visit paid by James Naylor, in company with a set of followers who, on any other supposition than that of their being insane, must be allowed to have rendered him blasphemous homage. I cannot bring myself to dwell on the painful details of their proceedings, and of the still more inexcusable cruelty with which James Naylor was treated. There may be lessons of instruction to be derived from these events, as regards the effects which spiritual pride and vanity may produce; and from the humility and contrition which marked Naylor's subsequent course: but there was still more in his case, if I mistake not, which pointed to a truth but little recognized in that day, that there are diseased conditions of mind which should rather be dealt with by the skill of the physician, than by the branding iron of the executioner. But if any shade of excuse was to be found in such excesses for the indiscriminate persecution of this suffering people, it must be borne in mind that their suffering was everywhere received with meekness and resignation, such as should have disarmed prejudice and opposition.

(To be continued.)

#### THE BOILING POT.

A pot stood upon the grate, and boiled with such violence, as to overflow and nearly extinguish the fire. Gotthold saw it, and said to his family: Mark there an emblem of proud and haughty men. Their riches, ancestry, honors, and power, are live coals, which cause their hearts to boil and bubble with sensuality, contempt of others, and conceit of themselves, till their insolent prosperity at last injures and subverts itself. One is the possessor of great wealth; but his heart boils with pleasure, and overflows in pomp and profusion, and these gradually impair his means, and reduce him at last from opulence to poverty. Another is of noble and illustrious extraction, and fancies that high birth consists in freedom to follow the evil inclinations of the heart, by which, however, he dims the lustre of his ancestors, so that they appear coals from which the heat has departed. A third enjoys the prince's favor and its usual fruits, honor, consequence and power. But his mind cannot bear so hot a glow of fortune, and vents itself in crime, insolence, and reckless wickedness, which generally become the means of cooling his master's good will, and the consequence is, that all his prosperous state dies away. Imagine not, however, that the lessons to be learned from this pot concern some only and not all, or other men more than ourselves. All of us have hearts resembling it. Too great prosperity and success

fill them with hot blood and overweening pride; and such a temper neither can nor will endure anything at the hand of another, but expects that others shall endure everything from it. It is shown by a haughty gait, an insolent deportment, insulting language, pomp of dress, and wilful actions. No task is so hard as to bear prosperity and good fortune, with a humble mind.—*C. Scriver.*

FLORENCE NIGHTINGALE.

BY MARY COWDEN CLARKE.

(Continued from page 764.)

On the Friday following, F. Nightingale and her companions embarked at Marseilles in the Vectis steamer; and, after a stormy passage, they reached Scutari on the 5th of November, just before the wounded in the action of Balaklava began to arrive. Five rooms which had been set apart for wounded general officers, were happily unoccupied; and these were assigned to F. Nightingale and her nurses, who, in appearance and demeanor, formed a strong contrast to the usual aspect of hospital attendants. Under such management, the chaotic confusion of the vast hospital was quickly reduced to order:—the wounded, before left for many hours unattended, now scarcely uttered a groan without some gentle nurse being at hand to adjust their pillow, and alleviate their discomfort; tears stood in the eyes of many a veteran while he confessed his conviction, that indeed the British soldier was cared for by his country, since ladies would leave the comforts and luxuries of home to come and tend him in his misery.

Far from realizing the fears which had been entertained by officials, that this new addition to the staff of a military hospital would not work well, F. Nightingale and her nurses were “never found in the way except to do good.” Whenever, as after the battle of Inkermann, crowds of wounded arrived, there was feminine ministry at hand to tend them; and when medical stores failed, or demand arose for articles not forthcoming, the *Times* commissioner supplied F. Nightingale at once with what was needed, if it could be procured by money in the bazaars or stores of Constantinople. This promptitude of Mr. Macdonald, in seconding F. Nightingale’s exertions, deserves all praise; for it mainly enabled her to carry out the immediate requisites of her plan. His own excellent letters, written at the time, give a most vivid picture of the difficulties she had to contend with, in the shape of ill-contrived arrangements alone, besides other obstructions to her procedure.

A rule of the service, which required that articles (needed for present use) should be obtained from home through the Commissariat, and a regulation which appointed that a “board” must sit upon stores already landed, before they

could be given out, will serve as instances to show what were some of the obstacles against which F. Nightingale had to exert her energies of discretion and presence of mind. To comprehend the evils occasioned by such impediments, an extract from one of the nurses’ letters will offer an example:—“I know not which sigh is most heart-rending, to witness fine-looking strong young men worn down by exhaustion and sinking under it, or others coming in fearfully wounded. The whole of yesterday was spent in sewing men’s mattresses together, then in washing and assisting the surgeons to dress their wounds, and seeing the poor fellows made as comfortable as their circumstances would admit of after five days confinement on board ship, during which their wounds were not dressed. Out of the four wards committed to my charge, eleven men died in the night, simply from exhaustion; which, humanly speaking, might have been stopped, could I have laid my hand on such nourishment as I know they ought to have had.”

In the article of hospital clothing, the same deplorable effects resulted from the delay and confusion which existed before F. Nightingale’s remedial measures came into operation. The original supply of these articles, inadequate as it was, had been long reduced so low, that but for the purchases made with the money of the Fund, and distributed through F. Nightingale, a large proportion of the invalids must have been without a change of under-clothing, condemned to wear the tattered, filthy rags in which they were brought down from the Crimea. A washing contract existed, indeed, but it was entirely unoperative; and the consequence was that not only the beds, but the shirts of the men were in a state foul and unwholesome beyond description. To remedy this, a house well supplied with water was engaged at the charge of the Fund, close to the Barrack Hospital, where the clothing supplied by F. Nightingale might be cleansed and dried. Her supervision had an eye for all needs; her experience had a knowledge for all that should be done; and her energy enabled her to have carried into effect that which she saw and knew ought to be effected.

In ten days after their arrival, F. Nightingale and her assistants fitted up a sort of impromptu kitchen; and from this hastily constructed resource, eight hundred men were daily supplied with their respective needed quantities of well-cooked food, besides beef tea in abundance. They who are acquainted with the plan of cookery pursued in barracks, where all a company’s meat and vegetables are boiled in one copper, the portions belonging to messes being kept in separate nets, will know how that food is likely to suit the sickly appetite of a fevered patient, and how invaluable a system which provided the needful light diet, prepared with due quickness, as well as nicety, would be in

hospital treatment. This was effected by F. Nightingale's kitchen even in its early operation, and it subsequently attained a degree of excellence productive of extensive benefit, scarcely to be estimated by those unacquainted with the importance of such details. Her extraordinary intelligence and capacity for organization showed itself in subordinate, as well as principal points of arrangement. In what might be called 'house-keeping duties,' she showed womanly accomplishment, no less than nice judgment. When the nurses were not needed at the bedsides of the sick and wounded, they were employed by her in making up needful articles of bedding and surgical requisites—such as stump-pillows for amputation cases. Not only was the laundry in excellent working order, but, by the strong representation of F. Nightingale, the dysentery wards were cleansed out, and general purification was made a diligently regarded particular.

During the first two months of her arrival, when there was no one else to act, F. Nightingale was the real purveyor of these vast establishments—the hospitals at Scutari; providing what could not be obtained through the regular channels of the service, and especially from her kitchen, supplying comforts without which many a poor fellow would have died. Her name and benevolent services were the theme of frequent and grateful praise among the men in the trenches; and the remark was made, that she made the barrack hospital so comfortable that the convalescents began to show a decided reluctance to leave it.

Stores of shirts, flannels, socks, and a thousand other articles, which she and her nurses distributed; brandy, wine, and a variety of things, required at a moment's notice, and which could be procured from F. Nightingale's quarters without delay or troublesome formality, rendered her the virtual purveyor for the whole of that period, during which she was avowedly the person in whose keeping rested not only the comfort, but the existence of several thousand sick and wounded soldiers. One of Mr. Macdonald's impressive sentences serves to paint the condition of the spot in which F. Nightingale at that time drew breath. He says:—"Wounds almost refuse to heal in this atmosphere; the heavy smell of pestilence can be perceived outside the very walls." In one of the last letters he wrote, before he was compelled by failing health to return to England, the *Times* Commissioner bore the following earnest testimony to F. Nightingale's excellence. It affords a beautiful picture of her in the midst of her self-imposed task of mercy and charity. These are his words:—"Wherever there is disease in its most dangerous form, and the hand of the spoiler distressingly nigh, there is that incomparable woman sure to be seen; her benignant presence is an influence for good and comfort, even amid the struggles of expiring nature. She is a ministering

angel, without any exaggeration, in these hospitals; and as her slender form glides quietly along each corridor, every poor fellow's face softens with gratitude at the sight of her. When all the medical officers have retired for the night, and silence and darkness have settled down upon those miles of prostrate sick, she may be observed alone, with a little lamp in her hand, making her solitary rounds. The popular instinct was not mistaken, which, when she set out from England on her mission of mercy, hailed her as a heroine; I trust that she may not earn her title to a higher though sadder appellation. No one who has observed her fragile figure and delicate health, can avoid misgivings lest these should fail. With the heart of a true woman, and the manner of a lady, accomplished and refined beyond most of her sex, she combines a surprising calmness of judgment and promptitude and decision of character. . . . I confidently assert that but for F. Nightingale, the people of England would scarcely, with all their solicitude, have been spared the additional pang of knowing, which they must have done, sooner or later, that their soldiers, even in hospital, had found scanty refuge and relief from the unparalleled miseries with which this war has hitherto been attended."

(To be concluded.)

#### EGYPT.

##### HOSPITALITY AND FOOD.

Though an Arab will sit wrangling a whole day for half a piastre, and though cupidity is stamped on every bargain that he makes, yet hospitality forms a prominent feature in his character. The same feelings which prompted Abraham to kill a calf for the three strangers, still induce the easterns, of every class and grade, to divide their last piece of bread with those around them. It was not merely to enjoy the cool shade of the tree, that Abraham sat at the door of his tent, but it was also to watch for wayfaring travellers, that they might not pass his tabernacle without partaking of his bounty. Hence it was that he *ran* to meet the strangers, and, in true oriental style, bowed himself toward the ground, and *entreated* them not to pass away. (See Gen. xviii.; Judges xix. 17; 2 Sam. xii. 4; Jer. xiv. 8.) What could be more refreshing to them than a little water to wash their feet, after a wearisome march, perhaps barefooted, over a burning wilderness? for it was in "the heat of the day," and that day an eastern one, of which, as I shall have occasion to show anon, my friends in England, who have never left their own shores, can form no just conception.

Persons in the country still frequently take their meals at the doors of their houses, and invite every passer-by to join them, with a real open-hearted welcome, and not as a kind gentleman once said to me in the south of England, when I was a raw youth from the country, "We

are just going to sit down to dinner, but shall be very glad to see you at five o'clock to tea."

The Bedouins in the desert still "make haste" to slaughter a lamb or a kid, while their wives prepare bread, milk, &c., to set before their guests; and, while being thus entertained, the host considers the lives of his visitors sacred, and would sooner sacrifice even his own life than that any harm should befall them. Hence it was that Lot refused to give up his guests, and offered his daughters to the wicked men of Sodom. (Gen. xix. 8. See also Judges xix. 20-24.) Burckhardt says that "a violation of hospitality by the betraying of a guest, has not occurred within the memory of man."

Job was particular in referring to the duty of hospitality, and in asserting that he had not neglected it. (See xxxi. 31, 32. Every passage in Job's speech is full of references to eastern customs.) Whereas Nabal violated it, and would have felt the wrath of David, had not Abigail averted it. (1 Sam. xxv. 4-38.) That such kindness should often be imposed upon is not to be wondered at, for there will be "Toofey-tees," as the Arabs call them, which means *spongers*, in every community; and gratitude, as Burckhardt says, is an ingredient not known in the Arab compound. However kind an act you may do to a man to-day, he would not hesitate to cut your throat to-morrow, if he could do so secretly, and make anything by it, although, while under his roof, or in his tent, he holds your life sacred. Surely he may well be called "a wild-ass man." (Gen. xvi. 12.)\* The Mahometans consider that their hospitality secures for them a higher place in heaven, and hides a multitude of sins.

One thing I have observed in Egypt, in Cairo especially, that, however many blind people there were, and their number is truly distressing; however many diseased, and the sight of these is sickening; however many impotent and lame, cripples of every sort, and they are still as numerous in the east as they were in Jerusalem in the days of the Redeemer; (John v. 3;) they all seemed well fed, except those who were in the forced service of the pasha, who are shut up, as it were, from the rest of the people, and, consequently, not within the reach of their bowels of compassion. And this is what has perplexed some travellers, that they should see so many begging who looked hearty, while others who were not begging were pitiable objects of squalid misery.

I remember once, in 1853, a strange donkey boy coming for me, as my own boy was ill. He was exceedingly awkward, and his awkwardness made the donkey awkward also, so that I had a very unpleasant trip. I several times turned

\* Such, as I have elsewhere said, is the literal meaning of this passage. To catch a wild ass, there must be several relays of horses and riders. How applicable this to the Ishmaelite character!

round to scold him, but the moment my eye looked down upon him, it was met with such a deplorably desponding look that I was obliged instantly to take my eye away, or the fountains would have become unsealed. We often talk of "living skeletons," but here was one in reality. He was nothing more, if I may be allowed the figurative expression, than a sickly, deathlike, brown paper parcel of bones. On arriving at my journey's end, he desired an interpreter to say he hoped the gentleman would not be angry with him; "for," said he, "I am only a poor factory boy; and as I had a holiday to-day, I thought if I took the sick boy's place I might get a khamsa (a little more than a farthing) for myself." "Angry, Sulleman!" I said to the interpreter, the water gushing into my eyes. "No, indeed! Poor fellow! Tell him he shall have the best day's wages he ever had in his life." The effect of this upon this poor automaton was most galvanic. The poor boy was in the *forced service* of the pasha in the cotton factory at Boulae, not a slave, so far as the *name* is concerned, but ten times worse off than slaves in Egypt are,—*forced* to work, under dread of the lash, yet not receiving more than about a penny, or at most a penny farthing a day.

But to return. An Arab would as soon think of committing sacrilege, as of eating a piece of bread, and not offering to share with any one who needed it who might pass by. Bread is called "esh," which means life; and it is considered by the easterns to be so precious that a single crumb is never wasted, if it can be avoided. Should a piece drop in the mud, it would be carefully picked up and laid on one side for birds or animals. And if an eastern should have a call from visitors, that call would never interfere with his regular meals. There would be no wishing they were gone, no looking at the clock, no orders to the wife or servant to delay "dishing up" the dinner; but every person present would be as heartily, as *unfeignedly* welcome, as if he were a member of the family. The master of the house exclaims, "Bismillah," (In the name of God,) and then adds, "Tafuddal," (Oblige me by partaking of this food, or, Do as I do,) and he means what he says.

Some of the higher classes have partially adopted European manners at the table, and have begun to use knives and forks, but these are mere exceptions. The general rule is, as it has been for ages, to use only fingers and thumbs. The dishes are mostly *prepared*, that is, hashed, or chopped and stewed. A low round table is placed in the middle of the floor or near the divan, and round this are seated the guests, some on the divan, some, it may be, on stools, and some on the floor. Before any of the dishes are brought in, however, a slave, or a servant, (a *hired* servant, I mean, for the same distinction ought to be made here as is made in the Bible, where *hired* servant means one paid by the day, while

*servant* means a slave,) gives to each person a napkin, and another brings water, soap, and a bowl. You take the soap, and the servant *pours* the water upon your hands, which then falls from your hands into the bowl, so that you wash in *running* water, and you then dry your hands upon your napkin. That the Israelites washed their hands in a similar way, is clear from 2 Kings iii. 11, where we are told that Elisha poured water upon the hands of Elijah; and this *pouring* is referred to figuratively in Isa. xlv. 3; Lam. ii. 19; 2 Chron. xxxiv. 21; Job iii. 24; and many other parts of the Bible.

The Mahometans are as particular about washing their hands before eating as the pharisaical Jews were of old; and it is proper so to be when not connected with any superstitious dogma; but the Jews considered that an evil spirit had the *privilege* of resting on the food of those who ate without washing. This was one of their "traditions." (Mark vii. 3, 4.)

After washing, a dish is placed upon the table, or stool rather, as it is not more than fifteen inches high, each person being furnished with a piece of bread. The master of the house having said, "Bismillah," and "Tafuddal," dips his finger and thumb into the dish, and takes out a piece of meat, and the guests immediately follow the example; or, if the meat, or whatever be in the dish, be chopped small, they merely dip in, or sop, their bread, as Ruth did (ii. 14,) and as mentioned in John xiii. 26. Thus it was that the disciples ate with the Redeemer, as in Matt. xxvi. 23. When the host wishes to show favor to a guest, he takes a piece of meat out of the dish with his fingers, and puts it upon such person's bread; and this he does with great grace, and so quickly that you hardly perceive the movement. No dish remains on the table many seconds, but is caught away by one of the slaves in attendance, and its place supplied with another, and another, in rapid succession. Sometimes as many as fifty dishes follow each other. One slave stands behind you with a fan, to drive away the flies, and another with water for you to drink. For soup, or similar dishes, wooden spoons are used.

(To be concluded)

[A Friend suggests that our correspondent W. has mistaken the authorship of "The Beacon." This poem was written by Moore, and doubtless found a place in the volume alluded to, as a selection.]

#### "BRINGING OUR SHEAVES WITH US."

The time for toil is past, and night has come,—  
The last and saddest of the harvest-eves;  
Worn out with labor long and wearisome,  
Drooping and faint, the reapers hasten home,  
Each laden with his sheaves.

Last of the laborers, thy feet I gain,  
Lord of the harvest! and my spirit grieves  
That I am burdened, not so much with grain,  
As with a heaviness of heart and brain;  
Master, behold my sheaves!

Few, light and worthless, yet their trifling weight,  
Through all my frame a weary aching leaves;  
For long I struggled with my hapless fate,  
And stayed and toiled till it was dark and late,—  
Yet these are all my sheaves.

Full well I know I have more tares than wheat,—  
Brambles and flowers, dry stalks and withered  
leaves;  
Wherefore I blush and weep, as at Thy feet  
I kneel down reverently, and repeat,  
"Master, behold my sheaves!"

I know these blossoms, clustering heavily  
With evening dew upon their folded leaves,  
Can claim no value nor utility,—  
Therefore shall fragrant and beauty be  
The glory of my sheaves.

So do I gather strength and hope anew;  
For well I know Thy patient love perceives  
Not what I did, but what I *strove* to do,—  
And though the full ripe ears be sadly few,  
Thou wilt accept my sheaves.  
*Atlantic Monthly.*

#### THE WORD OF THE LORD.

*From Lyra Germanica; translated by Catharine Winkworth.*

Thy word, O Lord, like gentle dews,  
Falls soft on hearts that pine:  
Lord, to thy garden ne'er refuse  
This heavenly balm of thine.

Watered from thee,  
Let every tree  
Bud forth and blossom to thy praise,  
And bear much fruit in after days.

Thy Word is like a flaming sword,  
A wedge that cleaveth stone;  
Keen as a fire, so burns thy Word,  
And pierceth flesh and bone.

Let it go forth,  
O'er all the earth,  
To purify all hearts within,  
And shatter all the might of sin.

Thy Word, a wondrous morning star,  
On pilgrims' hearts doth rise;  
Leads to their Lord, who dwells afar,  
And makes the simple wise.

Let not its light  
E'er sink in night,  
But still on every spirit shine,  
That none may miss thy light Divine.

#### SUMMARY OF NEWS.

The most interesting event of the past week is the successful laying of the Atlantic Telegraph. The Niagara arrived at Trinity Bay, Newfoundland, on the 5th inst., and her end of the cable was landed and carried into the telegraph house at that place, on the morning of the 6th. Signals were received throughout the day from the station at Valentia Bay, Ireland, indicating that the cable on the Agamemnon had been connected with the shore end, which had remained there from last year. The cable on board the two ships was joined at 1 P. M., on the 29th ult., in lat. 52° 59' N., lon. 32° 27' W., from which point the Niagara had 882 miles to run, and the Agamemnon 813. At 2.45 A. M., on the 6th, the Niagara had paid out 1016 miles and 600 fathoms, and the Agamemnon 1,010 miles; making the excess of cable over the distance run, nearly 332 miles, or about 19½ per cent. The depth of water for more than two-thirds of the distance, exceeds two miles. On the arrival of the

Niagara at Trinity Bay, a telegraphic dispatch was sent to the President, informing him of the success of the undertaking, and stating that, as soon as the ends should be connected with the land lines, Queen Victoria would send a message to him, and that the cable would be kept free until after his reply should be transmitted. From the position of the Newfoundland terminus in an unimproved region, and other causes, some delay in arranging the writing apparatus, and connecting it with the cable, was unavoidable, and no message had been received up to the time of our paper's going to press.

FOREIGN INTELLIGENCE.—Liverpool advices are to the 28th ult. The news is not important.

ENGLAND.—A serious gale had been experienced on the English coast, doing considerable damage. Thirteen vessels went ashore near Liverpool, but were got off again at high tide.

The returns of the British Board of Trade for 6th month show a continued falling off of exports, though not to the same extent as in previous months, the diminution being £389,000 from the same month last year.

In the House of Lords, on the 26th ult., the correspondence on the negotiation with the United States respecting the right of search was asked for, when Lord Malmesbury stated that an arrangement calculated to put a stop to the traffic in slaves under the cover of the American flag, and at the same time to avoid all causes of misunderstanding between the two nations, was in course of preparation, and would, he believed, accomplish the desired object. Baron Rothschild took his seat on the 26th, as a member of the House of Commons, under the bill for admitting Jews.

FRANCE.—Count Cavour, the Sardinian Premier, had had a conference on Italian affairs with the Emperor at Plombieres.

ITALY.—The trial at Salerno of Baron Nicotera and others, charged with a revolutionary attempt last year, had resulted in seven prisoners being condemned to death; several others to twenty years in irons; some to less penalties, and many were set at liberty. Orders had been issued to suspend sentence of death, and it was thought the sentence would not be carried into effect.

DENMARK.—The Danish communication to the German Diet offered to suspend and adjourn, so far as Holstein is concerned, the "whole-State constitution," until the difference of opinion as to its validity should be settled by negotiation. This proposition was referred by the Diet to a committee, whose report had not been presented at our last accounts. It was generally supposed that no immediate act of hostility on the part of the federation would take place.

RUSSIA.—The Central Committee for the emancipation of the serfs has drawn up regulations for the organization and administration of the rural communes, and for fixing the relations between the nobles and the peasants, of such a nature as, if adopted, would make the emancipation practically nugatory. It is proposed that each seigniorial estate shall form a commune, of which the owner shall be the chief. Each commune to have an administration, which shall divide the lands awarded by the noble, impose taxes, and decide on the admission of new or the departure of old members of the commune; but such admission or departure can be granted only with the express consent of the noble, and most of its decisions are not valid, unless confirmed by him. The power to inflict punishment, not exceeding ten blows with a rod, or three days' imprisonment, in cases of insolence, disorder or drunkenness, is to be vested in the noble,

and in his absence may be transferred to his steward. The local committees of Wilna, Kowno and Grodno, have framed a project that the houses and gardens of the peasants, with a certain quantity of land, shall be purchased at once by the provincial banks in the name of the peasants, who shall repay the banks by instalments. Some persons desire to see the lands purchased by the communes, and permanently let to the peasants. There are in Russia 17 communal banks, which have rendered great aid to agriculture, and recently 33 communes have solicited authorization to found similar establishments.

TURKEY.—Letters from Mecca state that during the last religious fêtes, serious dissensions broke out among the Mohammedans, and that an independent religious party has been formed, called the "sect of true believers," which does not recognize the right of the Sultan to the character of religious as well as temporal head of the Mussulmans, a right which has been undisputed for centuries. The sect is said to be increasing. Disturbances have taken place in Syria, where a part of the district of Lebanon is reported to have revolted. The insurrection of the Christians in Herzegovina has been terminated by an amicable negotiation with the Turkish officer sent to suppress it. The Christians of Alexandria have been insulted and menaced by the Mohammedans, but the latter were immediately punished. The Turkish Minister of Police has been sent to Candia with fresh instructions from his government.

INDIA.—Dates from Calcutta are to 6th month 19th. Oude was still very unsettled. The heat was extreme, the season being the hottest known for 25 years, and the British troops had suffered greatly, the sun being more deadly than their armed opponents.

AFRICA.—A French ship having recently visited Madagascar to obtain free laborers for the French colonies, which one of the chiefs promised to supply, the crew were treacherously murdered, and the vessel burnt.

The Admiralty Court at Monrovia, Liberia, in the case of the French ship Regina Cœli, has awarded \$6,500 to the Ethiopians as slave capture prize money. The French commander on the coast has had an interview with the King of Dahomey on the subject of the traffic, but it is stated that commerce has so raised the price of slaves that the king was unable to supply them to the agents of the French contractor, M. Régis, at their maximum price.

DOMESTIC.—Partial returns of the election in Kansas on the 2d inst. have been received, and show large majorities against the ordinance, and thus against admission under the Lecompton constitution. Leavenworth Co. gave a majority of 1,748 against the proposition, and at Lawrence 718 votes were cast against it, and only 4 in its favor. Kickapoo, where some of the most glaring frauds were perpetrated at former elections, gave 90 votes for the ordinance, and 53 against it. The southern and western counties are not yet heard from.

The Mississippi Central Railroad Company has made a contract with the Postmaster General, agreeing to convey the mails between Washington and New Orleans in four days, 90 miles of the route being performed by stages.

Gov. Stevens, of Washington Territory, has addressed a letter to the Secretary of State, calling his attention to the tax imposed by the Governor of Vancouver Island, on miners in the Frazer river diggings, and questioning the right to exact it. Secretary Cass has replied, that the subject shall be attended to. It is understood that the agent just dispatched to Frazer river is instructed to endeavor to obtain some relaxation of the policy of the British authorities towards Americans, as well as to counsel the latter to obedience to the laws.

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*Thoughts on Christian Worship, and the usual  
mode of conducting it, in connection with its  
moral and religious influence.* By ISAAC  
ROBSON.

[Continued from page 774.]

Some of the foregoing observations are equal-  
ly applicable to the use of stated forms and times  
of *prayer*. It is possible, indeed, in this, as well  
as in singing, that the language may be truly  
expressive of the feelings of some of the individ-  
uals composing a congregation; but who can  
say beforehand what his feelings may be at a  
given time? or can any one, when the time ar-  
rives, always command his feelings into accord-  
ance with the form used, whatever it may hap-  
pen to be? It is also possible that the words  
may be so chosen as to be applicable to all the  
members of a congregation at any time; but  
still the use of the form does not impart the  
spirit of prayer, or the real sense of our wants.  
It may indeed remind us of them, and thus per-  
haps be occasionally instrumental in quickening  
our desires; but unless this be the case—unless  
the heart goes along with it, the repetition of the  
form, however truly it may describe our condi-  
tion, becomes an untruth in our lips; it is say-  
ing in effect “we pray,” when no desire is felt,  
when in fact we do not pray. “When ye pray,”  
said our Saviour, “use not vain repetitions as  
the heathen do, for they think they shall be  
heard for their much speaking.” Are not forms  
of prayer, thus repeated without a sense of the  
want of that for which we ask, very much like  
“vain repetitions?” They are certainly not  
true worship, nor favorable to sincerity of  
character.

Stated forms of prayer do not appear to have  
been used by the early Christians. “Even the  
Lord’s Prayer,” says Coleman, “was not in use  
in the church in the age of the Apostles. Not

the remotest hint is given in the history of the  
Apostles that this prayer constituted any part of  
their worship.” Lord Chancellor King says,  
“as to these prescribed forms, there is not the  
least mention of them in any of the primitive  
writings, nor the least word or syllable tend-  
ing thereunto, that I can find, which is a  
most unaccountable silence if ever such there  
were. Tertullian, describing their public pray-  
ers, says that looking up to Heaven, they spread  
abroad their hands because innocent, uncovered  
their heads because not ashamed, and without a  
monitor, because they prayed from the heart.  
“Now the praying by a monitor,” continues  
Lord King, “as is acknowledged by all, was  
praying by a book,” but thus Tertullian affirms  
the primitive Christians prayed not. “We do  
not pray,” says he, “with a monitor, reading our  
prayers out of a book; no! but on the contrary  
we pray *de pectore*—from the heart—our own  
heart and soul dictating to us what is most suit-  
able and proper to be asked.”

But that which has perhaps the greatest influ-  
ence in filling places of worship, is the desire to  
hear the *sermon*. If the preacher be eloquent,  
he soon becomes popular; and the multitudes  
throng to hear him. Is it then a part of worship  
to listen to the minister? This question may be  
answered by another—what is the condition of  
the listener’s mind? If his object be to gratify  
his curiosity, or to enjoy the intellectual feast  
afforded by the eloquence of the minister, what  
is it but self-gratification? and does not such an  
one belong to the class thus prophetically referred  
to by the Apostle Paul as indicative of the ap-  
proaching degeneracy? “The time shall come  
when they shall not endure sound doctrine, but  
after their own lusts shall they heap to them-  
selves teachers, having itching ears.” Again,  
if the preacher be heard by us in this disposition,  
does it not, in his relation to us, deprive him of  
the character of a minister of Christ? If, in-  
stead of regarding him as an ambassador of  
Christ, as though God was beseeching us by him,  
we look upon the sermon merely as the product  
of the minister’s brain, and as a proof of intel-  
lectual power, the *man* is admired, if not idolized,  
and the real object of worship very much lost  
sight of.

Is *praching* then an act of worship? Here  
again the question depends on the springs of ac-

tion. What are the motives by which the speaker is influenced? If the object be a pecuniary one—if the profession be followed primarily as a means of obtaining a livelihood, it is evidently *self-service*—converting the sacred office of a minister of the Gospel into a trade, and inflicting incalculable injury on the cause of Christ. If the sermon be merely an intellectual effort, gratifying both preacher and hearer with the result of hard study, mixed up on the part of the former with the love of display, and the desire to gain popularity, is it anything better than self-worship? Does it correspond with the example of the Apostles, of whom Paul said, “We preach not ourselves,” or with his declaration that his “speech and his preaching was not with enticing words of *man’s* wisdom?” This kind of preaching often seems calculated to set the head on thinking, rather than the heart on worshipping, and thus may divert the attention even of the sincere from the proper object.

The following extract from the Memoir of Dr. Judson (p. 308,) may be appropriately introduced here by way of elucidation. “He used frequently to speak,” says his biographer, “of the tendency of cultivated people to visit the house of God in search of intellectual gratification, rather than for the purpose of worship or the promotion of their spiritual good, and mentioned it as the most dangerous snare in the path of the rising ministry. When once asked in private how he liked a sermon that had been eliciting warm praises from a parlor circle, he answered, ‘It was very elegant—every word was chosen with care and taste, and many of the thoughts were exceedingly beautiful. It delighted my ears so much that I quite forgot I had a heart, and I am afraid all the other hearers did the same.’”

We shall hardly do justice to this branch of our subject without adverting to the almost universal practice of confining the public exercise of spiritual gifts to one individual of a congregation—a practice which has been already hinted at as unscriptural. Although to discuss this important question at large would not come within our range, it appears proper to look at it for a few moments in its bearings on the subject before us, in connection with a custom equally universal and equally unauthorized by the New Testament—that of fixing beforehand what particular act of worship a congregation shall perform at a given hour.

How, then, stands the matter? The minister, however pure his motives, has engaged directly or indirectly for a pecuniary consideration, to preach at certain times to the congregation, and to conduct the other religious exercises. In fulfillment of this engagement, he feels himself morally bound, whatever his state of mind may happen to be, to preach, pray, or sing, on those occasions. This offers a strong inducement to him to engage at times in those solemn exercises

even in the absence of that feeling which he cannot always command, and without which they are empty or worse than empty words—a temptation which, if yielded to, can hardly fail to be injurious to the moral sense of the preacher.

The congregation, on the other hand, naturally expect the punctual performance of the duties which the minister has undertaken, and rely on him to conduct the worship for them. Instead of seeking to realize for themselves the presence and help of him who is “the Apostle and High Priest of our profession”—the appointed Mediator, through whom alone every individual soul must know access for himself to the Father—they are in danger of too much regarding the minister as their Priest—their medium of communication with the Divine Being. Their responsibility is thus, to a certain extent, transferred from themselves to their minister—the individual whose business it is to look after their spiritual interests—their own engagements being of a secular character; and the idea that it is possible that they themselves might become the recipients of spiritual gifts, perhaps never enters their minds; or if it *should* enter, the difficulty would at once occur, that according to present arrangements there is no opportunity for their exercise. Thus, an individual might feel his heart warmed with strong desires for the welfare of his fellow professors—some particular subject might be impressed on his mind by the Holy Spirit as applicable to their condition, and he might feel it his duty to express that which was thus presented; but he cannot obey the requisition, because it would be deemed out of order, or would interfere with the fixed routine of the service. He thus misses the comfort of that inward satisfaction and peace of mind which result from obedience to manifested duty; his worship is incomplete, his gift is quenched, and probably his spiritual growth retarded. The assembled worshippers, on the other hand, are deprived of a portion of instruction which, under the Spirit’s influence, would have tended to their edification, and lose, perhaps for ever, the services of one of those laborers in the Lord’s harvest for the increase of whom we are charged to pray.

Before proceeding to submit his own views of the nature of Divine worship, the writer would here disclaim all intention of passing indiscriminate censure upon either preachers or hearers of any denomination. On the contrary, he can rejoice in the belief that there are many earnest ministers both amongst the humble and obscure, and amongst those who are more prominent, who are exercising their calling in integrity of heart, and on whose labors the Divine blessing has rested; and that amongst their hearers there are not a few who, in their exemplary lives and conversations, are giving evidence of the truth and reality of their religion. It is in the earnest desire that this number may be greatly multiplied

In every section of the Christian church, that he has ventured to point out some of those things which, in his estimation, are calculated to hinder so desirable a result.

What then is Divine worship? It is evident that it must in the first place include a belief in the existence of an Almighty and Omniscient, although invisible Being, who rules the universe, who superintends all our actions, and to whom we are accountable. It implies also a reverential sense of His greatness and majesty, and of our individual dependence on him, and consequently—which is more strictly the act of worship—with this impression on our minds, we tender Him our submission, obedience and adoration, as our rightful Lord and Master. The communion with our Heavenly Father, which this act includes, is the highest privilege that can be enjoyed by man. It is not to be limited to time or place, nor to be circumscribed by forms, nor to be directed by ecclesiastical regulations. It is the spontaneous outpouring of a dependent being under the present sense of its indebtedness or its necessities. It is an act in which the soul is permitted, through Him who is the High Priest of our profession, to enter, as it were, into the Sanctuary, and “to pour forth its wants, wishes, hopes, fears, guilt, or pleasures, into the bosom of an Almighty Friend.”

(To be continued.)

#### THE TWO HEIRS.

“I remember,” says a late Postmaster General of the United States, “the first time I visited Burlington, Vt., as judge of the Supreme Court. I had left it many years before, a poor boy. At the time I left, there were two families of special note for their standing and wealth. Each of them had a son about my own age. I was very poor, and these two boys were very rich. During the long years of hard toil which passed before my return, I had almost forgotten them. They had long ago forgotten me.

Approaching the Court House, for the first time, in company with several gentlemen of the bench and bar, I noticed, in the Court House yard, a large pile of old furniture about to be sold at auction. The scenes of early boyhood with which I was surrounded prompted me to ask whose it was. I was told it belonged to Mr. J. ‘Mr. J.? I remember a family of that name, very wealthy; there was a son, too; can it be he?’ I was told that it was even so. He was the son of one of the families already alluded to. He had inherited more than I had earned, and spent it all; and now his own family was reduced to real want, and his very furniture was that day to be sold for debt.

I went into the Court House saddened, yet almost glad that I was born poor. I was soon absorbed in the business before me. One of the first cases called, originated in a low drunken

quarrel between Mr. H. and Mr. A. Mr. H., thought I, that is a familiar name. Can it be? In short, I found that this was indeed the son of the other wealthy man referred to! I was overwhelmed alike with astonishment and thanksgiving—astonishment at the change in our relative standings, and thanksgiving that I was not born to inherit wealth without toil.”

Those fathers provide best for their children who leave them with the highest education, the purest morals, and the—least money.

From the British Friend.

#### RELIGIOUS LIBERTY.

Most men are willing to acknowledge the value of religious liberty, at least for themselves, but they differ widely as to the proper means of obtaining it. The history of the true Christian church, in all periods, shows the wisdom of our Lord's declaration—“My kingdom is not of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews.” Whenever his followers have taken the sword to fight for their religion, their lives, or their property, they have either ceased to be his servants, or they have injured his cause amongst men. Many Christian professors have yet to learn this important truth.

At the close of the Russian war, which many fondly hoped was in the cause of religious and civil freedom, a meeting was held at Torquay, in Devonshire, on “Religious Liberty in Turkey.” At this meeting, a gentleman, eminent for benevolence and piety, declared—“If this war and this peace shall have led to religious liberty in Turkey, I make bold to say that I see sufficient reason for all this war and for all this peace. It will be worth all the blood and all the treasure that we have spent,” &c.

In giving the speaker credit for sincerity in expressing this sentiment, we must protest against its principle—that of “doing evil that good may come.” But truly, if the good had been obtained, how could it have compensated for the hundreds of thousands of souls prematurely hurried into eternity—for the dreadful wickedness connected with the war, independently of all the treasures spent and the food destroyed, and all the good prevented? But what has been the good attained? Most accounts concur in stating that the compulsory measures used by the allies with the Turks have only increased their enmity to Christianity, and induced them to wreak vengeance on Christians whenever they have the opportunity. The *Christian Times*, a warm advocate for the war, acknowledged, some time since, that, “after all the hopes of religious freedom that was contemplated from the war, and all the reforms promised by the Sultan, and guaranteed by his edict, it is painful to learn that not only have these bright

anticipations been darkened, but that Christian missions in Turkey have lately encountered renewed hostility. The present aspect of religious liberty in Turkey is represented, in authentic accounts from that country, as worse than before the war." In the same paper for "March 29, 1858," is a letter from a missionary at Damascus, in which, after relating a case of grievous persecution, he says—"Thus, in the Turkish empire, is Christianity treated as a crime, and the remonstrances of English officials are either received with contemptuous silence, or met by false promises. Was it for this our countrymen endured all the horrors of the Russian campaign? Was it to support a government that insults our holy religion, and outrages civil liberty, that 20,000 of England's bravest sons shed their blood in the Crimea? Shall we permit the Turks to laugh at us while we fight their battles and support their rotten constitution? Let us leave her alone to tumble to pieces, as she deserves."

Had those who urged on that war, on the plea that it would promote civil and religious liberty, taken counsel of the ridiculed and despised "Peace-at-any-price-party," they might have learned, without so much bitter experience and disappointment, that such would doubtless be the results. Could they expect to *gather grapes of thorns?*

The foregoing accounts are confirmed by the petition lately addressed to the Sultan by the Christians of Bosnia. They complain of various kinds of persecution to which they are subjected, and say, "Alas! two years have already passed since the promulgation of the hatt-i-humayoun, and yet at this day the same acts of violence, illegality, and barbarity are perpetrated as before on the Christians, and we have nearly lost all hope of seeing the ordinances of the hatt-i-humayoun live in Bosnia. The Christians of Bosnia enjoy no security for their lives. The hardest infliction is, that the government, instead of protecting the Christians against acts of violence, commits itself against them deeds of cruelty revolting to all feeling of humanity. Formerly, the Turks spared Christian women, at least; now they acknowledge no restraint; the women are ill-treated and tortured like the rest. Such is the *religious liberty of Turkey*, procured by all the blood and all the treasure spent, and all the crime committed in the Russian war. And such has been the result in other cases.

It is not long since a clergyman of Bath delivered a lecture on Gustavus Adolphus, king of Sweden, in which he said—"Gustavus was remarkable for his personal courage, for his extraordinary energy, and for his military genius, as well as for his great religious character. Nearly all the military tactics of the modern system of warfare owe their origin, in a great degree, to Gustavus Adolphus. After a terrible conflict

with Tilly, the Roman Catholic general, the Swedes were victorious. Out of 30,000 or 40,000 men that Tilly took into the field, he could not collect as many as 2,000; 7,000 lay dead upon the field of battle, 5,000 were prisoners, and the rest were scattered, wounded, and dispersed. After the battle was over, Gustavus returned thanks to God, who had given the victory. We owed the fact that Protestantism still survived in North Germany, in Norway, and in Sweden, and that it had not been down-trodden and trampled out of the world, to the Christian courage, the military genius, and the noble Protestantism of Gustavus Adolphus." It is well known to readers of history, that this "Thirty Years' War," in which Gustavus acted so prominent a part, was almost unparalleled for its miseries and immoralities. There is something exceedingly repugnant to the love and mercy of the gospel in thus making God the author of such cruelty and wickedness.

If we look to the present state of Protestantism and religious liberty in Europe as the result of Gustavus' wars, we find they do not speak well for such a method of supporting religion. We learn from authentic sources, that "the laws of Sweden punish with confiscation of property and banishment every Swede who changes his religion from the established Lutheran Church to the Roman Catholic." The Baptists say—"Our brethren in Sweden are subjected to sore trials. They are fined and imprisoned for preaching or hearing the gospel; for administering or receiving baptism; for officiating at the Lord's Supper, or partaking of the emblems of the Saviour's love. Preacher and people are alike obnoxious to a despotic hierarchy, who, with a persecuting spirit almost as bitter and unrelenting as that of the Romish church, seem determined to trample out with an iron heel the last spark of dissent. It is against the law for any to perform the marriage ceremony but the priests of the State church, under a penalty of three years' imprisonment at hard labor. It is also against the law for the priests to marry any who have left the State church." "A Baptist minister at Sleiswig was fined twenty dollars for preaching. He appealed to the King of Denmark, but in vain."

A letter written from Hersfeld, in Hussia, under date "June 30, 1856," says—"The persecutions carried on against us continue, so that we have no peace."

These are specimens of a state of things that extensively prevails on the Continent, and which, possibly, some members of the State church may call *religious liberty*; but certainly those of other branches of the Christian church cannot consider it such. These facts are, however, sufficient to show that religion and religious liberty are not dependant on, or helped by, *blood spilled in war, or military genius, or personal courage*. Yet, with regard to this subject, much of the

darkness of the middle ages still prevails in the church. Mosheim tells us that "the wars of Charlemagne contributed much to the propagation of Christianity. That conqueror invaded the Saxons, not only to subdue them, but also to abolish their idolatrous worship, and urge them to embrace the Christian religion." He then goes on to say that they were induced by "the terror of punishment, the imperious language of victory, &c., to submit to baptism by the missionaries he sent among them." But he adds, what should be an impressive lesson to all modern advocates for the use of the sword in the cause of Christianity—"It is easy to imagine what sort of Christians the Saxons must have been, who were dragooned into the church in this abominable manner." W. N.

#### DOING AWAY WITH THE LAWYERS.

The Young Men's Christian Association of Pittsburg have adopted a policy which must be very alarming to the lawyers of that city. At a recent meeting, resolutions were adopted for the appointment of a Committee of Arbitration, before whom the members of the Association, and all others who may wish to have their personal differences settled in obedience to Christian rules, may bring their matters of controversy. A Pittsburg correspondent of a religious paper, writing on this subject, says:

The object of this movement is to open the way for a more general observation of the injunctions plainly given by Paul, in the sixth chapter of his first Epistle to the Corinthians. It has long been a disgrace to those calling themselves Christians, that, instead of an attempt amicably to settle their differences, as those who have renounced the world and become brethren in Christ, they "go to law" with each other, "and that before unbelievers." How often, when a member of one denomination of Evangelical Christians has sued a member in another, and the court room has become the scene of hostile if not revengeful measures between them, do the people of the world, standing by, exclaim, "Behold, how these Christians *love* one another!" The day is past for converting people to Christianity by only an exhibition of its theory—by preaching of love, good will and forbearance, whilst its professors, upon every occasion of fancied insult or injury, rush upon each other with all the bitterness of litigation. It is to be hoped that the steps taken by the Association of our city will be imitated, and that churches, individually, will also join in the effort to show the world that, when they pray, "Thy will be done on earth as it is in heaven," they mean something more than the expression of an abstract idea.

He that corrects out of passion, raises revenge sooner than repentance.—*Penn.*

*Extracts from "Three Lectures on the Early History of the Society of Friends in Bristol and Somersetshire." By WILLIAM TANNER.*

(Continued from page 779.)

In Somersetshire, as in Bristol, this period of the commonwealth was one in which Friends suffered greatly from the violence of mobs gathered to assault them, and led on, as was too often the case, by parish priests, and instigated by the magistrates themselves. Companies of men armed with pitch-forks, and other weapons, rushed into the quiet village meetings, causing the utmost disorder; and afterwards accused the Friends so assembled, of having been concerned in a riot. In some instances the horses of Friends who were riding to meeting were taken from them; and those who ventured a few miles from their homes were apprehended on a charge of vagrancy. Among these is mentioned John Evans, of Englishcombe, near Bath. His wife, Katharine Evans, (a well known name), having ventured to preach repentance to the people, in the market place, at Salisbury, was by the mayor's order tied to a whipping post in the market, and scourged by the beadle. Returning thither next month, and exhorting the people as before, she was sent to the Bridewell, and put into an offensive place called the blind-house, where two madmen had lately died. It is mentioned that she had been confined a little while before, in a cell with an insane woman. The magistrates proposing to renew the former punishment, one of their number, Col. Wheat, zealously opposed it, and told the mayor "they might as well have whipped the woman of Samaria, who brought good tidings into the town." The accounts given of Katharine Evans, present us with a succession of cruel treatment, including imprisonments in Bristol, Ilchester, and elsewhere. It was she, who, in company with Sarah Cheevers, a Wiltshire Friend, being on a religious visit in the Mediterranean, was imprisoned in the Inquisition, in Malta, in 1659, where they endured great suffering for three years and a half. The house of the Inquisition, in Malta, has now been rebuilt, and is used as a guard house for soldiers. I paid a visit to it, during the winter of 1833-4, which I spent in that island, with George Waring; but could not identify any part of the premises with the account given in Sewell's history, excepting the well, in the central court of the building, to which the poor prisoners were allowed access on a few occasions. There is an epistle from Sarah Cheevers, from the Inquisition in Malta, preserved amongst the papers in our Quarterly Meeting's chest, at Bridgewater—but not written, as I have heard it said, by means of a stick, dipped in soot and water. The writing is in the form of printed letters, and might have been executed with any pointed instrument, but the ink retains its original blackness. An additional cause of suffering to Friends resident in country places,

was the severe treatment pursued towards them in the recovery of the ecclesiastical demands, which they refused. I select the following from among many such cases on record, as having occurred in Somersetshire, during the Commonwealth. As Henry Gundry, a husbandman, of Street, was driving his oxen, he was arrested at the suit of a tithes-farmer. The bailiffs beat and abused him, and hurried him away to Ilchester gaol, without permitting him to speak to his wife or any of his friends. He continued a prisoner above fourteen months. William Sergeant, of Bathford, had suffered ten months' imprisonment for tithes, when the prosecutor entered another action against him and his wife, and in the time of harvest, when the industrious woman was taking care of their corn, arrested and sent her also to prison. They had two trusty servants, who diligently followed the harvest work; but they also were imprisoned; and had it not been for the kind interest of some of their neighbors, the corn would have been left unharvested. This would not, however, have mattered much to the poor man himself, for after twenty months' imprisonment, he died in gaol. \* \* \*

The trials of George Bishop, Edward Pyot, and others, which took place in Bristol, in 1663, afford instances of juries refusing to shape their verdicts in terms such as the bench would have dictated; and of the determination of the latter to convict the prisoners notwithstanding. The mayoralty of John, (afterwards Sir John) Knight, which commenced the latter part of this year, was a period of bitter suffering to Friends in Bristol. The crowded and loathsome state of the prisons was, as Besse remarks, very hard to women of substance and credit, accustomed to live neatly. Three of their number died in consequence of the treatment to which they were subjected. It was well, indeed, not only for Friends, but for other Nonconformists, who suffered grievously at the hands of Knight, that the tide of public opinion was now turned, for a time, against his inhuman proceedings. He was very active in his place in Parliament, in 1664, in procuring the passing of the Act of Banishment: and he was heard to say, that he hoped to send four hundred Quakers out of the land before the expiration of his mayoralty. He had so far made progress towards the attainment of his object, that he had committed a large number to prison under this act: but he had only succeeded in condemning three to transportation, when his term of office expired. These three having been placed on shipboard, were put on shore again by the sailors, seven of whom signed a certificate to the effect that they neither could nor would be parties to this wicked proceeding. It is a remarkable circumstance, that this Act of Banishment, which was a cause of great suffering to Friends in other places, should have been productive of so small a result in a place like Bristol, which seems to have been rather notorious for

the practices of kidnapping and illegal transportation. It is mentioned by Fuller that, in the year 1666, the prevalence of the plague in Bristol produced a great effect in moderating the fury of the persecutors: and this was one of the years in which Friends suffered comparatively little.

There would have been something very humiliating to a *conscientious* mind in the terms of the proclamation issued by Charles II. in 1672, which states that it was "evident, from the sad experience of twelve years, that there was very little fruit from all the forcible methods which had been employed against the Nonconformists." The object of that proclamation was to suspend all the measures of persecution then in force. This tardy act of clemency appears to have been brought about at the intercession of George Whitehead, on behalf of Friends. Other Nonconformist prisoners applied to Friends on this occasion to include their case with their own, to which the latter agreed, as appears from our records at Devonshire House. We have there the deed of pardon, granted by Charles II., (with the great seal attached.) Among the names of the prisoners thus released, is that of John Bunyan. This relief was, however, of short duration, the proclamation was recalled in the following year, and persecution was renewed. In Bristol, there appears indeed to have been, comparatively speaking, a lull in the storm, which lasted till about the year 1680, when the last and by far the most severe of these sad outbreaks commenced. Besse's account of them extends to fourteen folio pages; and lengthened descriptions are also inserted in other histories of persecution at that period. Sir John Knight, who served the office of Sheriff in one of these years, was again the chief agent in the atrocities committed; and he found willing accomplices in Helliard, an unprincipled attorney, and Ralph Olive, an Alderman of the city, of whom Fuller gives a bad account in his History of Dissent in Bristol. These leaders of the persecution found no difficulty in engaging the services of hungry informers, who were ever ready to attend to their instructions.

On one of the occasions of the Quarter Sessions, the magistrates showed their good will to the prisoners by liberating the greater part, on their promising to appear at the next Sessions. But this only served as an occasion for fresh outrages on the part of Knight and Helliard. The meeting houses being again opened, some were carried off to prison from one of the meetings, and the rest of the company nailed up in the house for six hours. The work of imprisonment proceeded till most of the men were again committed; and then, because the women kept up the meetings, they too were sent to gaol; so that at length there remained few but children to meet together. "These children," says Gough, "after the example of their parents now in confinement, kept up their meetings regularly, with

much gravity and composure : it was surprising to see the manly courage and constancy with which some of the boys behaved, undergoing many abuses with patience. Although their age exempted them from the lash of the law, yet even the state of minority could not rescue them from the furious assaults of these callous informers." Several of them were put in the stocks on more than one occasion. They were unmercifully beaten with twisted whalebone sticks. Helliar sent eleven boys and four girls to Bridewell; next day they were brought before the Deputy Mayor; they were cajoled and threatened to make them forbear their meetings, but the children were immoveable. They were sent back to Bridewell; and Helliar, to terrify them, charged the keeper to procure a new cat-of-nine-tails against next morning. Next day he urged the justices to have them corrected, but could not prevail. So many were at length imprisoned, that there was no more room in the gaols.

It seems probable that the edge of this persecution was sharpened by the circumstance of some Friends having ventured to give their votes at the election of members of Parliament, to the advocates of civil and religious liberty; and hints are said to have been given to Friends in London, who applied to the Court on behalf of their suffering brethren in Bristol, "that if Mr. Penn or Mr. Whitehead would undertake for the Quakers that they should not vote for the parliament men, there should be no further persecution of them." The cruelty of the gaolers, both in Newgate and Bridewell, especially that of Isaac Dennis, the keeper of Newgate, tended greatly to aggravate the sufferings of the prisoners. Some of the prisoners desired to work for their support, but he would not allow them to do so. A blind man, nearly ninety years of age, was obliged to sit up in a chair for three nights. The spotted fever made its appearance, and several died. To the sick, Dennis behaved with great inhumanity, and he interfered to prevent those who had not taken the complaint from going out for change of air. But this poor man, Dennis, was soon placed in circumstances more painful than those of his prisoners. Being taken ill himself, he had to endure great anguish of mind; and expressed a wish that he "had never seen the inside of a gaol, for it had undone him." On his asking forgiveness of Friends for the wrongs he had done them, they told him they "did forgive him, but he should ask forgiveness of God." The physicians ordering him to be bled, he said, that "none of their prescriptions would do him any good, his distemper being beyond their reach; his day was over, and there was no hope of mercy from God for him." In the account given by some of the Friends in prison, who had access to him, they say, "and seeing him in this woful condition, our hearts did pity him, and desired, if the will of the Lord was so, he might find a place of repent-

ance; and we used such arguments, as in our Christian tenderness we thought best to persuade him out of his hardness of heart and unbelief; and one of us said unto him, that 'we hoped his day was not over, seeing that he was so fully sensible of his condition.' To which he replied, 'I thank you for your good hope; but I have no faith to believe; faith is the gift of God.' Whatever was spoken to relieve him, gave him no ease; but languishing in all the anxiety of despair for about a month, he died." It would be easy to add to this sad case the narratives of others, which occurred in this part of the country, in which a righteous retribution seemed as if it was awarded to the persecutors before the close of life; but I feel so much the force of the poet's words,

"Let not this weak and erring hand presume Thy bolts to throw,"

that I prefer to speak of them only as cases which bore witness to the truth that "the way of transgressors is hard." The last days of Helliar and Olive were similar to those of Dennis, and Sir John Knight was himself subsequently confined in Newgate. The rigorous character of the proceedings against the property of Friends in Bristol, may be judged of from the fact, that the fines imposed on them in 1683, for the non-attendance of the national worship, under the 35th Elizabeth, amounted to the enormous sum of £16,440. There seems no means, however, of ascertaining to what extent this sum was actually levied. A great effort was made by Knight and Helliar to put in execution the sentence of death, awarded by this act of Elizabeth on those who should refuse to conform or abjure the realm, in the case of Richard Vickris, son of Alderman Vickris, of Chew Magna; and the sentence was actually pronounced upon him, by Sir John Churchill, of Churchill, the recorder. As the time of execution was drawing on, his wife went to London, and was there enabled through the favor of the Duke of York, to obtain the issue of a writ of error, by which her husband was brought to the bar of the King's Bench, and there liberated by the Chief Justice Jefferies. "Few so bad," remarks J. Whiting, "but they may do some good acts." Richard Vickris returned home, says the same Friend, in the ninth month, 1681, "to the great joy of his aged father, his distressed wife and family, and his friends throughout the nation. His father lived to see him after his discharge, but did not long survive it, living but three days after he came home—by whose death and will, his house and estate at Chew fell to his only son, Richard, who soon after came with his family, and settled there, to Friends' comfort and satisfaction."

About 100 Friends continued prisoners in Bristol, until the accession of James II., in 1685, when they formed part of the large number (about 1,500) who were liberated on the King's warrant.

[To be continued.]

## THE LAST DAY.

To every thing beneath the sun there comes a last day—and of all futurity this is the only portion of time that can in all cases be infallibly predicted. Let the sanguine, then, take warning, and the disheartened take courage; for to every joy and every sorrow, to every hope and fear, there will come a last day; and man ought so to live by foresight, that while he learns in every state to be content, he shall in each be prepared for another, whatever that other may be. When we set an acorn we expect it will produce an oak; when we plant a vine, we calculate upon gathering grapes; but when we lay a plan for years to come, we may wish, and we can do no more, except *pray* that it may be accomplished, for we know not what the morrow may bring forth. All that we *do* know beforehand of anything is, that to everything beneath the sun there comes a last day—prompting to immediate and unsparing self-examination. From this there is nothing to fear; from the neglect of it, everything; for however alarming the discoveries of evil unsuspected, or perils unknown, may be, such discoveries had better be made now, while escape is before us, than in the day when the secrets of all hearts shall be revealed, and escape will be impossible—that day which, of all others, is most emphatically called the “last day.”—*James Montgomery.*

## FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 21, 1858.

A PLEA IN BEHALF OF LIBERTY OF CONSCIENCE.—In the *Review* of 10th mo. 4th, 1856, we published a document addressed by London Yearly Meeting to those in authority in the several Governments of Europe, on behalf of Liberty of Conscience. In addition to the means already used for presenting this address on the Continent of Europe, a Committee of London Meeting for Sufferings, we learn by a recent letter from England, is about to carry it into Russia, Sweden, and perhaps other northern governments.

It is lamentably true, that there is great need for this Christian labor in most of the European governments, for, while one of the avowed and boasted objects of the late war against Russia was to secure religious liberty to the Christians in Turkey, it is denied to the subjects of several professedly Christian Governments.

Recent events within the Turkish Empire prove not only the fallaciousness of the hope that religious freedom would be promoted by the influence of the Allies, but that “the present aspect of religious liberty in Turkey is

worse than before the war.” On the other hand, gratifying accounts are given of the liberal and enlightened acts of the present Emperor of Russia, in removing restrictions upon the liberty of the press, the circulation of the Holy Scriptures and the establishment of public schools in his vast dominions.

An article copied from the *British Friend*, in another part of this paper, exhibits the present state of things in some parts of Europe, in reference to religious toleration, or rather persecution.

LIGHT LITERATURE.—The deep and abiding influence of *reading*, upon the mind and conduct, is not unfrequently illustrated by striking and sad instances of entire alienation of the intellect, or the disregard of all moral and religious restraint. But the pernicious effects of the light literature so prevalent in the present day, are to be traced also in almost every class of society. The *character*, then, of the books, and especially of the periodicals, which we would read ourselves, or place in the hands of the young, is of the utmost importance. Advices on this subject have often been issued by our religious Society, earnestly recommending every member to discourage and suppress the reading of pernicious publications; and we find the same religious concern among other religious professors. The following remarks, which we find in the *American Messenger*, are seasonable, and worthy of the most serious attention:—

“Objections are justly urged against the theatre, the ballroom, and other public amusements, from their tendency to dissipate the mind and divert it from sober reflection and preparation for eternity. Yet few seem to realize how far this is true of the frivolous literature of our day, too often encouraged and disseminated by those who profess to regard future interests as paramount to every other, and are loud in their protests against vain amusements. They would vigilantly keep their children from the resorts of pleasure-seekers, yet hesitate not to provide them with pernicious trash in the form of literary entertainment. It may be found taking a prominent place in the drawing-room and around the family hearth-stone, while few, if any, of our genuine Christian works are there to be seen.

And rapidly is this source of evil increasing. There is scarcely an end to the ficti-

ious works scattered broadcast over the length and breadth of our land. New talent is springing up, and drawn into this channel. What meets the popular favor will have patronage; and thus continued additions are made to the stock of fashionable literature. Periodicals of this stamp are multiplied, presented at a low price, and made accessible to all. Adorned with engravings and fashion plates, they are rendered attractive to the young; while fancy tales inspire them with a taste for the imaginative, and distaste for serious thought and the truthful life. The novellettes, "to be continued" gain and yet again, create anxiety for the arrival of each new issue, which is hailed with a welcome worthy of better things. The duties of life and health are forgotten, and many a midnight hour is consumed in winding through the mazy labyrinths of a highly exciting romance.

Is it not time that Christians awake to this subject? There is no dearth of good and useful reading for the young. Gifted and sanctified minds have been and are preparing varied works that meet the demand of every faculty, so that one may be, by this course of reading, in all respects thoroughly furnished. There are periodicals too, that are well fitted to satisfy as well as instruct; not filled with dull and elaborate essays, but with narratives and illustrations, the operations of nature, and the representation of real scenes that are transpiring in our world. With these the minds of the young cannot fail to be interested, while the intellect will be fed, and the heart led into a channel of preparation for the momentous scenes of reality in the untried future."

MARRIED, on the 22d of the 4th month last, SAMUEL BROWN, of Miami Monthly Meeting, to ELIZABETH W. ADLEY, of Springfield Monthly Meeting.

DIED, on the 20th of the 7th month last, MARY, wife of Jacob Hadley, in the 58th year of her age. She bore a protracted and painful illness with much patience and resignation. As death approached, she expressed that she saw nothing in her way, and recommended her children to seek the Lord for theiraviour, for He was sweet to her. She was a valuable member of Springfield Monthly Meeting, Ohio.

#### MEMOIRS OF MARIA FOX.

The subscriber has a few hundred copies still on hand of the above extremely valuable Memoir, which we will dispose of at the very low price of \$1.25, if ordered at once.

Also, the Life of William Allen, 2 vols. 8vo., for HENRY LONGSTRETH, No. 915 Market St., Philada.

[From the Newport (R. I.) News.]

#### A SINGULAR WELL IN NEWPORT.

There is a well on Bridge street, in this city, entirely surrounded with salt water, the water of which is soft and sweet as rain water. The well is about twelve feet deep, and has some seven feet of water in it. In sinking this, stakes were driven down into the river bottom and boards nailed on, enclosing a space about ten feet square, which enclosure was filled with earth, and through that the well was dug after the usual manner. A lady connected with one of the families using the water, informed us that it was as suitable for washing purposes as rain water. It is proper to say that the well is cemented.

On Coast Harbor Island a phenomenon exists in connection with a well, still more singular than the above. Into this the tide ebbs and flows every six hours, and yet the water is perfectly soft and free from any brackish taste.

The water in the Newport wells is uniformly hard and brackish, which is generally attributed to their proximity to the ocean; but the above would seem to indicate the contrary, and to demonstrate the feasibility of drawing good fresh water from the bottom of the ocean!

[The following narrative, describing with candor and simplicity, the experience and early trials of one who earnestly desired to find the Christian path and to walk faithfully in it, is published with the hope that it will be instructive to the young reader, and may admonish parents and guardians of their duties towards those under their charge. The writer had to learn the value of Gospel favors by the lack of them, and by the difficulty with which they were attained; and she was thus led to attach high value to *birthright membership*, and to careful training and tender religious instruction in childhood.]

For Friends' Review.

#### AUTOBIOGRAPHY OF A MINISTER IN THE SOCIETY OF FRIENDS.

C—— was only six years old when she lost her tender mother, and was carried away to her grandfather's house. He was her paternal grandfather. But how lonesome and homesick was her little heart. She had never been separated from her parents before, and had not felt or realized her sad destitution fully, till then. She stood it through the day very well, but when evening came her loneliness and gloom were overwhelming. Yet by degrees her childish heart regained its cheerfulness, except at times, in the night seasons, melancholy would return, and tears would trickle down her cheeks when there were none to sympathize with her, and this continued through all her youth. But the volatility of childhood resumed its sway at times, so that her life was not all unhappy. The visits of her father were seasons of exuberant joy, but the times of his departure replaced the gloom. She learned

to look with reverence and satisfaction on those good people who came to her grandfather's, and as she was made to read in the Testament, she revered the character of our Saviour, and loved Him, but wondered how He could have so much patience with the troublesome multitudes who followed Him. By the care of her departed mother she was able to read the Scriptures with a considerable understanding of their meaning for one of her age, and the impressions then made were never lost in after life. There is no religious training so elevating to the mind, and so excellent in forming a right character, as the early reading of the Holy Scriptures. C—— had been taught to avoid bad words, or rather had never learned to use them. She had been taught obedience to parents whose rule it was to speak the word of command but once, in order to ensure its observance, so that she knew no hesitation in obeying the law, "Honor thy father and mother."

She endeavored to do right, as far as she knew how and could control her childish human nature, and never told anything different from what it was, unless overwhelmed with the fear of punishment. Now was there not a real work of grace begun in her heart? Had not God, by His Providence, led her to begin the Christian course already, by bringing her up to honor her parents, by preserving her from the contamination of evil examples, and by showing her the goodness of Jacob's tents, and the excellence of the Saviour's love, so far as she had yet a capacity to understand them?

The first year of C——'s religious experience was only the seventh of her life, and in her orphan state how much help and strength to her little mind would a right of membership have been? But she was not thought of. God, with His work of grace, was beforehand of all her friends. If the instability of childhood be pleaded as an argument against birth-right membership, let me ask what would become of the stability of adult Christianity if its members were shut out of the Church, and taught *not to confess* their Lord? How would grown persons stand in such circumstances?

But C——'s life was marked for vicissitude. The next year she was handed over to her grandfather, on her mother's side, and was trained under a Methodist order. Here she added to her former stock of knowledge an acquaintance with some excellent religious hymns; some sense of the need there was that the Saviour's love and blessing should be applied to her own soul, and the wrong of giving way to ill-temper. She improved the stock of information gained from her little primer and tracts the former year, by reading in the American Preceptor and a hymn book, and increased her love and reverence for religious people and ministers, who visited the place where she resided. She had gained a sense of the wrong and foolishness of taking what is not our own, by taking a paper of pins mischievously, and pick-

ing them off to play with, being made, by the condemnations of her own conscience, utterly sick of the possession of such forbidden enjoyments. A fit of sickness had rendered her still more serious-minded, yet the Methodists with whom she lived did not consider her a Christian. She knew not the Lord who had led her thus far in the way of His commands; she did not know enough, and had not courage enough, to express her feelings, and all lay hidden from observation; and thus passed the eighth year of her life. She was now taken back to her father's, and placed under the care of a housekeeper,—a sister who took charge of his affairs. In this situation she made most progress at the district school, to which she was sent, in learning, and collected many new ideas from the English Reader, which was now her reading book. Still anxious to maintain the character of a good child, she grieved over her little temptations and sins, and thought she was getting very bad, as they were more than they had been before. She saw less of religious company, and had less of religious instruction. Yet she was enabled to exercise some industry when out of school.

Now separated from religious people, who did not as much visit her father's house at this time as at the other places where she had resided, except when her father was at home, (and his business required his absence much of the time,) she had much to alienate her from religious feeling yet the purpose and desire of her heart were for a pure life. She saw that she was too contentious in her disposition and too easily angered and that she gave too much time and attention to play, and that she did not sacredly keep the Sabbath, as she had done. But she had made some progress towards overcoming these wrongs. When about the completion of her ninth year her father married a second wife, and another very great change in her circumstances took place.

A more watchful, careful and strict government was set up, and every error brought to judgment. She was still sent to school at the district school, and continued to make some progress, but the deficiencies of the school began to be felt. Besides her regular reading at school she read the journal of Lorenzo Dow, and considerable portions of the Old Testament. The disposition to read had now become so strong, as to be troublesome, and the subject of much censure in some parts of the family, and strong means began to be used to break it up. In the course of this year, there began to be revivals about and some children experienced religion, as was then said, and were baptized. C—— often attended the meetings, and was deeply interested and earnestly prayed for the pardon of her sin in secret, but diffidence prevented her from telling any one her feelings. She once felt some encouragement from reading the parable of the importunate widow. Soon after her mother asked her

if she thought she had experienced religion; she answered that she sometimes hoped she had, but did not feel certain about it. Her mother asked when was the *time* that she experienced it. She referred to the *time* of the encouragement above mentioned, without telling the circumstances, or explaining the manner of it. Her mother desired her to be sure that she had a *real* work of grace in her heart, but without giving any instruction as to how she could distinguish it, and a rather discouraging effect was produced on her mind. She was farther from hope than before. But though she attended so many meetings and was so deeply interested, she never was noticed by any of the professors, or asked to the mourner's bench, or class meeting. While one of these was held in a school house, she stood at the door outside, really hungering for the privileges then enjoyed, but too timid to venture in. She had come hitherto in her confession of her real state to her mother, and here was the beginning of that course of grieving the Holy Spirit that followed. Not far from that time a heavy thunder shower occurred, when, feeling much frightened, she promised, in the hearing of her father and mother, that if spared to survive it, she would endeavor to be a better child. In the morning, which was pleasant and beautiful, she was engaged in some playful gambols, when her mother said, "It seems to me you have lost your religious feelings very soon." Deeply stung with the imputation of hypocrisy, as it seemed to her, and supposing her lay to be a glaring apostacy, and that if she really had religion, she could feel no disposition to play, but should see some miraculous vision, or other great thing, and would be made as sober as the ministers were, she concluded that she would say no more on the subject, but endeavor to be as good as she could without letting anybody know her feelings, and if frightened again would endeavor to overcome the weakness.

(To be continued.)

#### FLORENCE NIGHTINGALE.

BY MARY COWDEN CLARKE.

(Concluded from page 781.)

The difficulties of F. Nightingale's task were not only those arising out of its own appertaining perils and sacrifices, and those which resulted from official mismanagement, but she encountered much opposition springing from professional prejudices and jealousies. On their first arrival, so far from being welcomed, the advent of the nurses was looked upon as an evil, resented as an interference, and treated with tacit if not open discountenance. At the best they were tolerated, not encouraged. Cabals were got up, and feelings fostered, party differences disseminated and fomented. Passive resistance in every shape was resorted to, to prevent the installing of the nurses in the military hospitals. Against all this, nothing but the exquisite tact, firmness and good sense of F. Nightingale could have prevail-

ed. Having proved herself a vigorous reformer of hospital misrule, she had to encounter the tacit opposition of nearly all the principal medical officers; her nurses were sparingly resorted to, even in the barrack hospital, while in the general hospital, the headquarters of one of the chief medical authorities; she held a very insecure footing. But the return of this person to England, the continued deficiency of the purveying, and the increasing emergencies of the hospital service, enabled F. Nightingale to extend the sphere of her usefulness; and thus, together with her own admirably patient perseverance, she succeeded in having her nurses employed in their proper posts, and her own system established in perfect working order.

It seems incredible that even professional prejudice should inspire men with such narrow-minded fears, and actuate them to such unworthy conduct; but more incredible still, that the grand Christianity of F. Nightingale's undertaking could not protect her from pharisaical attacks. It is truly marvellous, that a self-devotion so pure and so noble, that it spoke its own sacred spirit of piety and holiness, should require not only explanation, but actual vindication. In one instance, a friend had to write a defence of F. Nightingale from one of these invidious attacks—a defence of her, who deserved universal veneration for her sublime self-dedication to deeds divine in their charity and goodness! While F. Nightingale was still in the outset of her onerous task in the East, this was the letter which Mrs. Sydney Herbert wrote on behalf of her absent friend—the friend of thousands of sick, dying and wounded brethren at that very time:

"49 Belgrave Square, Dec. 9, 1854.

"Madam:—By this post I send you a *Christian Times* of Friday week last, by which you will see how cruel and unjust are the reports you mention about F. Nightingale and her noble work. Since then we have sent forty-seven nurses, of which I enclose you a list. It is melancholy to think that in Christian England no one can undertake anything without the most uncharitable and sectarian attacks; and had you not told me so, I should scarcely have believed that a clergyman of the Established Church would have been the mouth-piece of slander. F. Nightingale is a member of the Established Church of England, and what is called rather Low Church. But ever since she went to Scutari, her religious opinions and character have been assailed on all points; one person writes to upbraid us for having sent her, 'understanding she is a Unitarian;' another, 'that she is a Roman Catholic,' and so on. It is a cruel return to make towards one to whom England owes so much. As to the charge of no Protestant nurses being sent, the subjoined list will convince you of its fallacy. We made no distinctions of creed; any one who was a good and

skilful nurse, and understood the practice in surgical wards, was accepted, provided, of course, that we had their friends' consent, and that in other respects, as far as we could judge, they were of unexceptionable character. A large proportion of the wounded being Roman Catholics, we accepted the services of some of the Sisters of Charity from St. Stephen's Hospital, Dublin. I have now told you all, and feel sure that you will do your utmost to set these facts plainly before those whose minds have been disquieted by these false and unjust accusations. I should have thought that the names of Mr. and Mrs. Braebridge, who accompanied and are remaining with F. Nightingale, would have been sufficient guarantees of the evangelical nature of the work. But it seems nothing can stop the stream of sectarian bitterness.

"I remain, madam, yours faithfully,

"ELIZABETH HERBERT."

On a subsequent occasion, in a speech delivered by Sydney Herbert at Oxford, on the same subject, he said, "I recollect an excellent answer being given to a query of this kind by an Irish clergyman, who, when he was asked to what sect F. Nightingale belonged, replied, 'she belongs to a sect which unfortunately is a very rare one, the sect of the Good Samaritan.'"

Sydney Godolphin Osborne, in his painfully interesting work upon "Scutari and its Hospitals," observes, relative to these disgraceful animadversions upon F. Nightingale, "I have heard and read with indignation the remarks hazarded upon her religious character. I found her myself to be in her every word and action a Christian; I thought this quite enough. It would have been, in my opinion, the most cruel impertinence to scrutinize her words and acts, to discover to which of the many bodies of true Christians she belonged. I have conversed with her several times on the deaths of those whom I had visited ministerially in the hospitals, with whom she had been when they died. I never heard one word from her lips that would not have been just what I should have expected from the lips of those whom I have known to be the most experienced and devout of our common faith. Her work ought to answer for her faith; at least, none should dare to call that faith in question, in opposition to such work, on grounds so weak and trivial as those I have seen urged. That she had been equally kind and attentive to men of every creed; that she would smooth the pillow and give water to a dying fellow-creature who might own no creed, I have no doubt; all honor to her that she does feel that hers is the Samaritan's, not the Pharisee's work. If there is blame in looking for a Roman Catholic priest to attend a dying Romanist, let me share it with her—I did it again and again."

This gentleman's more particular description of the lady herself, is especially interesting. He says:—"F. Nightingale, in appearance, is just

what you would expect in any other well-bred woman, who may have seen, perhaps, rather more than thirty years of life; her manner and countenance are prepossessing, and this without the possession of positive beauty; it is a face not easily forgotten; pleasing in its smile, with an eye betokening great self-possession, and giving when she wishes, a quiet look of firm determination to every feature. Her general demeanor quiet, and rather reserved; still, I am much mistaken if she is not gifted with a very lively sense of the ridiculous. In conversation, she speaks on matters of business with a grave earnestness one would not expect from her appearance. She has evidently a mind disciplined to restrain, under the principles of the action of the moment every feeling which would interfere with it. She has trained herself to command, and learned the value of conciliation towards others, and constraint over herself. I can conceive her to be strict disciplinarian; she throws herself into work, as its head—as such she well knows how much success must depend upon liberal obedience to her every order. She seems to understand business thoroughly. Her nerve is wonderful. I have been with her at very severe operations; she was more than equal to the trial. She has an utter disregard of contagion. I have known her spend hours over men dying of cholera fever. The more awful to every sense any particular case, especially if it was that of a dying man, her slight form would be seen bending over him, administering to his ease in every way in her power, and seldom quitting his side till death released him."

Inexpressibly delightful is that intimation that F. Nightingale gives token of being "gifted with a lively sense of the ridiculous." Possessing the exquisite perception of the pathetic existence which her whole career proclaims her to have, it would have been a defect in her nature, nay, a lack of the complete feeling of pathos itself, had she not betrayed a capacity for receiving humorous impressions. Humour and pathos are so nearly allied, in their source within the human heart, so mingled in those processes whence spring human tears at the touch of sympathy, that scarcely any being deeply affected by mournful emotion, can remain insensible to the keen appeal that resides in the ludicrous idea. That particular feature chronicled by Mr. Osborne in his personal description of F. Nightingale, is just the exquisite point, in our imagination, that crowns her admirable qualities. It accords with an intensely beautiful account of her, that was related by Sydney Herbert, at a public meeting convened in F. Nightingale's honor. He said, an anecdote had lately been sent to him by a correspondent showing her great power over all with whom she came in contact. He read the passage from the letter, which was this: "I have just heard such a pretty account from a soldier, describing the

comfort it was, even to see Florence pass. 'She would speak to one and to another, and nod and smile to as many more; but she couldn't do it to all, you know; we lay there by hundreds; but we could kiss her shadow as it fell, and lay our heads on the pillow again content!' What poetry there is in these men! I think I told you of another, who said: 'Before she came here was such a cussin and swearin; and after that, it was as holy as a church.' That consolatory word or two, that gentle 'nod and smile' in passing, were precisely the tokens of sympathy that would come with such homefelt charms to those manly hearts from a face possessing the notional expression which we can conceive it natural to have, just the woman with just the countenance to exercise an almost magical moral influence over men's minds. We are told eye-witnesses have averred that it was singular to remark how, when men, frenzied, perhaps by their wounds and disease, had worked themselves into a passionate refusal to submit to necessary operations, a few calm sentences of hers seemed at once to allay the storm; and the men would submit willingly to the painful ordeal they had to undergo." Noble being! Exactly that blended firmness and gentleness which make a woman's nature so all-potent in its beneficial ascendancy over manhood. Rough, brave fellows, that would have resisted like iron, by amount of men's persuasion, would melt at once into submission at a "few calm sentences" from those lips of hers. We can fancy the mouth, capable of smiles, or quivering with deepest feeling, compressed into resolute steadfastness, as it persuaded the men into reasonable acquiescence with what was for their good, while betraying the latent sympathy with their every pang.

Florence Nightingale is a woman for every living woman to be proud of calling sister; and she herself is one who would not disdain to allow the claim of sisterhood from the very lowest of her sex.

Long before F. Nightingale returned from the East—and she would not hear of going back to England until the war was over, although her health and strength were so far impaired, that when a yacht was placed at her disposal by Lord Ward, to admit of her taking temporary change of air in sea excursions to recruit her for further work, she had to be carried down to the vessel carefully and reverently in the arms of the men, amidst their blessings and prayers for her speedy recovery—the nation's gratitude could not be restrained from its eager desire to bestow some public token of acknowledgment towards a woman, who, they felt, had earned so meritorious a title to their affectionate thanks. A testimonial of some sort was agreed upon as the only means of exhibiting their unanimous feeling, and of permitting every one to contribute their share in the offering. But of what was it

to consist? Sums of money to a lady in affluent circumstances would be futile; ornaments to one whose chosen sphere was by the bedside of the sick, the poor and the dying, would be idle. Any gift to herself, who had given her most precious possessions, her time, her attentions, her sympathy to others, was not to be thought of. In the first place, it was like an attempt to reward that which was beyond reward; to pay for that which was a free donation, and moreover, F. Nightingale herself distinctly declined receiving anything *for herself*. The only thing that remained then, was to raise a fund for benevolent purposes; and to place it at her disposal, that she might appropriate it according as her own philanthropic heart and admirable practical judgment should think best. Public meetings were called, presided over by a prince of the blood royal, and one who had been a personal witness of F. Nightingale's grand work in the East; and attended by peers, members of parliament, and some of the highest men in professional repute. They debated the question of the proposed "Nightingale fund" in the noblest spirit of consideration; consideration for the delicate feelings of her who was the object of this testimonial of a nation's gratitude; and consideration for those who were desirous of making this public proffer of their homage. It was decided that a "fund to enable her to establish an Institution for the training, sustenance and protection of nurses and hospital attendants," would be the best form for this national testimonial to take; and a copy of the proceedings was sent out to F. Nightingale. Her own reply will best express the feelings with which she received it:—

"SCUTARI BARRACK HOSPITAL, JAN. 6, 1856.

"Dear Mrs. Herbert—In answer to your letter (which followed me to the Crimea and back to Scutari) proposing to me the undertaking of a training school for nurses, I will first beg to say that it is impossible for me to express what I have felt in regard to the sympathy and the confidence shown to me by the originators and supporters of this scheme. Exposed as I am to be misinterpreted and misunderstood, in a field of action in which the work is new, complicated, and distant from many who sit in judgment upon it,—it is, indeed, an abiding support to have such appreciation brought home to me in the midst of labor and difficulties all but overpowering. I must add, however, that my present work is such as I would never desert for any other, so long as I see room to believe that what I may do here is unfinished. May I, then, beg you to express to the committee, that I accept their proposal, provided I may do so on their understanding of this great uncertainty, as to when it will be possible for me carry it out.

"Believe me to be yours very truly,

"FLORENCE NIGHTINGALE."

## EGYPT.

(Concluded from page 751.)

I have two or three times breakfasted or supped with the Turks, and each time felt greatly pleased and interested.

When a man takes too much at a time out of the dish, the people say, "He descends like the foot of a cow, but ascends like the hoof of a camel."

The meal being over, you again wash your hands in the same way, only this time you have *warm* water, to take the grease off your fingers, and you then return the napkin to the servant. The people rub their teeth and wash their mouths three times.

In Persia I believe the custom still exists of reclining on couches during meals, which will explain how Mary could wash her Saviour's feet as he sat at meat. A number of dishes may be seen on the table at one time; this is still often the case, each person dipping into which dish he pleases; but the more regular way amongst the Arabs is to have only one dish at a time. The table is also very different to those used by the Arabs.

The food of the people is generally of the most simple kind. Sometimes it consists only of stewed vegetables, such as onions, lettuces, cucumbers, &c., with parched corn; (Ruth ii. 14, &c.) and sometimes of fish, fowl, and animal food. Onions are always plentiful, and are sold at about 25 lbs. for 2½d. These are not like our English onions, but exceedingly mild and delicious, said, indeed, to be superior to any others in the world. They are not coated with hard skins like ours, but every part of them is soft and easy of digestion.

Water-melons, also, are much eaten by the people, especially during hot weather, and these grow plentifully by the banks of the river. They not only allay thirst, but also serve as food and medicine. Their cooling properties were probably what made the Israelites so long for them when in the burning desert.

Lentils are likewise much valued. These are a kind of pea, of a red color. It was of these, boiled with fat, that the red pottage was made for which Esau sold his birthright. They are exceedingly nutritious. It is believed that a certain food advertised in England as suitable for invalids is merely the meal of lentils.

Nothing can be more savoury than the "flesh pots" of Egypt, for which the Israelites longed, consisting, as they probably did, of stewed mutton, onions (*Egyptian* onions, of course,) garlic, lentils, rice, &c.

The Bedouin Arabs in the desert, those unmixed descendants of Ishmael, are much more abstemious in every way than the Arabs in Egypt. This may partially arise from the fact of their not having sufficient water to assist them in cultivation. They often have to go ten or fifteen days' journey to dispose of their cattle in

exchange for corn. They boil their wheat, or Indian rice, in a particular way, and then dry it in the sun, when it will keep for a year. The rarely taste animal food, except when they are visited by a stranger of rank, and then they kill a lamb, or kid, as I have already mentioned, the fat being preserved, to be boiled with their dried wheat. When ready, they dip their whole hand into the bowl, squeeze a handful of its contents including the fat, into balls about the size of pullets' eggs, and then gobble it down whole. "They rarely," says Burckhardt, "wash their hands after dinner, but are content to lick the grease off their fingers." And I may add, that I have several times myself seen.

It never takes the people long to prepare their food. Lambs or kids are often roasted whole being stuffed with rice, almonds, nuts, and spices; and turkeys and fowls are cooked and stuffed in the same way. That the custom of cooking, or rather *half-cooking* animals wholly existed in patriarchal days, I think there can be no doubt. (See Gen. xviii. 7, 8.) To this day animals are often killed and cooked while the traveller waits. I have seen a sheep bought killed, cooked, and eaten, in less than two hours. What may be the prevailing practice in the higher circles I am unable to say, but the lower classes have no idea of throwing away any part, but alike devour both carcase and entrails the latter usually forming a separate dish.

The bread of the masses of the people in Egypt is made of coarse flour, or doura, which is a kind of Indian corn, called in Ezek. iv. 9, "millet." The wheat or doura is usually ground by the women in the morning, who sing cheerfully during the whole time, so that, in going into the village during grinding time, one would think the people were as happy as larks. When the noise of the grinding and the voice of singing are not heard in the morning, it is a sign that the village is deserted, or that some dire calamity has befallen it. This is effectively expressed in Ecc. xii. 3-7; Jer. xxv. 10. While the women are grinding, they sit on the ground, and are divested of their ornaments. (Isa. xlvi. 2.) It is a *low* and humiliating employment, and therefore it was that the Philistines condemned Samson to follow it. The "mills" are merely two round stones. The nether stone (Job xli 24) is fixed on the ground, and the upper stone is placed upon it. The larger upper stones contain two upright handles, and the smaller ones one handle; and these the women pass round to each other with great dexterity. (See Matt xxiv. 41.) As they push round the stone with one hand, they supply the "mill" with corn with the other, inserting it in the hole in the centre. Nothing can be more primitive, except it be pounding the wheat in a mortar, which exists amongst many tribes in the desert to the present day, and to which Solomon referred when he penned Prov. xxvii. 22. (See also Num. xi-

8.) When ground, the meal, or flour, is sifted through baskets made of the leaves of the palm tree; but these necessarily allow all the pollard and a great portion of the bran to pass through. These millstones are spoken of in Matt. xviii. 6, and elsewhere.

The Israelites were forbidden to take the millstone to pledge, as to do that would have prevented the people preparing their daily food, for the bread is made fresh every day; first, because the people like it, and next because in that hot climate it will not keep. In the towns there are public bake-houses, but in the villages every woman bakes for her own house; and to be able to make bread good and quickly is considered, as indeed it really is, quite an accomplishment. The wives of the most wealthy prefer making their own bread, and even kings' daughters do the same. (See 2 Sam. xiii. 5-10). The people never bake more than is likely to be required during the day; and this fact will account for a rich man like Abraham having none ready, as mentioned in Gen. xviii.; but Sarah soon prepared it. In the villages the flour is mixed with water and a little salt, then kneaded between two smooth stones, as I have often seen, next made into cakes like Yorkshire or Lancashire oatmeal cakes, only smaller and a little thicker, or like Scotch clap cakes or small thick pancakes, and then put upon charcoal or wood fires, the whole operation requiring only a very few minutes. The bread is unleavened, (Exod. xii. 39.) In the towns, however, a better kind of bread is made, which is leavened, a small piece being left over from day to day to form the leaven.

There is no *black* bread in Egypt, like that which I saw in Constantinople, all being made from wheat or doura.

When we read of "loaves" in the Bible, we must not suppose that they were like the 6-lb. loaves of Manchester, or the quartern loaves of London, for they were merely flat cakes like those I have been describing. This will explain how Abigail could so quickly prepare 200 loaves for David and his men. They would weigh perhaps a quarter of a pound each. Possibly my reader may say that this cannot be, as they were so heavy that she laid them upon "asses;" but the Hebrew word which our translators rendered "asses" is said by some to mean *piles*; that is, she *piled* them on each other; and this custom still prevails; but my own opinion is that she put them on asses to make a display, as is the case with presents.

In Cairo at the present time there is an English baker who makes bread and biscuits of German flour, equal to any in Europe.

Wine is rarely introduced in the east. When it is taken, it is taken privately. Their usual drink in the summer is sherbet, which is sometimes made of the juice of the grape, mixed with water. It must have been something of this

kind which in various parts of the Bible is called "wine." In Gen. xl. 11, the operation of expressing the juice is referred to. "Strong drink" (Numb. vi. 3) was probably fermented wine, or the juice mixed with some noxious spirit, as arakee, distilled from dates. Some sherbets are made from violets, rose leaves, &c.—*Galsden*.

For Friends' Review.

THOUGHTS BY THE SEA-SIDE.

O for a voice of praise and power, to blend  
With the full chorus of the mighty deep!  
O for some stirring breath of heaven, to lend  
Harmonious thoughts! e'en as the strong winds  
sweep

O'er all this wide expanse of heaving sea,  
Strike each responsive chord, and touch each answer-  
ing key.

A storm-breeze on the sea—but in yon heaven  
The summer's brightest sun, that evermore  
Throws on the frowning waves a smile, and even  
Mingles a hush of peace with their loud roar;  
While calmly on the restless billows gaze  
The still white clouds around, as if in mute amaze!

No rest—no pause—as in dark lines they run,  
And roll majestic—then with sudden bound  
And roar as of a torrent, on and on,  
Leaps the white spray—till with low sobbing sound  
It ripples softly—at my feet to lay  
Its bubble wreath of foam, and slowly ebbs away.

Far looks the wandering eye—nor can it find  
One spot of weariness; as soon might tire  
The sea-gull's flapping wing, as the full mind  
Turn from this joy and feel no more desire;  
Visions of beauty crowd from far and near,  
And the rapt soul looks forth and sees them even  
here.

Now robed in ermine, and with crystal crown,  
High Alps look o'er the sea—now 'neath yon cloud  
Niagara pours her awful floods adown,  
Or hides her beauty in its misty shroud;  
And now far out upon a calmer tide  
A thousand fleets have spread their sails, and sea-  
ward ride.

Now Fancy in a dreamier mood, as when  
Of old the Grecian watched the Egean wave,  
Sees the fair mermaid lift her head, and then  
Plunge down in haste to find her ocean cave;  
Yet still her arms toss up the snowy spray,  
And the low wailing moan all slowly dies away.

But far above all other thoughts, that hour  
Of sea, and darkness, and tempestuous storm,  
And failing hearts, when, heedless of its power,  
There walked on such a deep, a human form!  
The waves grew still beneath Him as He trod,  
And as their Maker owned the Mighty Son of God!

And Thou, O wondrous Power, whose high command  
Still rules, as through all time, the raging sea,  
And ever in the hollow of whose hand

The whole wide deep is held, still up to Thee  
My thoughts would rise, and learn henceforth the  
more

To feel how great Thou art—to reverence and adore!  
*Atlantic City, 1858.* S.

Objection and debate sift our truth; which  
need temper as well as judgment.—*Penn.*

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Liverpool dates to the 7th inst. have been received.

**ENGLAND.**—Parliament was rapidly winding up its business, preparatory to prorogation. The amendments made by the House of Lords to the Atlantic Telegraph bill had been agreed to by the House of Commons. The Lord Chancellor had introduced a bill making an important amendment in the bankrupt law. Lord Stanley had stated, in the House of Commons, that the whole amount of forces now in India and on the way thither, including the East India Company's troops, and deducting for casualties, was 86,000 men. The Indian loan would furnish sufficient funds for the expenses of the current year. Instructions had been sent out not to interfere with the religion of the natives. It was stated in the House of Lords that arrangements were not completed for the telegraph to India, but that the government had decided on the Red Sea route, and it was expected to be constructed next season as far as Broussa.

**INDIA.**—On the 13th of 6th month, a victory was gained by Sir Hope Grant over a large body of the rebels, at Nawabgunge, near Lucknow. The loss of the rebels amounted to 600 men, including the Rajah of Airoowlee, one of their leaders. Khan Sing, one of the native chiefs, who remained loyal to the British, was besieged by the rebels, and had solicited assistance. The Maharajah Scindia had been restored to his throne at Gwalior, that place having been first taken by the rebels and then re-captured by the British. The eastern part of Bengal was overrun by rebels under Ummer Singh, who were plundering and burning the villages whose inhabitants had not joined the revolt. The Governor General, on receipt of Lord Ellenborough's dispatch, had issued a proclamation granting an amnesty to all but murderers.

**SANDWICH ISLANDS.**—At the late meeting of the Legislature, the Minister of the Interior recommended that the English language shall be gradually introduced throughout the Islands. It is already the language of the court and of trade, and is understood by many of the people.

**DOMESTIC.**—Accounts from California are to the 20th ult. The emigration to Frazer river had very much abated, the waters of that stream and its tributaries being reported as too high for working in their beds, and much destitution and suffering being said to exist among the miners there. Nearly 25,000 men, according to the San Francisco Bulletin, have gone thither from California. A rich vein of coal, very similar to cannel coal, was said to have been discovered in Sonoma county, about forty miles from Petaluma. Fresh water, from Lobos Creek, had been introduced into San Francisco, being brought, in a wooden flume, a distance of six miles along the beach. The company intended to construct permanent works as soon as possible. Two stage-coaches had left Placerville to take position on the mail line between Salt Lake and California, which was expected soon to be in operation.

The Oregon Legislature convened at Salem on the 7th ult., and on the 10th, the two Houses met in joint convention to elect U. S. Senators. Gen. Lane and Delazon Smith were chosen. The failure of Congress to admit Oregon into the Union was not then known in the territory, and appears not to have been anticipated. Gold is said to have been found in several places in Oregon. A party of miners, on their way up the Columbia river, were attacked by Indians, and 18 of them were killed.

From Utah we learn that Brigham Young and the other Mormon leaders have returned to their homes in Salt Lake City. Preparations are making for build-

ing a fort to accommodate the U. S. troops. An unfriendly feeling evidently exists between the troops and the Mormons, and complaints are made that the government officers, with the exception of Gov. Cumming, are treated with studied neglect, and that all strangers are closely watched by Mormon spies. On the other hand, the Mormons deny that they have ever shown themselves hostile to the institutions of the country, so as to justify the course of the government towards them. The records of the U. S. Courts, and other public documents, which were said to have been destroyed, have been placed in the hands of Gov. Cumming since his arrival in the territory. The Peace Commissioners have returned to Washington.

Returns, partly official, from fourteen counties in Kansas, show a vote of 8,000 against the Lecompton Constitution, and 1,500 in its favor. Twenty-two counties remain to be heard from, but it is not supposed that these will materially effect the result.

The yellow fever has appeared at New Orleans, and is increasing, 140 deaths having occurred from that disease during the week ending the 8th inst., all unacclimated persons, and only eight natives of the United States. Several deaths have occurred at Charleston from the same disease, but the physicians do not consider it as epidemic there.

The first dispatch passed over the Atlantic Telegraph on the 16th inst. The following message was transmitted from the Directors of the Company in Great Britain to those in America: "London, August 16. Europe and America are united by telegraph. Glory to God in the highest. On earth peace, good will to men."

The Queen's message to the President is as follows: "The Queen desires to congratulate the President upon the successful issue of this great international undertaking, in which the Queen has taken the deepest interest."

The Queen is convinced that the President will join with her in fervently hoping that the electric cable, which now connects Great Britain with the United States, will prove an additional link between the nations whose friendship is founded upon their common interest and reciprocal esteem.

The Queen has much pleasure in thus communicating with the President, and renewing to him her wishes for the prosperity of the United States."

This message was partially transmitted on the 16th, when the operators at Valencia suspended sending it, in order to make some slight repairs to the cable, and by mistake, the first paragraph was received as the whole message. It was completed at 5 A. M., on the 17th.

The following is the President's reply:—

"Washington, Aug. 16.—The President of the United States cordially reciprocates the congratulations of Her Majesty, the Queen, on the success of the great international enterprise accomplished by the science, skill and indomitable energy of the two countries. It is a triumph more glorious, because more useful, than was ever won by the conqueror on the field of battle. May the Atlantic Telegraph Company under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by Divine Providence to diffuse religion, civilization, liberty and law throughout the world. In this view, will not all the nations of Christendom spontaneously unite in the declaration that it shall be forever neutral, and that its communications shall be held sacred in passing to the places of their destination in the midst of hostilities?"

The messages were transmitted at once to all parts of the country, and this evidence of the success of this great work was received with general enthusiasm. Public celebrations of the event took place in many places.

# FRIENDS' REVIEW.

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*Extracts from "Three Lectures on the Early History of the Society of Friends in Bristol and Somersetshire. By WILLIAM TANNER."*

(Continued from page 791.)

I must now devote a short space to the concluding history of the Somersetshire persecution. One of the most interesting and trustworthy accounts of the sufferings of Friends in that county, is given by John Whiting, of Nailsea, in a book entitled "Persecution Exposed," from which I have given more than one quotation. He was an eye-witness of many of the events described; and he suffered a seven years' imprisonment himself, at Ilchester. During a part of this time he was kindly treated, and even allowed to go home for short intervals; but at other times his treatment was very severe. On one occasion, he was made to lodge in the dungeon, called Doctors' Commons, where condemned prisoners were commonly confined. He says, "I lay upon straw, on a damp earthen floor, which seemed somewhat hard, not having been used to such lodging; but one day as I was walking in the court of the prison, with my mind retired to the Lord, it arose in my heart, 'give up,' which took impression on my mind, so that I gave up to suffer patiently, and leave my cause to the Lord, being resigned to His will; and as I was freely given up, way was made for my deliverance, near about this very time. Oh the peace that I had in my bosom! The Lord was wonderfully with me, and gave me as it were a song in the night. \* \* \* I could often even sing, as Paul and Silas did in the stocks; and could say with the Psalmist, 'His statutes have been my songs in the house of my pilgrimage.'" The year before his release, he and his friend John Hipsley, were hand-bolted together, and could only pull off their coats at night from one

arm. In this condition they were kept in a close room in summer, among the Duke of Monmouth's men, with nothing to lie on but straw. They were in danger too from small-pox, and had a fever patient by their side. The same magistrate who committed John Whiting, had on one occasion disturbed the meeting at Claverham, whilst Charles Marshall was praying, pulling him down between the gallery rails, by which he was seriously injured.

Friends of Chew were inhumanly treated on one occasion, by Hellier, of Bristol, who fell upon them, and beat them, as they were sitting in their meeting, as he had been used to do to their brethren in Bristol. Twenty-seven were apprehended, and sixteen sent to prison. Hellier was with difficulty restrained from burning the house, and actually caused the seats to be carried out and burnt.

Although I have been obliged by want of space and time to give up the intention of including Gloucestershire in this sketch, I do not like to omit the mention of an outrage committed at Frenchay meeting on one occasion, at which time the Friends present at the meeting were shamefully beaten and ill-used, and great injury was done to the seats of the meeting house. It was mentioned to me by the late Jacob Player Sturge, with whom I had some long and interesting conversations on the subject of these lectures, during his last illness. He said he remembered seeing some of the seats which were injured at that time, in the old meeting house, at Frenchay; and he was present many years ago at a Quarterly Meeting there, at which it was proposed to build a new house. Matthew Wright, of Bristol, who was present, pointed to these damaged seats, and intimated that an ancestor of his own had been concerned in the outrage; and that he would give Friends £100 towards the new house.

The loss of goods and the time spent in prison fell with peculiar severity on many persons in low circumstances, who had united themselves with the Society. Among the cases of imprisonment mentioned in Somersetshire are those of a widow, nearly one hundred years of age; of several other widows and poor persons, imprisoned for demands of a few shillings (one for eight years;) of a widow, with six children, carrying her infant to prison; and of laboring men, leav-

ing wives and families at home. The havoc of goods often included the loss of household furniture; the very beds on which the sick lay being taken from under them. No circumstances of affliction seemed to be regarded as a bar to these cruel proceedings. We read of a corpse being taken away from a funeral company by a parish priest, and afterwards buried in the unconsecrated ground of the churchyard; the pretext being a demand of 6s. 8d. for allowing the procession to pass through his parish. In another case a widow had two cows taken from her, worth £9, for having been present at her husband's funeral; and others, who attended on that occasion, were distrained upon to the value of £82. Great unfairness was often practised in the manner in which legal proceedings were carried on. John Clark, of Grenton, was outlawed for having failed to appear in answer to summonses which he had not received: and an aged cripple was imprisoned for not appearing in London the day after he had received a summons from the Exchequer Court. The total loss of Friends in Somersetshire, from distrains under the Conventicle Act, is estimated by John Whiting at £3,000, and in the country at large at £100,000. Various statements have been put forth in regard to the total number of Friends imprisoned in England and Wales, and of the deaths which occurred in prison, some of which are doubtless exaggerated. John Whiting quotes a statement, as having been presented by Friends to the Bishops and Clergy, that 12,316 Friends had been imprisoned, and that 321 had died in prison, from 1660 to 1685; and these numbers, added to those before given under the Commonwealth, amount to 15,489 imprisonments, and 353 deaths in prison. A paper contained in a valuable collection of manuscripts which has been kindly lent me by James Dix, gives an account of 929 Friends imprisoned in Somersetshire, and of 33 having died in prison; but it is not clear whether this includes the whole period of the persecution. This paper, attested by Jasper Batt, shows J. W.'s estimate of £3,000 distrained to have been within the mark. Even if the number of deaths which occurred in prison could be precisely fixed, we should be unable to estimate the total loss of life, many having died soon after leaving prison, in consequence of the privation they had endured, or the infection to which they had been exposed. I must restrict myself to the mention of but a few of those who sealed their testimony with their blood in Ilchester prison. John Anderdon, of Bridgwater, has been already mentioned as one of the earliest members of the Society in Somersetshire. He was a learned man, and having had the benefit of a legal training, he was of great assistance to others in this time of persecution. He suffered in all about twenty years' imprisonment, and died a prisoner, says Whiting, "for the testimony of Jesus against swearing." He adds,

"He was carried with an honorable attendance to Bridgwater to be buried." He was an able minister of the gospel of Christ, of a sound judgment, solid, weighty testimony, and grave deportment. \* \* \* \* He left a good report and savor behind him in the town, and among all that knew him. Of whose sincerity, zeal for God, and service for His truth, a volume might be written." Thomas Budd died also at Ilchester, a prisoner eight years; William Hodges, six years; John Popple, ten years; Lucy Travers, an aged widow, imprisoned for a demand of two pence (Easter offerings:) and Samuel Clothier, more than ten years. There was another member of the Clothier family imprisoned, an interesting relic of whose confinement is now in the possession of his descendant, Celia Clothier, of Street, a family Bible, purchased with the proceeds of his labor when in prison.

The only other case I must mention, is one in which Friends of Bristol seem to have taken a deep interest—that of Thomas Parsons, of Porthead. He was committed to prison in 1670, and died about three months after. Besse says of him, "He was a faithful and valiant man, who kept his house open for religious meetings in the most dangerous times, and maintained his testimony to the truth through many imprisonments and spoilings of his goods, abiding firm unto the end, and finishing his course with joy." The following letter, in James Dix's collection, is addressed to William Rogers, or Thomas Gouldney, of Bristol, by Thomas Parsous, during his last imprisonment at Ilchester, and is in reply to their offer to take charge of two of his sons: "Dear Friends,—I received yours of the 20th instant, with your true love more largely expressed in your brother-like proffer than formerly, which I most obligingly receive and accept. And although the power and presence of the Lord gives that consolation and true peace which the world cannot give, nor take away, which is, according to His promise, an hundred-fold more worth than all that we are capable of losing, or forsaking, for His sake; yet the Lord leaves not His faithful ones here, but fulfils His promise in taking care of them, even in these outward concerns of the world, whereof He seeth His to stand in need, everlastingly praises to His name, with perpetual thankfulness to Him for His mercies in opening the hearts of you His instruments of compassion, by whose bounty I now and mine do, or are like to partake so plentifully. Dear Friends, I have three sons; which of them you will please to choose, I shall freely commit them to you, esteeming it mine and their greatest happiness (here in this world) to be where they may receive such education, that neither my opportunity nor ability can reach to give them. And my truest desire to the Lord is, that they may, in all sobriety and diligence, walk worthy of the Lord's mercies and your favors. I know not how the Lord will

further dispose of me, but I hear the full intention is to bring me under a præmunire, and keep me a prisoner during my life; and strict order is given to the keepers not to give me liberty to see my home. Therefore I must leave this business to you and my wife to do as you think meet, to which we shall both thankfully agree. Our Friends of the meeting at Long Sutton are most barbarously used this last week. Justice Hellier putting off the informers (for which they threaten him for his £100) they went to Wells, and the Chancellor and Francis Polet granted them warrants to distrain, which they have done, leaving many Friends neither meat, drink, bedding, nor dish, spoon, nor any lumber; breaking open Friends' houses that be here prisoners, to look for, and to search for, the goods of some [ ]. The Lord, in His due time, will put an end to this cruelty, which is a far greater burden to me to hear than to feel. The opportunity of sending home by one of our Friends here, denieth me the opportunity of further enlargement at present, only my dear love to you and all Friends, as you have freedom and opportunity, resting in haste, your faithful, obliged friend, Thomas Parsons." He adds, "I hear that my brother Knight hath been troubled again by your Parliament Knight. If either of your leisures will permit, I should desire to hear the truth of it by the next." [No date.] Before the discovery of this admirable letter, I had been greatly interested by the following minute of Bristol two weeks' meeting, relating to Thomas Parsons' children, dated 20th of first month, 1671:—"Friends having formerly manifested their readiness to take a fatherly care, as to education, and binding apprentice, two of Thomas Parsons' children, now a sufferer in Ilchester gaol, Jane Hods, daughter of the said Thomas Parsons, came and presented to this meeting her brothers John and Samuel, to whom the whole meeting manifested their tender love and regard; and thereupon ordered Dennis Hollister to receive, in the name of the meeting, the said John and Samuel from the hands of the said Jane, their sister; and to acquaint her that a due and fatherly care should be taken of them, according to what had been signified, by order of this meeting, to their father, which accordingly was done, and the two children immediately committed, in her presence, to Susannah Pearson for their diet, at £2 per ann. for each child."

(To be continued.)

For Friends' Review.

#### TOBACCO.

It was with much satisfaction I read the experience of a reformed tobacco user, in the *Review*, published a short time ago. Desiring to add my mite to the good cause, I am willing to relate a little of my experience, hoping to encourage some who may be almost persuaded to

abandon the *hurtful* and consequently *evil* habit of tobacco using.

Becoming sensible that the use of tobacco was destroying my health, causing nervous debility with all its attendant evils, I resolved to renounce the habit, which I contracted in my youth and continued to practise until the 49th year of my age. It is now 12 years since I have touched, tasted, or handled the poison; and for the encouragement of those who may doubt as to the possibility or benefit of making the sacrifice, I may say that my health has improved, and I feel better every way. After making up my mind to abstain from its use, I was never tempted to make use of it again, but the way was made easy, strength and help being afforded in the needful time. S. W.

Norwich, 11th of 8th mo., 1858.

*Report on the visit of Eliza P. Gurney to Piedmont and the South of France, accompanied by Robert and Christine Alsop.*

Our dear friends left London on the 7th of the Tenth month, 1856, and were favored safely to reach La Tour, in the Valley of Lucerna, the chief town of the Vaudois, on the 17th of the same month.

On the following First-day they had a meeting in their own apartments at the hotel, at which were present several of the ministers and other serious persons; it was not large, but solemn, and to our dear friends a time of encouragement, both from the sense of Divine help mercifully granted, and from the kind welcome with which they were received.

On their visit to the Preparatory Orphan Boarding School, opened on the recommendation of our late dear friend William Forster, in which twenty-two girls were receiving a useful and guarded education, they were much pleased with the cleanliness and order which prevailed, and with the happy and thankful spirit which seemed to pervade the institution. A new and commodious building for their accommodation was in course of erection, in a beautiful situation, at a short distance.

Whilst at La Tour they visited the Vaudois hospital, which is well placed, clean and neat; also a ragged school for girls, in which about sixty-six children were instructed and kindly cared for.

The first meeting of a more public character took place in the girls' school-room. Several of the ministers from different parts of the valleys, then in town, and of the professors of the college, were present, and there was great openness of communication.

On the following First-day a meeting was held at Bobbio, about eight miles up the valley, to which place the moderator had gone over in the morning for the purpose of giving notice. Here they met a little company of serious people, to

whom the Gospel message was freely handed forth; after which the moderator addressed the people, and alluded in touching terms to the visit of our late dear friend William Forster, "who," he said, "had come amongst them to sow precious seed, which our dear sister has now come to water; let us pray that the Lord may be pleased to give the increase."

A large meeting was held with the inhabitants of "St." Jean, about three miles distant, which was open, quiet and satisfactory; also a good meeting at "St." Marguerite's, adjoining La Tour; they next proceeded to Angrogna, at which place they had a large and good meeting with the mountain people, and the word flowed freely in love towards them; great attention and seriousness prevailed, and the visitors and visited parted in much love.

A pretty large meeting was held at Villar, about six miles up the valley, which was also an interesting occasion. Towards the conclusion an aged man, one of the congregation, arose, and in earnest terms accepted and enforced the truths which had been brought to view, although in a mode to them so unusual, it being the first time that a female had thus appeared among them as a minister.

At the close of their visit to this valley, an opportunity was unexpectedly afforded them to meet with the teachers of the remote village schools, which are held only in the winter months. These young men, about sixty in number, had come up to La Tour from different parts of the valleys, in order to spend a week or more in a short course of lessons, intended to aid them in the discharge of their duties. The occasion was one of much solemnity and favor.

On the fifth of Eleventh month, they left La Tour for Pérosa, and on the following day had a meeting in the school room at Pomaret, in the valley called "St." Martin's. They next had a large meeting at the Ville Sèche, which was held in the minister's house, kindly given up for their use; much pains having been taken to adapt it to the occasion. In this meeting the feeling of Gospel love was largely prevalent, baptising all as into one body, and it was closed by earnest prayer offered up by one of the ministers present. Thus terminated the visit to the valleys.

Passing thence to Turin, on First-day evening a meeting was held in the Protestant school-room, which was well filled; many Italian converts being present. At the close, Pastor Bert gave, in Italian, some account of the Society of Friends; another minister concluding with prayer for a blessing on the word that had been spoken.

At Nice our friends had a large and interesting meeting. There were present persons of various ranks and classes, and of different nations, forming a quiet and attentive company.

From this place they proceeded to Cannes, in France, where on First-day they had a good meeting in the large dining-room of the hotel,

chiefly attended by foreign visitors and residents. At Marseilles they also found much openness, and a meeting was held at the hotel to satisfaction.

On the First-day after their arrival at Nismes, they attended the meeting of Friends in the morning, and had a large public meeting in the evening in the Wesleyan chapel.

From this place Robert Alsop returned to England for a time, in consequence of the serious illness of his beloved mother, [who subsequently died.] During his absence, kindly assisted by friends of the neighborhood, visits to various places in the vicinity were paid; the meetings at Congenies were attended, and a large and good public meeting was held at Nages.

They had a satisfactory meeting in the Moravian chapel at "St." Hypolite; and at Anduze and La Salle in the Cevennes, where some religious awakening has recently taken place, interesting meetings were held, which were largely attended, notwithstanding the heavy rains.

At the Two Months' Meeting held at Congenies, were also present our dear friends Susan Howland and her companions, and John Yeardley; also Robert Alsop, who had rejoined his companions. The business was agreeably conducted, and the occasion was one of considerable interest.

After holding several satisfactory meetings with the inhabitants, and visiting the few members of the meeting held at the place called "St." Gilles, our dear friends went forward to Valence, and visited the few who are attached to Friends at the Pialoux, a few miles distant. They were much interested with some of the simple-hearted people whom they there met with. Passing from thence to Anonay, where they had a good meeting, they proceeded to "St." Etienne, and had a meeting with a few individuals who have been brought into some degree of unity with the principles of our Society: to these the word of encouragement was extended in the love of the Gospel, and it was cordially received. A meeting was held at Lyons in their own apartments, which was well attended. On many of these occasions, large numbers of tracts were distributed, and were generally well received.

Our dear friends were favored to return to England in safety and in peace about the middle of the First month, under a grateful sense of the help and compassionate mercy extended towards them through the course of the engagement.

Feeling that further service on the Continent was required of them, Eliza P. Gurney and her companions, Robert and Christine Alsop, again left home in the Sixth month, 1857, and proceeded to Brussels, at which city a public meeting was held, which was well attended, and was felt to be a season of much solemnity.

At Dusselthal, near the Rhine, they visited

the Orphan Institution of Count Von der Recke, and held a meeting with the children, 300 in number, and other inmates of the establishment. Passing thence to Minden, they attended the two meetings of Friends on First-day, and subsequently held a satisfactory meeting for the inhabitants.

At Pymont they were present at the First-day morning and Preparative meetings of Friends, and on the third-day following held an interesting meeting in the meeting-house, which was well filled with the visitors and residents. They returned to Minden, attended the Two Months' Meeting, and visited the Friends of the town with interest and satisfaction.

A meeting was afterwards held at Oberkirchen, in Hesse, with the few who, though not in membership, have for some years maintained a profession with Friends, under circumstances of difficulty and trial, owing to the intolerance of their rulers. Several of their neighbors also attended; and it was felt to be a time of Divine favor.

At Berlin, a meeting was held in the large room of the hotel, the prospect of which was weighty and exercising, but it proved a large and solid meeting; and our friends had again to acknowledge with thankfulness, the gracious help afforded in the needful time. A small meeting was afterwards held with some Bohemian settlers, in the neighboring village of Rixdorf.

Whilst in Berlin, the mind of our dear friend Eliza P. Gurney was brought under much serious thoughtfulness, from the apprehension that it was required of her, in Gospel love, to endeavor to obtain an interview with the King and Queen of Prussia, who were then at Potsdam. This interview was readily granted, and the visit was gratefully received. Their intercourse with the King was made easy by the kindness and urbanity of his manner, and the opportunity was made use of for representing the case of a young man imprisoned for refusing to bear arms, and who was shortly afterwards released.

The visit to Germany was concluded by a large meeting, held in the hotel at Dusseldorf, to good satisfaction. From Dusseldorf they proceeded into Switzerland, and at Neufchatel were cheered by the love of Christian friends, and the readiness with which a meeting was arranged for them.

Passing thence to Geneva, a field of much interest presented itself, and several opportunities of religious intercourse were afforded; the visit to this place was closed by a large and solemn meeting, in which, through the power of the Holy Spirit, they were strengthened to declare the blessed truths of the Gospel of Christ.

During this visit to the Continent, as well as the preceding one, our friends were much interested in meeting with those who, being made sensible of the unsatisfying nature of all temporal things, were athirst for the waters of life.

With such, they not unfrequently had seasons of sweet communion.

Throughout these extended journeys, they had thankfully to acknowledge the preserving care of the Shepherd of Israel, and at its close to make mention of His loving kindness, in so remarkably opening the way for them, and bringing them back again in health and peace.

Signed on behalf of the Committee, held in London, 10th of Fifth month, 1858.

JOSIAH FORSTER.

#### THE GENERAL AND HIS SWORD.

"I was trained in the school of war," said he, "from childhood, having been born at the cannon's mouth, and nurtured amidst the clash of arms. Thirst for military glory was the ruling passion of my heart. In early life I obtained the command of a regiment; and in time became Brigadier-General. In disciplining the soldiers under me, it was my great aim to get them into such a state of mind as would allow them to shoot at men, women and children, as they would at a target, and to throw cannon-balls and bomb-shells into masses of human beings, as against stone walls, without one thought of the pain and suffering they were inflicting. I always found that those in whose hearts human sympathy and affection were nearly extinct, made the coolest, most steady, and trustworthy soldiers. If a town were to be sacked and pillaged, a country to be desolated, and houses and crops to be destroyed; if an enemy's garrison were to be put to the sword; and if women and children were to be massacred; such were the men whom I could always trust to execute my orders. In short, I found Napoleon's maxim true, "*The worse the man, the better the soldier.*"

"But I could never endure to hear soldiers talking about loving their enemies; about forgiving injuries, and returning good for evil. In my calm moments, I never could see what Christianity had to do with war; or how a soldier could pretend to be a Christian. My only argument for war was *necessity*; and I never could endure to hear men justify it from the precepts and example of Christ. I never wished to hear any praying among my soldiers, for I felt that praying and fighting were not congenial.

"I left the army surfeited with military honors. I had a sword of beautiful make and polish, which was given to me as a reward for my services. With that sword I had slain many human beings. Their blood now cries to God against me; for I killed them knowing them to be innocent, merely because they belonged to the nation against whom I was waging war. Then I saw not as I now see. Gross darkness covered my mind. My keen polished sword I idolized; and I carried it with me into my retirement, when I left the camp and the army. That sword I hung up in my parlor, and I kept it near me as an old and familiar friend.

"In my quiet retirement I began to review the past, and look into the future; and to study more closely my relations to my Maker—and to my fellow-beings. I began to read more attentively the Christian Scriptures. I began to feel that my whole life had been at war with God as well as with man. Conviction fastened upon me, and I bowed my soul in sorrow before high Heaven, oppressed with the thought that I had lived but to spread misery and death. The law which enjoined *love to enemies* was what most troubled me; for I was conscious of having violated it most flagrantly.

"I sat in my parlor one day, thinking how Christ loved his enemies, and died for them. I felt that I had been his enemy, and that he had loved me, and had died for me. My spirit was subdued. With tears I exclaimed, 'God be merciful to me, a sinner.' A new spirit was kindled within me. A sweet calm settled upon me; I felt a gentle, a tender and forgiving spirit towards all men. I felt that I loved everybody, and that I could not injure my deadliest enemy, let him do what he would to me. I seemed to dwell in love and in heaven.

"While in this frame my eye rested on my sword, and I said to myself, 'If I *love mine enemies*, what use have I for that sword?' The spirit of love seemed to whisper in my heart in sweet and gentle tones, '*Beat it up*, BEAT IT UP, and learn war no more.' So distinct was the impression that I should beat it up, that I said aloud, in the hearing of my wife, who was present, 'I will—I will beat it up.' My wife was startled as she heard me, and saw me moving towards my sword to take it down. She hastily arose, came towards me, and asked, 'General, what are you going to do with your sword?' 'To beat it up,' said I; 'I have no more use for it.' 'Why should you beat it up?' said she, 'it can injure no one now; and it serves to remind you of past deeds of glory, and of the high estimation in which they were held.' 'Those deeds of glory, as you call them,' I replied, 'were deeds of shame and sorrow, and have of late caused me many tears of anguish. Would that I and the world could forget them! The war spirit is, I trust, dead within me. I love my fellow-creatures; I could not injure any one. What have I to do with a deadly weapon? I will beat up that sword, and then can I pray for peace.' I took my beautiful sword, went to a smith's shop, and beat it into a pruning-hook. I have kept it ever since to prune my garden."

Was that man's conduct the natural result of love? If it was, then do those who practise or advocate war practically deny the Christian spirit and its regenerating power. If they profess Christianity, their religion is but an abstraction or an observance. If it were a living principle, leading to a practical obedience to the plain and positive precepts of the Gospel, they would beat up their swords and learn war no more. I never

heard a warrior, who understood the principles and practices necessarily connected with war, attempt to justify it by an appeal to the law of love. Even a Wellington has said, "A man who has nice notions of religion had better not become a soldier." Yet that man, professing to be a Christian, cut his way to glory through the very bowels of humanity!—*Wright on Defensive War.*

For Friends' Review.

AUTOBIOGRAPHY OF A MINISTER IN THE SOCIETY OF FRIENDS.

(Continued from 795.)

The two following years were passed much in the same manner. It was esteemed a great privilege to attend meetings, and she much enjoyed them; but was too diffident and ignorant to join in connection with any religious society, or make any profession of her faith and love to the Saviour, though it was as real in her heart as ever it was afterwards. She did go so far as to meet with her comrades in a little child's prayer meeting; and once, when there were no grown persons present, engaged in a vocal supplication with the rest; but the fear that her parents would hear of it, generally restrained her from such boldness.

Sometimes, when one or another little girl would come to visit her, they would retire into a lonely field and pray together. At other times she with the rest became careless and less thoughtful on the subject. At one time, when she and her mates were together in a very lonely place, she, in order to make fun, stood up and preached a mimic sermon to them, which, though it began with a laugh, ended more seriously than any of them expected.

The removal of her father to another place of residence, about the completion of the 12th year of her age, made another change in her situation, which affected her religious experience. If, in the comparatively retired and independent country life, diffidence had chained down her spirit, how much more in the village, with the trappings of wealth around her, was she overwhelmed with the fear of man. Yet the first summer of her life was marked with secret prayer, and at a particular time she endeavored to ask that Solomon's choice might be made her own; and to make her prayer more distinct, used to repeat and sing (as that was a mode of repeating that would not excite observation,) the verse following:

"I want to have wisdom that comes from above;  
I want my heart filled with the purest of love;  
I want my faith strong, and my anchor hope sure.  
That all things with patience I may well endure."

She also endeavored to make the language of the hymn that commences

"Vain, delusive world, adieu!"

her own.

She had now an opportunity of becoming somewhat more acquainted with the Society of Friends, by means of the library, which she read with

great avidity. Sewell's History, Ellwood's Journal, Woolman's Journal, and No Cross, no Crown, were the principal works read in this and the following years, and she tried to reduce to practice the instruction there gained. The winter of her thirteenth year, which was spent with an aunt, about thirty miles from her father's, again threw her under the influence of Methodist instruction, in a Methodist family, and at a Methodist school. Still, there was no protracted meeting in progress, and nothing was said or done to strengthen her mind in the great work of confessing her Saviour, and so that work still remained undone, though she still practised secret prayer at times. Early in the spring she returned to her father's and engaged in domestic duties as she had done the previous summer. Here she read with careful attention the No Cross, no Crown, of William Penn, and as she closed the book she mentally asked, "If every one must bear a cross, what cross must I bear?" And the next thought was, "The same cross that William Penn bore." Now, there was a question up in her mind: Was this a direction from the spirit of God, or was it her own imagination? William Penn was a great minister, and governor of a province, and a great man every way. He was publicly persecuted, and she had no reason to expect this. How then could she bear the same cross as he? As her faith was yet but a glimmer, the enemy had full opportunity to raise all sorts of objections and fears, and as she was entirely excluded from conversation on religious subjects by her ensnaring resolution to keep all secret, lest it should expose her failings more to the notice of others, she gained no strength from the advice of friends. Yet she attended Friends' meetings quite regularly, and her dress was very plain. She endeavored to look carefully at her own conduct, and to abstain from conversation lest she should say something wrong. She spent much time in reading secretly, for that was the only way she could now read at all. Her mind was so much absorbed that it made her work dissatisfactory, and brought much reproach upon her, and this was a new source of discouragement about joining the Society, which was now her understanding of the cross of William Penn. She thought she could discern traces of opposition in her mother's conduct, though, as nothing was said, she could not certainly know that this would be the case. Her father was a member, but he disapproved of birthright membership. She did not find much encouragement from him, though as she did not converse with him, he could not know anything of her situation. Parents should remember that if their influence can restrain their children from evil, it can or may from duty. Do not rest satisfied with keeping them from evil, for that is only a negative righteousness, but God commands us to publicly honor Him, by uniting with His people, and taking up his cross.

The year wore tediously away, amid self-cremations, and the still fainting desire to bear the cross. She prayed much in secret, but still her soul remained bound in a prison-house, and though she suffered much with fear of eternal punishment, she could not gain strength to come forth. The following year passed much in the same way. One discouragement was that, if she joined in membership with Friends, it would cut her off from marriage—or subject her to disownment for marrying out. This stumbling block rolled up very high in her way. The meeting she attended was almost entirely silent, consequently her state was not spoken to by ministers, and no strength could be gained that way. The summer that she entered her fourteenth year, her father had removed nearer to meeting. Under much fear that everlasting punishment would be her portion—and she was often brought very low with this fear—she once expressed it to her mother. She replied that she was very glad to hear her say so, as she had feared she was given over to hardness of heart, and was forsaken by the Holy Spirit. She, however, gave a few words of advice, which had but little influence on her hearer. A night of prayer and anguish was spent under the apprehension that though this was hard, it might be too true. After much conflict she came to the conclusion that she would always hope and believe in her Saviour, however low she might be permitted to sink into sin, as there was nowhere else to go, and nothing to be gained by despair. This resolution proved an anchor through many conflicts afterwards. She met with a minister who addressed a few words of encouragement to her, which were as water to the thirsty ground; but still did not break the seal that so bound her spirit—the fear of man that lay like an incubus on her mind.

There was another discouragement that had a powerful influence in keeping her back from duty, and that was the fact that her father was not so permanently settled as if he owned a freehold, and some change might remove her entirely from meetings, and thus practically cut her off from Society, almost as soon as united to it. Her faith being so weak, was affected by every suggestion of the enemy, who seemed to have full permission to work. In the midst of all this trial of mind she endeavored to maintain secret and mental prayer, and was much perplexed about the apostle's words, "Pray without ceasing;" supposing that she ought to make every thought a prayer, and yet finding this incompatible with a correct attention to business. This was a source of much perplexity. Endeavoring to understand her real state, she felt that it was most like that of Egypt when enshrouded in a darkness that was felt. "My darkness," thought she, "is so great that I can feel it;" and she found an appropriate expression of her feelings in the following hymn:

"When, gracious Lord, when shall it be,  
That I shall find my all in Thee?  
The fulness of Thy promise prove,  
The seal of Thine eternal love?

"A poor, blind child, I wander here,  
If haply I may feel Thee near;  
O, dark! dark! dark! I still must say,  
Amidst the blaze of gospel day.

"Thee, only Thee, I fain would find,  
And cast the world and flesh behind;  
Thou, only Thou, to me be given,  
Of all thou hast in earth or heaven.

"When from the arm of flesh set free,  
Jesus, my soul shall fly to Thee;  
Jesus, when I have lost my all,  
I shall upon thy bosom fall."

(To be concluded.)

## FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 28, 1858.

THE WESTERN YEARLY MEETING.—A friend has placed in our hands a letter conveying information which will probably be acceptable to some of our readers who may have a prospect of attending the New Yearly Meeting. The village of Plainfield, where it will be held, is situated on the National Road and the Terre Haute Railway, fourteen miles west of Indianapolis, and contains upwards of four hundred inhabitants. There are only two public houses in the place; but several private families are making preparations to accommodate Friends at a reasonable price during the Yearly Meeting. About twenty-five families of Friends reside in the village; but the Monthly Meeting at Plainfield consists of about eighty families. White Lick Quarterly Meeting, held seven miles south, comprises sixteen meetings, of which the most distant is not more than fifteen miles from Plainfield. Cars will be run on the Indianapolis and Terre Haute Railroad to suit the convenience of the Yearly Meeting, so that Friends lodging in Indianapolis will probably find no difficulty in attending the meeting.

FRIENDS' BOARDING SCHOOL AT UNION SPRINGS, NEW YORK.—We have great satisfaction in presenting to our readers, especially those within the widely extended limits of New York Yearly Meeting, a communication from the Committee which has charge of this Institution. The winter term will commence early in the Eleventh month next; the price of board and tuition is low; the situation possesses advantages in being easy of access, remarkable for healthfulness, and central to a large portion of the members of New

York Yearly Meeting; and it is earnestly to be hoped that the religious concern in which the opening of the school originated, shall be fully appreciated and carried into effect by those who have children to be educated.

DEATH OF EDWARD PEASE.—The name and character of this venerable and justly honored Friend are familiar to many in this country; there are others whose happy privilege it has been to enjoy his Christian hospitality, to listen to the affectionate teachings of his wisdom, and to partake of the interest and comfort which distinguished his correspondence.

By accounts received, we learn that our friend departed this life on the 31st of last month, in the 92d year of his age. Beloved and surrounded by his family, his end was sweetly peaceful, and the undoubted assurance rests, that an admission has been granted him to the bosom of his God, through the mercy and merits of a crucified Redeemer.

He had been slightly indisposed for some days, but was not thought to be ill until the morning of the 30th, and in the course of that day and in the morning of the 31st he appeared somewhat relieved and was comfortable; but in the afternoon his pulse indicated that a change was near, and about 7 o'clock his long and useful life closed.

On the 27th of the month a slight indisposition did not prevent his attendance of the Annual Meeting of the North of England Agricultural School, at Ayton, 20 miles from his home, where he evinced his wonted lively interest, put most pertinent questions during the examination, complied with the urgent request of Friends to have his name on the committee, and distributed to the 70 or 80 boys and girls, who in a ring surrounded him, a little annual gift; thus in a lengthened life evincing to within a few days of its close, the lively interest he had in the welfare of his fellow men—heirs with himself of eternal glory.

When a second physician was proposed, he said, "Send for either of the two; it is probable you will see that this is the ending of a long and healthy life;" and in allusion to the services of a young friend, he remarked, "It is hardly likely they will be required any more." His mind was perfectly clear, and it was believed that he was sensible to the close. At one time he

said that the goodness and mercy which had followed him all his life long would not forsake him now; and alluding to the dear Saviour's words, remarked, "He that cometh to Him shall thirst no more."

His funeral took place on the 5th of the present month, and so greatly beloved was this Friend for his works' sake, that at the time of his burial every shop, store and office in the town of Darlington, England, was closed, and remained so until the family had returned from the interment, to which Friends, neighbors, and the laboring classes flocked to be present; and magistrates, with ministers in other religious societies, not a few, were there. His remains were taken into the meeting-house, according to the usage of ancient Friends, and a satisfactory meeting was held on the occasion, in which our Friends Benjamin Seeborn, J. B. Braithwaite and James Backhouse appeared in ministry, and were thought to have excellent service.

Although few amongst us may be called upon to walk in the enlarged sphere in which this dear Friend walked, both as a *comforter* and also a *reprover*, yet obedience to the important injunction given to Peter—"If I will that he tarry till I come, what is that to thee? Follow thou Me"—will, through Divine mercy, qualify and land us all where it is reverently believed this dear Friend is now landed, within that City whose walls are Salvation, and gates Praise; the end, everlasting Life!

DIED, At the residence of her father, in Mount Pleasant, Jefferson Co., Ohio, MARY ANN, daughter of Mary and Joseph Wood, in the 14th year of her age.

She was a member of Short Creek Monthly and Mount Pleasant Particular Meeting.

To her teachers and schoolmates she had much endeared herself by her cheerful obedience, and gentle, affectionate manners—these amiable qualities, combined with a strong regard for the truth, which she was never known to violate, render her memory precious not only to her bereaved parents, who keenly feel their loss, but to many who knew her best.

Her protracted illness she bore with characteristic patience and resignation, and when near the close of life she remarked, "She believed she was going to die;" and turning to her parents and sisters said, "Come home with me;" showing that she felt there was a home prepared for her in those mansions of rest, where we trust she is sweetly resting on the bosom of the Saviour.

—, on the 29th of 5th month, 1858, DEBORAH MACE, in the 84th year of her age. She had been blind for several years.

—, at the same place, 4th mo. 8th, 1858, ELMINA MACE, daughter of Stephen Mace, in the 22d year of her age.

—, at the same place, 5th mo. 18th, 1858, ELWOOD MACE, son of David Mace, in the 28th year of his age.

All were members of New Garden Monthly Meeting of Friends, Guilford County, N. C.

DIED, in Vassalboro', Maine, on the 16th of 7th mo., VALENTINE J. MEADER, in the 40th year of his age.

In his death the church and his relatives have experienced a great loss; but his removal from works to reward is doubtless his eternal gain. By the patience and resignation which he manifested during his sickness he evinced to those around him that he had not deferred preparation to meet his Redeemer to a dying bed.

—, near New Paris, O., on the 11th inst., WILLIAM A. RAMBO, aged 47 years and 16 days. A member of White Water Monthly Meeting, Ind.

For Friends' Review.

#### FRIENDS BOARDING SCHOOL AT UNION SPRINGS, N. Y.

Many inquiries having been made relative to the condition and progress of the school, established under the direction of New York Yearly Meeting, a brief statement may be acceptable to many readers of the *Review*.

It was opened last spring, under many disadvantages from the pecuniary pressure, and with little previous notice; it has had about thirty pupils in boarders and day scholars through the summer, and so far has proved very successful. From the peculiar structure of the building, it has been chiefly confined to girls; but alterations and an important addition are now in progress, that will enable the school to receive both sexes before the winter term, without any inconvenience, by entirely separating two portions of the building. The edifice, which is of brick, and built in a substantial manner, will then accommodate about eighty persons.

The situation of this school has much to recommend it. It is on an elevated ridge of land, commanding a beautiful and extensive view of Cayuga Lake. It is within six miles of the New York Central Railroad, and connected with it by a steamer in summer, and stages in winter. It is remarkable for its healthfulness, no sickness having yet occurred in the school; and during the five years that a large school was formerly kept here, it became necessary on but a single occasion to call a physician.

The winter term is to commence early in 11th month next, and continue for twenty weeks. The following prices have been fixed upon: For boarders, \$50 for the term, and \$5 additional to pay for fuel and lights, payable quarterly in advance. Also, an extra charge of \$1 each for instruction in the French, Latin, or Greek languages, or in Surveying and the higher Mathematics. Arrangements have been made for free lectures on the Sciences, and especially on their application to useful purposes.

It is believed that parents may freely confide their children to the care of the superintendents and teachers, with the assurance that their welfare will be assiduously attended to. It is particularly desired that all who purpose sending for the winter term will give early notice, so that

proper arrangements may be made for their comfortable reception.

For the Committee,  
J. J. THOMAS, Clerk.

Union Springs, 8th mo. 13th, 1858.

*Thoughts on Christian Worship, and the usual mode of conducting it, in connection with its moral and religious influence.* By ISAAC ROBSON.

[Continued from page 787.]

In our Saviour's well-known conversation with the woman of Samaria at Jacob's well, she thus addressed Him: "Our fathers worshipped in this mountain, but ye say that in Jerusalem is the place where men ought to worship." To which He condescended to reply, "Woman, believe me—the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." Neither in this place nor that exclusively or pre-eminently—but where? "In spirit and in truth;"—language that we are apt to apply far too exclusively to *public* worship, but which has a much wider and more comprehensive signification. The temple at Jerusalem was about to be abolished—the worship under the Christian dispensation is to be in spirit. The spirit of man is to be brought into true subjection and obedience; and the *distinct act* of worship, whether it be the first ejaculation of the returning prodigal, or the thanksgiving of the experienced Christian, whether it be in public or in private, whether uttered in words or silently conceived in the heart, is but the natural or spontaneous expression of a spirit thus, for the time at least, subjected. The true worship, in short, is that of the inner man; and wherever it exists, it will be evinced in conduct as well as in words.\* It will consist more in private communion with the Father of spirits than in public display. Its object is not to be seen of men. The Christian worshipper, conscious that the root of evil is within, will seek to have his very thoughts brought "into captivity to the obedience of Christ." His daily life is a life of worship. In his outward engagements and pursuits he has the fear of God before his eyes, and his desire is to make His law the rule of his actions. Weak and faltering though he be, again and again though he have occasion to repair to the "fountain set open for sin and for uncleanness," the love of his Heavenly Father is nevertheless so implanted in him, that the language of his inmost soul is "Thy will be done," than which

there can be no fitter or more comprehensive expression of real worship. Such a man is one of those whom the Father is seeking to worship; Him, to whatever denomination of Christians he may belong. Conscious of his own frailty and liability to err, he will ever greatly prize those means of instruction and of help, which are afforded by the ministry of the Word and by the union of kindred spirits in worshipping their common Lord. Let us then follow such an one to his place of worship, and see what course he will pursue there. Although living daily in the spirit of worship—*i.e.* of true subjection to his heavenly Father, his feelings are not always alike devotional. There are seasons when his transgressions or his unwatchfulness may have produced a temporary coldness and deadness of spirit, or when similar feelings, or rather want of feeling, may be permitted to come over him for the trial of his faith and for his humiliation—something, like "the sentence of death in himself that he should not trust in himself, but in Christ who raiseth the dead." He is thus taught that he cannot give himself the spirit of prayer and praise—that he knows not what he should pray for as he ought, but as the "Spirit helps his infirmities;"—in short that "the preparation of the heart in man, as well as the answer of the tongue, is from the Lord." If, therefore, he be called upon to engage in *singing*, instead of thoughtlessly complying he will first consider whether he can conscientiously, and from his heart, adopt the language as his own; if in vocal *prayer*, he will also thus reflect before entering upon it or even joining in the "Amen"; and if he cannot truthfully comply, can we not believe that the conscientious silence of such a one may have more of true worship in it, than the prayer or praise of many who are very ready to "honor the Lord with their lips"?

But when the humbled follower of a crucified Saviour is thus obliged as it were to "put his mouth in the dust," he may take comfort in the recollection that there are "groanings that cannot be uttered"—that "he who searches the heart, knows what is the mind of the spirit," whether expressed or not, and that his heavenly Father knows what he has need of, before he asks him. In this state of humiliation, there may indeed be quite as much of genuine worship, as in that more gratifying condition of mind which may be described as the fervor of devotion; a condition which the Christian disciple very naturally desires, and the want of which often needlessly casts him down. It is instructive to remember that, during the whole of our Lord's tarryance upon earth, it was only once that his disciples were called to sing "Hosanna," and that but three of them were permitted to witness his transfiguration in the holy mount.

That was no merely speculative doctrine, but an enduring and most blessed reality, which was set forth by our Saviour when he said "where two

\* Neander, in vol. 1, p. 399 of his Church History (Bohn's edition), observes that, "That which constituted the peculiar character of Christian worship, and which distinguished it from every other kind of religious worship, was the fundamental conception from which the whole character of the Christian life originally took its shape—the idea of the universal priesthood of Christians—of worship in spirit and in truth—confined to no special time or place and no particular class of actions, but embracing alike every action of the whole life."

or three are gathered together in my name, there am I in the midst of them." This is not a mere promise but the announcement of a fact, and to realize it ought to be the primary object of the Christian worshipper. Equally true is his declaration "without me ye can do nothing." Endeavoring, therefore, to abstract his mind from outward objects, the language of his heart should be "my soul wait thou only upon God! for my expectation is from Him." On this engagement of mind, the divine blessing will assuredly rest, though he may not always be aware of it. If at such times, portions of Holy Scripture be remembered with instruction and comfort, or if he be led into self-examination as in the presence of the Searcher of hearts, or if he be made inwardly conscious of his sins and shortcomings and induced to sue for pardon, or if his heart be filled with love and joy under a sense of the Lord's goodness, or if he be merely humbled under the feeling of his own helplessness and insensibility—whether these effects be produced through the preaching of the word or from impressions made on the mind without any outward instrumentality, they are not the product of our fallen nature, but of the infinitely varied operations of the "quickening Spirit." They are equally proofs of the presence of Him, who in an unexpected moment, appeared in the midst of his disciples—"the doors being shut"—who joined himself to two of them on their journey to Emmaus, when, whilst eagerly listening to his discourse, they were unconscious that it was He who was thus opening their understandings to understand the Scriptures, and who now, in his spiritual and omnipresent character, manifests himself as the minister of the inner sanctuary of the heart, ministering to every one according to his need.

Thus, while the Christian will not venture to use words of prayer or praise in worship when his heart does not prompt them, and though he cannot give himself a praying disposition, there will be times often recurring—whether it be in the public assembly or in his private devotions—when by the influence of the Holy Spirit, he is made so distinctly to feel his wants, as to be able from a full heart to pour out mentally or vocally his petitions for preservation from the temptations by which he is assailed from within or from without—for pardon for his past transgressions—for deliverance from the power and bondage of sin—or his family, his friends, the Church, or the world at large. The Spirit thus helps his infirmities; and we cannot doubt that prayers so quickened by the Spirit of Christ, and offered up virtually, if not verbally, in His name, are acceptable worship—prayers that, being made according to the will of God, will assuredly be heard and answered.\*

\* Clement of Alexandria says, "Prayer, if I may speak so boldly, is intercourse with God; even if we do but lisp, even though we cry to Him in the inward

Again, there are times when the disciple of Christ is made, by the influence of the same "quickening Spirit," so sensible of the forgiving mercy of God in having washed away his sins in the blood of Jesus, that his heart is filled with songs of praise. Similar feelings may arise on deliverance from temptation, on escape from outward danger, or on reflecting upon the goodness of an Almighty Protector and Provider; and when the melody thus raised in the heart breaks forth in outward expression, we cannot doubt that it is that "fruit of the lips" which is acceptable to the bounteous Giver of every good gift.

(To be concluded.)

#### JUVENILE DEPARTMENT.

##### LUCY'S GEMS.

"You've read, my pet, in olden story,  
That often, o'er an infant's bed,  
Some mystic gift of grace or glory  
By fairy hands was shed.

I knew a child in modern days,  
Who, when a baby, thus was blest;  
But 't was by One of rarer skill  
Than fays of old possessed.

This Being, kind and powerful, lent  
This little child two wondrous gems,  
More precious than the costliest stone  
In eastern diadems."

"Mamma! and were they all her own?  
And might she always with them play?  
What color were the toys, mamma?  
What kind of stones were they?"

"Two beaming sapphires! Heaven's own light  
And color shone within them soft;  
But clouds would o'er them flit at times,  
And dew would dim them oft.

Each in an ivory casket kept,  
Whose lid was moved on viewless hinge,  
With azure scroll-work all inlaid,  
And trimmed with silken fringe.

Sometimes the child the casket locked,  
And kept it closed for many an hour,  
And none could lift the little lids  
Save the kind Giver's power.

recesses of the heart; for God always listens to the perfect direction of the inward soul to Him."

Chrysostom remarks, "It is not here as in the Old Testament; wherever you may be, you still have the altar, the sacrificial knife, and the offering by you; for you yourself are priest, altar, and sacrifice. Wherever you are, you may raise an altar by simply cherishing a devout and serious temper. Place and time are no hindrance. Though you bow not the knee, though you beat not the breast, though you stretch not out your hands to heaven, but only manifest a warm heart, you have all that belongs to prayer. The wife, while she holds in her lap the spindle, and spins, can with her soul look up to heaven, and call with fervency on the name of the Lord. It is possible for this man to offer a fervent prayer while on his way alone to the market—for that, to lift up his soul to God, who sits in his shop and sews leather; and the servant who makes purchases, goes errands, or sits in the kitchen, has nothing to hinder him from doing the same thing."—*Neander's Church History*, vol. 3, pp. 394 & 6.

But then, when He commanded her  
To ope each tiny, oval case,  
The gems within, by some strange charm,  
Had gained new light and grace.

And fair they shone from morn till night,  
Those treasures 'neath the lifted lid ;  
And when the gems of heaven came out  
The gems of earth were hid.

For oh ! so delicately wrought,  
So dainty and so pure were they,  
The lamp-light and the evening air  
Would dim their azure ray.

In each white case a magic well,  
A little fairy, charmed thing,  
At times to bathe the jewel poured  
Its never-failing spring.

But more amazing gifts than these  
Each tiny talisman possessed :  
Now was she not a favored child  
To be so richly blest ?

No sooner did she raise the lids  
Than quickly, in each gem of light,  
A perfect little picture came,  
In colors pure and bright.

'T was painted with consummate art,  
'T was copied with a skill divine,  
From whatsoever chanced just then  
Before the gem to shine.

Was it a friend's beloved face ?—  
Not Raphael's self the breathing form  
With such celestial truth could trace,  
So life-like, bright and warm !

Was it a landscape ? lo ! within  
Her jewels, waved the foliage green,—  
Hill, river, cloud and cot were there,  
And heaven o'erarched the scene.

All day the warm, bright sun for them  
New pictures of delight would weave,  
The crimson coming of the morn,  
The funeral pomp of eve.

The tiniest flower that decked the bower,  
Was imaged in each azure gem ;  
For them the rainbow smiled from heaven,  
The stars came out for them.

But oh ! most wonderful of all !  
These faithful friends to none betrayed  
The shifting pageant as it passed,  
Save to the little maid.

When others gazed they only saw  
A deep blue light that softly smiled,  
Untroubled, save at times by tears  
Shed o'er them by the child.

Though deep within, e'en while they looked,  
The mimic diorama played,  
The gazers could but guess at it,  
It smiled but on the maid."

"Mamma! mamma! who was the child?"

"Her name, my love, was Lucy Gray."

"Why! that's my name! You know, mamma,  
I've no such toys as they!"

"Indeed you have! This very hour  
There is a portrait in them drawn,  
Of one you love—go now, my child,  
And shut them till the dawn."

"Oh, sweet mamma! I've caught you now:  
You needn't try to look demure;  
You've made a charming story out;  
But I am right, I'm sure.

Yours is the portrait painted there,  
In colors beautiful and bright;  
I'll shut you up and keep you in,  
To dream about—Good night!"

"Stay, Lucy, love; you'll not forget,  
When you put up your nightly prayer,  
To thank the Giver of all good  
For gifts so rich and fair?"

"No, dear mamma! And I will try  
To keep my spirit pure and true,  
That so, the costly gems He gave  
Lose not their heavenly hue."

#### THE LITTLE STRINGS.

Did you ever see a gutta-percha face, childrer  
And did you ever amuse yourselves with pinching it one way and pulling it another, and seeing what different expressions it will put on? When you cease pulling and pinching it, it returns to the same face it was before. Now your little faces are softer than gutta-percha, and they are full of little strings called muscles; and the little muscles pull them one way, and pull them another, just according to your feelings. Sometimes you feel grieved or sad, and the little muscles pull your face into a very doleful expression and we know by looking at you just how you feel. Sometimes you feel pleased or merry, and the little muscles pull your faces into smiles and dimples.

But often there are wicked passions at work at the strings. Anger pulls, and Oh, what a disagreeable look the face puts on in a minute. Pride pulls the strings, or vanity, or envy, or discontent, or deceit, and each brings its own expression over the face. The worst of it is, when these passions pull very often, the face does not return to what it was before, but the muscles harden and retain that ugly expression. By indulging in evil passions, people may work their faces up into such awful faces, that sometimes when you meet a man in the street you can tell just by looking at his face, what his character is. A face that was very lovely when it was that of a child, has had the passion of anger pulling at it so often that it always wears a sullen, cross dissatisfied look. Or if a man has learned to love to hoard up money for his own sake, his face gets a mean, grasping look, and we say when we pass him, "There goes a miser." Or if he has learned to lie and steal, he cannot make his face that of a truthful, honest man.

Now, dear children, do you want to have pleasant faces that every body will love to look at? *They don't let the ugly passions get hold of the strings.* Put them into the hands of love and charity and good-will and truth and honesty, and then they will be beautiful faces.

I have seen faces without a single handsome feature, that were sweeter to look at than the most perfect features that ever were formed. And why? It was the *expression*. And what makes the expression? Oh, it all depends upon whether the bad passions or the lovely virtues get hold of the *little strings*.—*Am. Messenger.*

From Bonar's Land of Promise.

## GETHSEMANE.

*Jerusalem, Sabbath, March 9, 1856.*—The morning rose in beauty, and I sat at the window marking the different parts of the well-known scene, on this my last Sabbath in Jerusalem. Scopus and Olivet, with the range of city roofs between, looked brighter than ever. Nothing but the sunshine of the present, or the memories of the past, could do for them was awaiting. Almost under the window was "Hezekiah's pool," as it is called; a little farther on, the Church of the Holy Sepulchre; to the right on the hill rose the Church of the Ascension; the place where I was sitting was Mount Zion, and not far off there rose one of the few palm trees which still adorn Jerusalem. Congenial scenes for a Sabbath morning! There was no gloom or heaviness. Light, love, peace, seemed to impregnate the air and tinge the sky. Desolation and death seemed far away. It was a living stillness that floated down from that old canopy of blue, speaking to us even more of the life than of the death of the Risen One; for though this is His city and His tomb, "He is not here, he is risen;" and it is of Him as the Risen Christ that this day speaks. Out of death, life has come; out of the grave, resurrection. The "first day of the week!" How rich is the glow of the new dawn which the last chapters of the Evangelists record! Darkness had been for three days upon the face of the deep; and now God said "let the light be, and the light was." On this morn the "true light,"—the lux vera mundi—rose upon the city that ought to quench it. On what nation, city, soul, may it not rise if it rose upon Jerusalem?

After public service I took my Bible and went to Gethsemane, going out by the Jaffa gate. Outside was a goodly sight. Men, women and children, all in gala dress, sat or strolled upon the various slopes of Zion, and in its neighborhood. There were stragglers here and there for nearly a mile in all directions. The women were most numerous, and their white head-dress, sometimes swelling in the breeze, sometimes lying gracefully over their shoulders, glanced brightly out amid the less numerous red and yellow turbans of the men. Most of them were in groups, conversing with each other under the walls of the city, hard by the Jaffa gate, or on the knolls around. How like it seemed to the scene which the prophet gives, "thy people still are talking *by the walls and in the doors of the houses*," (Ezek. xxxiii. 30.)

The city is no longer "Salem" the city of peace; nor is it either the city of righteousness, or the city of the great King. It lies not only waste, but defiled and unclean. The "holy flesh" (Jer. xi. 15) has passed away, and the only sacredness connected with it is in the memories of the past. Yet the Moslem has affixed to it the name of holy, El-Kuds, and calls that

clean which God has called unclean. I do not know that in so doing he had Scripture in his thoughts at all. Yet from the time of Nehemiah downwards it frequently gets this name. "They cast lots to dwell in Jerusalem, **THE HOLY CITY**" (Neh. xi. 1.) "The Levites of **THE HOLY CITY** were two hundred and eighty-four," (Neh. xi. 18.) "They call themselves of **THE HOLY CITY**," (Isa. xlvi. 2.) "Put on thy beautiful garments, O Jerusalem, **THE HOLY CITY**," (Isa. lii. 1.) "Seventy weeks are determined on thy **HOLY CITY**," (Dan. ix. 24.) "The devil taketh him up into **THE HOLY CITY**," (Matt. iv. 2.) "Went into **THE HOLY CITY** and appeared unto many," (Matt. xxvii. 53.) "The **HOLY CITY** shall they tread under foot," (Rev. xi. 2.) There are only two other places in which the words occur; and these refer to the heavenly, not to the earthly city: "I, John, saw **THE HOLY CITY**, new Jerusalem, coming down from God out of heaven," (Rev. xxi. 2.) "God shall take away his part out of **THE HOLY CITY**," (Rev. xxii. 19.) But though only in these instances does the above expression occur, yet the epithet "holy" is often found in connection with things pertaining to the city. The people's gifts are "*holy gifts*," (Exod. xxviii. 38.) The high priest's crown is a "*holy crown*," (Exod. xxix. 6.) The ointment of the sanctuary is "*holy ointment*," (Exod. xxx. 25.) The oil is called "*the holy anointing oil*," (Exod. xxx. 25.) The Sabbath is a "*holy day*," (Exod. xxxi. 14.) The high priest's crown is a "*holy crown*," (Lev. viii. 9.) His dress is "*the holy linen coat*," (Lev. xvi. 4.) The sanctuary is "*the holy sanctuary*," (Lev. xvi. 33.) The water used in sprinkling is the "*holy water*," (Numb. v. 17.) The people are called a "*holy congregation*," (Numb. xvi. 3.) The utensils of the sanctuary are "*holy instruments*," (Numb. xxxi. 6.) "*holy vessels*," (1 Kings viii. 4.) The temple is called "*the holy house*," (1 Chron. xxix. 3.) The ark is called "*the holy ark*," (2 Chron. xxxv. 3.) The shrine is called "*the holy oracle*," (Psa. xxviii. 2.) Mount Zion is called "*the holy hill*," (Psa. xcix. 9; Joel iii. 17.) "*the holy mountain*," (Isa. xxvii. 13.) The chambers of the priests are called "*holy chambers*," (Ezek. xlii. 13.) The land itself is called "*the holy land*," (Zech. ii. 12.)

Since Scripture thus minutely gives the name of holy to everything connected with Jerusalem, there needs be no wonder that the city itself should get the name, and that the Mahommedans should preserve and perpetuate the name, long after that which gave origin to it had departed.

I soon found a shady olive with a rock beneath, where I could sit down. There were no groups of strollers near, nor was there so much as one passing fellow to disturb the quiet. The ground was partly ploughed, but the grain was barely showing itself. Small flowers, of various colors, sprinkled the soil. It is "good to be

here;" but not good, as some have dreamed, to be here *always*. To build or hew out a cell, and to creep into one of its chambers, there to meditate and mortify "the flesh;" this is not religion, nor is it peace. A week's retreat in such a spot, after the toil and buffeting of useful but exhausting months, is much to be coveted; but a life-time's slumbrous inaction, even in Gethsemane or Golgotha, would be utter weariness. The casual solitude, like that of Paul in the Mamertine dungeon, or of John in Patmos, or Whitfield upon the Atlantic Ocean, coming after brave doings and endurings; this is "the sleep which God gives to his beloved," this is the silence which heals the wounds of the spirit, and fills it with serene, but not stagnant joy.

How true does the gospel story of "the agony" appear when sitting among these olives. The sorrow, the cry, the anguish, the sweat—how real do they seem! How genuine the sacrifice; how complete the substitution of "the just for the unjust!" It is no fictitious sorrow, no wasted blood, no useless endurance, no unmeaning cry of sinking nature that this place speaks of. Each olive and each rock still repeat the strong crying and tears, "Father, if it be possible, let this cup pass from me;" "thy wrath lieth hard upon me, thou hast afflicted me with all thy waves." The very spot where he knelt, we know not; it might be here where I am sitting. The place where the angel appeared to strengthen him we know not; it might be hard by. The place where the disciples slept, and Peter drew the sword, and Judas kissed, we know not. It could not have been far off. Along this way, "he was led as a lamb to the slaughter."

A far truer thing did this old olive-yard seem to us than the Church of the Holy Sepulchre, that gorgeous pantheon of baptized idolatry. A far more solemn voice seemed to come from these rocks around, than from the pretended "via dolorosa," or "Ecce Homo" arch. The natural features were all authentic; man had marred nothing here.

You turtle-dove is winging its way across the valley, seeking shelter from the heat. It finds it in you neighboring olive, whose thick foliage shuts out the scorching sun. So let my soul find a surer, safer resting place in God's goodly olive tree, his "plant of renown," (Ezek. xxxiv. 29,) beneath whose shadow there is security, and coolness, and peace.

Farewell, Gethsemane! I have visited thee almost each day of my three weeks' sojourn in Jerusalem; and every rock, and crevice, and hollow, and olive, seems already as familiar as the garden of my boyhood. From thee I carry home a life-time's memories

Be not fond of praise; but seek virtue that leads to it.—*Penn.*

#### EARTHQUAKES—THEIR DURATION AND THEIR IMPRESSION ON THE MIND.

Earthquakes furnish the most striking examples with which we are acquainted of the production of stupendous effects in very brief intervals. The most fatal shocks are often the shortest, and are over almost in an instant. In less than six seconds the thriving city of Concepcion was in ruins, with the earth rapidly opening and shutting in all directions, and smothering clouds of dust rising from the prostrate buildings, which, when they cleared away, revealed the survivors of the calamity, pale and trembling, ghastly and sepulchral in aspect, as if the grave had given up their dead. Caracas was levelled to the ground by three shocks, each of which did not last for more than three or four seconds, and all of them occurred within less than a minute. The utmost duration popularly assigned to the earthquakes of Jamaica, 1692, and Calabria, 1783, amounted to three and two minutes. Yet in this space of time the surface of a large extent of country was so completely altered, that hardly a tract could be found retaining its former appearance entire. But the length of the intervals in these cases has doubtless been over-rated for moments appear as minutes when people are in an agony of terror and apprehension. The effects of these mighty operations of nature comprise the permanent displacement of land, either by elevation or subsidence; the dislodgment of masses of rock; the opening of extensive fissures in the ground, both horizontally disposed and radiating from a centre, some of which close again, while others are stable; with the discharge of hot water, steam, mud, sand, flame, and columns of smoke from the surface. But the immediate destruction of human life is of course the most fearful item, and the distress of the survivors, owing to the desolation of their homes, the loss of kindred, the paralysis of daily labor, and their own wild panic. At Lisbon, in 1755, not less than 60,000 persons are supposed to have perished; in Calabria, in 1783, perhaps 100,000; and still more extensively fatal were the awful shocks which ravaged the crowded cities of Asia Minor and Syria, in the reigns of the emperors Justinian and Tiberius. It has therefore, been justly remarked by Humboldt that there is no force known to exist, not even the murderous inventions of our own race, contrived for each other's extirpation, by which, in the short period of a few seconds or minutes such a number of persons can be killed as by an earthquake.

The impression made upon the mind by a violent shock is described by all who have experienced it as very peculiar, as well as inconceivably terrific. Accustomed from early life to contrast the mobility of water with the immobility of land, we regard these qualities as constant attributes, and grow up with the idea of having in

For Friends' Review.

## THE CHRISTIAN'S ARMOR.

List! the clarion is sounding from mountain and hill;  
Come rouse thee, oh, Christian! Art slumbering still?  
The enemy has drawn out, in fiercest array,  
The hordes of his legions;—come hasten away.

Why lingerest thou sleeping on pillows of down?  
For the victor, are waiting the harp and the crown;  
And the arm of the Lord in its strength is reveal'd,  
For the help of the faithful, who haste to the field.

Hasten, faint-hearted, nor venture to say,  
The foe is too strong, I shall soon fall a prey:  
The Captain stands ready to shield those from ill,  
Who in faith and in patience his mandates fulfil.

Is it light that thou seek'st to show thee the way?  
Or armor to shield thee, or strength to obey?  
A fountain of light to His people He'll prove,  
And supply all their need in His infinite love.

And whence comes the armor, of potency rare,  
Fashioned and formed with such exquisite care?  
Not from the famed forges of Vulcan of old,  
Not glittering with silver, nor burnished with gold.

The girdle about thee must Truthfulness be,  
For the father of lies is thy grand enemy;  
Thy helmet Salvation, and Faith for thy shield,—  
The faith in the Lord which makes everything yield.

In his full suit of mail the Crusader arrayed,  
Among Paynim and Heathen the red cross display'd;  
But clothed with the spirit of thy Leader Divine,  
Thou'lt then have the substance, instead of the sign.

As was seen on the breast of the High Priest of old  
The Urim and Thummim in letters of gold,  
So with righteousness perfect, must thou be array'd,  
And "Holy to God," on thy banner display'd.

This armor so perfect is put on with prayer,  
And by prayer is retained all its potency rare;  
It will surely protect thee as onward thou goes—  
But beware lest thou turnest thy back to the foes.

Keep thine eye firmly fixed on thy Leader Divine,  
Attentively waiting each gesture and sign,  
And thou'lt safely progress till the warfare is o'er,  
And thy dreaded assailant will battle no more.

Then the conqueror, weary with turmoil and strife,  
Will hear from the lips of the Lord of his life,—  
"Art weary? Come rest in my mansions of peace,  
From the toil and the warfare I give thee release."  
*New Bedford.*

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool are to the 11th inst.

ENGLAND.—Parliament was prorogued on the 2d inst. till the 19th of 10th month. The Queen's speech was delivered by commission, and contains nothing of interest.

The Agamemnon, which arrived at Valentia on the 5th, encountered a gale on the 30th ult., against which the ship under full steam could scarcely make headway. The gale continued during the three succeeding days, and no one expected the cable to hold from one moment to another. The speed of the two ships, and the amount of cable paid out from each, were about equal. The first regular message from Trinity Bay was received at Valentia on the night of the 9th. The speed of transmission was said to be greater than that attained during the experiments at Plymouth,

the latter a firm foundation of a sure resting place, whether going out or coming in, seated by the fireside, pacing the street, travelling on the road, or slumbering in the grave. All plans, engagements, journeys and amusements are based upon the presumption of the soil keeping steadily in its place, whether piled in hills, scooped into valleys, or spread out in plains; and of the seas, the rivers and the atmosphere being the only unstable elements around us. But these customary modes of thinking and acting are instantly shown to be delusive when the ground heaves, waves and eddies, as if suddenly rendered fluid, and the earth reels "to and fro like a drunkard," while the most substantial works of man upon its surface tremble, totter and fall. The senses are completely bewildered by the strange awfulness of the scene. The power of thinking and acting at all is almost paralyzed by its suddenness, as well as by the apparent hopelessness of escape. A South American once observed to Captain Basil Hall, that earthquakes must be felt to be understood, referring as much to their peculiarity as to their terribleness. "Before," said he, "we hear the sound, or, at least, are fully conscious of hearing it, we are made sensible, I do not know how, that something uncommon is going to happen; everything seems to change color; our thoughts are chained immovably down; the whole world appears to be in disorder; all nature looks different from what it was wont to do: and we feel quite subdued and overwhelmed by some invisible power beyond human control or comprehension. Then comes the terrible sound distinctly heard; and immediately the solid earth is all in motion, waving to and fro like the surface of the sea. Depend upon it, a severe earthquake is enough to shake the firmest mind. Custom enables us to restrain the expression of alarm; but no custom can teach any one to witness such earthquakes without the deepest emotions of terror."

It is generally practicable, in volcanic eruptions, to retreat to a safe distance from the stones and ashes hurled from the crater, and easy to avoid personal danger from the crawling current of burning lava. Even when cultivated fields, vineyards and homesteads are threatened by the fiery flood, it is often possible by artificial means to divert it into waste places and barren grounds. Rarely also are the greatest waterfloods so sudden in their rise as to involve loss of life upon an extensive scale. But the probability of escape is incomparably less when the ground we trample on is in commotion, the sites of cities give way, and the area of a kingdom is convulsed. In whatever direction flight is directed, the mind gathers no comforting hope of security, for the very earth may open and engulf those who have escaped from the crash of their dwellings.

*Leisure Hour.*

and the currents apparently as strong. The Times urges the speedy preparation of a second cable, considering one line insufficient for the probable business.

The Directors of the company owning the steamship Great Eastern had resolved to receive orders for its purchase or charter, and also to advertise it for sale at auction, meanwhile endeavoring to raise money on mortgage.

A prospectus had been issued for the establishment of the Malta, Constantinople and Alexandria Telegraph Company. A submarine telegraph had been laid from Southampton to the island of Alderney in the English Channel.

The Queen and Prince Albert returned from Cherbourg on the 6th, and subsequently left England again for a visit to their daughter in Prussia.

**IRELAND.**—As an evidence of the improved condition of society in Ireland, it is stated that at a late session of the Court at Carrickfergus, not a single prisoner was before it for trial, and the High Sheriff said that during the last seven years only four circuits had occurred, on which there was any criminal business. In the interval between that and the preceding Assize, only 58 cases had been brought before the magistrates, 40 of which were for drunkenness, and no case of injury to the person.

**FRANCE.**—The ceremonies connected with the inauguration of the port of Cherbourg closed on the 8th inst. Queen Victoria, Prince Albert and the Prince of Wales were present on the 5th. A banquet was given to them by the Emperor on board a French ship, at which the Emperor and Prince Albert made friendly speeches. The tidings of the completion of the Atlantic Telegraph were received during the Queen's visit.

**NAPLES.**—Considerable indignation was manifested at Salerno, on account of prisoners being conveyed publicly in irons, to their places of punishment, and the government prosecuting their advocates. The sentence of Nicotera was commuted from death to perpetual servitude in the galleys.

**INDIA.**—The Calcutta mail of the 4th ult. had reached Alexandria, but the news was unimportant. The rebels had returned in force to the jungles of Jngdespore.

**CHINA.**—Dates had been received from Hong Kong to the 23d. The Allies had advanced in gunboats without opposition to Tientsin, on the Peibo river, from which position they could command both that river and the great canal connecting it with the larger rivers to the south. They were followed by Americans and Russians. The French and English ambassadors had located themselves on shore. The High Mandarin, the second officer of the empire, had been sent to negotiate.

The Russian mission at Peking has, in a recent report, made known the result of the last census taken by order of the Emperor of China. This document states the present population at 415,000,000; that of Peking at 1,648,814.

**CHILI.**—Dates to 6th month 30th. Congress was in session, and its proceedings had been exciting. The election of certain members was contested by the Minister of the Interior, on the ground that the sentence of death recorded against them for complicity in the revolution of 1850, had not been revoked. Much angry discussion resulted, and it was reported that the President, in deference to public opinion, would issue an amnesty. A literary and scientific periodical, entitled "Revista del Pacifico," was about to be issued quarterly at Valparaiso.

**MEXICO.**—Late accounts render it probable that the report of Zuloaga's abdication was incorrect. A new

Ministry had been formed, which had passed a law against conspirators, a decree declaring the large quantity of arms in the hands of all classes of persons a great detriment to the public welfare, and another law enjoying the establishment and organization of defensive operations in town and country. No important change in the state of the country appears to have taken place.

**CANADA.**—The people of Toronto have sent an agent to England to invite Queen Victoria to visit Canada, on the occasion of the opening of a Crystal Palace exhibition at that place.

**DOMESTIC.**—The *Daily Ledger* of Leavenworth City, states that immediate application will be made to Gov. Denver to call an extra session of the Legislature of Kansas, in order that steps may be taken for the formation of another constitution. Official returns from seventeen counties, and incomplete ones from seven others, give 10,735 votes against the "English proposition," to 1,869 for it.

The Postmaster-General has been assured that Butterfield & Co. will commence carrying the overland Pacific mail on the 15th of next month, according to contract.

The number of deaths from yellow fever, at New Orleans, during the week ending with the 15th inst., was 285; and 310 deaths occurred in the following week. The fever has been declared epidemic also in Charleston, where the deaths by it last week were 28.

A ship of 800 tons is building at Green Bay, Wisconsin, of the native timber, and when completed, is intended to be loaded with lumber for ship building, and sent directly to Liverpool. The vessel is now ready for launching.

The City Hall in New York was partially burned on the night of the 17th inst., the fire having probably originated from the fireworks displayed during the evening in celebration of the opening of the Atlantic Telegraph. The damage amounted to about \$50,000.

The message of the President, in reply to that of the Queen, was not transmitted to Ireland until the morning of the 19th inst. The cause of the delay has not been clearly stated. The process of transmission is as yet exceedingly slow, the Queen's message having required several hours to pass. Not only is an appreciable time consumed in the passage of each signal through the cable, but the character of the signal itself is changed, and instead of being, as on a short line, sharp and prompt, it resembles a long wave, requiring from six to ten seconds between the beginning of its effect and the end. It has most force in the middle of its period, and gains and loses that force gradually. The ordinary recording instruments are not adapted to these peculiarities, and required material alterations; hence delay must necessarily occur in the efficient operation of the line. It is not intended to open it for business until the 1st of next month, the interval being employed in testing the different instruments and modes of operation. The Niagara arrived at New York on the 18th, having as passengers Cyrus W. Field, the general manager of the Atlantic Telegraph Company, whose exertions and perseverance contributed largely to its success, and W. E. Everett, the principal engineer of the Company. C. W. Field bears strong testimony to the earnest attention of all concerned in the attempt, to their respective duties, and to the valuable aid rendered by the English steamer Gorgon, which accompanied the Niagara as tender. It was found that the cable on the Niagara caused so much local attraction as seriously to derange the compasses, and the Gorgon, therefore, went ahead as a pilot, steering the most direct course for Trinity Bay. But for this assistance, the cable would probably have been exhausted before reaching the shore, and thus the enterprise would have failed again.

# FRIENDS' REVIEW.

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*Thoughts on Christian Worship, and the usual mode of conducting it, in connection with its moral and religious influence.* By ISAAC ROBSON.

(Concluded from page 811.)

Whilst it is evident that, for this intercourse of the soul with the "Father of Spirits," it is not essential that there should be any vocal expression—whilst, in fact, it is probably in "the silence of all flesh" that the enjoyment of this blessed communion will be the most free and unrestrained, the most uninterrupted, the most pure, and the most complete, yet it has consisted with His wisdom and with his condescending goodness, to give to his church, apostles, evangelists, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and it is from her living members that He, whose prerogative alone it is, still condescends to select ministers for his own service. For, as under the Law, so under the Gospel, "no man taketh this honor unto himself, but he that is called of God, as was Aaron." Having themselves "tasted that the Lord is gracious," they are filled with the love of Christ, and with desires that others may be brought to the same blessed experience. They feel *constrained* "to testify the gospel of the grace of God." They can say with Paul that "necessity is laid upon them." When they venture to speak as "ambassadors of Christ" in the congregation, it is truly an act of submission and worship. They speak in obedience to Him who has a right to command their services. Not seeking their own honor—not preaching themselves, "but Christ Jesus the Lord," they testify of that which their hands have handled spiritually, and from their own experience are prepared to direct sinners in the way of salvation. The

words thus coming from the heart of the preacher, under the constraining influence of the Holy Spirit, will often find their way to the hearts and consciences of the hearers; and when these accept the words spoken as a message from their Heavenly Father through his instruments—not as originating with the instrument—their reverential listening becomes also an act of worship. Under these circumstances, such preaching, whether it be homely or eloquent, whether in a few broken words or in a longer discourse, will tend to kindle and increase in the hearts of the audience individually those aspirations which are the essence of spiritual worship, and will contribute to their edification and advancement in the Christian course. The young and the unconverted, who might happen to be present, could hardly fail to be favorably impressed with the evidence of sincerity and earnestness in the worshippers, and to participate to some extent in the spirit and influence pervading the assembly; the effect of which would be far more powerful than the sweetest music or the most imposing ceremonies, in bringing them into the ranks of the true worshippers.

A Church thus gathered, in ever so mean a building, composed, it may be, of persons in every stage of religious progress, from the newly awakened sinner to the matured Christian, belongs to the militant portion of that glorious Church, prefigured by the outward temple of Jerusalem with its costly magnificence and beauty—the one, a temple made with hands, and richly furnished with decorations pleasing to the senses of man; the other, composed of "living stones," some of them in the process of being hewed and squared by the great Master Builder for their respective places in the spiritual house, and some already fixed there, more or less adorned with the gifts and graces of the Holy Spirit, and all "growing together into a holy temple in the Lord"—a temple intrinsically beautiful in the eyes of Him who "seeth not as man seeth," and who "dwelleth not in temples made with hands, neither is worshipped with men's hands as though he needed anything."

In this living Church, preacher and hearer would be found, each in his respective sphere, unitedly worshipping Him who is a Spirit, "in spirit and in truth." Their words also agreeing with their inward feelings, there would be the

true harmony of which the music practised under the Law may be regarded as a figure—a harmony not only of *heart with act*, but also of *heart with heart*—a harmony which would ascend with acceptance to the throne of the God of truth, who, in return, we may reverently believe, would shower down abundant blessing upon such a congregation. By the influence of His own Spirit, he would at times humble and make contrite the hearts thus gathered before Him, and render their prayers fruitful in supplies of strength for their resistance against the evil propensities of fallen nature, and for the right performance of every social and religious duty. Such is the legitimate fruit of all true worship, and unless the growth of this fruit—that of a holy life—be promoted by it, we may well suspect unsoundness in our practice in regard to our devotional exercises. It will be but “as sounding brass or as the tinkling cymbal.”

“To religious feelings as to other things,” says Dymond,\* “the truth applies ‘by their fruits ye shall know them.’ If those feelings do not tend to form the inclinations to piety and virtue, they certainly are not devotional. Upon him whose mind is really prostrated in the presence of his God, the legitimate effect is that he should be impressed with a more sensible consciousness of the Divine presence; that he should deviate with less facility from the path of duty; that his desires and thoughts should be reduced to Christian subjugation; that he should feel an influential addition to his dispositions to goodness; and that his affections should be expanded towards his fellow-men. He who rises from the sensibilities of seeming devotion, and finds that such effects as these have not been produced in his mind, may rest assured that in whatever else he has been employed, it has not been in the pure worship of that God who is a Spirit. . . . When the soul is permitted, as it were, to enter into the sanctuary of God, when it is humble in His presence, when all its desires are involved in the one desire of devotedness to Him, then is the hour of acceptable worship—then the petition of the soul is prayer—then is its gratitude thanksgiving—then is its oblation praise.”

It is well, however, to remember that the important practical results above mentioned are not altogether dependent on the *sensible* enjoyment of the presence of Him who is to the true believers the beloved of their souls. We are too apt to conclude, that unless somewhat of devotional fervor is experienced, our religious meetings are *profitless*; whereas, if we should have to retire from them, even under a painful sense of our inability to control our wandering thoughts, and to concentrate them on the one great object for which we are assembled, and have thus acquired some increase of self-knowledge and hu-

mility; and if this self-knowledge shall have somewhat stimulated our desires after higher attainments, so far from the time having been lost, an important step in the Christian course has been gained. But let us ever bear in mind that if, at other times than those set apart for religious exercises, we are living thoughtlessly, or pursuing business as the one thing needful, without reference to our future well-being, it is unreasonable to expect to partake of the comforts of the Spirit. It is those who, in their ordinary avocations, are careful not to allow their thoughts to dwell too continuously on the things of time and sense, and who, in their *daily* walk, are cherishing the habit of secret communion with their God, who will find it the most easy rightly to perform *public* worship. When beset with wandering thoughts, or with weakness of faith, or with coldness of heart, they know that an Almighty helper is ever at hand, and to him they lift up their souls. They are thus permitted at times through His assistance, to realize the experience of an Apostle, “when I am weak, then am I strong.”

May Christians of every denomination be willing to look at this matter seriously and candidly. It is a subject on which depends, to a very large extent, not only the substantial prosperity of the respective churches of every name, but, also, the progress of Christianity in the world at large. When it shall become evident to beholders that Christians are sincere in their devotions, by the rich abundance of their good fruits—by their charity—their meekness—their humility—their purity—their integrity—their temperance in all things—then may we expect the fulfilment of the prophetic language, “The Gentiles shall see thy righteousness, and all kings thy glory.” “They that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel.”

In conclusion, the writer would venture to add one brief remark of practical and individual application. Admitting, as we must, that in the practice of a worship the most overlaid with forms and ceremonies, there may be instances of spirituality of mind, and, on the other hand, that in the disuse of all forms, there may exist idolatry in one or other of its varied phases, let us never forget that whether we use *this* form or *that*, or no form at all, if we are choosing to follow the inclinations of our own hearts when conscious that we are acting in opposition to the will of God, it is manifest that in thus serving our natural desires in preference to Him, we are violating the first commandment in the Decalogue—a commandment containing the sum and substance of the whole matter—“Thou shalt have no other gods before ME.”

Unless virtue guide us, our choice must be wrong.—*Penn.*

\* “Essays on the Principles of Morality.”

From the American Messenger.

"THE LORD IS IN THIS PLACE, AND I KNEW IT NOT."

The following incidents occurred the last winter in the neighborhood of S——. There had been no preaching or means of grace. The people generally seemed living only for this world, intent on gaining riches and lands. There was no Sabbath-bell to call them to the house of worship; no voice of prayer, no hymns of praise ascended to heaven from those humble homes. Though here and there individual Christians were found, yet the banner of the cross had never yet been unfurled in that lonely neighborhood.

Suddenly and without any apparent cause, except directly from above, God's Spirit seemed present with them. A few old ladies, with hearts throbbing warmly for the Saviour, met together for prayer. The Spirit of God, which moves where it listeth, had been exerting its marvellous influence upon the heart of a little boy in the neighborhood. With none but God to teach him, he had been brought to the Saviour; and though only eleven years old, he felt that he had been born again. He heard of this meeting, and though so small a boy, and with all the bashfulness of youth, he was moved to go and tell them of God's mercy to himself. He felt that he must let others know what Jesus had done for his soul. He did so, telling his story with dilated eye and quivering lip. How the hearts of those praying women were moved and quickened by this joyful news the Christian need not be told.

By some means a young man, careless and godless, found his way to the same meeting, and hearing this simple narrative of conversion, he broke forth with loud scoffs and ridicule. "It is all sham and trash," said he; "you shall not go on talking such nonsense;" and with rough words and insulting laughter, he obliged him to take his seat in mortification and tears. His conduct was so shameful that the meeting broke up in confusion. As they were about leaving, one or two of the ladies called this little boy aside, and told him that they would have a meeting for prayer alone by themselves. They requested him to tell no one about it, but to come to-morrow and join them at a certain place. There they met, and in simple language poured forth their petitions, praying especially for the young man who had broken up their meeting.

A day or two after, the little boy was told that this young man had called at the house and wished to see him. Remembering his violence, he was very much afraid, and would not go down, thinking he had come to ridicule and insult him. But the young man insisted on seeing him, and begged so hard that he was at last induced to go. The young man came forward and in tears grasped his hand. "Oh, Willie, I have had no peace or sleep since I treated you so badly, and heard your story. I am a poor miserable sinner.

I want you to pray for me, and tell me what I must do." Again, in artless language, Willie told his simple story. They knelt together, a rough arm encircling that childish form, and prayed for mercy to that God who is the hearer and answerer of prayer.

God soon spoke peace to the young man's troubled heart. There was a light in his eye, and a joy in his heart, which he had never felt before. He went again to the prayer-meeting, Willie leading him by the hand, now humbled and repentant. *He too* was constrained to tell his story, and became a most zealous and active Christian laborer. Going around among his friends and companions, he exhorted them to come to that Saviour whom he had found so precious.

Thus began an extensive and powerful revival. All the neighborhood seemed moved. With no preacher of the gospel save the prayers and exhortations of these simple people, numbers were led to the cross. A church was organized, and they are now looking for a *settled pastor*, where three or four months ago no religious service, not even a prayer-meeting, was to be found. Truly out of the mouths of babes and sucklings God has perfected praise.

#### FRIENDS' ADDRESS TO DR. LIVINGSTONE.

AT A MEETING FOR SUFFERINGS, HELD [IN LONDON] THE 5TH OF THIRD MONTH, 1858.

Report is made, that, in accordance with the verbal encouragement given by this meeting, an interview was sought and obtained with Dr. Livingstone, in reference to his contemplated return to the continent of Africa, in the character of British Consul; when the following address was presented to him, and to which he sent a written reply. The address and reply are as follows:—

#### ADDRESS.

"We request our friend Doctor Livingstone to accept the acknowledgment of the Christian interest which has been awakened in our minds by his recent important travels on the continent of Africa.

"Our gratitude to the Lord is afresh raised, in that He has been pleased to conduct thee through many trials and dangers, amongst a people of a strange language, and in penetrating into countries not before visited by European travellers. And our Christian affection and solicitude are warmly engaged on thy behalf, in the prospect of thy again going forth to visit those lands.

"In attempting to open the way for commercial intercourse with the inhabitants of that country, we believe it to be thy first and sincere desire, that they may be brought to a knowledge of that redemption and salvation which come by the Lord Jesus Christ. May this continue to be

thy daily care, in dependence on the blessing and guidance of Almighty God.

"It has lamentably been too often the case, that the representatives of professedly Christian nations, in their love of money and their earnestness to accomplish selfish ends, have violated the first principles of Christian morality, and have so acted as to bring dishonor upon the name of our holy Redeemer.

"Deeply impressed with the truth of the declaration, 'Them that honor me I will honor,' permit us to convey our warm desires, that that which has been, and which is, as we thankfully trust, the great object of thy life, to honor the Lord in the exercise of those talents with which he has entrusted thee, may still be uppermost in thy view. May no commercial interest, no temptations incident to the office to which thou art appointed, ever warp thy judgment, or turn thee aside from a strict adherence to those Christian principles of justice, mercy, and love, which are, we doubt not, dearer to thee than any earthly consideration.

"May the blessing of the Lord be with thee, and keep thee from day to day; and may He be pleased to make this interesting and important embassy instrumental to the advancement of the Gospel of Christ, our Saviour, among the nations whom thou art intending to visit.

"JOSIAH FORSTER, JOSEPH COOPER,  
SAMUEL FOX, ROBERT ALSOP,  
ROBERT FORSTER, JOHN HODGKIN,  
THOMAS NORTON, J. B. BRAITHWAITE.

*London, 10th of Second Month, 1858."*

REPLY.

*"18, Hart-street, 18th February, 1858."*

"It gives me much pleasure to accept of the expression of Christian sympathy contained in the Address of the Society of Friends; and I can assure them that my chief desire and aim are, and shall be, to bring the Africans to the knowledge of the redemption of our Lord Jesus Christ. I beg your prayers, that I may continue for ever to feel, that the promotion of his glory in the welfare of my fellow-men and extension of his kingdom, is the only object worth living for.

"In as far as commerce is concerned, I hope that it may have no blinding influence on my mind. I have but little taste for it myself, and do not desire to be much permanently involved in it. Indeed, my position as a Consul, prevents my having anything directly to do with it; but it would be a great advantage if Christian men would feel it to be a duty to engage in commerce in such countries, pursuing it upon strictly Christian principles, for the sake of forwarding trade-morality by their influence and example.

"Viewing the contact of Europeans with native tribes as a whole, I think that where Christian men have been on the ground as soon as men of the world, the presence of the more

elevated race has been beneficial. May I be allowed to press upon my friends the necessity of action in the direction indicated. My efforts are all to be made with a distinct reference to the ultimate extinction of Slavery. I hope that by free labor on the African soil, slave labor, which is always dear labor, will be rendered unprofitable. I sympathise deeply with all the efforts which have been put forth by the Society of Friends, for the extinction of Slavery, and I hope for their sympathy in the work to which I am appointed.

"Should it please Him who orders all things, not to grant me the immediate success I hope for, you will all kindly make allowances for the difficulties before me. I shall do my duty, and trust to the Almighty Father for the fruits. Many thanks for your Address from

"DAVID LIVINGSTONE."

*'Of a meek and quiet spirit which is in the sight of God of great price.'*

"There lived at Basle an opulent citizen whose wife was a believer, but he himself feared not the Lord. His practice was to spend his evenings in a wine house, where he would often tarry till 11, 12, or even 1 o'clock. On such occasions his wife always used to send her servants to bed, and sat up herself to await the return of her husband. When at last he came, she used to receive him most kindly, never reproached him in the least, either at the time or afterwards, nor complained at all on account of his late hours, by which she was kept from seasonable rest. Moreover, if it should be needful to assist him in undressing himself when he had drunk to excess, she would do this also in a very kind and meek way. Thus it went on for a long time. One evening he was again, as usual, in a wine house, and having tarried there with his merry companions till midnight, he said to them, 'I bet, that if we go to my house, we shall find my wife sitting up and waiting for me, and she herself will come to the door and receive us very kindly; and if I ask her to prepare us a supper, she will do it at once without the least murmur, or unkind expression or look.' His companions in sin did not believe this statement. At last, however, after some more conversation about this strange statement, it was agreed that they would all go to see this kind wife. Accordingly they went, and after they had knocked, found the door immediately opened by the lady herself, and they were all courteously and kindly received by her. The party having entered, the master of the house asked his wife to prepare supper for them, which she, in the meekest way, at once agreed to do; and after awhile supper was served by herself, without the least sign of dissatisfaction, or murmur, or complaint. Having now prepared all for the company, she retired to her room. When she had left the party, one of the

gentlemen said: "What a wicked and cruel man you are, thus to torment so kind a wife." He then took his hat and stick, and without touching a morsel of the supper, went away. Another made a similar remark, and left, without touching the supper. Thus, one after another left, till they were all gone, without tasting the supper. The master of the house was now left alone, and the Spirit of God brought before him all his dreadful wickedness, and especially his great sins towards his wife: and the party had not left the house half an hour, before he went to his wife and requested her to pray for him, told her that he felt himself a great sinner, and asked her forgiveness for all his behaviour towards her. From that time he became a disciple of the Lord Jesus."—*Life of Geo. Muller.*

*Extracts from "Three Lectures on the Early History of the Society of Friends in Bristol and Somersetshire." By WILLIAM TANNER.*

[Continued from page 803.]

It would have been easy to multiply extracts from the letters of the poor prisoners, breathing a spirit of meek submission and of cheerful trust; but I must content myself with a notice of two of these epistles. The following are extracts from that which was addressed by Friends in Newgate, (Bristol,) to the Yearly Meeting in London, dated, Fourth month, 1685. "Dear friends and brethren:—This being a season wherein you may be glad, as well as desirous to see, or at least to hear from one another, as fellow members of that living body, of which Christ Jesus is the head, we thought it not unreasonable that you might hear from us, who though still in bonds, yet in good satisfaction, knowing that affliction is that in which all the righteous in all ages ever pass to God's heavenly kingdom." \* \* \* "This is our God; and as we have waited on him, he hath suffered us to want no good thing; neither *hath anything seemed hard to us*; insomuch, that we can truly say to God's glory only, 'It is manifold better to suffer with the people of God, than to enjoy the pleasures of this sinful world.'" \* \* \* "Dear Friends!—In your approaches to the Lord, pray for us. Oh, let us watch and pray, and that continually, one for another, that God would keep us faithful by His divine grace, to serve Him in meekness, holy fear and innocency, unto our lives' end. This hath been the hope and end of our calling, from the dark ways in the world, to the marvellous light of Christ Jesus, which hath shined in our hearts, through which we have seen the way of life, and know Him who is the truth, and there is not another. God enable us to love Him above all, and to cleave to Him through the loss of all. We are but worms, and of no might: and have none in heaven but Him alone, nor can desire any." \* \* \* "Praise God with us, for His won-

derful goodness in preserving our health—a work to a wonder (oh, that we ever may be thankful for it!) and also that He has thus made us worthy to suffer for His name's sake only. We are not quite an hundred, are well, and in good content, peace and love, and want nothing. We pray God keep you, and crown your assemblies with His ancient glory.—Amen." This letter is signed on behalf of themselves and the other prisoners by Richard Sneed, Charles Harford, Charles Jones, Paul Moon. \* \* \*

In the brief and very imperfect sketch, which I have now given, of the persecutions of our Friends in Bristol and Somersetshire, and to which I may have occasion hereafter to refer, nothing has been further from my wish, than to excite feelings of indignation against the persecutors, or against the political or religious parties to which they belonged. Surely the effect should rather be, to lead us to magnify the grace by which so many were enabled with boldness, and yet in meekness, to confess their Lord, and to manifest their allegiance to Him, not counting their lives dear unto themselves, so that they might finish their course with joy. Does not their example also call loudly upon us to consider whether the foundation on which we ourselves are building, is the same as that which stood so firm beneath them, amidst the storms of trial to which they were exposed? I do not know that I can better close the present Lecture, than by quoting the words of evangelical consolation, which George Fox addressed to his fellow-sufferers, during this period of persecution to which I have referred, somewhat redundant though they be. They are contained in Samuel Tuke's excellent selection from George Fox's Epistles, a book which deserves to be more largely read than I suppose it to be. This extract is given at p. xi. of the Introduction. He says, "If the world do hate you, it hated Christ, your Lord and Master, also; if they do mock, and reproach, and defame, and buffet you, they did so to your Lord and Master also; who was, and is, the Green Tree that gives nourishment to all His branches—His followers. If the world do persecute you, and take away your goods or clothes. was not your Lord and Master so served? Did they not cast lots for His garments? Was not He haled from the priests to Herod, and before Pontius Pilate, and spit upon? And if they hate thee, and spit upon thee, He was hated and spit upon for thee. Did He not go to prison for thee? And was He not mocked and scourged for thee? Did He not bow to the cross and grave for thee, He who had no sin, neither was guile found in His mouth? And did He not bear thy sins in His own body upon the tree? And was He not scourged for thee, 'by whose stripes we are healed?' Did He not suffer the contradiction of sinners? who died for sinners, and went into the grave for sinners, and died for the ungodly, yea, tasted death for every man;

who, through death, destroyed death and the devil, the power of death, and is risen, for death and the grave could not hold Him; and the powers and principalities, with all their guards and watches could not hold Him within the grave; but He is risen, and is ascended far above all principalities, powers, thrones and dominions, and is set down at the right hand of God, and remaineth in the heavens, till all things be restored, and He is restoring with His light, grace, truth, power, Spirit, faith, gospel and word of life; so that you read of some that came to 'sit together in heavenly places in Christ Jesus.'"

(To be continued.)

For Friends' Review.

AUTOBIOGRAPHY OF A MINISTER IN THE SOCIETY OF FRIENDS.

(Concluded from page 808.)

In the autumn, her father removed to the village, farther from meeting, and here she began to be introduced to more unprofitable company, and unprofitable reading fell into her way; temptations began to thicken around, for the three years to come. Yet she endeavored to maintain something of the spirit of prayer and patience, to be serious and careful of her words, but still her heart fainted and fell short of a public confession, and thus she took the jewel that God had given her, to deek herself with. Still she was measurably preserved from sin, though surrounded by temptation. She left home and spent three months in nursing a sick aunt; and coming home, found her mother, for fear of whom she had neglected to confess her Saviour, on her death-bed; and after six months of painful, anxious watching, she was laid in her grave. It is thus, when we permit our dearest friends to hinder us from serving God, that His anger is poured out upon us in some way. Some affliction is sure to be brought upon us. This C—— was made to experience; yet she did not see that her sins had brought this calamity upon her, and therefore she did not repent and take up the cross, as she should have done. Her mother was laid to rest in peace, utterly unconscious of having been made, by the arch-enemy, a stumbling block in the way of her daughter. But now the family was broken up, and she was thrown among strangers, from place to place, till finally one asked the question, "Have you got religion?" Long used to conceal her feelings, she answered evasively, "I am not a professor." It was supposed to mean that she had no religion. Immediately she felt condemned that she had denied her Lord. "Why," said she inwardly, "I am not a member of any Christian Church, and how can I say I am a professor, unless I am such an one?" But, like Peter, thou knowest not the Man; thou art guilty of Peter's sin, said the inward voice. Much troubled, she promised,

that if asked again, she would try to tell just how she did stand, and own what she knew of her Saviour's love. But the question was never asked again. Soon she removed with her father into a strange place, and commenced house-keeping. Here the question of uniting with Friends came again to her mind, but new objections continued to be raised, and many of the old ones remained as strong as ever, and the old reasoner still found means to keep her back. C—— had now reached her 19th year. Her mind was more dark, and her temptations and buffetings were more and greater than ever before, and she was farther from purity of heart. She had lost ground since her denial, and was much fallen from the innocency she once stood in; yet she was mercifully visited, and several times was strongly tempted to speak in the meetings, though she was not a member. Her father now removed West, and settled in the wilderness. Here the same temptations and discouragements followed her, and made her weak in every thing she did, and after various changes she finally became settled in a more permanent location; and after many trials she was made to feel how wrong, and false, and derogatory was her position; and in much confusion she got up in a Methodist meeting, and blunderingly confessed something of her real situation. She now again in earnest began to think of uniting with some religious denomination, but was so confounded that she knew not what to do, or which way to go, yet endeavoring to seek for Divine wisdom, was finally enabled to request a right of membership among Friends, yet so waveringly, that the committees hardly knew what to report about her, yet she was received. For several months the clouds and darkness were very great, but she afterwards was favored with a clear sense of the Saviour's love, and the owning witness that she was a child of God, to a degree that she had never known before. This occurred when she was about twenty-five years old, and it will be recollected that the cross of Wm. Penn was brought to her mind when she was thirteen, making twelve years lost in indecision and sin. O! would it have been so, had some kind friend or overseer tenderly conversed with her, and invited her to unite with the Society? How kind it would have been if some one could thus have borne a part of her burdens! Time would fail to describe all the obstacles in her way, but one was that she did not know the mode of admission, through all the earlier part of her experience. Another snare was the insinuation that if she was really good, it could be seen without her telling it, or, as it seemed to her, sounding a trumpet before her by a profession.

All children ought to be taught early in life to confess their Lord, and to feel and acknowledge their dependence on Him for all their spiritual strength. But if our Society is not

faithful in teaching its birthright members their high obligations in this respect, their circumcision will become uncircumcision, and avail nothing. Let us remember how strictly ancient Israel were required not only to study the law themselves, but to teach it to their children, and this precept preserved them as the people of the Lord, through a period of nearly two thousand years, with a promise of final restoration yet to be accomplished. Now what the Society of Friends needs is the thorough instruction in our principles of every child. Then would it arise and shine.

For Friends' Review.  
MAKING WILLS.

The stewardship of Friends is two fold. They have duties in the disposition of their property during life; and by Will. Few, if any, of them ever become liable to the charge of being "worse than the infidel," by neglecting to provide for their children, but many, it is feared, are very deficient in their duty to the surviving partner, or widow. To illustrate by an example:—A Friend left his property to his wife and children, in about equal portions to all. Of that portion intended for his wife, she could only use the *interest* during her natural life. She had no control over it beyond this. If she married again, she lost all. Those portions left to the children were under no restrictions as to marriage, but the whole, principal and interest, was given to them and to their heirs and assigns forever. She had labored assiduously, during a long life of union with her husband, assisting him to amass his wealth. The children had not labored, but only consumed. She was feeble and worn out with these long labors, and in justice as well as kindness should have had a large portion. They were young, fresh and vigorous, and prepared to accumulate for themselves. Yet this individual was regarded by many as having made for her an unusually liberal provision—a decisive proof of the general narrowness of sentiment towards widows. Other instances are much worse. In one, a man, who was worth seventy thousand dollars, left nearly the whole to a daughter, who had already married a wealthy man, and a scanty pittance to his wife who had no other means of support. In another case, the whole property was left to the children and none to the wife. I do not propose to show what she might have had by law had she entered into contention and litigation with the heirs, for my object is merely to show the *intention* of the testators.

It would seem that enlightened minds of the the present day have not become wholly freed from the usages of savage nations in making women an inferior class of the human race, to be used when convenient, and afterwards trodden under foot and cast out. It is proper, how-

ever, to say, that only a part of the instances cited were members of the Society of Friends—a Society probably further removed from the barbarous state in respect to the treatment of women, than any other body or organization, although there are many exceptions on both hands.

There is another very common practice which often results in unkind treatment of the owners of estates themselves in their declining years. I do not allude to the occasional practice, which no prudent man could adopt, of transferring all his property to his children on condition of a comfortable support for the remainder of his days. But the cases are common where it is known to heirs that men, after a long life of labor, intend to leave ample estates at their death. This expectation on the part of the heirs lessens their own energy and economy, for they feel sure of being well provided for, and do not see the necessity of labor and diligence. They depend wholly on what is coming to them, and after a while the temptation crowds itself continually on their minds, "Why, how the old man holds out; how much longer he lives than other men!" In this way also, a grievous wrong is done to the children,—first, in destroying their self-reliance and energy; and secondly, in throwing temptation before them to neglect those whom they should love and revere. This two-fold evil might be at once avoided by wealthy men *becoming, to a certain extent, their own executors*—distributing yearly to their heirs as they may need; or, if not necessary, to charitable purposes; with the determination and announcement also, that at death these supplies must cease, and the remainder of the estate be given to the cause of benevolence. If this were so, heirs would never rejoice at the death of an aged relative. This would also prevent a serious inconvenience to children, who sometimes in early life struggle with small means, and after gaining a competency receive liberal additions by bequest. A hundred dollars at the first named period would do them more good than a thousand afterwards. Q.

FORGIVENESS.

Near the end of the seventeenth century, a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave—for such he was—was yoked with an ox, and compelled to drag the plough. But the fortune of war changing, the Turk fell into the hands of the Hungarians, who said to their enslaved fellow countryman, "Now take your revenge upon your enemy." This was in accordance with the customs of the age; and the Turk, supposing, as a matter of course, that he would be tortured to death, had already swallowed poison, when a messenger came from his Christian slave, telling him to go

in peace, for he had nothing to fear. The Moslem was so impressed with this heavenly spirit, that he proclaimed with his dying breath: "I will not die a Moslem, but I die a Christian; for there is no religion, but that of Christ, which teaches forgiveness of injuries."—*Youth's Day-spring*.

#### A VETERAN SUBSCRIBER.

A subscriber, who called on us a few days since, to make *advance payment* for a year's subscription, informed us that he had taken the *Spy* for *sixty seven* years successively; that during that time he had resided at various places in the State and out of it, and that, wherever he had been, the *Spy* had always gone with him, and been a welcome weekly visitor in his family. It is pleasant to record such instances of fidelity and perseverance in *well-doing*.—*Muss. Spy*.

### FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 4, 1858.

DECEASE OF JOHN YEARDLEY.—In the early part of 7th month last, our readers were informed that John Yearley, a Minister, residing at Stamford Hill, near London, was about to pay a religious visit to the Armenian Christians and the Turkish population of Asia Minor. Subsequent accounts mentioned his arrival in Constantinople, and the affecting intelligence of his death is now received.

After attending to some religious service in the neighborhood of that city, he became so unwell that it seemed best for him to return home. He arrived there, much enfeebled, on the evening of the 9th ult.; symptoms of apoplexy came on, and he quietly expired on the afternoon of the 12th.

Thus has another faithful laborer in the vineyard of his Lord been called to "receive that which is right." During his several journeys upon the Continent of Europe, the language of the prophet might, doubtless, have been appropriately used in reference to him: "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth."

THE ATLANTIC TELEGRAPH.—The first message conveyed, on the 16th ult., by the Atlantic Cable from Europe to America was the heavenly

anthem, "Glory to God in the highest, and on earth peace, good will toward men;" and the first transmission of news, on the 25th ult., gave the gratifying intelligence that a treaty of peace had been concluded with China by England and France; that commerce is to be thrown open in China to all nations, and that the Christian religion will be tolerated by the Emperor. This pleasant coincidence accords with the spirit of our President's answer to the Queen, in which he desires that this means of communication—"a triumph more glorious, because more useful, than was ever won by a conqueror on the field of battle,"—may be a bond of perpetual peace and friendship between nations, and an instrument, under Divine Providence, to diffuse religion, civilization, liberty and law throughout the world.

AUTHORSHIP OF THE POEM ENTITLED "THE BEACON."—This beautiful poem, published a few weeks since in the *Review*, as the production of P. M. James, of Manchester, England, had long been familiar, under the name of "The Lighthouse," to many of our readers, as well as to the Editor, and a general impression has prevailed that it was written by Thomas Moore. The suggestion, by a friend, to this effect, in a subsequent number, has induced considerable investigation of the authorship, but the poem has not been found in any one of the various editions of Moore's works which have been examined. It was, however, published in Philadelphia many years since, on a sheet, with musical notes, and the name of Thomas Moore was given as the writer. So far as appears at present, this is the only ground upon which the poem can be claimed as Moore's; and the evidence is by no means conclusive, for it may be fairly presumed that if he was really the author, it would have found a place in his works.

The claim of P. M. James to the authorship is clear and positive. The volume presented by him to our correspondent, and from which she copied the poem, has this title;—"Poems by P. M. James, Manchester; Sims & Dinham, Exchange st., 1841;" and the Preface says, "The following poems have been selected from many others, written in the course of a life much occupied by avocations of a very different nature. Some of them have already appeared in print, and others have been circulated in manuscript.

To the *Author* they have proved a recreation from the cares of business; and have sometimes filled his mind with pleasant thoughts, when surrounding circumstances contributed very little to his pleasure. Amongst many causes of gratitude, he therefore has reason to number the gift of a poetical temperament, which, without interfering with the performance of the duties of life, has served to heighten the enjoyment of existence.

"Manchester, April, 1841."

"The Beacon" is the first poem in the book, the authorship of which is thus distinctly claimed; and it was presented to our correspondent by the author, with the express understanding that he wrote it, and that the volume could not be obtained from any other person; having been printed for private circulation.

DIED, at Hallowell, C. W., the 3d of 8th mo., 1858, SARAH BOWERMAN, widow of the late Jonathan Bowerman, in the 88th year of her age, a member of West Lake Monthly Meeting.

She became convinced of our principles in her youth, and by a steady adherence thereto through the varied scenes of a long life, proved to those around her that she was following no "cunningly devised fable," but that she was in meekness and simplicity endeavoring to follow in the footsteps of a crucified Saviour.

She removed to Canada with her husband about the year 1798, and had many privations to endure in getting to their small and distant meeting, she and her husband frequently travelling many miles on foot, and carrying an infant with them. Many times in after life she has been heard to express her satisfaction in having been thus faithful in the discharge of this duty.

The "memory of the just is blessed," and believing that by the grace of God, she was what she was, we feel, without any desire to eulogize the creature, that a tribute is due to her memory, as to one who was beloved and honored amongst us. She had acceptably filled the station of an elder about thirty years. As long as her strength permitted she was diligent in the attendance of our meetings for worship and discipline, her judgment in the latter being pertinent, and her word of counsel or encouragement being grounded in the life, proved acceptable and strengthening to her friends.

Retaining her faculties to the last, she was qualified to drop a word of counsel to those around her; and her friends have the consoling belief that she is indeed gathered into the Heavenly garner of eternal rest,—  
"Like as a shock of corn cometh in in his season."

—, on the 11th of 3d mo. last, at the residence of his parents, Garret and Abigail Pim, in Columbiana Co., Ohio, JOSEPH PIM, a member of Sandy Spring Monthly Meeting of Friends, in the 21st year of his age.

This dear young friend was naturally of a serious and thoughtful disposition of mind, and evinced that he was not insensible of the unsatisfactory nature of all this world can bestow, realizing that "here we have no continuing city," "no safe abiding place," and that he felt an interest in the things of eternal duration, that he might obtain a "treasure in the heavens that fadeth not away."

During his illness, he manifested much patience and

sweetness of spirit, although somewhat clouded in view of his acceptance with his Heavenly Father, expressing much concern that he might be prepared, and that his way might be clear.

On the 5th of 3d month, apprehending his time to be short, he said, "I feel that I have no hardness against any of the human family." On a friend remarking that it was a happy thing to be able to forgive all, "Yes," he replied, "and I feel that I can forgive all freely; may I thus be forgiven." At another time he said, "I feel that it is through the mercies of a gracious Lord that I am to be saved. I am afraid that I have put off the work longer than I should." On the 6th, he said, "I have been thinking seriously, and feel concerned about my situation. I have no doubt about getting to a better world, but fear I am not conscious enough. Oh! I have no doubt about it, and I hope you will all meet me there. I have always been inclined to religious thoughtfulness, but have sometimes shunned it." Then addressing his father he said, "I know that thou hast watched me with all the tenderness of a parent, and hast warned me, but sometimes I disobeyed."

On the 7th, he remarked to his father, "I feel some dissatisfied; I can hardly concentrate my mind; I know my time is short, and if I should miss of a safe landing, how dreadful would be my condition; I know there is mercy in store for me." On his father remarking, he hoped his prospect would be brighter before leaving us, he repeated, "I know my time is short, and it seems almost as though the grave was opening to receive me." On the 8th, he remarked, "when I am asked if I am ready, I can hardly answer in the affirmative." On being asked if there was anything particular on his mind, he replied, "No, there is not." On the morning of the 9th, he said, "I feel composed and calm;" again repeating, "when the question arises, am I ready, I can hardly answer in the affirmative; although there appears to be nothing particularly in the way, yet I feel fearful I do not get deep enough."

His breathing becoming more quick and laborious, and he, in consequence, more restless, he said, "it is hard work;" some time after remarking, "I think I feel more composed within the last few hours; I now feel nothing in my way." Being asked if he was willing to go, he answered, "I can say that I am." It becoming more difficult for him to breathe, he asked, whether it would be likely to last long in that way; being answered in the negative, with a hope that his prospects were good, he replied, "I can say that they are. My mind was uncommonly free this forenoon;" afterwards adding, "while I can speak, I bid you all farewell; I am going home." To an uncle who was waiting on him, he said, "I wish my funeral neat but moderate."

On the morning of the 10th, he said, "I had a hard night of it last night, but had uncommon comfort two or three times in the course of it." His mind was very calm through the day and following night. He seemed to be clothed with peace, being sensible very nearly to the last, when he passed easily and quietly away about 3 o'clock, P. M.

DIED, on the 2d of 6th mo. last, in Dinwiddie Co., Virginia, CATHARINE L. BUTLER, relict of Jonathan Butler, aged 56 years and six months. This beloved Friend bore with much patience and entire resignation a painful and lingering illness, frequently expressing her confidence that her Heavenly Father would not afflict her more than was meet. It was delightful to see, as her time of departure drew near, how her heart seemed to overflow with love toward every one. A few days before her decease, she said that she "had found peace, and felt a confidence that the everlasting Arm would be near to support her through the dark valley of the shadow of death."

DIED, At the residence of her father, Macedon, N. Y., on the 15th of 8th mo., ANN AUGUSTA, daughter of Alexander and Esther A. Purdy, aged 29 years, a member of Farmington Monthly Meeting.

She was of a cheerful disposition, and although surrounded by an extensive circle of relations and friends and much to attach her to this world, she was enabled through divine grace to give up all and resign herself into the arms of her holy Redeemer.

From a child she delighted in the company of serious persons, reading the Bible, and, when health permitted, in attending meetings, also First-day schools. She was remarkably meek and patient through her illness, and received all who called to see her with a pleasant smile, at one time saying she felt as though preparing to take a pleasant journey.

She frequently engaged in supplication, not only for herself but for others, that they might be prepared for the final change. A short time before her death, she remarked, "the room looks dark: do not be alarmed, I am not;" then added, "Oh Heavenly Father! I pray thee, that this, my last prayer, may be accepted, and that I may be admitted, through Christ my Saviour, into thy heavenly fold and rest, prepared for the righteous, where there will be no more sorrow, pain or trouble, but peace and joy for ever more."

Soon after she peaceably and quietly passed away.

Selected for Friends' Review.

#### THE TRUE FOUNDATION OF SIMPLICITY AND SELF-DENIAL.

I think these apparently little things, in principle, matters of the deepest importance. Every thing that is a mere form, a mere habit and custom in divine things, is to be dreaded exceedingly; life, power, reality, this is what we have to aim after. Things should not result from without, but from within. The sort of clothes I wear, the kind of house I live in, the quality of the furniture I use, all such like things should not result from other persons doing so and so, or because it is customary among those brethren with whom I associate to live in such and such a simple, inexpensive, self-denying way; but whatever be done in these things, in the way of giving up, or self-denial, or deadness to the world, should result from the joy we have in God; from the knowledge of our being the children of God; from the entering into the preciousness of our future inheritance, &c. Far better that for the time being we stand still, and do not take the steps which we see others take, than that it is merely the force of example that leads us to do a thing, and afterwards it be regretted. Not that I mean in the least by this to imply we should continue to live in luxury, self-indulgence and the like, whilst others are in great need; but we should begin the thing in a right way, that is, aim after the right state of heart, begin inwardly instead of outwardly. If otherwise, it will not last. We shall look back, or even get into a worse state than we were in before. But, oh! how different if joy in God leads us to any little act of self-denial. How gladly do we do it then! How great an honor do we esteem it to be! How much does the heart then long to be able to do more for Him who has done so much for us!

We are far then from looking down in proud self complacency upon those who do not go as far as we do, but rather pray to the Lord that he would be pleased to help our dear brethren and sisters forward who may seem to us weak in any particular point, and we also are conscious to ourselves, that if we have a little more light or strength with reference to one point, other brethren may have more light or grace in other respects.—From "*The Lord's Dealings with George Muller.*"

For Friends' Review.

EDWARD PEASE.

*My dear friend, S. Rhoads:*—In the removal of this good and great man many in this land share with Friends of his own country in a deep sense of bereavement. This will be peculiarly the case with those who, with thyself, as his correspondents, were the recipients of epistles peculiarly rich and instructive. There is one trait in his character to which at this time I desire to call attention, and for this purpose have selected a few passages illustrative thereof, from a file of letters with which one of his correspondents has been favored. I refer to his steady, cheerful, thankful appreciation of the blessings of life amidst the infirmities of age, and his maintenance of a humble, peaceful, may I not add blissful, state of preparation to meet the Bridegroom of souls at his coming. I trust that in thus giving a few passages merely of this character, I do not violate improperly the sacredness of epistolary correspondence. Surely some qualified hand in Great Britain will gather from the rich harvest of materials a worthy biography for the benefit of successive pilgrims.

Thy friend, — — —

*Darlington, 6th mo., 1855.*—All the repayment I can make is, filled up measure (according to my holding of it) of that precious cement by which disciples were to be known and to be bound to one another. \* \* \* I was humbled in thinking how unworthy I was, \* \* \* indeed, I seem constantly to dwell under this humiliating sense—so much of affection amid boundless blessings,—so that to beg for ability to render acceptable thanksgiving and praise is very much the mantle of my spirit. Indeed, such have been the dealings of boundless mercy to me in, I trust, some refining chastenings and in innumerable ways, that few have so many attractions to the blessing of existence; yet the things that are seen stand far inferior to those which are not seen and are eternal. So that, my endeared friends, bound in that sacred covenant which George Fox says is of God Almighty's making, you know that to be with Christ is far better.

*Eighth month 3d, 1855.*—The best love, the love of Christ, his Church and its members, has no boundary of space or distance; \* \* \* and

in this fellowship is it not, my dear friends, very sweet to love and be loved? I cannot in return do justice to your sympathies and encouragement to the poor aged pilgrim to hold out to the end; your faith that there is laid up for him a crown which the righteous Judge shall give. If such, in least portions, is to be his, it will all be in the great mercies of Him in whom there is a trust that, all unworthy as I am, He hath blotted out mine iniquities and forgiven my sins. But whatever may be our hopes, our attainments, our faith, all must be held as the gracious grants obtained through the medium of our consecrated High Priest, our Advocate and Intercessor; to feel the blessing of his mediation, our Comforter not leaving us orphans or comfortless.

*First mo. 29th, 1856.*—You can excuse much, as I shall feel myself a *very old man*, if it be the good pleasure of my Heavenly Father to continue me a few months longer, to enter my 90th year. But what a life of mercies and blessings mine has been, far more than my heart, I fear, does fully in thankfulness respond to, or pen or tongue can express.

*Third mo. 28th, 1856.*—I cannot but rejoice that the canopy of heaven yields such a sweet and grateful shade.

*Sixth mo. 6th, 1856.*—I come now to the conclusion of my unsatisfactory letter. You know I could once have done better, but I am satisfied and thankful for so much of the blessings of existence yet continued to me. I dare not say few and sorrowful have the days of the years of my pilgrimage been, for mercy, kindness, bounty and love, have been showered upon me. Some bitter chequerings have been in the kindnesses of heavenly love.

*Eleventh mo. 17th, 1857.*—The frost of old age which I do not regret, prevents my writing such a letter as my heart could wish.

*Third mo. 5th, 1858.*—You will see how very feeble mentally, and physically weak, the poor writer of this letter is. Yet thanks be to Him who left us the most precious legacy, *Love*, he condescends to grant me this in its fulness to himself and his Church. No words can express my thanks and gratitude to my God, for blessings beyond all count. Ah! to be with Him, and the just of all generations, would be a possession of that fulness of joy, where through boundless mercy I have faith to trust we shall meet!

*Sixth mo. 22nd, 1858.*—Since the receipt of thy \* \* \* \* letter I have been struggling through weeks of discouragement, whether I could acknowledge it, my writing nearly unintelligible, my best feelings so poor, my vision so very dim. Yet there is one remainder so precious, the love of my friends, the church, and my Lord, that to forbid its flow to these would be to put a hardship on myself, and cheek that with

which a gracious Creator has been pleased to bless me—an affectionate, sympathising heart.

I am much favored with health, yet the lack of that which supplies each joint, renders me very stiff and slow, and some little of the binding of old age is coming; but infinite loving kindness is extended to me beyond all my powers of thankfulness and praise.

#### WAR—ITS WASTE OF MIND.

I have already alluded to war as eminently hostile to mental improvement. Probably no custom of society has been more so; and consequently it is chargeable with a vast waste of intellect. It exerts this pernicious influence in part by destroying the lives of many who might be the intellectual ornaments of their country; for the highest and most enterprising minds are most apt to be drawn into the vortex of vice, because they love its powerful excitement. The wars of Julius Caesar destroyed not less than two millions; those of Alexander of Macedon, as many; those of Napoleon, twice as many. Nor can it be doubted that all the wars which have blasted the globe have swept from its surface as many human beings as now inhabit it. Again, war inevitably produces a state of things most unfavorable to the advancement of knowledge. Literature and science can flourish only amid the calm and security of peace. The war spirit awakens too much excitement, and brings into too powerful action the ferocious passions, to allow of the cultivation of the intellect. The public mind becomes a stormy sea, engulfing every thing which cannot live in a tempest. Finally, the great pecuniary expenses of war, which fall most heavily upon the middling and poorer classes, deprive them in a great measure, and for a long time, of the leisure and money necessary for extending the blessings of education through the community. The agricultural and manufacturing interests of a country are left by war in a deranged state, and a heavy public debt is usually entailed upon the nation; and to pay this debt, and restore the business of the country to a healthy condition, demand the time and strenuous labors of the citizens. A few facts may more strikingly illustrate this point.

There is, perhaps, no part of the world where a more efficient system of general education is in operation than in the State of New York. In 1830, with a population of one million nine hundred and eighteen thousand six hundred and eighteen, she expended one million one hundred and twenty thousand dollars for common schools and academies, where nearly all of her half million of children and youth were in a course of education. To provide the same means of instruction for the seventeen millions of the United States, in 1840, would cost ten millions of dollars; and to provide the same for the twenty-five millions of Great Britain would need fifteen mil-

lions; and for the eight hundred millions of the entire globe it would require four hundred and seventy millions of dollars. Now, let us compare these sums with the expenses of war.

The revolutionary war of this country with Great Britain cost our government six hundred millions, while the individual losses by the citizens of both countries must have been many times as great. Suppose it the same, and here we have expended on the American side, in seven years, money enough to provide the present population of the whole country with instruction like that enjoyed in New York for one hundred years, and the population of Great Britain for eighty years. The last war with Great Britain cost our government fifty millions; and, on the same principle as above stated, enough money was spent to afford similar instruction to both countries for ten years, although the war lasted but two and a half years. A single war with Bonaparte cost Great Britain five thousand two hundred and fifteen millions of dollars—sufficient to afford the means of instruction to all her population for three hundred and fifty years, and to give the same means to all the world for eleven years. In 1835, the national debt of Great Britain, incurred for war purposes, amounted to three thousand eight hundred and ninety millions of dollars. The interest on this is one hundred and forty-two millions, and would furnish her inhabitants with the means of education for ten years; that is, she pays a yearly interest that would do this. The daily expenses of a man-of-war, when in service, are about fifteen hundred dollars, or more than half a million for a year. Nineteen such ships would of course cost as much as to educate all the children in the United States. Ten such ships, to say nothing of the sum requisite for their construction, would require a pecuniary outlay as great as the income of all the benevolent societies in Great Britain and the United States, which in 1840 was five million one hundred and thirteen thousand four hundred and twenty-two dollars.

The average expense of the Florida war, carried on with only a few hundred Indians in the swamps of that country, has been from two to five millions, from 1835 to 1840—a sum nearly equal to that collected, with vast labor, as the fruit of Christian benevolence, among the forty millions of Great Britain and the United States.

But the expenses of war are not confined to the period during which the war lasts; for it is the common maxim of rulers, in time of peace to prepare for war. The sum paid for this purpose by the United States from 1791 to 1832, a period of forty-one years, was seven hundred and seventy-seven millions, or nineteen millions annually. This was twelve times more than all the other expenses of the government during the same period, and would give instruction to all the children of the United States for twice that number of years. In 1837 and 1838, we

paid twenty-six millions annually for the same purpose. The expenses of the English government, from the same cause, from 1816 to 1837, a period of twenty-one years of peace, were two thousand and ninety-one millions of dollars, or one hundred millions per year—sufficient to educate her entire population for nearly seven years. If we suppose the expenses of the United States and the other governments of Europe to be only half as great as those of Great Britain for war purposes during peace, we should still have the startling aggregate of five hundred millions annually—a sum sufficient for the education of all Europe and the United States for more than three years, and all the world for more than one year. If the whole world expended as much in proportion to their numbers for war purposes during peace, it would form the frightful sum of one thousand six hundred millions of dollars—sufficient to educate all its population three and a half years. Truly this is a peace establishment with a vengeance.

These statements seem more like the dreams of disordered fancy than like sober fact. But they are most painfully true; nay, they fall far short of the reality. But, instead of looking on the dark side of the picture, as I expected to do when I began these statistics, they have thrown a bright beam of promise upon the future condition of the world. They show us how immense are the pecuniary capabilities of the human family. They show us what an incalculable amount of funds the world will have at its disposal, for the promotion of science, literature, and religion, when they shall be brought to act according to the principles of reason and religion; for all that now goes into the war channel will then be consecrated to the service of knowledge and benevolence. In spite of all the oppressions and disadvantages under which the human family have hitherto labored, they have been able to sustain this immense war tax which I have described. Nay, I have mentioned only the direct expenses of war. But the losses always sustained by withdrawing men from their regular pursuits, by blocking up the outlets of trade, by idleness and discouragement, and in a multitude of other ways, are far greater. In addition to all this, in most countries men have been compelled to sustain the extortions of tyrannical rulers. Yet has the world borne all these immense taxes; and a few years of peace are generally sufficient to enable a nation to recover its pecuniary independence. How vast, then, will be its surplus pecuniary resources when war and oppression shall cease, and all its energies can be devoted unobstructed to the various pursuits of business? Instead of the stinted sums which men are now persuaded, with great difficulty, to bestow upon objects of education and benevolence, and which leave those devoted to such pursuits to discouragement and heart sickness, because their hands are so tied and their energies so cramped, there

will then be ready for every noble object more than is wanted. Millions will then be substituted for thousands. This is indeed a bright page of human history, on which we are permitted to gaze in anticipation; and it affords a cheering resting place for the eye, when placed in contrast with the terrific waste of mind which has been the consequence of war.

Do I seem to be indulging in dreams when I say that most assuredly such a bright period will come? But do they doubt that the Bible predicts unequivocally a period of universal peace, and the prevalence of general, if not universal benevolence? In such a state, why will not the vast treasures that have been wasted upon the destruction of men be consecrated to the diffusion of knowledge and religion through all the earth?—objects that claim the first regard of every benevolent heart. Assuredly this vision is not imagination; and it looms up in the future, —and I would fondly hope not in the distant future,—a bright star of hope for this abused and down-trodden world. The little which has hitherto been contributed to raise man out of the slough of ignorance and sin has accomplished a great deal. What splendid results, then, will be witnessed when ample means shall be placed within the reach of every human being for the highest attainments in knowledge and holiness. —*Hitchcock.*

AN ISLAND AFLOAT.

We learn from the Wayne Democratic Press that, a few days since, a large object was seen on Lake Ontario, in a northwesterly direction from Pultneyville, gently floating to the eastward. It excited considerable curiosity, as it appeared unlike anything ever seen on the lake before. As all had a desire to know more about it, several young men, in boats, started in pursuit, and, after a sturdy pull with the oars, it was at last overhauled, some five miles from shore. It was steadily wending its way down the lake, impelled by the current at the rate of three miles an hour, and when overtaken presented to the astonished beholders a no less novel spectacle than an island covered with luxuriant vegetation! It was about five rods in length and nearly of equal breadth, and had probably been formed in some quiet nook of a river or bay, upon some timber or brush that had become stationary under the surface of the water, till an admixture of earthy and vegetable matter had accumulated, sufficient to nourish vegetation, such as is peculiar to swampy locations. These had grown and fallen through a long succession of years, until the whole had become matted together by roots and fibres so as to give the whole mass a firmness and tenacity sufficient to resist the waves, and a specific gravity that enabled it to float. The late rains increasing the volume of water where it formed, elevated it from its bed, broke it from

its moorings and sent it off on a voyage of discovery. The whole island was covered with such plants as are seen about Irondequoit Bay, and had much such an appearance. It was sufficiently firm to bear up a mau—as Dr. Beardley stepped on shore and took possession in behalf of Uncle Sam. The island was not wholly uninhabited, as several small birds were seen. The highest points of this novel island were about five feet above the surface of the water, and the plants stood firm and erect, vigorous and healthy.

From the N. Y. Tribune.

THE MAMMOTH TREES OF CALIFORNIA.

MARIPOSA COUNTY, Cal., May 14, 1858.

I am in the midst of the Mammoth Grove of Mariposa. On all sides of me are numerous giants of the forest, varying from 20 to 34 feet in diameter, and from 275 to 325 feet high. Sublime sight! Each tree fills me with wonder as I look at it. A glance at one of these immense trunks conveys a new idea of the magnificence of nature. The trees are so high that you must look twice before you can see the tops, and then you cannot comprehend how high they are until you have looked at them from many points of view, and compared them with the little pines in the vicinity, which do not exceed 10 feet in diameter and 200 feet in height. No words, no exclamations, no figures, no description can convey to a person who has not seen these mammoths the vivid impression of their sublime grandeur, which fills and overwhelms the mind of the beholder. But the idea, in its full force, remains in the mind only while the eyes are fixed upon the trees.

The spire of Trinity Church, which is the highest artificial structure in the United States, and famed as such, and therefore an object of great curiosity, which towers up far above the remainder of New-York, is but 284 feet high, and would be entirely lost to view if put down with its church in this grove.

The grove is about half a mile wide and three-quarters of a mile long, and it contains 427 standing trees, which, in regard to diameter, may be classed as follows:

- 1 tree . . . . . 34 feet in diameter.
- 2 trees . . . . . 33 feet in diameter.
- 13 trees from . . . . . 25 to 33 feet in diameter.
- 36 trees from . . . . . 20 to 25 feet in diameter.
- 82 trees from . . . . . 15 to 20 feet in diameter.

Total, 34 trees above 15 feet in diameter.

Remaining, 293 under 15 feet in diameter.

One tree has fallen, and a considerable portion of it has been burned, but I think it was nearly 40 feet in diameter and 400 feet long.

The mammoth tree is an evergreen, cone-bearing tree, akin to the botanical genus called *cupressus* (cypress) by Linnæus. In 1853, the mammoth trees first came to the notice of botanists. Some

of the leaves and cones were sent to American botanists at New-York, but were lost by accident; while later samples sent to England were placed in the possession of Lindley, and he declared the tree to be of a new genus, and named it the *Washingtonia Gigantea*. Some American botanists were very indignant at this theft, and called the tree the *Washingtonia Gigantea*; but Endlicher says the tree is evidently of the same genus with the redwood, and therefore the generic name given to that tree before the discovery of the big trees must be retained, according to the well-established principles of botanic nomenclature. He calls the tree the *Sequoia Gigantea*, while the redwood is the *Sequoia Sempervirens*. I understand that botanists generally consider Endlicher to be in the right. To an ordinary observer the redwood and the mammoth tree appear to be of the same species; for they bear so great a similarity to each other that neither the artist who paints their likenesses, nor the joiner who works in their wood, can distinguish between them, except by the occasional greater size of the mammoth.

The *Sequoia Gigantea* is found only on the Sierra Nevada Mountains in California, at a height of about 4,500 feet above the level of the sea. It exists only in small groves, five of which are known—three in this county, one in Calaveras, and one in Tuolumne. These three counties lie adjoining to each other; and the five groves are all between 37° 40' and 38° 15' of south latitude. This grove in which I now am is the largest, and there are two other groves within a mile of here, one containing 86 trees, and the other with 35 trees. The Tuolumne grove was discovered only a few days ago. It contains 10 trees, one or two of which are said to be 32 feet in diameter.

The Calaveras mammoth grove, to which I made a flying visit on my way hither, lies north-west from here, 50 miles distant in a straight line, but considerably further by the travelled roads. This was the first discovered of the mammoth groves, is the most noted, and attracts the greatest number of visitors. It was first known to the whites when found by some hunters in 1850, but the public attention was not called to the place until 1854, when one of the largest trees was cut down, and the bark stripped from another to a distance of 116 feet from the ground. The tree which was felled was 92 feet in circumference and 300 feet high, and five men worked at it 22 days cutting through it with large augers. On the stump, which has been smoothed off, there have been dancing-parties and theatre performances, and now there is a printing office, from which *The Big-Tree Bulletin* is issued. The tree which was stripped of its bark, continued green and flourishing for two years and a half, and did not begin to die until after a very hard frost in the winter of 1856-57. The bark, with some of the wood of the felled

tree, is now in the English Crystal Palace. There are in this grove ten trees 30 feet in diameter, and 82 between 15 and 30 feet; thus making 91 over 15 feet through, while there are 134 of the same size in the large grove of Mariposa. The latter grove has the superiority in the number of its trees and the beauty of location, and also in having other grand scenery in the vicinity; but the general impression among those who have seen both groves, is that Calaveras has the largest and tallest trees. I have adopted the measurements made by others, which may be incorrect, but I think the general impression right. One of the Calaveras trees which is down must have been 450 feet high and nearly 40 feet in diameter at the butt. The Calaveras grove is in a little basin about two miles in diameter, but the 92 large trees are close together, those furthest from the center of the group being scarcely more than 600 yards apart.

The Mariposa grove was discovered a year or more ago, and the smaller ones near it were discovered last Autumn. We are here in latitude 37° 45' N., and longitude 119° 50' W., and the Calaveras grove is in latitude 38° 16' and longitude 120° 14'.

Many interesting ideas are suggested by the consideration of the age of these trees. The rings of the felled tree were counted, and its age variously estimated, according to the different ways of counting, at from 1,900 to 3,000 years. Probably its age was not less than 2,000 years. It sprouted while Rome was in its glory. It is older than any kingdom, language or creed of Europe or America. It was a large tree before the foundation of the Christian Church, and was fifteen hundred years old before the period of modern civilization began. Many of the trees in all the groves are burned at the foot, and some of them have been burned through so as to stand on three legs. One of these in the Calaveras grove, called "Uncle Tom's Cabin," has a space under it more than a dozen feet square. The largest trees seem to end abruptly at the top, having been broken off by the snow, which often falls to a great depth here. The trees in some places grow very near together; in others they are comparatively far apart, and occasionally two or three will be seen which are united near the ground, although they may have sprouted at a distance of ten or fifteen feet from each other.

The *Sequoia gigantea* grows in a deep and fertile soil, and is always surrounded by a dense growth of other evergreens, such as various species of pine, fir, spruce and Californian cedar. The scenery in these forests is beautiful. The trees grow very close together, and the trunks, usually from a foot to two feet in diameter, rise in perfect perpendicularity, and without perceptible diminution of size, more than a hundred feet without a limb, and while all is perfect stillness and rest, and shadow on the ground, the traveller, looking up to where the sunbeams

break through the dense foliage here and there, can see the flexible tops swinging from side to side in the roaring mountain breeze. The ground being never visited by the sun is always moist, and produces a luxuriant and beautiful little undergrowth of mosses, flowers and berries.

The *Sequoia Gigantea* has been planted in England, and it is said that the young trees are now three or four feet high and are growing briskly, near the level of the sea. I am not aware that any other cultivated specimens are growing in any place.

This grove is two and a half days, and the Calaveras grove one and a half from San Francisco, and the two are 75 miles from each other by the ordinary travelled route. Both groves have much grand and beautiful scenery in their vicinity. Here we are but twenty miles from the great Yo-Semite Valley, and the Calaveras grove is within a few miles of a great cave. From San Francisco the route to both groves is through Stockton, to which there is a daily steamer, and thence there is a stage to within 15 miles of the Calaveras grove, and within 25 miles of this grove. The remaining 15 or 25 miles are usually made on mules. To-morrow I go to the Yo-Semite.

E. S. H.

#### THE DEEPEST COAL PIT IN GREAT BRITAIN.

The difficulties which are met and overcome by mining engineers, in shaft sinking, stand out in *alto-relievo* in the subjoined description of a deep English coal-pit, which we copy from the *London Journal of Gas Lighting*, of August 3d :

"The deepest coal pit in Great Britain, and probably in the world, has, after twelve years' labor, during which some important mining problems have been solved, just been completed and opened at Dukinfield, Cheshire. The shaft of this extraordinary pit is 686½ yards deep, and the sinking of it has cost nearly £100,000. The undertaking was commenced in 1847, by Mr. Francis Dukinfield Palmer Astley, of Tilefoot, Cumberland, who is lord of the manor of Dukinfield, a township of 1263 acres in extent, and containing valuable beds of coal. By September, 1848, the shaft of the pit had been sunk 220 yards, when the works were stopped by the tapping of a copious spring of water, which rendered it necessary to put in pumps and drive a tunnel 80 yards long. In about fourteen months this work was completed, and 43 yards added to the depth of the pit. Shortly afterwards another spring was encountered, which stopped the works three months. At the end of five years from the commencement a depth of 476 yards had been attained, the last 163 yards having occupied twenty-nine months in consequence of the difficulties which had to be overcome, the rock pierced through being very hard, and another tunnel 400 yards long having had to be made. At this point the sinking of the

shaft was suspended for a time, and the mine was worked for coal; but in 1857 it was determined to sink the shaft to the Black Mine, a further depth of 216½ yards. Operations proceeded steadily in the face of many difficulties and discouraging predictions; but the enterprise was successfully completed last week by the workmen winning the Black Mine, a fine seam of coal 4 feet 8½ inches thick, and calculated to last thirty years, at 400 tons per day. In sinking the shaft, twenty-two workable seams of coal were passed through, as well as eight other seams, varying from 1 to 6 feet thick, and in the aggregate 105 feet in thickness. The shaft is generally 12 feet 6 inches in diameter, but near the bottom it expands to a diameter of 19 feet 2 inches. It is lined with bricks 9 inches thick, with strong rings of stone at intervals of eight yards. At the bottom of the shaft there is an incline nearly half a mile long. The pit is fitted with very powerful machinery. Another shaft of the same depth as this just described, is now being sunk as an air draft. Three lives have been lost during the progress of the work, but no other casualties have occurred."

#### A DOUBTING HEART.

Where are the swallows fled ?

Frozen and dead,

Perchance upon some bleak and stormy shore.

O doubting heart!

Far over purple seas,

They wait, in sunny ease,

The balmy southern breeze,

To bring them to their northern home once more.

Why must the flowers die ?

Prisoned they lie

In the cold tomb, heedless of tears or rain.

O doubting heart!

They only sleep below

The soft white ermine snow,

While winter winds shall blow,

To breathe and smile upon you soon again.

The sun has hid its rays

These many days ;

Will dreary hours never leave the earth ?

O doubting heart!

The stormy clouds on high

Veil the same sunny sky

That soon (for spring is nigh)

Shall wake the summer into golden mirth.

Fair hope is dead, and light

Is quenched in night.

What sound can break the silence of despair ?

O doubting heart!

The sky is overcast,

Yet stars shall rise at last,

Brighter for darkness past,

And angels' silver voices stir the air.

—Procter.

It is too common an error, to invert the order of things, by making an end of that which is a means, and a means of that which is an end.  
—Penn.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Liverpool dates to the 20th ult. have been received.

**GREAT BRITAIN.**—The government intended to send to the Frazer river region, or British Columbia, as it is now proposed to call it, a corps of engineers to construct roads and bridges, to build warehouses for receiving gold, and to organize a regular military force.

The copper mines of Australia were said to be proving very rich. Gold to the value of 900 pounds sterling was known to be on the way to England. A memorial to the Colonial Office, urging the conveying of the Australian mails by the Panama route, was in circulation, and was receiving the signatures of the leading commercial houses.

The Queen was travelling in Germany.

**IRELAND.**—Riots had occurred at Kilkenny, in consequence of opposition, by the harvest laborers, to various agricultural machines; but tranquillity had been restored.

**SPAIN.**—Fresh negotiations for the settlement of the dispute with Mexico were to be commenced. The yellow fever was said to have appeared in some parts of the country. The Queen was absent from the capital, and it was expected that on her return the Cortes would be dissolved, and that the state of siege would be raised in the provinces where it existed.

**FRANCE.**—The state of commercial affairs was unsatisfactory. The Emperor was making a tour in Brittany.

**PRUSSIA.**—The King's health continued poor, and it was reported that he was about to abdicate.

**TURKEY.**—A panic was said to prevail at Constantinople, Christians and Mohammedans being mutually in fear of each other. A plot for the massacre of all the Christians had been discovered at Smyrna. Those who were found guilty of connection with this plot had been sent to Constantinople. The Sultan, in order to show his confidence, had gone on a visit to Smyrna.

A British steamer bombarded the town of Jeddah five days, on account of the delay of the Turkish authorities in granting reparation for the recent massacre of Christians there. Ismail Pasha then arrived, empowered to act on behalf of the Turkish government, and some of those concerned in the massacre were executed, others sent to Constantinople.

It was stated that the Montenegrins had attacked the town of Kolaschin, and killed nearly 1000 of the inhabitants, who, confiding in the armistice, were unarmed. The women and children were carried away captive.

**INDIA.**—The rebels had withdrawn from Jugdepore on the approach of a British force. The whole country was becoming more settled, but 20,000 rebels were still in the field.

**CHINA.**—The first news dispatch by the Atlantic Telegraph, dated the 25th ult., announces the reception of advices from China, stating that a treaty of peace had been concluded with China by the French and English Plenipotentiaries. By the terms of this treaty, the empire is to be opened to the trade of all nations, the Christian religion is to be allowed, and diplomatic agents of all nations are to be admitted. France and England are to be indemnified for the expenses of the war.

**SIAM.**—A treaty has been concluded between the government of the United States and Siam, by which American citizens are permitted to trade freely in all the sea-ports of that country, but may reside permanently only at Bangkok. They are allowed the free exercise of their religion when visiting or residing at Siam, and permitted to build places of worship in such places as the Siamese authorities may consent

to. The regulations respecting the duties on imports and exports are liberal.

**LIBERIA.**—It is stated that Portugal is about to acknowledge the independence of this republic, and to make a treaty of amity and commerce with it. This will make the ninth nation which has recognized Liberia; but the United States still declines doing so.

**SOUTH AMERICA.**—A project has been submitted to the Congress of Chili for the establishment of towing steamers through the Straits of Magellan, a route which would shorten the voyage from Chili to Europe and North America upwards of 1500 miles. The government intends to promote emigration from Europe to the southern part of its own territory, principally, it is said, with a hope of driving the Arauco Indians from the frontier by an influx of civilized settlers.

Bolivia appears to be at present, in a state of internal tranquillity.

**CENTRAL AMERICA.**—The new U. S. Minister to Guatemala has been received in a friendly manner by the President of that republic. The President of Salvador has issued a decree, removing the seat of government from Cojutepeque to the old city of San Salvador until the new city can be sufficiently repaired from the earthquake of 1854, to be fitted for it.

**BRITISH AMERICA.**—A party of whites passing up Frazer river were recently attacked by the Indians, eight men and one woman killed, and a woman made prisoner. Fears were entertained that this difficulty might lead to a serious Indian war.

**DOMESTIC.**—Accounts from California are to the 5th ult. The first mail from Salt Lake to Placerville under the new overland mail contract reached the latter place on the 21st of 7th month, and the first mail for Missouri by the same route started thence on the 24th. Although only one day's notice was given at Sacramento City, 500 letters were sent from that city and vicinity. The mail was expected to reach St. Louis about the 1st inst. Some of the colored people of San Francisco propose emigrating to New Granada, and have entered into correspondence with one of the officials there, who invites them to do so, assuring them of equal political and social rights with the whites. A body of 75 Chinese miners have been driven from their claims on the Sacramento, and their mining utensils destroyed, on the pretence that the laws of the district prohibit Chinese from working there. Hostilities with the Indians have broken out in Humboldt County.

The State government of Oregon was fully organized on the 8th of 7th month, when John Whitaker, the Governor elect, was inaugurated. The officers of the territorial government appear to have made no objection to surrendering their offices.

The Board of Election Commissioners in Kansas, constituted by "English's bill," has issued a proclamation, declaring the proposition rejected by a majority of 9,512 in a total vote of 13,088. No fraudulent votes were reported, but a few precincts were rejected on account of informalities.

The U. S. brig Dolphin captured on the 21st ult., off the coast of Cuba, the brig Echo of Baltimore, with 300 slaves on board, from Africa. The vessel was taken into Charleston, where the government directed the slaves to be taken care of, with a view of making arrangements to restore them to their own country. Several of them have died since the capture of the vessel, in consequence of its filthy condition. By the laws of the United States, the vessel is forfeited, and the crew guilty of piracy.

The number of deaths from yellow fever in New Orleans, during the week ending with the 29th ult. was 402, being an increase of 92 over the preceding week.



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