

AUTOGRAPHICAL NOTES  
OF  
EZRA MICHENER M. D.











*Era Michener*

AUTOGRAPHICAL NOTES

FROM THE

LIFE AND LETTERS

OF

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EZRA MICHENER, M. D.



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## PREFACE.

Autobiography records the circumstances which tended to mould the character of the writer, and which furnished the incentives to action. It traces their influence upon his life movements, whether for good or for evil, and draws lessons of instruction for the future from the experience of the past. The task which it imposes is alike difficult and dangerous; it relates to one's self, it is eminently egotistical, and it belongs to a period of life when the lengthening shadows of evening have darkened the landscape and obscured the vision of the writer.

I have often been solicited, even up here among the nineties, to write out some notes of my previous life; but the queries have always arisen, What should I write? Would my comparatively obscure life afford reminiscences worthy of such perpetuation?

It is well known that I was born in obscurity, a mere farm-boy, with no other means of social or scholastic education than that which the farm and day-school of four-score years ago afforded.

It is equally well known that later, in addition to the arduous and exacting duties of a country doctor, I had to carry the providence of a large family and the management of a farm. Add to these adverse conditions that I was almost entirely isolated from the seats of learning, from scientific libraries, and from personal intercourse with the cultivators of science.

It is true that my *impulse* was *forward*, and I may sometimes have uttered advanced thoughts of some merit, but they have been too often lost in the distant past or absorbed by more modern developments.

I have been careful to preserve serial copies of the printed effusions of my pen, however ephemeral their import, together with many memoranda and comments relating to my life history. In this collection of over five hundred items there are many which had a mere local or temporary application, and require no further consideration ; some that contained, at the period when they were written, an advanced thought which may be worth preserving ; some that will only need a brief summary of their import ; some that may be better represented by appropriate extracts, and some that will prefer to vindicate their claims in their own way. This task I assigned to myself two years ago, but the loss of my dear Mary, and the severe bodily injury that I received a few days after from a fall, have frustrated that intention. I now feel that the treasure is no longer mine ; it must soon become the property of others whose duty it will be to direct its disposal, whether it may be to make brief selections from the mass for preservation as an incentive to emulation among the young, or to consign the whole to merited oblivion.

E. MICHENER.

*Sylvania, 24th of 11th month, 1886.*

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## AUTOGRAPHICAL NOTES

FROM THE LIFE AND LETTERS OF

EZRA MICHENER, M. D.

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### BIRTH AND PARENTAGE.

I was born on the twenty-fourth day of the Eleventh month, 1794, in London Grove Township, Chester Co., Pennsylvania, on a farm successively owned and occupied by my grandfather, father, brother, and nieces, four generations.

My father, Mordecai Michener, was a son of Mordecai and Sarah (Fisher) Michener. My mother, Alice (Dunn) Michener, was the daughter of Ralph and Anna (Heaton) Dunn.

My parents had four children, Robert, Lydia, Phebe, and the baby, whose sur-name was Ezra. This historic baby, like other babies, came into the world a mere unconscious mass of plastic clay, to be slowly moulded and fashioned into whatever form of the human and Divine the force of accompanying circumstances might impress upon it. Happily, such are the heaven-implanted instincts of our nature, that even the baby was felt to be a loveable object by its parents and worthy of their fostering care and tender sympathy, for which I have ever owed them a debt of gratitude, an obligation which is too easily and too often forgotten.

The period from birth up to intelligent consciousness is necessarily left an entire blank in an autobiography. Could its history be fully written—its experiences of pain and pleasure, the time and manner of development of the observing and reasoning faculties, and the facility with which it acquires a knowledge so diversified, of the objects and language about it, perhaps exceeding any other period of life—it would probably afford the most interesting chapter in the life history of the man.

The earliest impression, still found on the tablet of my memory, and the starting point of this self-told history, was the death-bed scene of my grandfather Dunn, who died the twenty-third of the Eighth month, 1797. Consequently I was not then three years old. My dear mother led me to the bed-side where the venerable form lay upon an old corded bed-stead that had never seen paint, and which was shaking under him from his death struggle. The picture was drawn too severely true in its details to have been derived from the narrative of others.

In the next year the late Dr. John Ross came to inoculate us for small-pox. His business was understood, but "nothing known, nothing feared;" my arm was bared and I was called up to be scratched, nothing daunted, as I was not hurt I did not complain, and the others so encouraged came out of their hiding places. The disease proved to be very light, but the treatment was not pleasant—a cold room with half rations caused many expressions of dissatisfaction.

My dear Uncle Henry and Aunt Sarah Simmons, with some cousins, made us a visit. My brother, sisters, and cousins, all several years older than myself, started for a walk, and child-like I ran after, but was



soon remanded as too little to go along. My uncle observed the movement and related it several years after its occurrence. He said I stood for a few minutes looking after the children, then turned back and sat down in my little chair on the porch without saying anything. After sitting sober and sad for a few minutes I soliloquized, "Well, it is a fine thing to be satisfied," and the gloom had passed away. This may be considered a trivial incident, but it brings a grateful remembrance of the pious care and training, even at that early age, of a thoughtful, prudent mother, which has been a perpetual blessing to me for almost a century.

It was about this period that I became a would-be-drunkard. For some years of early childhood I was subject to frequent, often daily attacks of colic, for which my dear mother very kindly and quite as innocently made use of the then and still popular remedies for family use, mints, cordials, cherry bounce, etc., for their name is legion. They consist essentially of alcohol in some form. While they may sometimes relieve present pain they are powerless to prevent its return, if they do not promote it; but they do certainly and speedily create an appetite, a craving and fondness for alcoholic liquors, which too surely lead the possessor down to ruin and a drunkard's grave. Such was the appetite which I acquired for alcohol in almost any form that more than four-score years of abstinence have hardly abated its intensity. But my dear mother! Little did that excellent woman suppose that she was making and had virtually made her darling baby a drunkard. She had never made him drunk, but she had formed and fostered an inordinate appetite for that which would lead to drunkenness, and jeopardized the

temporal and eternal welfare of the coming man. Had that mother been aware of the mischief she was doing she might have preferred to lay her tender charge in the grave rather than incur the risk of becoming the author of his ruin. The ample and wide-spread knowledge on this subject has left mothers of the present day without excuse, yet it is greatly to be feared that improvement has not kept pace with knowledge.

A knife for a boy, a doll for a girl ; these generally represent a little family kindergarten in the home circle. They are, perhaps, the best, as they certainly are the most desirable incentives to industry, manual dexterity, and mental reflection. Nor is the mere possession sufficient ; they should be encouraged, instructed, and assisted in their work.

*Whittling* generally begins with the period of the knife and the trowsers, but is not restricted to any age or class of tools. Some whittlers never get beyond the knife, and spend their lives trying to whittle nothing down to a point, others whittle with an object in view ; if the knife fails, they seek other means, the hatchet, the saw, the plane. They go on increasing their skill and knowledge until they can whittle a steamboat, a locomotive, an iron or a cotton mill ; anything within the sphere of human achievement.

It is impossible to say when my schooling commenced. My dear grandmother Dunn, now left a widow and released from the active cares of the household, sought relief from her loneliness by becoming my teacher. My earliest distinct recollection of book learning is that of reading to her from the old family Bible while she was engaged in spinning. She had not studied and did not teach the art of good reading, but

her dull ear and the hum of her wheel led me unconsciously to adopt two of its more important conditions—a loud voice and a distinct articulation—a sure remedy for fast reading. The culpable neglect of these conditions has been poorly compensated for, by the introduction of more fashionable methods.

It was the much needed caution of Dr. Franklin, “Don’t pay too much for the whistle.” In my seventh year I imprudently spent a cold, wet spring day in the open barn with some carpenters ; this was *my* whistle. The next morning I found myself with a severe attack of acute inflammatory rheumatism—a price very far beyond the value of the article.

The disease was at first spinal, but soon passed by successive stages to every part of the system. The acute pain did not last many days, but the swelling, soreness, and entire loss of muscular power was far more enduring. Sore and helpless I was carried from the bed and placed on pillows in a reclining chair. While in this condition, with my grandmother sitting by me one warm summer day, we saw through the open door D——— P———, a worthy young man who had become religiously insane, approaching the house. He was noisy and making many gesticulations, but he was harmless and excited no fear. He walked in without noticing any one, and came to where I was sitting. Suddenly he stopped talking and stood still for a minute or two, no one speaking a word. He then kneeled, laid his hand on my lap, and made what seemed to us an appropriate and eloquent prayer for my restoration. On rising he walked quietly out toward his home without speaking to any one ; my father followed him and took him home, apparently a sane man for the time

being. The incident was extraordinary, and I have endeavored to state the facts truly. My condition evidently exerted a calm and soothing influence upon his excited mind. How far he was made an instrument for my restoration may be less obvious; certain it is, that I gradually recovered, and have had little or no return of that inexorable disease for more than four-score years. There were various opinions in regard to it then, and they would hardly be more united in these days of easy, cheap, and pharisaical praying so fashionable everywhere, and on all occasions. It cannot be supposed that D—— P——'s prayer was of this ephemeral character.

As already mentioned I had learned to read, could write pot hooks, and repeat the multiplication table at home, and had gone to Daniel Hoopes, and to his successor, Josèph Mull, who was my principal teacher. He taught nothing beyond the rudiments, reading, writing, and arithmetic, with a smattering of book-keeping. No geography or grammar book was ever seen in his school; yet, without any of the modern gloss, he was a model teacher. He held the position for eight or ten years. In this school, for a time, the late Judge Haines and his brothers, Abner and William, were my companions and earnest rivals in competitive arithmetic.

This study had been my forte. One day while I was wading through fractions in the old Dilworth arithmetic, my teacher turned over to a question in the double rule of three, saying I would find it "a stumper;" he never had a scholar to do it, and his teacher, an old schoolmaster, had told him the same thing. The time came. The afternoon and evening were spent in vain.

The next not being a school day, I devoted it wholly to my question, and retired late at night without finding any clue to it, crestfallen and completely "stumped." But when I awoke in the morning a change had taken place, and I had a clear view of the question. I hastily dressed myself, took the slate and worked it off as fast as I could write the figures. At school I put it on the slate and showed it to the teacher. He immediately asked, "Who did that?" I told him I did not know; somebody had done it while I was asleep. I claim no merit for the solution. I could not give it. I know that others have had a like experience, proving the activity of the mind while the body is in a state of apparent unconsciousness.

Even at this early period I felt that the lessons of the schoolroom were only a *means*, the materials with which to build up a noble manhood, but I seemed destined to the toil and drudgery of an old time farm laborer. The family library consisted of the Bible, Testament, Barclay's Apology, the fourth volume of Gough's History, and two or three Friends' Journals, with Walker's Dictionary—a recent acquisition at the instance of the children.

My personal library contained Robinson Crusoe, Betty Brown, The Cuckoo, and, more than all others, a Bible a little more than an inch square and about as thick. This served as an index to the most interesting texts, and served to fix them on the memory. The book of Discipline was held by the Yearly Meeting for the use of its members. A copy was furnished to each meeting for discipline. My mother being an overseer, the book came to her in time, and I availed myself of the opportunity to copy it entire. I now had a book of my

own in genuine angular chirography. More than fifty years later I copied the manuscript Discipline issued in 1762, containing two hundred and eighty-seven cap folio pages.

At the head of the meeting at this date, eighteen hundred and five, sat William Jackson, Samuel Spencer, and John Hamilton; below them George Passmore, John Jackson, and John Hallowell, with others. The meetings were generally held about two hours, which was wearisome to many, and led to unsettlement and a continual running in and out, often quite a number on their feet at once. Such conduct would now be thought inexcusable. Children were taken to meeting more generally then than now, and the older friends were more in the practice of taking notice of them and shaking hands. This was especially true of good old John Hallowell, who seemed unwilling to go home until he had shaken every boy's hand, sometimes with a squeeze that he would remember for hours.

While laboring under discouragement a friend lent me Franklin's little book; it was opportune. The lessons he taught me were industry, perseverance, self-reliance, and the assurance that where there is a will there is always a way.

It was at this critical period of my life that the Farmers' Library, of London Grove, was opened at the house of John Jackson, the botanist and florist. My father became a stockholder, and it naturally devolved upon me to obtain and return books.

Here I found an ample variety of most excellent reading, and, what was of scarcely less value to me, I generally found the librarian in his delightful garden. Seeing that I was interested in plants and flowers, he

took pleasure in leading me around to see them, and in simple terms explained them to my understanding. In the library room it was the same; the windows had their blooming plants, the table was loaded with mineral and other specimens, while on the floor stood an electrical machine, and a Hand Jennie for roving and spinning cotton. The use of these the owner was ever ready to exhibit and explain. He was always ready, too, to advise and assist me in the choice of books. To me it seemed enchanted ground. Among the first books I read were Mungo Park's Fables, Cook's Voyage Around the World, and Darwin's Botanic Garden.

The library with its accompaniments was the starting point of my student life. I now had books for teachers, and a profusion of object lessons everywhere around me. But even school-days were not all halcyon. The boys must rise early, build a rousing fire on the kitchen hearth, then go and feed the stock, and perhaps thresh oats until breakfast was ready.

In the harvest of those days hay had to be made and dried. Hay making was a reality. Grass cut in the morning was spread, in the evening raked into windrows, perhaps cocked. On the morrow spread, turned, raked, and cocked; and the third day spread, raked and housed. All this was done with the scythe, hand-rake, and pitch-fork—the mowing-machine, the hay-tedder, the horse-rake, and the pitcher or hay-fork were all unknown. Grain was cut with the sickle or cradle, and raked and bound by hand, with instructions when securely tied, to pull out with one hand the loose straws from the head of the sheaf, and to rake them from the butt, the scatterings to be put in the

next sheaf. This careful method left little for the gleaner.

I first tried the hand-rake for gleaning, but with poor success. I next tried two rakes tied together; they were too light, the teeth too short. I then made a heavier rake four feet long, with longer teeth, and having two handles. This answered the purpose better, but was wearying. Here it will be seen that I had the famous horse-rake, only minus the horse, which no one had then thought of supplying. It was not until years after that anyone caught the idea of attaching a horse to my rake. When we see a new invention, how strange it seems that we had not thought of it before?

My innate fondness for plants and flowers was fostered and intensified by my frequent visits to Harmony Grove, but I did not find botanical books; indeed, there does not seem to have been any book on the subject for beginners, either written by an American, or printed in America for several years after. The library furnished Rees's New Cyclopædia in ninety-two half volumes, quarto. This work afforded a rich store of botanical knowledge. The genera were alphabetical with the known species following, but I could seldom stumble on the description of the plant before me; when I did so, I wrote down the botanical and common names until I had a respectable list. I also made a list of the scientific terms as they came under notice, with definitions. In this way I unconsciously begun a botanical dictionary for future study, a method of juvenile authorship, which I have practiced more or less during life, and one that I would strongly recommend to all students. It is a valuable aid to memory. A new word or definition arises, is hastily passed over



and forgotten; write it down, and the strength and duration of the impression is greatly increased.

I have already alluded to my early and inordinate appetite for alcoholic liquors. While young and remaining mostly at home, I escaped temptation and seldom saw much of its dangers, but as I grew older I realized my position, and in my fifteenth year I opportunely witnessed in a neighboring harvest field, the sad effects of the whiskey bottle. I say it was opportune for me, as it happily proved the turning point, the occasion then and there to form a resolution never more to indulge in intoxicating drinks. The result has proved most satisfactory. It may be noticed here, that the fermented liquors were then hardly recognized as belonging to the intoxicating class. When I began housekeeping nine years after, I put three barrels of cider in the cellar for vinegar, and there was also a half barrel that I supposed might be needed in other ways; but I had three and a half barrels of vinegar. This was the last cider that I stored away for drink. Now the mischief of cider drinking is better understood.

Having exhausted at this period, 1811, the lore of my favorite teacher, I turned for a few weeks to another school for the purpose of studying surveying and algebra, having for some time made the former a private study. I, of course, ran hastily over these branches, in algebra as far as quadratic equations, in little over six weeks, putting all the work down in the "Cyphering-book." It is, I think, to be regretted that this custom is so far lost sight of. Where neatness is encouraged it affords great aid in the use of the pen and other instruments.

## A QUANDARY.

I had now entered my twenty-first year. For two or three years past I had sensibly felt that I was not constituted for farm labor, and occupied my time in teaching an occasional term, doing some surveying, then on the farm again. The spring found me entered as a regular farm hand. It proved, however, to be an attempt to reconcile contradictions—to do that which I had not the physical strength to do. Hence, I was often obliged to allow my aged father to take the heavy end of the log, which was more than I could submit to.

During the period named I had read many of the scientific articles in the ponderous volumes of Rees's *New Cyclopædia*; and I had observed that those relating to medicine and the cognate branches had become more especially interesting. Hence, it is not strange, when deliberating on the choice of a profession, that I should instinctively turn to the study of medicine.

The obstacles, indeed, seemed insurmountable. I was illiterate, rude in speech and manners, had lived very much apart from the outside world, had only seen Philadelphia once, and only for three hours. Then there was little intercourse between the city and country. My cousins, Dr. David Jones Davis and his sister Mary, were the only persons whom I knew in the city; but their living there opened a door of entrance and afforded facilities that I could not otherwise have had.

In the autumn of this year I entered the office and family of Dr. D. J. Davis. As I had fully anticipated, I found myself in contrast with my surroundings, and was often kindly reminded of some country habit, some vulgar expression, etc. This was sometimes humili-

ating, sometimes amusing. Once, after days of wet weather, the pavements had become quite dirty. On coming in I remarked that the pavements were very muddy. Cousin Mary rebuked me—that I talked like a countryman. The next morning I was standing at the door when she passed out to the market. Her first step on the pavement was upon some *mud*, and she was thrown upon her back. As I gently raised her up and led her into the house, I softly whispered in her ear, "The pavement is very *muddy*." This balanced accounts, and we had a better understanding afterward.

#### MY CERTIFICATE.

My parents had prepared for me a certificate which I took with me. When presented to the meeting, Dr. Samuel P. Griffiths and another aged Friend were appointed to visit and look after me. There could not have been a better choice made. The former, especially, gave me much salutary advice, and continued a fast friend as long as I remained in the city.

#### PLAINNESS.

I had resolved to adhere, under all circumstances, to my plain way of speaking and dressing, and never had cause to regret it. When I entered the lecture-room, among nearly five hundred students, I was the only one whose dress or address indicated a Friend, while there were two of the professors and a number of the class belonging to our Society. I was, no doubt, despised and shunned by a large portion of the class, but I was quite as willing to avoid them as they were me. I could readily affiliate with those whose purpose was

study ; I did not wish others. My plain coat was an excellent preserver.

I was indeed surprised to find how much attraction and repulsion there was in a plain dress ; perhaps in the assurance it afforded of quiet, orderly living, and close attention to study.

### A REMARKABLE MAN.

See *Intelligencer and Journal*. 1886—5—29, p. 345.

### THE SCIENCES.

The science of medicine comprehends or demands tribute from almost every other department of human knowledge, and has contributed largely to their general cultivation.

In the spring of 1816 I attended the lectures and herborization of Dr. Wm. P. C. Barton, on botany, which was a noble treat ; but there was still no book suited for beginners. His *Flora Philadelphicæ* was not published till two years after.

### SCIENTIFIC LECTURES.

My preceptor's penchant for lecturing was, perhaps, in excess of his qualifications ; but it was opportune for me. The first was a series of lectures on natural and experimental philosophy. I pre-studied each lecture, assisted in the preparation for it, and by becoming familiar with the apparatus and its use, was allowed to perform the experiments as the lecture proceeded. It was delightful. The lecture on electricity was a splendid affair—an elegant machine, a battery of six large jars,

etc., etc. The experiments had been successful. The battery had been standing for some time with a moderate charge. The room was crowded around the table, which was loaded with apparatus. Suddenly the battery was discharged by some means quite unknown to us. All that I know is that my arms and thorax formed a part of the circuit, though several feet away from it. The explosion caused many to rush out of the house, but I was the only sufferer. The shock was severe, yet I did not fall. The arms were momentarily paralyzed, and the respiration, if not the action of the heart, was for a few moments suspended. If it had crossed the brain it would likely have been fatal.

#### THE PHILADELPHIA DISPENSARY.

In the early summer of 1816 a vacancy occurred in this institution, then the only one of the kind in the city. Through the kindness of Drs. Davis and Griffiths I was elected house student. My salary was £50 a year, my boarding, with the house apothecary, at \$3.50 per week. My duties were to assist the apothecary, do the bleeding, etc., etc., and render such services as the attending physicians might require. The practice of the institution was attended to by six physicians in rotation. The patients, including those who came to the house, amounted to more than 4000 annually.

It is due to the memory of the venerable Dr. Griffiths, who was more than seventy years old, and the grand patron of that noble charity, that he visited almost daily, and was ever ready, with words of cheer and instruction, to open the rich stores of his experience for my instruction. I still recur to those lessons with grateful remembrance.

## BLOOD-LETTING.

Bleeding was then strongly in the ascendant. I was often directed to bleed some ten, or even up to twenty a day—always by measure— $\bar{3}x$ — $\bar{5}xx$ , etc. I had studied the effects likely to be produced as the evidence of its beneficial effects, but was often sorely disappointed. Sometimes the patient did not bear half the quantity ordered. Sometimes the whole quantity seemed to produce no effect. Why was this? Obviously the doctor was in fault. He could not tell how much blood would be required to produce a certain effect. That can only be determined at the time.

The house physicians accepted these suggestions, and agreed, if I would give it attention, that they would leave it with me. It was a heavy responsibility; but the prescriptions now came with a simple vs. I bled tremblingly, watching the pulse, the respiration, the skin, the subsidence of pain, etc., etc. The change was soon observed, and inquiries were made how much blood had been drawn in this or that case. Thus, I became an expert in the use of the lancet, and may I not say, also, in judging of the propriety and the extent of its employment, instances of which I have published from time to time.

See *Medical and Surgical Reporter*, 1869, 6—5; *Country Practitioner*, 1881, 11—19; *Hand-Book of Eclampsia*, etc., etc., etc.

My reliance upon the use of blood-letting has not diminished. See my own case, as reported by J. H. Stubbs, M. D., *Medical and Surgical Reporter*, 1882, 7—8.

## A FATAL MISTAKE.

For the last few days I had listened to and studied Prof. Physic's lectures on strangulated hernia, when Dr. Griffiths called and reported a severe case of colic, a patient of Dr. Barnes, which he had just been called to see. His description was so similar, almost in the language of the lecturer, that I suggested whether it might not be hernial. Next day, the patient worse, with the same suggestion. But, he said they had satisfied themselves on that point, although there was a small tumor in the inguinal region. The next morning, dead, and a request that I would assist Dr. Barnes in the post-mortem, which I gladly embraced.

We met. "Well, Mr. Michener, I learn that you have called in question our diagnosis in this unfortunate case." "Not so; but I have feared that it was too obscure for discrimination." On exposure a hard, prominent tumor, not larger than a filbert, presented over the abdominal ring, without discoloration. "Do you call that a hernia?" I examined it carefully, for it was the first I had ever seen. I unconsciously shook my head. The doctor confidently took up the knife. "I will soon show that you are mistaken;" and drew the instrument across the tumor, when, to his horror, he cut directly into the included intestine. It is easier to imagine than to describe his feelings. He dropped the knife, with the exclamation, "My God! Michener, don't you tell this, or it will ruin me."

How two experienced surgeons could mistake an obvious case of hernia for colic is quite inexplicable. But mistakes continually occur in the business relations of life. It is for this reason that I preserve the case.

The doctors were not recreant of their duty, and their skill as surgeons could not be called in question. Why did they mistake? We only know that men whom we may call great—great in knowledge, experience and confidence, often make great mistakes.

### THE PRACTICE.

The happy result of bleeding for effect led to further confidence, and I was sometimes requested to attend to calls and report to the house physician. This practice so increased that during the summer of 1817 the outdoor service was largely rendered by me, subject to their revision.

### OBSTETRICS.

I had early formed an acquaintance with a Messey Houston, a noted colored midwife who, perhaps, attended more cases than any other person in the city among the poor class. She had the skill to know and the prudence to ask for assistance when difficulty presented. In this way I was introduced to many cases of more than ordinary interest. My obstetrical cases numbered 220.

### THE ERGOT.

This singular production had been introduced to the profession in 1807 by Dr. Stearns, as an *ad partum occlerandum*, but its effects were still very imperfectly known. Encouraged by Prof. Thomas P. James, and an interesting letter from Dr. Stearns, I employed the remedy, under various conditions, in about forty cases,



and reported results. I believe that I was the first to employ and recommend its use as a uterine tonic, in cases threatening abortion.

See *Medical and Surgical Reporter*, August 20, 1870, p. 145.

### QUIZZING CLUBS.

In these clubs each member represented one of the profession, and were thought indispensable adjuncts to study. Even there a stumper was often felt unpleasantly. Sometimes they were only amusing. I was told one day that Jesse Coates, late Dr. Coates, of Coatesville, had a stumper for me. We soon after met on the street. He came up in his usual pleasant manner: "Michener, how many bones in the skeleton?" "About 247." "Coates, how many bones in the head?" After some hesitation he answered "Faith, I don't know; I will tell you their names, if you will count them." Thus, the stumper was stumped.

### SOUTHERN DISPENSARY.

During the summer our company started a Southern Dispensary, away down in Shippen Street. At their request I went down on prescribing days to assist in its management for several weeks. Its surroundings were loathsome and unpleasant.

I had become identified with our institution and its numerous wards. I was personally known wherever its patronage extended. Perhaps my patrons were numerically more numerous than those of anyone in the city. I felt that much responsibility rested upon my shoulders. The burden was heavy—too heavy to be carried during the lecture season of my last course. What was to be done?

## REPORTED CASES.

1. Case of ovarian disease, with post-mortem. 2. Case of puerperal fever, during the terrible, fatal and widespread epidemic of 1817. My purpose was to show the wonderful effects of copious bleeding in this disease. They were published in the New York *Medical Repository*, then the only medical journal known to me. In the latter case, in order to draw attention to the most essential point, I said that after opening a vein in each arm I sat down to watch its effects. This apparent sang froid afforded my friends some amusement.

## MY RESIGNATION.

After due consideration I reluctantly handed in my resignation to a meeting of the Board of Managers. They appointed a committee to see me and try to reach some arrangement that would permit me to remain. This failed. On their report the Board accepted the resignation, passed a resolution of thanks, and voted me a bonus of \$50 for extra service. Thus ended one of the happiest—may I not hope, one of the most useful—periods of a long life.

## MY PATRONS.

Much has been said, and well said, about the danger of young people going into the cities. But there has not been enough said that the danger, perhaps the fault, is too often their own. Here, for eighteen months, I have spent much of my time; not so much in the

open streets as in the alleys and lanes, and among their inhabitants, where vice and corruption of every grade is most rampant. And I can bear this testimony—that I was never treated with disrespect except in two instances, both of whom were drunk. Nor was I molested and annoyed, as young men often were, by the infamous street-walkers, either on the public streets or when called on business into their dens of wickedness. Circumspect watching and close attention to business were my protectors, and it is with pleasure that I bear testimony to the little innate goodness that may be found in the very worst of characters.

#### SAMUEL P. GRIFFITTS, M. D.

I have said he was the patron of our noble charity. He was also my patron. The feeling of gratitude for a benefactor is a virtue; the expression of it is a duty for the encouragement of others. He was neat, circumspect and systematic. The oldest physician in the city, he had never kept a riding vehicle; had worn the same shoes for three years, the same coat eight years. I always found him ready to advise and instruct. When the time came for us to separate he said that his preceptor had once given him a little advice as a life-maxim, worthy to be remembered on all occasions. He had found it a good one, and would give it to me—

NEVER BE IN A HURRY,

Although it may very often be proper and necessary to make haste.

It was with many regrets that I bade farewell to the dispensary and its devoted patrons.

## THE LAST COURSE.

To the earnest student his last course of lectures is a season of strenuous effort. These, with time, the necessary reading, dissections, etc., is a severe tax on his physical and mental endurance. Dr. Davis had fitted up a private anatomical theatre with a view to a private course of lectures. I gladly accepted the charge of the room, and to make the necessary dissections. This was as arduous as it was apropos. A class of some twenty attended.

Dr. Davis had been for years out of practical anatomy, and sometimes failed to make his demonstrations plain to the class; and, as I had made the preparations, they would gather round the table after lecture for me to repeat the lesson. Thus, I too became demonstrator of anatomy, a useful service. Thus, for the space of four months I retired at two o'clock in the morning, and to breakfast before seven. It was, indeed, a severe tax, but I bore it beyond expectation.

## A SCARE.

Our anatomical room was entered by an outside stairs to the third floor. An old man had it in charge. One evening as the class left for tea I locked the door, not noticing that he was inside. In the evening a student wanted to get in. When I opened the door the old man was sitting inside, in a crusty mood, supposing it might have been intentional. He rose to his feet with some rough words. But the student left instanter, with some recollection of an old ghost story. He did not return that night.

## THE CLOSE OF LECTURES.

The close of the lectures brings small relief to the graduating class up to their examination—a period of anxiety and suspense of uncertain duration. To sensitive minds success and failure is almost a question of life and death.

I had seen much practice; I had read of it, I had studied it; beyond this I had not found much leisure for reading. I confidently staked my success on practical knowledge. This, I felt assured, would satisfy some of the faculty; of others I was less certain. The recent death of dear Prof. Wistar was cause of sorrow, and the *pro tem.* gave some anxiety. I had nothing to gain by subserviency, and determined to present a bold front. I knew that some had failed from subserviency alone by framing answers to please. I had read the language of the poet, and had drawn some inspiration from it. I had even read it to my classmates.

“Then let the trial come  
And witness those, if terror be upon me,  
If I shrink, or falter in my strength  
When hardest it besets me. Do not think  
That I am feeble, or infirm of soul.”

It was a want of confidence in some of the Faculty which suggested this bravo, and not without cause.

## THE GREEN BOX.

This consisted of a movable green baize screen, placed around a door, and a window, into which the candidate was introduced from without by the Dean, the other members of the Faculty not knowing who the candidate was. It contained an easy chair which, no doubt, sometimes needed the prefix un.

## MY NOTICE.

My family and friends were solicitous for me, and had kept strict watch for two weeks to know when I might be called. But the janitor handed me the notice on the street to meet the Faculty at 11 o'clock to-morrow morning. I told no one.

## A SURPRISE.

My excellent room-mate, a candidate for next year, was all sympathy for me, and, prospectively, for himself. At 9 o'clock I took his arm, saying that we would go round and see what was being done at the college. As we entered the janitor's door who should we meet but Prof. Chapman, the Dean, coming down stairs. He seized my hand. "Mr. Michener, I am glad to see you. The candidate has not come, and the Faculty are waiting. Come right up stairs." This was as much a surprise to me as to my companion. I looked round and nodded a farewell. He, poor fellow, returned to his chamber and did not speak to any one till my return. It would, perhaps, have disconcerted me too, if Dr. Chapman had not commenced to assure me that I had nothing to fear, that the Faculty would deal fairly with me, etc., etc., in which I felt no confidence. But I was very soon in the green box.

## THE EXAMINATION.

From the premature and irregular manner of my introduction it is not probable that my identity was known to any of the Faculty except the Dean.

DR. PHYSIC led the way by a critical inquiry of the symptoms and treatment of *concussion* of the brain ; the symptoms and treatment of *compression* of the brain, and the *distinction* between them.

The examination was *close* and *critical*, but it was *practical* and perfectly *fair* ; and, when done, he expressed himself *gratified* with the result. This was encouraging. Dr. Physic had been the terror of the students. When he found a deficiency he was no doubt severe. I felt that I had gained some *capital* in his good opinion that might be found useful.

DR. JAMES—He asked me quite a number of plain, *practical questions*, such as adult students should understand.

DR. DORSEY—I regretted to have been deprived of the service of dear *Dr. Wistar*, on anatomy. But there was no appeal. The inquiries of Dr. Dorsey occasioned no difficulty. Perhaps he remembered that he was only a *pro tem*.

While Dr. Dorsey was examining me on the blood-vessels, *Dr. Physic* asked leave to put one question to the candidate. "What is there *peculiar* to the longitudinal sinus of the brain?" This was rather calculated to cause embarrassment, but, happily, the answer was at hand, and he declared himself *satisfied*.

DR. COXE came next, but I was mercifully spared all allusion to antediluvian chemistry. His questions were mostly *well chosen*, the last one excepted : The difference between the *nitrate of silver* and *lunar caustic*? This *quizz* had two tails ; I chose the shortest one ; they were the same ! He said "*No ! Lunar caustic was nitrate of silver, melted and cast into sticks or cylinders.*" This was, indeed, a *distinction* without a differ-

ence, as his own rectification acknowledged. Thus far I felt that I stood pretty fair with the work, but I knew where the tug would come from.

DR. CHAPMAN—He called my attention to several diseases, their signs and treatment, more especially that protean and fatal disease—*Cholera Infantum*. He called attention to some thirteen or more *propositions*, which he had enunciated for the treatment of it. I gave them in rotation, at least so far as I could, but added that I was sorry that he had acknowledged that they often *failed* to effect a cure.

But the professor did not *stop when he was done*. There had been *contrary teaching*, and a coolness existed between Drs. Chapman and Dorsey relating to certain morbid effects from the use of some of the preparations of *mercury*. He gave the question in its broad aspect. I gave him a cautious, but full answer, *strictly according to his own teaching*. “Yes, sir; but is there not a *different doctrine* taught in the school?” “There is.” “Then will you please to state *what that doctrine is?*” “No, *I will not*; if Dr. Dorsey should ask the question, I may answer it.” “Will you please state what is *your own opinion?*” “*I will not*. I have seen the medium used; I have used it, and have formed an opinion; but this is not the *proper place* to express it.” *Dr. Physic earnestly protesting against such questions, and commending me for not answering them*. Rather hot work.

DR. DORSEY—After some proper questioning on the *materia medica*, relapsed, and *asked precisely the three questions of Dr. Chapman*, which I answered in the same manner, only giving his *own teaching*. My friend, *Dr. Physic, again protesting*.



“Well, sir, you have sustained an excellent examination, but will you please to answer one more question—What is the meaning of that hard word *Apophligmatizontes*?” My answer was also in Greek—“*Dr. Dorsey, I neither know or care its meaning. It does not belong to our literature.*” *Dr. Physic* again rebuked his nephew *sharply*. He then said, “No matter; I did not expect the gentleman to answer it.”

### THE FINALE.

The *Dean* now led me out into the adjoining room, while the Faculty consulted, and the next minute returned and congratulated me, and introduced me to the *Board*. When the door was opened there stood *Dr. Physic*, with outstretched arms, to receive and congratulate me. I never knew how many black balls I received. My diploma is dated the 10th of the Fourth month, 1818.

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### THE MAN—AT HOME.

I had now returned home to my father's. I had preferred to locate in my native place. There were already three doctors—Ross, Allison and Ankrim, all within two to three miles, none of whom could tolerate a rival. Dr. Ross was preparing to remove West, but he had chosen a successor in Dr. Chamberlain, and threw the entire weight of his influence into the scale against me.

I had, in my brief experience, learned the necessity for self-reliance. I had learned the importance of a quiet, unobtrusive attention to my own business. I had learned, too, that it required two parties to get up a

fight. I announced myself a candidate for the confidence and patronage of my friends and neighbors, and sat down to await results.

The removal of Dr. Ross required that many families should choose a younger and a strange family physician. This was often, especially with women, a serious matter. A friend of Dr. Ross, in whose family he had given much attendance, called to see him, with this inquiry: "Doctor, we have now to choose a new family physician, and I have come to ask thy candid opinion who we had better employ?" After a pause: "Well, William, you know that Dr. Michener is the youngest of them, and I hate him; but, as you ask my candid opinion, I must say you had better choose him." About this time I was elected an honorary member of the Medical Society of Pennsylvania.

#### AN AMBITIOUS SPIDER.

This morning I found a field sparrow in the grass, unable to fly. On catching it I was surprised to find that during the night a wily spider had been employed winding its coils around the base of the tail and tips of the wings. So industrious had it been, so numerous were its gossamer coils, that they almost equalled a pack thread. The bird had released one wing, but its strength was not adequate to loose the other without the assistance of a kind sympathizer. It was not an accidental entanglement in a spider's web. The band consisted probably of hundreds of coils, compactly and artistically applied. The manner of the work afforded evidence of design on the part of the spider, but that design will remain a problem.

## THE GUARDIAN SOCIETY.

Our auctions, indeed most public gatherings, had become so infested with liquor suttlers and drunkenness as to become public nuisances. The Guardian Society was formed to prevent such illegal sales. This was only a half temperance measure, but it obtained a violent opposition, and eventually affected its purpose. It elicited many curious and interesting incidents.

Robert Graham, of New London, and Robert White, of the Manor, two most excellent men of their kind, with a sprinkling of their respective congregations, soon came to us. But the temperance field was too narrow for their broad philanthropy. Robert Graham very soon proposed to give \$10 of our funds for the relief of sufferers in Savannah; it would be such an honor to the Society. But there was no money in the treasury.

Israel Jackson, Robert Graham and myself were appointed a business committee. I suggested, very innocently, that if we were expected to promote temperance in others, we must be so ourselves; must begin at home; must clear our own skirts; cleanse our cupboards and sideboards, and refuse to partake of liquors when offered, or to offer them to others. Israel Jackson accepted the idea at once, but I saw that Robert Graham was pinched. He said that he could pledge himself not to partake of them, but he could not bind himself not to give them to others. This was a paradox that required an explanation. In his situation he had many calls from his people, and it had become an established custom to give them something to drink. If he should decline, his motive would be misunderstood, offense

would be taken, and his influence would be lessened. The reply was: "If it is thought, among his people, necessary to make men drunkards in order to save their souls, the success of the means may well be questioned." But Robert Graham was a noble fellow, and only required a little time to throw off the shackles of a vicious custom, in order to see clearly, and accept the true temperance idea.

### PRIESTCRAFT.

However protean the form may be, priestcraft is ever and always substantially the same. Robert White thought that while we were looking after the whiskey-boys, we might also look up the Sabbath-breakers. But some of us preferred to leave that service to those whose business it was more especially to use it.

One day we found our meeting filled largely with strangers from the church named. Robert White offered a resolution affirming the ordination of a Christian Sabbath, and the duty of its observance. As chairman I replied that if such an institution had been so ordained, we must all acknowledge the duty to observe it. But I had not been able to find any evidence of it in the Christian Scriptures. He was astonished to hear a gentleman of so much intelligence and learning say so, when there was such an abundance of it. Well, if so abundant, it will become found. What is it?

He then began a regular set-to, commencing with the seventh day of creation, and for some half hour descanted learnedly on the Mosaic or Jewish Sabbath, without any prospect of his getting away from it. I stated that the Jewish Sabbath was a fixed fact; there was no controversy about it; but the resolution related

to a Christian ordinance. Would he please turn to that? He did so, and exhausted his own and his hearers patience, if not his faith, in the vain search; but he nowhere found the injunction, "to remember the Sabbath day to keep it holy."—Ex. xx. 8.

Robert Graham tried his prentice hand with no better success. Their failure was complete. They had probably never before examined the subject for themselves, trusting to the conclusions of others, and did not know the feebleness of their cause. After a free and interesting discussion I stated that I was willing to go as far as the Apostle Paul:

"Who art thou, that judgest the servant of another.  
\* \* \* One man esteem one day above another;  
"another esteemeth every day alike; let each man be  
"fully assured in his own mind."—Rom. xvi. 6.

"If you feel the obligation it is your duty to observe the day. If I do not feel the obligation, there is no adequate power on earth to require me to observe it. It is not a proper subject for either legal or moral restraint."

The parting was rather cool, and it was the last we saw of our Presbyterian neighbors. It seems that a more serious ruse de guerre has been practiced in connection with the nomination of a temperance ticket recently in this State. See proceedings of County and State Proceedings.

### READING IN PUBLIC.

To read well in public is a high attainment. With a view to this object we formed a class, to meet once a month, to read in public. Every one was allowed to attend on condition of reading the lesson given them and allowing a free criticism of the performance. The

plan proved to be both pleasant and instructive. A case: I. G. had a niece at school, whose teacher said it was useless for her to read the school lessons—she was perfect in reading. The uncle, somewhat doubting, when he heard of our class, put her on a horse and sent her up. An entire stranger, she took the book and read the lesson flippantly, just as fast as she could, imperfectly articulating the words. As a stranger she was allowed to pass, and reported very satisfactory; no fault found. “Well, she was a stranger; I will send her again.” The reading was in the same style, but the criticism was damaging. The report was: “They tore my reading all to pieces; I did not know anything about reading.”

“Well, I think that will do; I will keep her to it.” And he did so, till she became quite a good reader, and sincerely thanked us for the severe ordeal that she had passed through.

#### A LITERARY CLUB.

During the ensuing winter Israel and William Jackson, Joseph J. Lewis and myself met once a week to read and discuss paper on literary and scientific subjects. Several series of essays were furnished for the *Village Record*, which excited much public interest.

#### A CHANGE OF LIVING.

A warm attachment existed mutually between *Sarah*, daughter of Samuel and Mary *Spencer* and myself, and we contemplated marrying whenever business prospects might justify such a procedure. It was not convenient

for me to stay much longer at my father's, and a home among strangers would cost about as much as keeping house in a small way. We were poor, but we believed that we could be happy, and by industry and economy we could build up the comforts of life around us, and enjoy them so much the more. Such was the conclusion reached, and my father became my bondsman for a lot of fourteen acres, with a small log-house, pre-occupied by legions of bugs and roaches.

### OUR MARRIAGE.

We were married on the 15th of the Fourth month, 1819, and soon after occupied our new home as tenants in common. While we lacked some of the comforts and conveniences to which we had been accustomed, we escaped many of the vexations and toils of high life. We could realize the truth of the proverb, "Man needs but little here below, nor needs that little long." We were a happy pair.

### BOTANICAL BOOKS.

I had attended Dr. Barton's botany class while in the city, but he had no book for the use of the beginners. He was then preparing, and has just published, his "Flora Philadelphicæ," in two volumes, the first and only book I could obtain until Dr. Darlington published his unique little "Florula Cestrica," in 1826. No wonder my progress in botany was slow.

### CIDER.

Up to this period, and even later, fermented drinks, wine, beer, cider, had been relegated to an anomalous position, somewhere between drunkenness and sobriety.

The user was not accounted a drunkard, yet he was often drunk.

My total abstinence pledge, nine years since, did not embrace cider, but led me to observe its effects. I observed that many farmers stored away quantities of cider for drink; that farmers' winter-evening visits were more frequent than when it was less abundant, and I found that some serious quarrels between near neighbors had originated at those meetings. I could not fail to compare the effects of cider with those of whiskey, and draw my conclusions. I was ready on the first intimation to class them together.

In the autumn my new home afforded a supply of cider. After culinary uses I had three and a half barrels left; three were stored away for vinegar; the half barrel was put in the cellar without any definite purpose, supposing it would do to use in some way; but in the end I had three and a half barrels of fine vinegar. This was my last storage of cider for drink. I may have occasion again and again to refer to the cider question.

Our son Spencer was born 1820—2—25. He was one of those good children who, as the gossip has it, was too good to live. He was, indeed, remarkably quiet, gentle, mild-dispositioned and lovable. This was not a mere parental fancy.

#### WHO MADE HIM A DRUNKARD?

I have elsewhere spoken of my appetite for alcoholic drinks, and my resolve to refrain from their use. I now found myself placed in a new relation to them. There were few families where the article was not used, and Dr. Ross had trained his patrons to provide it for his



visits. It was even thought that a neglect to do so could be seen in his bills. Almost wherever I called the same courtesy was extended to me, and in some cases my refusal to partake was misunderstood, and offense taken.

On the morning after the Quarterly meeting, in the Eighth month, I was called, a personal stranger, into the most worthy and respectable family of Samuel and Elizabeth Pennock, where I found several Friends who had been at meeting the day before. The good mother, than whom there are few better, asked her daughter Eliza to bring some wine. She came prepared to serve the company. I was young, poor and dependent; those present were wealthy and influential; yet I felt that I had a duty to perform. The wine came to me first, as a stranger. I declined, saying coolly, that I seldom drank that kind of wine. The mother, not at once accepting my meaning, replied that the wine was good. I told her that I did not question the quality of the wine, but I supposed that they had what was better for drink. She then relieved her daughter's embarrassment by saying, "We have very good water, if that is what thee means." The wine was substituted by a pitcher of water. This was my text for a temperance lecture. "My dear Friends, I did not come here to behave rudely, but this is to me a very serious matter. You have all known Dr. Ross; you all know that he was intemperate—a drunkard; and you all have, no doubt, censured him for it. But have you ever considered who it was who made Dr. Ross a drunkard?"

"Now my appetite for drink is very strong—perhaps equal to that of Dr. Ross; and I have had the offer of drink three times since I left home, and may have three more before my return. Let me ask, 'what would be

the consequence if I should accept it whenever offered ?' They said with one voice I would soon become a drunkard. 'Then do please tell me who would have made me a drunkard ?' I need not repeat the answer.

"My Friends, here is my danger ; I feel it, and am averse to being made a drunkard, and need the aid and sympathy of my friends." This brought tears into the good mother's eyes, with an acknowledgment, in which the company joined, that she had never taken so serious a view of the subject before.

After this event I had a very intimate social and professional connection with the family for many years, but it was the last wine I ever saw in the house. The report of this temperance lecture reached other households, where it produced fruit, and I felt amply rewarded for the unpleasant service.

Our son Ellwood was born 25th of Second month, 1821.

About this time I was appointed the assistant clerk of New Garden Monthly Meeting ; William Jackson, Jr., the clerk.

We were now called to the painful realization of the gossip alluded to in the loss of our dear Spencer, who died the 31st of the Eighth month, 1822, of an abberant form of dysentery, which, from later experience, seems not to have been comprehended properly by the profession.

Our son Jenner was born 6th of Eleventh month, 1822.

### FRACTURE APPARATUS.

It was during this year that I constructed the apparatus for fracture of the os femoris, which proved satisfactory for more than sixty years.

We were again called, unexpectedly, to mourn the loss of our dear little Jenner, who died rather suddenly on the first day of the year. This severe affliction seemed, in the end, ominous of a season of extreme suffering.

Our son Spencer, 2nd, was born 14th of Eighth month, 1824.

### DYSENTERY.

The summer of 1824 was rendered memorable by a severe epidemic of dysentery. It commenced at early harvest in the western border of Kennett and in New Garden, and extended rapidly across London Grove and Franklin Townships. It was originally confined to a belt of two miles wide; but later some extralimital cases occurred. It was more general, and as might be expected, was most fatal in New Garden. While quite severe in the valley, it never ascended Toughkenamon hill. More than sixty interments were made at New Garden within sixty days. It was estimated that one hundred and twenty deaths resulted from it. My own dear mother, after having nursed some nine or ten grandchildren, became exhausted and fell a victim to the merciless disease.

It was thought that the pestiferous line could be faintly traced from the Delaware to the Susquehanna. In my circle the mortality was principally among children, but in the practice of Dr. Chamberlain many adults fell victims to it. The disease was undoubtedly more virulent in New Garden.

## A NERVOUS SHOCK.

Five children had been seriously ill in a large family of very worthy character and plain habits, but with little knowledge of themselves or of the world. This was specially true of an older brother. This morning one of the children died, the first death that he had ever witnessed. It was a very hot day in the Eighth month, when I found him walking about in a full winter suit, well buttoned up, and withal cold. He assured me that he was taking the disease, and would die too. It was a severe nervous shock.

To turn his attention into a different channel without seeming to doubt his words, I handed him a heavy dose of calomel and jalap. "What was it?" I told him. He said the calomel was made of dead men's bones, but what was the jalap? A more intelligent brother then interfered, but he smelled the medicine; he never could take that, it smelled just like the disease.

He had a large fire made on the kitchen hearth and laid down on the floor. Later, a friend prevailed on him to take the dose, and go to his bed; but he soon returned to the kitchen floor. That "doctor stuff" had poisoned him, and he rolled over the floor under the impression that he was dying. He even had the family called, bade them all farewell, and as a dying request, begged them never to take any "doctor stuff." The reader can imagine the further details. I found him the next morning free from disease and well. The remedy had been well chosen.

Now this is not given as merely laughable, but as a serious fact. Men of stronger intellect may be suddenly affected in the same manner.

## A DISCOVERY.

In common with others I had been grieved and perplexed at our want of success in the treatment of small children. They generally died, after a short illness, with symptoms of cerebral excitement and white evacuations. While even the lancet was available with adults, it was often doubtful whether the exhaustive treatment of those little innocents did not increase rather than diminish the trouble. It was a vague idea. Can this difficulty proceed from exhaustion? But I resolved to test a reverse procedure.

I asked Dr. Aukrim, one evening, to see a little fellow who appeared to be sinking rapidly, and to give me his opinion. "Well, he will probably die to-morrow, just as others have done." I showed him the prescription that I had prepared for him. "If you give him that, I will see your patient in the morning." It consisted of Huxham's tincture, purgative and spirits of nitre.

In the morning: He had slept, the brain was apparently relieved, the bowels mostly quiet, and he speedily recovered. Other cases proved equally propitious. Where I had lost fourteen out of seventeen, I was soon able to reverse the proportions. I had crossed the Rubicon. But I had done more. I had fairly anticipated the great discovery which has immortalized the names of Drs. Abercrombie, Hall and Goosh, at least a dozen years later, of the frequent occurrence of spurious hydrocephalus. Unfortunately I neglected to publish my discovery, and lost the credit of it.

## THE PERPLEXITY OF SLAVERY.

It appears that in the palmier days of slavery, a man named Stephens died in Cecil County, Md., possessed of Jarvis and Mary, and four sons, Duke, Moses, Stephens and Richard. Mary R. Sappington took Jarvis and Mary, and Jacob Stephens took the boys as part of their inheritance professedly, to prevent their being sold to slave dealers.

The good Mary R. Sappington, for such I esteemed her, was soon left a widow, and poor, yet could not consent to sell her faithful slaves, for whom she had no further use. They were at length permitted to go away and came to West Grove, where they lived several years, and became favorites for honesty and industry. They were finally arrested and consigned to slavery again. They were lodged in Elkton jail, on the plea of safe keeping—perhaps to await a slave dealer, the claimant paying the board. Mahlon Preston and myself visited Elkton, obtained counsel, and had them attached as kidnapped persons. This prevented their removing them. So well were they known and esteemed that the jailor gave them the freedom of the town, only to return at night. Once he gave them three days to visit their friends at West Grove.

Tired of paying jail charges, the pair were again released and returned to West Grove, where they obtained free tickets to parts unknown.

Some months later, as I sat on my porch on a First-day afternoon, I noticed four men crossing the fields in a direct line from Elkton to my house. I at once thought of Jarvis' boys. They were coarse clad, but noble looking fellows. One of them inquired for Dr.

Michener, and when he was assured of his man, he said: "We are Jarvis' boys." They were plentifully fed, their knapsacks well filled, and their pockets replenished with a little of the needful. Then the shrill whistle of the under-ground railroad rang out its mysterious notes to the simple tune:

"Lead us from this evil land,  
From the spoiler set us free;  
And once more our gathered band,  
Heart to heart, shall worship thee."

And they were gone to pay their respects to Queen Victoria.

I had sent an anonymous letter to Jacob Stephens, but the answer was very long delayed. It was as follows:

WARWICK, CECIL COUNTY, MD., FEB. 23, 1824.

*My Unknown Friend:*

Your letter did not reach me until this day. (??) I now return you an answer. A manumission can be obtained by your coming forward and paying me a reasonable price for Jarvis and Mary and all their children. I consider them very ungrateful for their conduct. (He then repeats the history as above.)

They have all left me. When I took them they were not able to work, except Duke. And I myself have worked harder to raise them boys than ever they worked for me. I have been offered five hundred dollars apiece for them boys. I would not sell them because it did not agree with my feelings to sell them like horses. I would not take a thousand dollars for the smallest one I have, needy as I am for the sake of money.

Now, my friend, if you or any of the Friends will come to me and pay me a reasonable price for them, I shall think you are doing justice to them and to me too, and then I will manumit them all; otherwise I will pursue them until the day of my death but what I will have them. You or any friend coming to see me on that business, shall be treated with respect.

Respectfully yours,

JACOB STEPHENS.

This interesting narrative reflects both the evil and the good of slave-holding. They had been trained to slavery, perhaps in its mildest form. We see it did not eradicate all the better feelings of their nature. It may be well for us to consider : " Can the Ethiopian change his skin ; or the leopard his spots ? Then may you also do good, that are taught to do evil." (Jer. 13-23.) Had we been trained as they were we would probably have been slave-holders like them.

### FREE LABOR GOODS.

Many persons having become dissatisfied with the use of the products of slave labor, an association was formed in Philadelphia and elsewhere for mutual aid in procuring free goods.

We purchased free goods in quantity and distributed them to agents. On one occasion we purchased several bales of cotton and had it manufactured to order.

Our son Lea was born the 6th of Second month, 1826.

### HOME-GROWN COTTON.

This season I planted a small garden plot with cotton and succeeded bravely. The bolls were large, and well filled with an excellent fibre. I deteriorated the crop by mixing the late picking after frost. My gin was improvised of two rollers an inch thick and ten inches long of hard wood and connected with cog wheels, the lower one turned by a crank. It was surprising how completely and rapidly it did the



work. The cotton was spun at the Jackson Mill and wove in the neighborhood, making seventeen yards.

### CHESTER COUNTY CABINET.

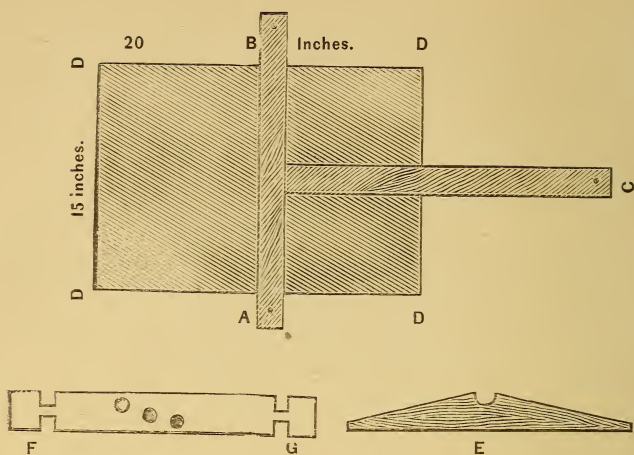
Under the leadership of Dr. Wm. Darlington, a friend of the natural sciences, was organized the Chester County Cabinet. The object was two-fold; first, to form a collection of the natural productions of the County; and second, to gather materials for its prospective history. The workers were few and the progress slow, until the whole was gulped up by another Jonah whale—the West Chester Normal School.

### FLORULA CESTRICA.

Dr. Darlington being engaged preparing his little work, the *Florula Cestrice*, requiring original research, requested my assistance in the work. This gave a fresh impulse to my botanical enthusiasm. The book was soon finished and proved to be a rich boon to Chester County botanists, the second work I obtained on that subject.

### THE BOTANICAL PRESS.

Many methods had been tried for pressing plants while drying for the Herbarium, but the screw did not answer, and the application of weights was inconvenient and uncertain. It wanted a constant pressure during shrinkage, and one that could be varied at pleasure to suit the condition of the plants.



*The Construction.*—Take two pieces of 3-inch stuff, one 18 inches, the other 2 feet long, and tenet them together, as seen at A, B, C. It is convenient to give it feet at the ends A, B, C. Cut the floor-board of any convenient size, say 15 by 20 inches, and attach it to the tripod. Cut the upper or press-board of the same size. Prepare two cleats, E, three inches high at the middle, with bearings at the summit for a roller; attach them along the upper edges of the board. Have roller turned of strong wood, 18 inches long and not less than 3 inches thick, with two bearings cut down to one inch to correspond with the cleats. Bore several holes near the middle of the roller for the reception of a notched lever and sliding weight. Take two straps of light harness leather an inch wide and 12 inches long, attach one end of them at A and B, the other ends to the outer ends of the roller at F and G, and the press is complete. It will press one plant or a hundred with the same force.

## RELIGIOUS SERVICES.

The obligation to duly attend religious meeting is a permanent duty, and is paramount to the ordinary business concerns of life. My record will, I think, show a busy life, though unfortunately not equally useful; yet

The records of Society will show somewhat of its claims upon my time and attention: thus, from 1821 to 1868 I had occupied the clerk's table in the several meetings for forty-eight years, including the revolutionary period of 1827.

It may be mentioned as a remarkable coincidence that my wife, Mary S., has served in like manner forty-one years, and my children, Ellwood, Lea and Phebe, have done similar service. Mary, being often absent as a teacher, escaped. Up to this writing the record is as follows, commencing 1821:

	PREP.	MO.	QR.	Y. M.	TOTAL.
E. Michener	10	28	10		48 years.
M. S. Michener		11	25	5	41 "
Ellwood Michener	4	8	15		27* "
Lea Michener	7				7 "
Phebe Webster	18	2			20 "

For the Family, 143 years.

SYLVANIA, First of First Month, 1885.

N. B.—Ellwood and Phebe are still in the service.

\*Add 5 to 7 years in Meetings of Concord Quarter.

RECAPITULATION.	PREP. MG.	MONTHLY ASST. CLK.		QUARTERLY. ASST. CLK.		YEARLY. ASST. CLK.		
E. Michener	10	7	21		10			48 yrs.
M. S. Michener			11	8	17	5		41 "
Ellwood Michener†	4	1	7	8	7			27 "
Lea Michener	7	till	death					7 "
Phebe Webster*	18	2						20 "
								143 "

†To which add for Ellwood, from 5 to 7 years, within Concord Quarterly.

\*Still under appointment First of First Month, 1885.

my engagements did not ordinarily prevent my attendance of meetings, except those of a professional character which generally claimed the priority. Indeed, on one occasion (1824), I was not inside of a house of worship for three months.

Our daughter Mary was born 1st of Third month, 1828.

### A HOME.

Nine years of frugal management had so far improved our circumstances as to justify and require better accommodations for the family, either by building or removal. The latter expedient was furnished in the autumn of this year by Dr. Chamberlain proposing to quit practice and offering his property in New Garden for sale. The terms were soon fixed, but possession could not be obtained until the Fourth month ensuing.

In 1831, I wrote my essay on "Religious Society."

Our daughter Phebe was born 22d of Twelfth month, 1831.

### MY REMOVAL.

On my removal, in the Spring of 1829, to New Garden, I generally met a friendly welcome.

### REMINISCENCES.

The summer of 1832 was rendered memorable by the prevalence of that terrible disease, Cholera. On the first report of it in Philadelphia, I visited the city in order to see the disease for myself and to learn something in relation to it. I did not do either, Dr. ———, who had

just returned from Montreal, answered my inquiry thus: "My dear fellow, I have no information to give."

Wilson Walker and wife came from Philadelphia to his father's at the old Mermaid Tavern, just over the Delaware line. She was attacked that night; a sister, I think, the next night, and a wash-woman two days later. None of them survived more than ten hours. They were attended by Drs. M—— and C——.

A few days later I was called to see James Walker of New Garden, my first experience. He was attacked at four; I saw him at eight; he died at twelve. Drs. M—— and C—— called during the forenoon and staid until he died. They had seen Alexander McDowell at the Mermaid, where most of the family were sick. They prescribed for James Dixon and for S. Walker and wife and two boarders on their way up. Four of these were Cholera cases. Later in the day Dr. Murphy and I called on S. Walker's, thence to James Dixon's, where we staid out of a shower long enough to see him die. At the Mermaid, Alex. McDowell had been dead an hour. He lay as he had died, no one to go near him but his infirm father, eighty years old. I had never shrunk from dangers belonging to my profession, and while waiting the return of Dr. C——, I threw off my coat and with the help of the aged father, soon placed the corpse in the best condition the circumstances would allow. This was my first day among the Cholera; three deaths in six hours, with eleven more sick, mostly with the same disease.

Two days later we were called to another case and left the patient in the evening expecting he might not live until our morning call; instead, we found him in

violent delirium, the skin hot and dry, face flushed, eyes red and watery, breathing short and hurried, pulse full and up to eighty. It was a change of which we had never heard. The question was asked, "What shall we do?" My answer was, Go by the symptoms, subdue this violent action. Drs. M—— and F—— said we have had a collapse and must use stimulants. I washed my hands of all responsibility while they drenched him with brandy. He was rapidly exhausted by the violent action and died three or four hours after. There were five deaths at the Mermaid and three outside. It was curious that Drs. M——, C—— and F—— were all strong contagionists, and after two or three days exposure, sickened, as they fancied, with Cholera, and left the field to me alone.

It is worthy of note that while the people were shut up in their own houses through fear, Joseph and Lydia Way, like good Samaritans, opened their house for the physicians in attendance; to call at all hours either for rest or refreshment for themselves or their horses.

#### NATURAL HISTORY.

I had made a pretty general collection of the botanical productions of the County and wished to try my hand at Zoölogy. I found books treating of this subject about as scarce as they had been on Botany; but about this time I made the acquaintance of the late John K. Townsend of Philadelphia. He was a correct ornithologist, an expert taxidermist, and a good shot. His leisure and inclination led him often to my place, where he spent days and even weeks at a time; indeed

after his return, the larger part of the narrative of his journey to the Columbia River and Sandwich Islands was written in my studio.

In this year I visited Brigantine Beach, the noted resort for shore birds during the breeding season, in company with two or three others. In three or four days I obtained seventy birds and five hundred eggs.

In 1838, I furnished a room for lectures and a lyceum, giving a course of lectures more especially treating of Anatomy, Physiology and diseases peculiar to the female sex. The class was composed of forty-five women, married and single, and was, so far as I know, the first of its kind. It was greatly appreciated by the audience and is still notably spoken of.

The winter lyceum was attended by near fifty members. I gave instruction in experimental Philosophy at each meeting, and many interesting papers and discussions were produced.

In 1839, eighth of First month, occurred the death of our dear son Spencer, in his fifteenth year. He was a lad of much promise and was greatly lamented by his associates.

My friend J——— T——— had recently buried his wife, followed by a son and two lovely daughters just blooming into man and womanhood, and now hearing that another son was dying in Cincinnati, he asked me to bear him company in making this son a visit.

As the great railroads were not then made and the vexatious modes of travel only forty-eight years ago having passed into history, a note of them may be worth preserving.

Fourth month 22d, at ten o'clock A. M., we took car at Parksburg for Harrisburg, thence by canal to

Hollidaysburg, by Portage Railroad to Johnstown, by canal to Pittsburg, where we arrived at nine P. M. of the 25th in three days and eleven hours.

Fourth month 26th, at an early hour all the down-river boats had steam up and were hurrying passengers and freight on board for an early passage. These once secured the fires were extinguished, to be repeated perhaps the next day. One boat, the Wm. Penn, did show signs of starting and we went on board at ten o'clock. Stopped at Wellsville for wood; reached Wheeling at nine P. M.; stopped all night for morning freight. Fourth month 27th, left at 9.30 A. M. Stopped for wood at Manningsville; at noon our pumps gave out; ran aground in the night; reached Marietta at 7.30 P. M. Fourth month 28th, wooded at Wyandot at 9 A. M.; at noon stopped at——; at 1.30 at Portsmouth; at six P. M. reached Concord, Ky.; at eight stopped at Marysville, and at four A. M., Fourth month 29th, arrived at the city of the West, just one week from our home to our destination.

The young man on whose behalf we had taken the journey, had died nearly a week before and the body lay in a dead-house in the grave-yard awaiting the arrival of some member of the family. We buried it next day and with a heavy heart the father returned to his home.

In 1840 I was elected a correspondent of the Academy of Natural Sciences—an outgrowth of the little Cabinet of Science of 1815.

I had for several months suffered pain in the right hip joint, which gradually increased until I became satisfied of its serious character and decided that the time had fully come for treatment. After riding all



day and taking leave of a number of patients, I went to bed for an uncertain period. I pursued a very severe local treatment; a blister every three or four days, using mercurial ointment and iodine, (the iodide of mercury) for a dressing. This was rigidly used for six weeks while lying in bed. I then got up but did not attempt to walk without crutches for six months after. It is now more than forty years and there has not been any return of the disease; the treatment was a success. When my age, forty-seven years, and the length of time the trouble had been progressing are considered, the prospect of success was by no means flattering. The treatment may have been unique, it certainly was severe, and to this or to both combined I attribute my recovery.

The autumn of 1842 and the following winter were quite sickly and a number of deaths occurred in the country around. My dear wife was among the victims. She died the 21st of First month, 1843. So many have failed to describe the privation and loss of the wife and mother that I need not attempt it.

Scarcely had the remains of my dear companion found a resting place, when I was prostrated with the same disease. For three weeks my case caused my kind friend, Dr. Pennock, much anxiety. When I had been ill about ten days I suffered so much from a feeling of weight and oppression during the night that I requested the Doctor next morning to bleed me; but he hesitated. The same feelings returned the following night and I decided to bleed myself, my attendants holding me up the while. I took from twelve to fifteen ounces, with decided relief to the lungs and heart.

Convalescence came slowly, and the weather being

rough I staid long in my room. During that detention I re-arranged and indexed a herbarium of more than a thousand species of plants. When at length I was able to ride out and even visit patients, it was a long time before I could get into my carriage from the level ground.

During the summer I took a trip into New Jersey in company with my son Ellwood, Jeremiah Starr and Jacob Heald. I collected many plants of Jersey extraction and a fine suit of marl fossils. My health was very much improved and we had the opportunity, going and returning, to see the destruction caused by the great Delaware County flood a few days before.

While absent from home and sojourning with kind and sympathizing friends, the burden of loneliness was in a measure lifted off my spirit only to press more heavily on my return.

While I cordially approve of the advices of our excellent discipline on the subject of marriage, I had often said that we naturally most desire to repair the loss which we feel to be the greatest. This perhaps applies to other objects as a general principle, but is especially applicable to the loss of a congenial and loving husband or wife. Believing so, I early sought in this way to promote my own comfort and that of my family.

It was a surprise to some of my friends when I thus early requested a certificate of the monthly meeting in order for marriage with Mary S. Walton of London Grove. We were married on the 9th of the Fifth month, 1844, with the approbation of our friends.

A short time sufficed to make the necessary arrangements for Mary's removal to the new home, and the assumption of new and more responsible duties which

she has been enabled to perform to the satisfaction of all concerned.

On the 20th inst. we started on a visit to our brother, Isaac Walton and family, New York; to Niagara and to our brother, Charles Waterman and family, near Mt. Pleasant, Ohio.

We arrived at I. Walton's late in the day and just as a nice wedding party were sitting down to marry themselves by Friends' ceremony. The proceedings were suspended and we were given just ten minutes to adjust our toilets for the guest chamber. The parties were Solomon Jenner, a widower, and Margaret Webster, a widow. We made our entre as best we might in due season and the knot was soon tied. At the table Mary and I were requested to act as bridesmaid and groomsman. The company soon left, and after an evening's chat the two brides modestly withdrew to their respective chambers; but by a singular error loci, I was inducted into *Margaret's* room—brother Isaac being my guide—while Solomon was in due time to go to *Mary's* apartment. It was an amusing incident, though a little hard to work out, and caused a hearty laugh.

On the 24th we went to Troy; next day to Schenectady, and at nine o'clock left on the canal boat for the West.

Between Utica and Syracuse, a gentleman who had proved himself an agreeable traveling companion, inquired the belief of Elias Hicks in respect to the atonement. I told him I was not an expounder of E. Hicks' views, but would answer any direct questions as well as I could. His first query was: "Does he believe in the atonement?" I replied yes, but possibly not as

thee does ; let me ask if thee believes in the personal suffering, the carnal bloodshed and the death of Jesus on the cross as an atonement for the sins of all mankind? God's plan for the redemption of sinners? That *was* his belief, certainly. I replied that according to my thought E. Hicks did not believe just that way. If *he* did, *I* do not. My companion looked surprised. I then asked, was the crucifixion of Jesus a good or wicked act? "Very wicked," he replied. Were those who crucified him good or wicked men? Again he answered, "Very wicked." Then it follows that the plan of salvation embraces wicked men and wicked actions. Now tell me seriously if there had not been found men bad enough to do that wicked act, would the plan of God's salvation have failed for want of evil men? After remaining silent for a moment, he said, "That is a new idea ; I must take time to think about it."

On our homeward journey, after leaving Pittsburg, we were favored with the company of a gentleman from Mobile, his wife, her sister, two children and their nurse, a slave. The boat was crowded. At dinner, I seated Mary and was about to take my seat beside her, when the Mobelian told his wife to sit there, observing that she wished to sit opposite her sister, and at the same time making arrangements to take the next seat. I quietly moved over to the next seat myself, thus separating him from his wife as he had separated me from mine. It was afterward discovered that the sister was deaf and dumb ; but he had not the courtesy to say so at the time. At night the Captain put up an extra curtain, giving this family a private room of six berths and twice as much cabin room as they could occupy, while

the men had not room even to lie on the floor. After crossing the mountains they claimed the same privilege, but the Captain not being a slaveocrat, refused, saying the women must go to their own apartment. They persisted and demurred until the men had filled the berths and the floor too. It was not until positively commanded to do so that they obeyed, and disposed of themselves as they best could, by which time there was no room for intruders—nor pity either. It was a law of the line that passengers should have choice of berths in the order of their entrance, but this rule had not been observed in the women's cabin. The Captain said that if the ladies required it the women would all have to get up and allow them to exercise their equal choice. When he was about to read the "riot act" in the cabin the ladies began to feel their true position and order was restored.

On our return from Ohio, Mary's sister, Rebecca Waterman, accompanied us to visit the friends and scenes of early life from which she had long been separated.

In 1846, second of Ninth month, in company with Wm. E. Bailey and several other friends, I left home for Baltimore, thence to Norfolk and so by James River to Petersburg, Richmond, etc.

At Norfolk we were transferred to the Curtis Packet for Richmond. Soon after passing the desolate site of old Jamestown, we were called aft to partake of Virginia hospitality in the form of lunch, which was tastefully served up on old boxes, barrels and a pile of wood, and consisted of stale bread and cold ham. It was placed here contiguous to the bar, no doubt for the bar's sake; the cold water was quite at the other end of the boat.

My main object in this journey was to become acquainted with slavery and slave-holders, and one of the passengers, a resident of Norfolk, soon attracted my attention and I sought an acquaintance.

An opportunity soon offered as together we viewed the ruins of Jamestown. I queried why it had lain so long in a comparatively desolate condition and asked if slavery had anything to do with it. He made a courteous and careful reply ; indeed his whole manner bespoke an able and willing advocate of slavery, and my further experience enables me to add that he was as willing to hear as to be heard.

I told him that my education was opposed to slavery, my observations and reflections condemned it as sinful and my religious convictions, so far as I had any, prohibited it. He took the position that it was instituted by Providence for wise and beneficent purposes, that it had been and would continue to be a great blessing to this country and to Africa. Here was a wide difference to be reconciled. It was to him a one-sided question ; he had never looked into the other scale, yet he manifested the utmost urbanity throughout. On several occasions when he felt that he was fairly met, he would say, " Well, you have the best of the argument," and would abandon that point only to raise another. On one occasion he said, " Well, gentlemen, the best argument I ever heard in support of slavery was that of Mr. McDuffy ; he said that it was a wise ordination of Providence to place the most docile people in the servile class, to be hewers of wood and drawers of water." I replied that was no argument at all ; that I did not believe the assertion that Providence ever ordained such a thing. " Well," he said, " it is *not* an argument."

I gave him a slap on the shoulder, saying, it is acknowledging a good deal for an advocate of slavery to admit that to be the best argument he ever heard, for it was no argument at all. This was received courteously. To various charges he would admit that there were objections to the system of slavery, while there could be none to our system. When reminded of the deterioration of his native State, the impolicy of slavery, he said, "I will not attempt to argue that."

At City Point the novelty train was waiting to carry us to Petersburg. When drawing up it looked the progenitor of all railroads. The road was rickety, the engine was rickety, the car was rickety and the *engineer* was rickety—an old man who had no doubt been a slave for seventy years and who served as engineer, conductor and sole manager. With this outfit we were only one hour in running the whole distance of twelve miles, notwithstanding the driver had to stop and pull down *bars* whenever they chanced to be up, for in those days the herders used *poles* to prevent their stock trespassing.

Arriving at our destination, we left our baggage at the Bollingbrook Hotel and went out for a stroll. At eventide we returned and sat down in the well-filled bar-room to observe *men* and *manners*. Ourselves being "the observed of all observers." Very soon our friend from Norfolk came in. He gave us a hearty recognition, introduced us to a number of his friends and sat down. He at once renewed the discussion of the morning which was continued to a late hour. We found ourselves in the bar-room of a leading hotel, right in the focus of Virginia slavery, publicly discussing the question with more than twenty eager listeners

standing around us for more than an hour without the least evidence of undue excitement.

On the morrow our friend would not leave until he had found all of our party, given us a hearty shake of the hand and a cordial invitation to return by way of Norfolk and spend a few days with him.

We were next introduced to our excellent friend Dr. ———, who was keenly alive to the amelioration of the evils of slavery and its accomplishment by the introduction of Northern farmers and farm methods ; but he could not extricate himself from its toils. We rode together in his carriage for the greater part of two days. He had seventeen slaves on two hundred acres of land, besides several sons and daughters. He did not excuse the sale of human chattels, but asked how it was possible for him to avoid it. Farms for sale were abundant and seemed cheap at five and seven dollars per acre ; but, I said, if we come here we shall expect to do our own farm work. Our wives and daughters would carry the garden and farm products to market ; would you meet us on equal ground ? Would your wives and daughters recognize ours in the markets and elsewhere ? He promptly replied, “ They *ought* to do so.” Yes, but *would* they do it ? We cannot bring our families here and degrade them to a level with your laboring class. He said he had often advised his sons to choose Northern women for wives. I asked him if I could advise my sons to choose *Southern* women for wives ; would the plan work equally well both ways ? I had alluded to the general demoralization of masters and slaves, when he turned to me with tears trickling down his cheeks and said : “ Dr. Michener, the responsibility which I feel for my slaves is too heavy for



any human being to bear ; yet I am glad it is so, and I would not lift a straw of the burden if I might. Every wrong requires suffering for its amendment and slavery is not an exception.”

After my return we carried on a lengthy and earnest correspondence bearing upon the great question until, I think, the time of his death. The Petersburg *Intelligencer*, dated September 24th, 1846, during our visit, made this declaration. “A Quaker farmer and a thrifty industrious man have become almost synonymous. Neatness, sobriety, industry and thrift seem to follow the Friends wherever they go, and we know of no people who could do more for this part of Virginia.”

At Petersburg I obtained a portfolio and papers which I soon found use for, but the collecting and drying of plants under proper pressure while travelling is a little troublesome. My plan was, at bed time, to change them into dry papers, strew the damp ones about the room to dry and then slip the portfolio between the sacking and bed just under my more weighty bed-fellow, Wm. E. Bailey, a pretty good improvised botanical press. From the Doctor's farm I collected and sent home many fine marl fossils. At the Appomattox bridge we saw the celebrated Pocahontas Wash-bowl, a large stone made concave probably by the action of the water in the manner of what are called pot-holes, common where a strong current flows over a soft rocky bed as we see at Richmond.

Bidding farewell to our kind friends, we took passage in a *shanty train* for Richmond, a distance of twenty-one miles. In that short distance the iron horse kicked loose three times and ran off, leaving us standing on the track. The last time it left us on the high and

splendid bridge over the James River, affording us a most delightful view of that noble stream and of the city of seven hills.

We put up at the Powhattan House, to which I had been recommended by a young man who gave us an introduction to the kind and courteous proprietor.

On the 26th of Ninth month we visited Asa Janney, where he is employed as head miller at a salary of one thousand dollars. The mill is eight stories high on one side and runs twenty-four pairs of seven feet burrs with a capacity of 2500 bushels of wheat in twenty-four hours, and has reached 125,000 barrels of flour in a year. It is driven by three over-shot wheels, 32 feet high and 13 feet wide. It stands directly across the James River canal, the water of which falls over the wheels 80 feet to the tide water at the foot of the cliff.

We also called on Henry W. Moncure, a wealthy merchant and proprietor of Montpelier, the residence of the late President Madison. He was desirous we should visit it and proffered his company. We found mechanics fitting up the mansion at a cost of from 4000 to 5000 dollars. The estate contains 1750 acres, mostly of excellent quality. We had many offers, say 16 dollars per acre, with farming utensils, stock, crops, including 2000 bushels of wheat on the floor, 3000 to 4000 bushels of corn and a large crop of tobacco; everything except the negroes—of whom there were seventeen—these of course were slaves. Friend Moncure greatly desired to open Virginia to a different class of people, and told an acquaintance on the cars that he hoped to induce us to form a settlement at Montpelier and thus introduce a better element into the population. His friend replied, "Well, sir, if you will do

that, I will erect a monument to your memory as a public benefactor of the State of Virginia." Such was the character of our welcome everywhere. That it was sincere is shown by the fact that he accompanied us seventy-seven miles, spent two whole days in exhibiting the property and after making us five various conditions, returned home just on the eve of his daughter's wedding. I am satisfied that he would have sold it to us for \$5000 less than he would to a Virginian. It was hard to resist the solicitations of so good a man, but oh, that *slavery!*

I had a long and interesting talk with several slaveholders near the close of our visit in which I spoke of the intelligence, enterprise and moral worth of our colored people at the North. One of my listeners quickly replied, "They are some of our runaways; whenever a slave becomes a little better informed he is sure to run away. Our runaways are always our best and most valuable servants." I assured them that we had many free-born colored people and added: It appears that you must first degrade and imbrute the man before he can be held a slave. I queried with them if there was no plan by which this inclination to run away might be removed. They had never known such a plan, but would like to see it. I said I would suggest one: Suppose I buy 200 acres of your land with three or four families of slaves on it. On calling them together I would say, "Now, boys, I cannot keep you as slaves, but I need your work and you need a place to live and a means of living. I will set you free. You must now work like good boys and I will pay you for each day's work; this will enable you to support your own families. To do so you will have to save your earnings, live sober, industrious lives and send

your children to school. You are free and must live like freemen." Now, I asked, would these men run away from me? The reply was, "No, they would not have any inducement to do so." Again I question, would not any one of them perform as much work as any *three* of your slaves? The answer was, "Probably they would." Would not the cost in wages be much less than the capital invested and the maintenance of so many old, very young and sick slaves? To this there was an emphatic "No doubt of that." Then, I replied, let every slave-holder in Virginia try the experiment. Notwithstanding this liberality toward our views, there was a universal feeling of repugnance to liberation without colonization.

## CORRESPONDENCE AND ESSAYS.

NEW GARDEN, FIFTH OF 11TH MONTH, 1860.

SCHOOLFIELD & Co. :

Your neat circular with the "magnificent scheme," was duly received. Like other men, I appreciate favors coming from strangers and unsolicited; but it exceeds my comprehension why you should have singled me out, and made me the special recipient of your favor, even to the small amount of \$156,000. A little investigation, however, shows that what purported to be a private and special offer, was a stereotyped circular which had been addressed to thousands of other persons, making them each the same offer which very few, perhaps only *one*, could realize. It was indeed a lottery.

This led me to examine the "magnificent scheme," and to cipher a little.

The tickets at \$20.00 would amount to	\$1,527,520
The prizes amount to	1,171,950
	<hr/>
Loss,	355,570
To which add 15 per cent.	58,597 and we have
	<hr/>
cash lost by the purchase,	\$414,167

This gave me to understand why you would rather sell than buy. They cost nearly half a million more than they are worth; it also shows the source and the baseness of your generosity, and the reason why, as you say, "There exists a strong feeling in the State, etc," and you might have added, "In all other States." If so many persons would each purchase a ticket, the aggregate loss would be just the same, while if equally divided, each one would lose \$5.44; but the holders of the 41,664 blanks would not receive anything, and many of the prizes would not return half the cost of the ticket. You ostensibly address me as an "influential person," and ask my influence to overcome the prejudice against lotteries. You write so to all. You may often mistake your man; this is your lottery. If you draw a blank, it is little lost, but if you find one who does not comprehend your "magnificent scheme," one not accustomed to count the cost, one who does not scruple to take unjust gains, more especially one whose finances are already desperate, you will perhaps draw a prize. This is your hope. These are the victims whom you are plundering of their scanty means. It is a game which you understand and they do not, hence they continually play into your pockets.

You solicit my influence. It is freely given; not to remove, but to strengthen and increase the "strong feeling which exists" in this State and elsewhere against lotteries.

Lottery gambling is a nefarious business, conceived in deception and nurtured by robbery. Its managers hold absolute control over it. Can we have any assurance that the scheme would be fairly and honestly carried out for the interest of the ticket holder, in such a concern and by such men? I think not.

Wealth thus suddenly acquired is often more disastrous than a blank. I knew, for example, an industrious and thrifty mechanic, the husband of a noble woman and the father of five lovely and promising children. In an evil hour he was induced to buy a lottery ticket which unfortunately turned out a prize. Business was soon followed by idleness and idleness by dissipation. His house became the resort of his unprofitable companions and his money was rapidly wasted. In this particular case the full measure of disastrous results was meted out. The man retired at a late hour after a debauch, to be awakened by the crackling flames.

His wife and two children were, with difficulty, rescued from the burning building, the other three perished. The morning found him destitute of everything he had possessed, with not even a suit of clothes for one of his family.

The preceding letter was sent to a Wilmington daily paper, and from it copied by others. Soon after I received the following "greeting" from an honest old German :

EAST VINCENT, CHESTER CO., DEC. 20, 1860.

UNKNOWN FRIEND :—So I call you on account of your plainly committed to writing expose of the character of those lottery gamblers. I should like to picture them and warn the community at large to be aware of the clandestine robbers. I had three of such like letters, and when I showed the last one to my son-in-law, he told me he had two or three likewise. I then said if they would promise me twenty times as much, it would be no inducement to me to lead others to be robbed of their money. It is an old German saying that a burned child dreads the fire. In the year 1797, I had three tickets of the Grand Union Canal Lottery at ten dollars apiece, and in the summer of 1799, having occasion to be in Philadelphia for a few days, I called at the lottery office on Chestnut street to see what my tickets had drawn. A fee of twenty-five cents was demanded of me (on each ticket) and I paid it. Then I was told that each had drawn twenty-five cents, but they kept that also.

Friend, as I had to call you, because in your description of the lottery gamblers you possess honesty and seem not ashamed to publish your opinion, if I were given to use such language, I should write a great deal concerning unjust dealings and likewise publishing untruths. But when at times I write to publishers to correct their untruths, I generally come out so flat on them that they get angry, and when they do sometimes say for me something, they put it in such shape—much hindmost foremost—that none would know what I would say.

What a prosperous country we should have if each inhabitant would observe the few following words: Why should I deprive my neighbor of his goods against his will?

Hands are made for honest toil, but not to plunder or to steal. If that had been strictly observed these many years, according to the Golden A, B, C, our country would not be at this time in such revolutionary discomposure.

Consider for a moment, if we take to the natural law, so I will call it, which Moses of old received from the owner of all, and which he gave to his brother Aaron—which order he obeyed and it was transferred to us—but a Yankee steps in and reverses all law and order. It is a natural fact to everybody, that if he buys anything and pays for it, that makes him the sole owner of it and he may take it where he will ; but the Yankee says, "I have had possession so and so many years, and on that account it is mine whether you paid for it or not." I must stop writing for this time, only to remark yet, that if your dealings are in all respects so Christian-like as that appeared on which head I took my pen, and you desire a more explicit explanation, then please drop a few lines on the subject and I will be ready to answer the same.

Respectfully, etc., Yours,

FREDERICK SRUDER.

NOTE.—I did not "drop the few lines," but have been favored with three supplements to the above, treating of capital punishment, law and order, and on the subject of relief for sufferers in Kansas.

In 1860, I published my Retrospect of Early Quakerism. It was my purpose :

*First*, to collect and preserve a brief history of the meetings, composing the Yearly Meeting of Philadelphia.

*Second*, to illustrate the principles and to trace the development and practical working of our discipline.

*Third*, more especially to trace the progress of the testimonies of the Society for the maintenance of peace, the abolition of slavery and the promotion of temperance.

The title of the book was not of my choosing, but was accepted in deference to kind friends.

My most excellent friend and father, Samuel Comfort, seems not to have fully embraced the idea that was intended to be expressed, as will appear from the following friendly note :

NEAR MORRISVILLE, BUCKS CO., PA.,

FIFTH Mo. 7TH, 1860.

ESTEEMED FRIEND EZRA MICHENER :

I have read with much interest the Retrospect of Early Quakerism. It must have been a laborious work, requiring much time and close attention, and will doubtless be useful and interesting to many members of Society, and others who have the privilege of reading it.

The map of all the meetings belonging to the Yearly Meeting is new to me, with their bearings and distances, and its construction must have been an arduous work. I believe thou art entitled to much credit for the valuable collection thou has made on various subjects that have been the concern of Friends and meetings from time to time ; yet there is one word which I regret to find standing where it does on the subject of visiting families ; page 210—the word *licentious*. Should another edition be called for, do leave it out. I would not make thee an offender for a word. It does not seem to me that a licentious person could be qualified “profitably to admonish others.” The word must have slipped in without due consideration.

SAMUEL COMFORT.

The object of religious association is the mutual aid and encouragement one of another. Great as are the advantages of the upright, the strong in faith, the clean-handed, yet the halt and lame, the doubting, even the vicious may admonish and instruct each other. They can and sometimes do testify to the error of their ways from their own experience, and may be listened to by those who would turn away from the clean-handed.



*Rooms of the Buffalo Society of Natural Sciences,*

BUFFALO, JAN. 7TH, 1867.

EZRA MICHENER, ESQ.,

*Avondale, Pa.*

The Buffalo Society of Natural Sciences, desirous of possessing the likenesses of its honorary and corresponding members, respectfully asks that you will make it the recipient of your own. A photograph in carte 'de visite form is most desirable. Such a donation will be highly prized by the society, and I hope soon to have the pleasure of acknowledging its receipt.

Yours very respectfully,

CHAS. D. MARSHALL,

*Corresponding Secretary.*

#### PRESIDENT U. S. GRANT AND THE INDIANS.

God in his infinite wisdom and goodness, and in loving mercy, not only to the poor persecuted red man, but to the more wicked, persecuting white man also, having in his own good time been pleased to put it into the heart of Ulysses S. Grant, himself a warrior by profession, and, as President, Commander-in-chief of the Army and Navy, the whole military power of this great nation, to substitute love for force, the benevolence of the gospel for rapine and murder as a means of civilizing the Indians, he yet found it difficult, surrounded as he was by military experts, who had for a long time reaped a rich harvest from the proverbial Indian wars, to inaugurate any plan for the accomplishment of his benevolent purpose. The distributive agency of the Indian Bureau was in the hands of unprincipled men who managed to appropriate large portions of the Indian appropriations to their own use. The vexation, the want, the suffering thus inflicted upon the poor Indians, often prompted them to retaliate by some act of open or secret violence; when the hue and cry of Indian hostilities would be immediately raised and the military power called into requisition. How, then, did the President accomplish the herculean task of cleansing this Augean stable of fraud and blood and murder? Why, just as others have accomplished great and good ends, by the exercise of common sense, and an observance of the leadings and pointings of the finger of Providence, who is ever seeking to conduct the willing and obedient soul in the way of its high and holy destiny.

In looking round for historical precedents, the eyes of the executive soon rested on the kind, equitable and pacific policy of Wm. Penn toward the Indians, with its happy and enduring results. The query naturally arose, if the just and equitable intentions of Wm. Penn, when fully carried out, had secured the lasting confidence and friendship of the Indian without resort to compulsion, why might not the same policy, on the part of the Government, secure the same happy results? He resolved to make the trial. But to whom shall such an important duty be assigned? If a pacific policy was to be inaugurated, it must be transferred from the military to the civil department. It must be placed in the hands of men possessed of pacific principles to ensure a faithful and successful execution of the plan.

Knowing as he well did, the various religious sentiments and practices prevalent among the people, his hopes centered upon the descendants of Wm. Penn and his co-adjutors, who still adhere to the same principles, and who possess more of the Indians' confidence than any other class of our citizens. Who so likely to properly introduce the policy of Penn and to maintain it, as the fellow professors of Penn? It was determined the trial should be made. Calling to his aid a few confidential members of our Society, the plan was matured and proposals issued, which were promptly responded to by Friends, and resulted in the assignment of two superintendencies to the care of our Society—one to us and one to Orthodox Friends, so called.

Encouraged by the success of two years' experiment, the President has recently extended the same invitation to other religious denominations. The various Indian tribes are divided into agencies and each of these is provided with a resident agent. Several of these agencies are then included in one superintendency; the whole placed under the direction and supervision of a resident superintendent.

The Yearly Meetings of Philadelphia, New York, Baltimore, Ohio, Indiana and Genessee, have all acceded to the plan proposed, and have distributed the charge in a somewhat similar manner; thus they have appointed a joint committee of all the meetings to exercise a general direction of the concern, but each agency is placed directly under the care and management of some one of the Yearly Meetings.

In the execution of these extraordinary measures for the amelioration of the hapless condition of the Red Men, there were found religiously concerned and devoted Friends who felt that it was required of them to lay the comforts of home and of civilized life upon the altar of benevolence ; to accept a situation of suffering, of labor, of peril as instructors and exemplars of their poor and uncivilized brethren.

Now I have given this hasty review of the situation in order to impress upon you the imperious duty resting upon us as members of our Religious Society, to encourage and sustain those devoted heralds of humanity, by our sympathy and our means, to furnish them out of our abundance, with the *one thing needful* to carry on the glorious work to which they have been called.

The African, the Indian, outcasts of whatever nation or color, have ever been accepted as wards of the religious Society of Friends. The field now open before us is of unlimited extent, and affords promise of extraordinary results. My anxious concern is, that we may be found equal to the occasion, and willing to meet all its requirements. Let not any attempt to excuse themselves by saying that the Yearly Meeting has assumed the responsibility. A Yearly Meeting cannot have an existence apart from its members. They are, and they only, are the Yearly Meeting, and the responsibilities of the body rest with proportional weight upon every one of its members. In the rendering of this responsibility, it must not be forgotten that the Widow's Mite will be as acceptable in the sight of God as the abundance of the wealthy.

E. MICHENER.

PHILADELPHIA, ELEVENTH MO. 19, 1871.

ESTEEMED FRIEND :

Our beloved friend Samuel M. Janney, who has returned safely from his mission in Nebraska, attended Baltimore Yearly Meeting, and in the meeting of delegates from the six Yearly Meetings, informed that he was making up his report to the department at Washington and desired to know the amount contributed by Friends to this cause during the whole of his superintendency. This can only be ascertained by application to each of the Indian Aids. You, therefore, are requested to state the value not only of what you sent to this city to be forwarded, but also of anything you may have sent direct to the agencies.

DEBORAH F. WHARTON.

TWENTY-FIFTH OF 11TH Mo., 1871.

D. F. WHARTON.

*Dear Friend* :—Our Indian Aid Society, in 1870, contributed in

money,	. . . . .	\$174.75
New garments, 343,	. . . . .	40.50
Worn clothing,	. . . . .	25.00
Garden seeds,	. . . . .	5.00
		<hr/>
		\$245.25

IN 1871.

Money,	. . . . .	\$114.70
New garments, 77,	. . . . .	15.40
Worn clothing,	. . . . .	20.00
Garden seeds,	. . . . .	5.00
		<hr/>
		155.10
Freight,	. . . . .	5.00
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		160.10
	(1870)	245.25
		<hr/>
Whole amount,	. . . . .	\$405.35

It is believed that this amount might have been raised to \$500.00.

E. MICHENER.

## THE ANTI-DILUVIAN AND POST-DILUVIAN AGES.

“The days of our years are three score years and ten. Or even by reason of strength, four score years, yet is their pride but labour and sorrow.” Psalms XC, 10.

I have this day completed my four score years, and consequently have attained thereto, through labor, and sorrow; and feel that I am standing on the distal verge of human life. Yet, when I read the early history of our race, from Creation down to the Deluge, I find that I have not yet reached the tenth part of the patriarchal ages.

To the biblical student, the extreme longevity of our early progenitors, and its sudden and remarkable reduction after the Flood, opens an interesting and instructive field for inquiry. He will, naturally, seek for some cause or condition which led to this extreme change in the physical relations of the race, but he will look in vain. Revelation has not furnished and reason cannot furnish an explanation.

The hypothesis has indeed been advanced, that this primeval longevity was granted them in order that in obedience to the command given them they might *Be fruitful, and multiply, and replenish the earth*. But there are serious objections to this seemingly plausible explanation.

1st. On the supposition here given, we should expect the early and continued exercise of paternity. But, if we except the births of Cain and Abel, both of whom soon dropped out of the category, Adam does not appear to have exercised his paternal faculties for the first hundred and thirty years of his life. The same retardation of paternity occurs in the notices of all the other patriarchs down to Noah. Tabulated, it stands thus :

Adam,	130 years.	Seth,	105 years.
Enos,	90 "	Cainan,	70 "
Mahalaleel.	65 "	Jared,	162 "
Enoch,	65 "	Methuselah,	187 "
Lamech,	182 "	Noah,	500 "
Shem,	100 "		

2nd. After the occurrence of the Deluge, and the depopulation of the earth, the longevity of the people was suddenly reduced to less than one-fourth of its former duration ; yet it must be remembered that the same necessity existed, and the same command was

reissued to Noah, as had been given to Adam, in the beginning: "Be fruitful, and multiply, and replenish the earth." Compare the following with the preceding table:

Arphaxad,	35	403	438	Selah,	30	403	433
Eber,	34	430	464	Peleg,	30	209	239
Rue,	32	207	239	Serug,	39	191	230
Nahor,	29	119	148	Terah,	70	135	205
Abraham,	100	75	175	Isaac,	60	128	188
Jacob,	65	82	147				

From a careful review of the genealogy of the patriarchal ages, as they are rendered by the author of the Pentateuch, it seems quite probable that he intended it to embrace a more comprehensive and profound signification than the literal meaning of the language conveys.

The language of the historian abounds in tropes and figures. Indeed, the whole history of the creation is one grand and instructive figure from the beginning to the end.

"In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep." This terse phrase has no immediate relation to the Creation which Moses was about to describe. It refers us away back beyond all those numerous, and enormous, geological periods of time which the science of geology has brought into view, and ought to constitute a distinct and separate chapter in the earth's history, with a broad hiatus between it and the first day of creation, which follows:

The six days of creation, as subsequently recorded, should not be understood as having any direct chronological connection with the *beginning*; nor should

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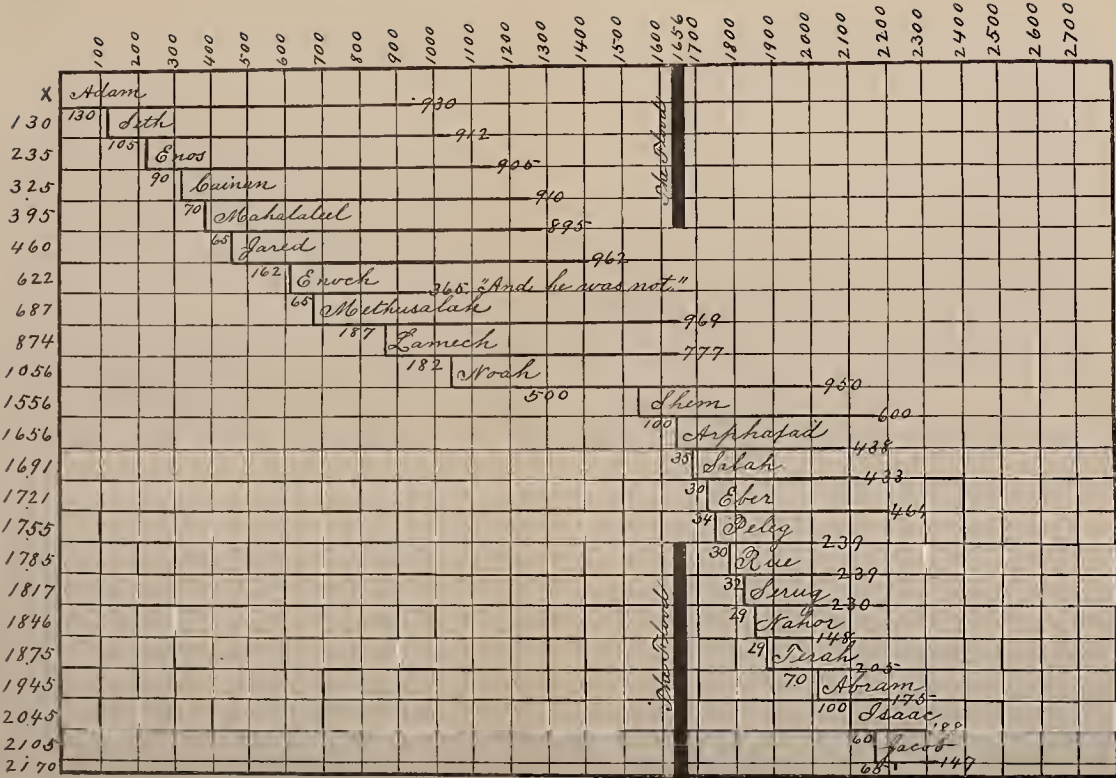


they be accepted literally as *days*. They were obviously intended to represent those successive geological periods and their physical changes, which, in the Divine progress, were modifying and preparing the earth for the habitation of his creatures, beginning with the lower orders and ascending, *gradatum*, up to man.

If we apply the same rule of interpretation to the chronology of the patriarchs, we may perhaps discover that instead of so many long lived individuals, their names more properly represent particular tribes or hordes, which may have retained the names of their original patriarchs, or chiefs, long after they were dead. The pastoral mode of living—which perhaps always precedes the agricultural, and which, in the present instance, seems to have been continued down to the entrance of the Israelites into Egypt—accords well with the patriarchal state and condition, which I have suggested.

The following diagram, embracing a view of the whole subject, is drawn on a proportional scale of four hundred years to the inch. From it we will draw our illustration.

Thus the first tribe, Adam, commenced at Creation and continued on increasing in numbers from his descendants, for one hundred and thirty years—say the sixth or higher generation. The name Adam, being less personal than a family name, was properly applied to the whole company as a tribe. At the end of the one hundred and thirty years the tribe having grown too numerous for the convenience of nomadic life, one of Adam's sons—no matter whether he was the third or the thirtieth—separated a company or tribe, under his own name, Seth. The tribe, Adam, still continuing





on, and giving off other tribes from time to time, until it was finally broken up or dispersed, at the end of nine hundred and thirty years.

The history of the successive tribes of Enos, Cainan, Mahalaleel, etc., etc., down to that of Jacob, would be only a repetition of those already mentioned, and need not be particularized.

It must, however, be remembered, that the historian has given us only the names of those tribes whose chiefs fell in the lineal descent from Adam to Jesus; but numerous other tribes would necessarily separate from the parent stems as years and centuries rolled on.

The annexed table is drawn on a proportionate scale of four hundred years to an inch.

### ELECTRICITY.

Unhappily, only a few persons, comparatively speaking, have had the opportunity to become acquainted with scientific electricity, and consequently do not very clearly comprehend either the theoretical use or the practical construction of the lightning-rod. The want of this knowledge has left them exposed to the artifices of those unscrupulous charletans, the itinerant lightning-rod man, who is too often ready to perpetrate the grossest impositions on their unsuspecting or too credulous victims.

The purpose of this essay is to furnish the reader with such fixed and determined facts and principles and such rational deductions therefrom as will not only enable him to detect the fraudulent devices of the mountebank, but also to determine what kind of a rod is most proper and to superintend its construction in his own way, at a tithe of the cost of some patent absurdity.

A thunder-storm, in its intensity, is certainly one of the most awfully grand, one of the most beautifully sublime, and withal, one of the most terrific scenes which the eye can witness or the mind contemplate. The prime agent in its production is electricity. Of the intrinsic nature of this sublime and mysterious agent we absolutely know nothing.

Of its properties as manifested to our senses, and of the laws which regulate and control its forces, we possess only a limited and imperfect knowledge. It is not intended in this essay to pursue the inquiry any further than is necessary to afford a clear comprehension of the proper construction and the *modus operandi* of the lightning-rod.

We must not, indeed we *cannot*, ignore the fact that there have been two rival theories devised in relation to the electrical force, whatever it may be. Two modes of explaining the phenomena which it presents.

Professor Tyndall says: "Franklin devised the theory of a single electric fluid. This fluid he supposed to be self-repulsive and diffused in definite quantities through all bodies. He supposed that when a body has more than its proper share, it is positively, and when less than its proper share, it is negatively electrified. Symmer devised the theory of *two* electric fluids, each self-repulsive and both mutually attractive. All bodies in a natural state, possessing both fluids in equal quantities, as long as the fluids are mixed together, they neutralize each other. The terms positive and negative, with the signs + and —, as adopted by Franklin, were indicative of the excess and deficiency of the electricity; but the advocates of the duplex theory have, strangely enough, adopted the same names for their

two electricities instead of the more appropriate ones, vitrious and resinous.

The theory of a single fluid while it is both Franklinian and American, is more simple and easily comprehended. I shall therefore accept it on this occasion, without deciding whether the more elaborate investigations of the scientist will require its final rejection.

Electricity, electric fluid, electric force, etc., may, in this connection, be conveniently considered as one of the primary forms of matter, co-ordinate with its congeners, caloric and light, and like them, capable of existing either in a latent and quiescent form or in an active state, cognizable by the senses.

Electricity attracts and is attracted by all material substances, but its own particles mutually and powerfully repel each other.

Electricity, more or less, freely traverses the surface of some forms of matter—the metals and moist substances generally—which are thence called *conductors* of electricity. It is unable or nearly so, to traverse other forms of matter—amber, sulphur, resin, silk, glass—which are thence called non-conductors of electricity.

Electricity is roused from a latent state and rendered active by friction and other agencies. Thus if we rub a rod of glass and a rod of metal, the latent electricity of both rods will be set free; but with this notable difference, the glass of the one being a non-conductor, the liberated fluid cannot flow off over its surface and accumulates upon it; the glass is then said to be *charged*. The metal of the other being itself a conductor, the fluid, as fast as it is set free, flows off to the hand which holds it. But if we insulate the metal rod, support it on glass or hold it by a silk or buck-skin

glove, the free electricity, no longer able to escape, will accumulate in the same manner and present the same electrical phenomena as the glass one.

From these and similar facts, it may be inferred that the electric fluid everywhere tends, by its own inherent repulsion, to produce an equilibrium—a state of rest and passivity in which it ceases to be cognizable by the senses. That all the electrical phenomena which we witness, whether they be produced by natural or artificial means, are the result of the disturbance and obstruction to this equilibrium by the non-conductors which lie in its path. Consequently, that if all matter had been made capable of free conduction of electricity, we might never have known of its existence.

This brings us to the practical study of artificial electricity in illustration of the consimilar phenomena of natural electricity by means of the electrical machine.

The usual electrical machine consists of three essential parts. The electric, a glass cylinder or glass plate, which is made to revolve by means of a crank; the rubber or cushion, which is made to press against the glass by means of a spring, and the receiver or prime conductor, usually a closed tin or copper vessel, supported on a pallor of glass or other non-conducting substance. As the cylinder *a* (Fig. I) is made to revolve, the rubber *b* is pressed upon it by the elastic spring *d*. The electricity liberated by the friction, is carried over on the surface of the glass to *f*, where a series of metallic points take it off and store it away in the receiver *d c* for future experimental uses.

By means of this simple machine, with some easily-made and inexpensive apparatus, it is easy to produce most of the phenomena of a thunder-storm in miniature.

I have already spoken of the electrical atmosphere. The receiver or prime conductor is now charged ; the electricity has assumed an atmospheric form around it.

The atmosphere is shown in Fig. I as it encloses a section of the receiver. When the hand is brought within this atmosphere, it receives a sensation as of a current of cool air blowing upon it ; when brought still nearer, it receives a luminous spark, attended with a report and the instrument will have lost the most of its charge. Its atmosphere has vanished. If I bring a cork ball suspended by a non-conducting silk thread near the charged receiver, it will be suddenly attracted to it, will receive a spark, and now having an atmosphere of its own, is as suddenly repelled and is held at a distance by the mutual repulsion of the two atmospheres, as shown by Fig. III. If I bring my finger near the ball, it is attracted to it, gives off the spark it had received and is then again attracted and repelled as before. It may thus be made to vibrate back and forth until the whole charge is carried away from the machine. When several balls are suspended in the same way, their several atmospheres will be manifested by their mutual repulsion, Fig. IV.

As already intimated, the arrangement of the electrical atmosphere around the electrified body, depends upon two principal factors : the attractive force of the body and the self-repelling force of the electricity. The atmosphere is an equilibrium of these antagonistic forces. In a spherical body where the centre is equi-distant from all points of the surface, the atmosphere will be equally distributed over its surface, Fig. V ; but when the body is irregular, the distribution will be also irregular.

In the conoid body, Fig. VI, the smaller end being



more distant from the centre of attraction, the repulsive force will meet with less resistance and will drive the atmosphere inversely to a greater distance from the surface, as shown in the figure. We may go on elongating the point until its attractive force becomes so feeble as to permit the repulsive force to drive the electricity entirely off and thus effect a spontaneous discharge. We must not hastily dismiss this highly important point, as it possesses very curious and interesting properties. If I put a pointed wire in the prime conductor, Fig. VII, the machine cannot be charged, but a strong current of air will be felt issuing from the point, accompanied in the dark by a beautiful brush of electrical light. The explanation has been anticipated; the attractive force of the attenuated metal is not sufficient to resist the repelling force.

But points attract or receive as well as disperse electricity. When I present a metallic ball to the charged receiver, no effect is observed until it comes near, when a strong spark is received. This is called the striking distance, which varies continually with the strength of the charge and the form, size and material of the approximating parts, Fig. VIII. If, instead of the ball, I present a pointed wire, Fig. IX, *a*, the result is quite different. While the point is yet far off, the charge begins to gradually pass off, and long before the point reaches its destination, is entirely exhausted. The discharge takes place silently with only a luminous star on the point when seen in the dark. The disparity of effect is rendered still more obvious when both ball and point are presented at once, Fig. IX, *b*. The point reduces the charge before the ball can reach the striking distance. The same result follows even when

the point is kept much behind the ball, Fig. IX, *c*. The presence of contiguous bodies around the point may diminish or entirely annul the power to attract or disperse the electric fluids; the reason seems to be that the greater combined electricities of the object, with that of the point, affords greater resistance to the charge than that of the point alone could do. This is a matter of great significance.

Ever since electricity was brought into the arena for scientific investigation, the phenomena presented by the working of the electrical machine, crude as it may have been, could hardly fail to suggest the resemblance between artificial electricity and lightning; but it was reserved for the inductive reasoning, the keen sagacity, and the inventive genius of our Franklin to demonstrate their identity. The method which he used was as simple as its conception was brilliant—an armed kite. The conclusion was thus satisfactorily reached that electricity was one and the same thing, whether elicited by the friction of an amber bead, by the drawing of a silk stocking, by the stroking of a cat's back, by the working of an electrical machine, or by the grand and terrific movements of a thunder-storm as it hurls the dread artillery of heaven on a terrified world.

The Franklin lightning rod consisted of a bar of rolled iron, planted a few feet in the ground, supported by attachments to the building, and reaching a few feet above the roof, terminating in an acute point. From the known operation of metallic points, it was hoped and confidently expected that a rod so constructed would silently and imperceptibly disarm the cloud of its danger before it could come within striking distance of the building. Sad experience has shown that it has

too often failed to do so. The very important question, how to construct a lightning rod, can only be answered by a knowledge of the reasons why it has hitherto failed to be effective.

After long and anxious inquiry, I have decided that common round iron is practically the best material for lightning rods. It is to my mind self evident, that as we increase the size and solidity of the rod, we not only increase its attractive force, but by increasing the surface, we reduce the tension and consequently the repulsive force of the charge. If so, it must follow that we increase the power of the rod to hold the charge to its surface, and at the same time render its transit down the rod more easy.

It was formerly the practice and is yet too common, to attach the rod to the building by various devices, but the plan is not a safe one. About forty years ago, I recommended the plan of attaching the rod to a pole some distance from the building and disconnected with it. This method has so far appeared to be a success in all the cases where it has been adopted. My own rod, four feet from the barn, was struck without injury to the building. All sudden angles or short curves should be avoided, yet our patent venders are continually carrying their copper shoe-strings in every direction, over angles, cornices and roofs, to stick a point a foot or two above the middle of the roof, where, as I shall show, it is altogether powerless. The requirements for an electric point, are a sharp attenuated termination, and a material that will not corrode with rust. Mere brightness is of no consequence, if the point retains its sharpness.

Now that silver has again put in an appearance, it is

decidedly the cheapest and best material. The costly platinum and gilt points possess no advantage over the following, which I have made and used for years: Take a half dollar and cut it into four pieces. Get your blacksmith to forge the two central pieces into points and give him the other two pieces for his service. A few strokes of the file will finish the job, and you have two points equal to those you would buy for seven or eight dollars, at a cost of only twenty-five cents. For the manufacture and use of this point, be it known there is no patent.

Thirty-nine years ago, I enthusiastically wrote: "Let the conditions of a perfect conductor be complied with, make it one connected whole, sink it deep into the earth, elevate it above all near objects and finish it with a perfect point, and he who recommends it will cheerfully abide the trial." So far is the rod from presenting a point for the lightning to strike to, that I believe it impossible for it to do so when properly constructed in every particular. My opinion is unchanged; my confidence unshaken; but subsequent experience has taught me, as well as others, that there are serious obstacles in the way of thus providing for *all* the contingencies that may occur. It is indeed probable that contingencies may arise in which no human ingenuity can afford protection. Cases where distance and magnitude will ever defy our puny efforts.

We cannot stay the earthquake nor stop the cyclone in its destructive path. Yet, is it our duty to employ the faculties which God has given us to investigate the phenomena of nature, to study the laws by which they are governed, and so far as we may, subject them to our use, and ward off the danger which they may threaten.

In nine cases out of ten where failures have occurred, the fluid has passed safely down the rod to the earth and then by a back stroke, entered the building a few inches from the ground. Here are the materials for a new study. The rod may be capable of carrying and dispersing a silent stream of electricity, but when an intensified charge is thrown upon it with the suddenness and velocity of a lightning stroke, the tension of its atmosphere will be proportioned to the charge. This highly intensified atmosphere, thus instantaneously hurled down the rod with an inconceivable velocity to the earth, is there squarely met and its further progress as suddenly arrested.

Now let us ask what is likely to follow, what must inevitably follow. If it cannot diffuse itself over and in the earth—and facts prove that it cannot—it must and will force a passage by a secondary stroke, to some other contiguous object, mostly to the building it was intended to protect. Extraordinary cases of this kind completely knock from under, our dependence on the rod to conduct the charge into the earth or to scatter it over the surface with certainty and safety, until some more efficient method can be devised for dispersing the charge. Let us then endeavor to increase by every means we possess, the preventive capacity of the rod, and to establish a better connection to carry away and disperse the fluid when a stroke occurs. Seven years ago I made the suggestion, and have since put it into execution, of keeping the base of the rod or a branch from it, above the ground; the rod being thus carried to any desirable distance, and with the addition of some old castings at its distal extremity, would, it is believed, lead the charge away from the building and disperse it at a safe distance.

FIFTH OF 11TH MO., 1877.—Received a certificate of election as corresponding member of the West Chester Microscopical Society from C. H. Pennepacker.

At the request of the Superintendent of Public Schools, I furnished him with a history of the establishment of Friends' Meetings within the County, as showing very nearly the time of opening the respective schools belonging thereto. It was issued by Judge Futhy in his report of the schools of the County.

Having seen a notice of the formation of the May Anti-Slavery Library at Cornell University, and having some documents of value, I forwarded them at once and received the following acknowledgment and many thanks :

“The Cornell University thankfully acknowledges the receipt of the books—a list of which is hereto appended—which you have recently been kindly pleased to present to its Library. The volumes have been entered upon the Register of Gifts, duly catalogued and placed upon the shelves of the University Library.

W. FISKE,

*Librarian.*

UTICA, N. Y., FEB. 12, 1877.

LIST OF BOOKS PRESENTED BY DR. EZRA MICHENER  
FOR THE MAY COLLECTION :

BENEZET, ANTHONY AND JOHN WESLEY :

Views of American Slavery taken twenty years ago.

*Philadelphia, 1858, 12mo.*

BILD, MRS. L. M. :

An appeal in favor of that class of Americans called  
Africans.

*New York, 1836, 12mo.*

GRIMKE, A. E. :

Letters to Catherine E. Beecher.

*Boston, 1838, 12mo.*

PHELPS, AMOS A. :

Lectures on Slavery and its Remedy.

*Boston, 1834, 12mo.*

GENIUS OF UNIVERSAL EMANCIPATION.

New Series, Vols. I, II.

*July, 1827, 8, 4to.*

“NATIONAL ERA,” G. BAILEY, EDITOR.

Vols. I to XIV, 1847, 60—(some vols. incomplete).

*Washington, 1847, 60 fol.*

## THE TORNADO.

TOUGHKENAMON, 21ST OF 7TH MO., 1877.

WM. D. HARTMAN, M. D.

*Dear Friend* :—Many thanks for thy care of *Old Harry* in his rampage. But where is thy authority for saying that cyclones north of the equator always go from right to left, etc? I question its correctness. The observations of one eye witness are better than many hypotheses. Facts must not be subjected to generalizations. Maria's keen eye was not “in error,” when she said “apparently going around from left to right.” *Harry* has left indubitable evidence of her correctness. After he had finished his vandal work at Darlington's, he had to cross an old neglected osage orange hedge, some twenty or thirty feet high. Its withy stems and hempen roots were severely tested, but resisted to the utmost and could not be broken. The whirl crossed the hedge obliquely, the bushes on the left hand being bent backward toward the observer, those on the right from him. To make the indication doubly sure, the debris of the storm which had been intercepted by the hedge on the left hand, was found on the further; and that on the right, on the near side of the obstruction. Please give my respects to *Maria* and furnish her with this confirmation of the correctness of her vision, and oblige thine,

E. MICHENER.

WEST CHESTER, JULY 23, 1877.

DR. MICHENER.

*My Dear Friend* :—Thine of the 21st inst. received. I cannot now refer thee to the paper on storms in which I saw it stated by ———, but think it was in some of the quarto vols. of the Smithsonian, that cyclones north of the equator *always* go from right to left, and south of the equator from left to right, owing to the slanting form of the earth towards the equator, this slant giving the direction to the wind when it strikes the earth. I have seen dozens of small whirl-winds since I read this and have invariably noticed hereabouts they always go from right to left, and so say all whom I have ever questioned about it. Your diagram convinces me that this one was no exception. I think Baron Humbolt was the first one to notice the direction of whirl-winds south of the equator. With kind regards,

I remain thine truly,

W. D. HARTMAN.

TOUGHKENAMON, 29TH OF 7TH MO., 1877.

WM. D. HARTMAN.

*Dear Doctor* :—Thy kind note is at hand. It appears to have been Dr. Halley who advanced the hypothesis alluded to in thy letter. He rightly supposed that the sun moving constantly in the same direction within the tropics, would produce rarefaction of the air under and immediately after him; that the air, so rarefied, would ascend and the deficiency be supplied by the cooler and heavier air rushing in from each side; the lateral currents so formed necessarily taking an oblique direction after the sun. If the earth presented one uniform, even surface, this would probably be strictly true at all times and everywhere, but the diversity of land and water, of mountains and valleys, of forests and deserts of sand, must so much affect the rarefaction of the air, and the motion of the currents formed as in many places to render the theory of difficult application, or only applicable to certain localities.

But whirl-winds, if I understand them, arise entirely from local causes. They are geographical rather than astronomical, and therefore are liable to be turned either to right or left by local



conditions ; nevertheless I have a strong suspicion that they are in a great measure electrical, and may gyrate in obedience to some law of electric force, perhaps unknown or imperfectly understood. It is a very interesting question. Thine truly.

E. MICHENER.

WEST CHESTER, 11TH Mo. 10TH, 1884.

*My Honored and Dear Friend :*

A mutual friend last evening handed me thy "Notes on Tornado Forces." I opened the paper immediately and was too much interested to lay it down until the last line was perused.

I was indeed much gratified at being the medium through whom thee has chosen to lay it before the public, and will do my best to do it and thyself justice. I do not think our Philosophical Society, as now constituted, the right one to receive it, as I feel assured that but one member has ever given the subject any attention. In the Microscopical Society, however, we have members—Prof. Worrall, Prof. Phillips, Dr. J. C. Green and E. H. Townsend—who could discuss and handle the matter understandingly, if placed in their hands by the Society. I will cheerfully do whatever thee may direct, but this paper is too valuable to be buried out of sight. With thy permission, I should like to hold it for the next meeting of the Microscopical, on the first Fifth day in next month. That would give me time to make large copies of the plates. With these, thy whole paper being so thoroughly in accord with my own observations, beliefs and theories, I think there can be no misunderstanding in regard to the meaning of any part of thy paper.

I would also like to have permission to send a copy to the *Kansas City Review*, a scientific monthly that has published some articles upon the subject. I am sure it would be glad to have it and would do it justice. Only last week the Signal Office at Washington wrote me for an account of the Ercildoun Tornado. I sent them a copy of R. D.'s pamphlet, and hunted my book-case through for a copy of thy paper on the same subject. If thee has a copy to spare, I would be glad to get it, as I think it should be filed with Darlington's.

Affectionately thy friend,

A. SHARPLESS.

WEST CHESTER, 11TH OF 12TH Mo., 1884.

*My Dear Friend :*

Thy favor of the 12th, with pamphlet, is received, for which accept thanks. I have already copied thy MS., so that it may not be soiled in the hands of the printer, should it get there. I do not think they should have it, unless they will have the figures engraved to illustrate. I have made large copies of the plates on drafting paper, so that they can be seen by and explained to a room full. I think I understand thy views on the subject, and will do my best to lay them before our Microscopical Society as thee has given them, neither adding to nor taking from them ; but I cannot help feeling how much more gratified the Society would be if thee would only come and spend the evening with us and read the paper thyself. The Signal Office, a year or more ago, sent to me maps, circulars and envelopes, with an appointment as Tornado Reporter. Why they did so or how they connected me with any knowledge of the subject, I do not know. I have sent them two or three short papers since, all of which they seemed glad to receive. But I really feel that I can furnish nothing of value to them from my own personal knowledge. True I have, ever since listening to a lecture on storms, by Prof. Espy, nearly fifty years ago, taken a great interest in meteorologic phenomena, and have greatly enjoyed watching the majestic beauty and sometimes the fearful effects of some of our great storms.

One First-day evening, a few weeks since, I was sitting at my desk writing. A moderate rain-storm was passing overhead, but I had noticed no thunder, when suddenly a sharp report, as a rifle-crack, was heard. I knew the stroke was very near, but on going to the door and looking out, all was dark. Next morning I found a maple tree at our old homestead, not a hundred yards distant from here, had been struck and shattered from the roots, to a point about level with the roof of the house, about thirty feet from it. I have since been very much bothered to know whether it was an up or down stroke, but am inclined to think it was the former. I have long been out of patience with our weather-wise prophets, who are continually sending their prognostications to the papers. I understand that Venner made considerable money out of it some

way, probably through issuing his almanac ; so a few days since I wrote an article for the *Local*, " Weather-wise and Otherwise ;" I find it in to-day's paper. I think thee will agree with me. Some days ago I called to mind that some kind of a storm or tornado occurred in the southern part of Chester and Lancaster County, when I was yet a boy. I called upon a friend, Wm. McCullough, who lived at that time near Oxford. In giving me his recollections of it, he says that it was in 1835 ; that it crossed the Susquehanna at Peach Bottom, passed south of Oxford, continuing eastward for several miles. According to his account, it was a tornado and very destructive.

Thine truly,

A. SHARPLESS.

### TORNADOES AND TORNADO FORCES.

America has long been the home of the tornado, and is the proper field for the investigation of its strange and terrific phenomena. The sudden and unlooked-for disruption of a whole family of these unwelcome visitors in one quiet community, on the 3rd of Eighth month, 1885, has awakened further inquiry in many minds respecting the why and the wherefore.

Leaving more facile pens to delineate their haggard features, I wish to inquire, or rather to incite others to inquire into the physical organization, the mechanical movements, the consecutive forces displayed by a well-appointed tornado.

It appears to be the result of many observations, that tornadoes are generally born in the temperate climates, while their discordant parents belong respectively to the torrid and frigid zones. Thus we are taught, that while a strong current of cold air comes sweeping down from British America, across the Western States, it is met by an equally strong *hot* current from tropical America by way of the Gulf. When these conflicting

currents meet, hemmed in perhaps by the buttals of the Rockies, a conflict ensues. Further observations seem to show that the tornado begins at this point of contact. The earliest phenomena observed has been the whirling motion of a small cloud, for if there were no cloud present, the whirl of clear air would be invisible and unknown ; such is the embryo tornado. In what manner this motion is produced, or how far, if at all it is dependent upon electrical action is still unknown. I shall therefore assume this gyratory movement as the motive power, a generative force of the tornado. Before proceeding with the inquiry, I wish to premise. 1st, that the analogous causes produce analogous results, and minor forces produce minor actions. It is not therefore necessary to involve a whole continent to get up a tornado. The same relative conditions of whatever extent may produce one of corresponding proportions. Thus the little dust-whirl in the foot-path is a tornado. The different temperatures of sun and shade may be the generating forces, while an ant hill may represent the Rockies.

I stood at noon-day where the ground was covered with dry fallen leaves. The sky was clear, the air hot and calm. Suddenly there was a rustling among the leaves. They were rapidly gathered to a central point from a radius of several feet, and as rapidly carried up in a dense whirling column to the height of some thirty feet. The shaft was a foot in diameter and appeared almost as if encased in a glass tube. It stood erect and did not seem to move. Very few, if any of the leaves, were thrown off laterally until they reached the top of the column, when they were thrown off horizontally and fell to the ground by their own

gravity. It lasted only for a few seconds. That was a typical tornado, and no doubt possessed, in its measure, all the mechanical movements of the most destructive storms.

2d. I have said that a whirl of clear air would be invisible, but the Gulf current, more especially, comes up loaded with aqueous vapor which is condensed into cloud material by contact with the cold air. As this cloud is greedily gobbled up by the whirl, it soon presents a dark color, often the blackness of darkness.

3d. In a clear atmosphere, the formative tornado can have little tendency to descend from its elevated birth-place, and may remain unobserved; but if gorged with heavy vapor, like other floating bodies, it must rise or fall in obedience to its own specific gravity and its own inherent forces. So in our late Chester County tornadoes, though they were gorged to blackness with watery vapor, yet, happily, the atmosphere was also surcharged and rendered heavier by an abundant condensation, and was thus enabled to carry the storm-clouds so high that comparatively little damage was done by them, and that, mostly, on the higher points. I would call special attention to this feature of that remarkable day.

4th. We need not suppose anything supernatural in a tornado; it does not, it cannot annul or suspend the general laws of matter and of motion. The two forces may co-ordinate and assist, or they may antagonize and resist each other; but the result must, respectively, be the sum of the forces, or the sum of the stronger over the weaker force. This relation of the forces should not be forgotten.

I shall consider these forces in the following manner.

The whirl once started, the most of them follow consecutively, yet in such quick succession as hardly to allow of priority. They are :

- 1 The Gyrotory or Whirling.
  - 2 The Centrifugal or Tangential.
  - 3 Binding or Circumscribing.
  - 4 Ascending or Lifting.
  - 5 Feeding or Centripetal.
  - 6 Projectile or Throwing.
  - 7 Progressive or Travelling.
- Two others have been named :
- 8 Zigzag or Swaying.
  - 9 Rebounding or Ricochetting.

#### I.

#### THE GYRATORY FORCE.

This force, however it may be produced, appears to be the most destructive element of a tornado. Agent Findly estimated the velocity of the whirl as sometimes reaching 2000 miles an hour. He says, "At the *centre* of the tornado cloud," (I would prefer to say at the *circumference*, for surely in a revolving body the velocity will increase in the ratio of the squares of the distances from the axis of rotation. It is most destructive on the right wing of the storm).

#### II.

#### THE CENTRIFUGAL FORCE.

All revolving forces necessarily generate a centrifugal force, a tendency to throw off whatever it may contain, away from the centre to the circumference, leaving a more or less complete vacuum at the axis of the whirl. Air being a ponderable substance is thus affected.

## III.

## THE BINDING FORCE.

The two preceding forces have a tendency to scatter far and wide. The binding force tends to circumscribe their action, and to say, "Thus far, nor farther rage, and here let your proud waves be stayed."

Without this, the tornado could hardly be formed. It would be a barrel without hoops. Yet from whence is it derived? How is it constituted? It may be easy to refer it to the antagonism of the outside centripetal force, but the mere incidental rebuttal of the centrifugal and centripetal forces would seem to be entirely inadequate to control such mighty force. Take the Ercildoun tornado. The whirl, some fifty feet in diameter, took up at a single gulp the lighter part of the brick school building, a large new frame house, barn, carriage house, with their contents; and while lifting them about one hundred feet high, ground them into kindling wood in an instant, while the influx current was merely sufficient to throw down a few small trees in the near lawn.

There is little evidence to show that any considerable portion of all this debris, estimated by Darlington at about one hundred loads, found an exit until it reached the top of the whirl. I again ask, from whence was this force derived, and how was it constituted to hold in abeyance all this destruction, as with massive hoops of iron? Do the other forces contribute to this end, and in what manner?

## IV.

## THE ASCENDING FORCE.

As the gyratory necessitates the centrifugal, so it also creates the ascending or lifting force by means of

the vacuum at the center of gyration. This highly rarefied and consequently lighter air is easily displaced and is forcibly driven upwards by the heavier air around the outside of the base.

As already estimated it is not probable that a simple air whirl would incline to descend, but would remain suspended in mid-air, but when it becomes heavily charged with watery cloud vapor or when subjected to strong atmospheric disturbances it may sink to terra firma. There it will gobble up whatever comes in its path and drag its destructive course along the earth, pressed down by the weight of its ballast. When that is disorged it will again ascend. In proof of this I may again refer to our Chester County tornadoes of the past summer. The easy ascent of the highly rarefied and light air in the centre of the whirling shaft at once necessitates the following feeding force to fill the vacuity, for "Nature abhors a vacuum."

## V.

### THE FEEDING FORCE.

This too is a sequence of the centrifugal force. While the in-rushing air seeks to supply and fill the vacuum, it is effectually prevented from doing so. The centrifugal force as constantly keeps the influx air thrown to the circumference, leaving the vacuity intact to perpetuate the process. This force is variable, as the extent and violence of the whirl, the inequality of the ground and other conditions vary. It is often sufficient to throw down trees and other objects near its track, especially on the right wing and in an inward and forward direction.



## VI.

## THE PROJECTILE FORCE.

This is identical with the centrifugal force, only differently applied. As soon as the whirling contents of the cloud rise above the funnel, they are forcibly projected horizontally all around in the direction of the tangents of the circle.

In the Ercildoun tornado a very large portion of the debris from the Darlington place was thrown off to the right and forward at an angle of some thirty degrees from the track to a distance of fifty or more rods. Does the right wing possess a greater projectile force than the left, or was there a strong cross wind blowing up there at the same time? Perhaps both.

## VII.

## THE PROGRESSIVE FORCE.

It may be difficult to indicate an inherent progressive motor in a tornado, and they do appear sometimes to stand still at least for a time. Yet, we know from fearful experience that they more generally move forward, with great violence and to long distances. They may seem to be the sport of the prevailing wind, but the generally uniform course and strong wind in the same direction renders it probable that both are in some way controlled by the same law, which law may lie beyond the reach of finite observation.

Mention has been made of two other forces, the Zig-zag, which is described as a lifting or sudden shifting of the whirl to a distance either right or left of the track. As there is no obvious inherent cause for this movement, it may perhaps be extrinsic, sometimes the sud-

den burst of a second whirl, (see my notes on the great tornado, plurality of whirls, pp. 19) more often perhaps caused by some local impediment on one side—a hill, a wood, a cross current. A tornado is a congeries of matter in motion, and, as has been observed, must be subject to the physical laws of matter and of motion as is known to be the case with other moving bodies. Greater resistance on one side or on the other can scarcely fail to move the moving mass.

The Ricochetting Force—an alternate ascension and descension. These movements seem rather to belong to the ascending force and have been noticed under that head.

As a man's tread is made heavier when he carries a load, and becomes lighter when he lays it down, so it is with the tornado; it will rise or fall according to the weight it carries, and its own impelling forces having relation to the specific weight of the medium in which it moves. Thus a tornado may be floating through the air at a harmless elevation until it meets some air-castle pushed up into its horizon. In grappling with the obstacle it will be depressed equal to the lifting force it has exerted and may thus be rendered more destructive. The castle builder, not the tornado, is responsible for the mischief done.

#### CONCLUSION.

Perhaps there is little in these hasty and imperfect notes that may not be found in the miscellaneous literature bearing upon the subject, but I am not aware of any systematic attempt to analyze, to separately consider, and to co-ordinate the tornado forces in accordance with the known physical laws of matter and of

motion. Such labor, imperfect as it must be, can hardly fail to afford a better appreciation of their co-ordinate action as we witness them in the apparent confusion of the passing tornado.

### A SAD NEGLECT.

In anticipation of the forthcoming history of Chester County, I felt that a rare opportunity would be presented for Friends to rightfully vindicate their Christian principles, and to show the harmonizing influence which they happily have exerted upon the political, moral and religious institutions of the county and of the country.

With this object in view, I corresponded with the authors and with various Friends, in order to enlist them in the work. With what success the work will show. The golden opportunity thus neglected may not soon occur again.

WEST CHESTER, APRIL 21, 1879.

*Dear Sir :*

I desire to obtain some historical information which it occurs to me you may be able to give.

The Chatham Inn property, as I understand, once belonged to Gov. McKean and afterwards to his son, Joseph B. McKean. What was the original name of the Inn before it was changed to Chatham? I have heard it spoken as the half-way house, but suppose it had another name. About what period was the Inn first opened, and was it kept at the dwelling house on the Way tan yard property, now belonging to John I. Carter? I understand it was moved to the present house occupied as a hotel, on the construction of the turnpike; the name must therefore have been changed to Chatham before its removal, as I have understood it was so called by Gov. McKean previous to the breaking out of hostil-

ities, in honor of the Earl of Chatham, who favored the cause of the colonists. What is your information on the subject? I suppose the old Inn was on the old Gap and Newport road, is this so? What information have you with regard to the ownership of the property by the McKean family? I should like to have any information on the general subject indicated by these queries. I must ask you to excuse me for troubling you with this matter but antiquarians are not generally very backward about asking questions.

J. SMITH FUTHEY.

TOUGHKENAMON, 23RD OF 4TH Mo., 1879.

J. SMITH FUTHEY.

*Respected Friend:*

Thy note of April 21 is at hand. Although my recollections of the Chatham Inn go back fully seventy-five years, yet they are mostly such as lead me to abominate the place with its famous ball-alley, its character as a manufactory of black eyes and bloody noses, and the number of drunkards which it almost daily furnished to the highways leading therefrom.

I have no idea that the tavern was ever kept on the Way farm or anywhere else than in the original stone house erected, as I suppose by Gov. McKean, and since much modified. It was undoubtedly located where it now stands long before the turnpike was made. It was notorious at the time that the three hotels, Cochranville, Chatham and New Garden, had much more to do in locating the turnpike than the topography of the County. This fact will hardly be questioned as long as the track of the road remains visible across the hills. I do not know the origin or the date of the name, Chatham. It may have been used from the time specified, in certain circles, but I do not recollect to have heard it used in my early years. As the old Gap and Newport road was at that period the main, almost the only market avenue for the rich products of Lancaster County, the teamsters gave the place the cognomen of Half-way House, it being about half way between the two places mentioned. This is my understanding, and for many years I knew it by no other name.

As I remember Chatham was not much patronized by this kind

of travel. The Conestoga teams usually stopped over night, going and returning, at the New Garden Inn and at what was then called Miller's Run (now Avondale). Sometimes as many as thirty would stay over night at the Run, while I have known, on one occasion, as many as one hundred and thirty at the tavern below. Happily *then* there was no licensed groggery at Avondale, though the want may have been supplied by a small grocery, as is still too often done. In conclusion, I feel at liberty to speak, though my friend, Judge Futhey, may not feel at liberty to hear, that circumstances do not now seem to exist requiring the continuance of the Chatham Inn license any more than at New Garden. Yet, the latter has been dispensed with for several years with great and obvious benefit to the neighborhood, while the former is continued—a prolific source of destitution, demoralization and crime. Why is it so? Where rests the solemn responsibility? The Courts throw it upon the law, but let me ask if the Courts, under a full sense of their responsibility, will enquire into the *character* of the petitioners, and the legal fitness of the signers as *respectable* citizens, would they not, in very numerous instances, find cause to withhold license? While I am not unmindful of the difficulties of the service and am more disposed to pity than to censure those who have the duty to perform, yet I can but tremble at the thought of the responsibility which they incur.

Most respectfully,

E. MICHENER.

WEST CHESTER, PA., 6, 22, 1879.

EZRA MICHENER, M. D.

*Esteemed Friend*:—A few days ago I sent some sheets of paper upon which I presumed to ask thee to write out a few facts in regard to the agriculture of our County in time past. Although farming has not been thy profession, I think thee will recall many things connected therewith which have come under thy observation during a life of four score years. It is difficult to get those who have confined themselves closely to the labor of farming to give their experience in writing, and I must therefore draw upon others. All to whom I speak on the subject become interested and recall many innovations which have been made within their

recollection. I believe I could get a vast amount of very interesting material by going around among the old farmers, but I really have not the time to devote to it at present and must try to get my friends to put their ideas on paper themselves. This last I would much prefer under any circumstances, but people will be slow to respond.

I am requested to furnish something for the state report which I have promised to do, but wish to go into the subject deeper than has been intimated as the design of their publication. I think all would be surprised as well as interested with the result of a thorough investigation of our agricultural history. It is my desire to have papers of uniform size, that hereafter they may be bound together and deposited with the Historical Society or in other suitable place. Hoping thee may be favorably disposed toward the enterprise, I close.

Thy friend,

GILBERT COPE.

TOUGHKENAMON, 20TH OF 10 Mo., 1879.

J. SMITH FUTHEY.

*Respected Friend* :—I have learned with much pleasure that thou and my friend, Gilbert Cope, are about to consummate the long-talked-of and anxiously looked for HISTORY OF CHESTER COUNTY, but as far as I have been able to ascertain, there has been no prospectus issued, unless it may be to special canvassers for the book, whereby we outsiders can judge of the scope and character of the work. It is confidently hoped, however, that the *Natural Sciences*, for the cultivation of which our County has been somewhat noted, will receive an ample share of attention. It would indeed be treating the memory of the late Dr. William Darlington and his co-laborers, whose hands have ceased from their labors, with disrespect were it otherwise. The early and rapid settlement of a large portion of the district by Friends and the simultaneous establishment of meetings for Divine worship and schools for the proper education of their children, I think entitles them to more than a mere passing notice in the history of Chester County. Feeling a deep interest in this matter, I have spent a few days in preparing a brief notice of the meetings of the Society of Friends in our county, with the names of some of those worthy pioneers who

established them. It will comprise about twenty pages of MS. note paper. My desire to economize space has led me to condense the records too much. If allowable, I would gladly extend some of them.

Truly,

E. MICHENER.

WEST CHESTER, PA., OCT. 25, 1879.

*Dear Sir :*

I have received yours of the 20th inst. We got up a brief synopsis of the general plan of our history, of which I have sent you a copy, and it has also been published in the Local News. We desire to make the history as complete as possible and to give full credit to those who have labored in the cultivation of the natural sciences. Indeed our country owes much of its celebrity abroad to the publications of our scientists. We are also desirous of giving due prominence to the history of Friends in the county, their settlements, meetings, schools, etc., and I am glad you are preparing something for us. We are in no hurry and would prefer that you do not economize space or condense in any way. We will have abundant room and shall be glad to receive contributions extended enough to give proper prominence to any subject.

Yours truly,

J. SMITH FUTHEY.

TOUGHKENAMON, 28TH OF 10TH Mo, '79.

*Dear Friend :*

Thy note of 25th inst. is before me. It kindly invites contributions for the forthcoming History of Chester County. While I have long labored and am *willing* to labor in that field, my 85th anniversary, now close at hand, reminds me that my day for labor must soon close ; indeed it has already closed as far as relates to any active and profound research. In anticipation of this inevitable result, I sat down to the task five years ago and prepared a series of catalogues of the natural productions of Chester County, systematically arranged, and laid them away for future use. The series includes mammalia, birds, reptiles, fishes (defective), mollusks, crustaceans, etc., and of phenogamous plants, ferns, mosses, lichens and fungi, so far as known or understood to have inhabited

our district. The progress of natural science may require a re-adjustment of these catalogues, but the *material* is mostly there. I received the prospectus and next day sat down to write a protest against the use of the term Quaker instead of Friend. It is well known that the former term was given them as a term of reproach, and has time and again been repudiated by the society which has ever accepted and used the name *Friends*. Jesus declared, "Ye are my friends if ye do whatsoever I command you. Henceforth I call you Friends." Where, then, is the propriety of or necessity for continuing a derisive and spurious name for a numerous and respectable religious body? A word to the wise is sufficient. In justice let me say that the proper use of the name Friends in thy letter was very pleasant to me.

Thine truly,

E. MICHENER.

WEST CHESTER, PA., NOV. 6, '79.

DR. E. MICHENER,

*Dear Sir* :—I duly received yours of the 28th. We are very much gratified with your offer to prepare catalogues of the natural productions of Chester County for our history and accept it with our most sincere thanks. It will aid us greatly. We would be pleased if you would furnish the entire series, with such re-adjustment as you think they require. With regard to the plan we desire to leave that to yourself, as your judgment will form a better guide than we can furnish. Will only say that I think the fuller and more complete they are the better, inasmuch as this publication of them will probably for many years be the source to which persons desiring information on these subjects will turn. Hence I would like them to be as full and complete as reasonably practicable.

With regard to the term *Quaker* in the prospectus, I must say that I did not notice it until after they were printed; had I done so I would have suggested the term *Friend* instead. I always use the word in writing or speaking of the Society, and in my Historical Collection of Chester County, published from time to time in the American Republican, I do not now recollect that I ever used the term Quaker, though it is possible I may have inadvertently



done so. I was educated, principally, among Friends, and have had a large intercourse with them in my professional career, and also in a social way, and I know that the term Quaker has no proper application.

Yours truly,

J. SMITH FUTHEY.

WEST CHESTER, PA., MAR. 25, '80.

DR. E. MICHENER.

*Dear Sir* :—I duly received yours of the 12th inst. I am pleased that Prof. Cope will furnish the Ichthyology, so that our catalogue may be complete. We are certainly under great obligations to you for your interest in this matter, and hope you may be enabled to complete the lists. I know of no one who could do it so well, and I feel desirous also that it shall be your work.

Yours respectfully,

J. S. FUTHEY.

WEST CHESTER, JULY 6, '80.

ERRA MICHENER, M. D.

*Dear Sir* :—I have just received the manuscript containing an account of the sufferings of Friends during the war of the Revolution. The material is of a character which meets my entire approval for insertion in our history; indeed, it would be incomplete without such a notice and I shall gladly insert it.

Very truly your friend,

J. S. FUTHEY.

WEST CHESTER, 8, 16, '80.

EZRA MICHENER, M. D.

*Esteemed Friend* :—A few days ago Judge Futhey put into my hands some papers which thee had sent him relating to the sufferings of Friends in Revolutionary times. He seemed to approve of something of the kind being incorporated in our history, but referred it to me as better acquainted with the subject. I would be glad to see such matter published, but think it will have to be condensed somewhat. I have a particular desire that the attitude of Friends towards the Revolution shall be correctly represented, and in fur-

therance of this aim will try to get a list of those who were dealt with for violating the discipline on the subject of war, and will show that but a small proportion of them assisted the English. I wish also to locate those who were attainted of treason and to ascertain whether they were largely from Quaker neighborhoods or otherwise.

Respectfully,

GILBERT COPE.

TOUGHKENAMON, 26TH OF 8TH Mo., '80.

*Respected Friend:*

Thy note of 16th inst. duly received. No doubt my list of sufferings may seem lengthy, yet if curtailed, it would, like Sampson, be shorn of its strength. The number and character of the sufferers, the extent of the suffering, its recurrence several times in the year, the character and behavior of the men who made the distrains, are all important factors in the case. It also seems necessary to show briefly how Friends view war in order to exhibit the grounds of their testimony against it.

I have prepared a catalogue of the natural productions of the county so far as I have been able, viz:

1.	Of the Mammalians,	. . . . .	66 species.
2.	“ Birds,	. . . . .	231 “
3.	“ Reptiles,	. . . . .	52 “
4.	“ Ferns, etc.,	. . . . .	49 “
5.	“ Mosses,	. . . . .	134 “
6.	“ Hepatics,	. . . . .	37 “
7.	“ Lichens,	. . . . .	253 “

Of the phenogamous plants that have been found since the *Florula Cestrica* was published, please add, page 140, *Rudbeckia speciosa*, (Wender) after *R. laciniata*.

Page 197.—*Isanthus cæruleus* (Michx) after *Lavendula*.

“ 216.—*Echinosperrum lappula* (Linn) after *Mertensia*.

“ 221.—*Calystegia pubescens* ( ) after *C. spithamaea*.

“ 254.—*Onopordon acanthium* (Linn) after *Cirsium*.

“ 273.—*Lobelium temulentum* (Linn) after *L. perenne*.

*Ilysanthes pyreidaria* (Pursh.) perhaps not distinct from *I. gratioides*.

More than 1200 Fungi have also been collected but must be omitted.

E. MICHENER.

SYLVANIA, 19TH OF 10TH Mo., '80.

*Esteemed Friend :*

I have received the catalogue of fishes. While it is perhaps *extra scientific*, I do not quite like it. Each of our modern ichthyologist experts, Agassiz, Gill, Cope, etc., appear to have a technology and classification of their own, agreeing, however, in using for their genera and higher divisions, very long, compound names, derived from the Greek and which are utterly Greek to most common readers.

The dwellers along our numerous streams are fishermen, and they have a more simple, economical ichthyology, a nomenclature of their own, just as they have of the quadrupeds, birds, etc., and it seems desirable to parallelize the two systems more fully than has been done. This could be improved by a more free use of *common names*, and the addition of a very brief diagnosis of the families. For example :

"Siluridae," add the Catfish, etc., and so of other families. I do not feel competent to make the additions, and it would not be proper for me to do so, but if you should think it well to suggest the change or addition I believe it would be cheerfully made.

Yours truly,

E. MICHENER.

WEST CHESTER, 11, 3, '80.

DR. E. MICHENER.

*Respected Friend* :—The list of fishes came to hand some days ago, and in regard to thy suggestion that it should be made more intelligible to ordinary fishermen we have concluded that if thee will give us the additional data we will obtain Prof. Cope's assent to its insertion. I would not be willing that it should go in without submitting the proof to him. If thee wishes the list sent back in order to make additional notes I will send it, or if only general suggestions are to be made I will communicate the substance thereof to Prof. Cope, with whom I am well acquainted.

Respectfully,

G. COPE.

WEST CHESTER, DEC. 10, '80.

DR. E. MICHENER.

*Dear Sir* :—We desire in our history to give a list of the books written or compiled by the men and women of the county. I have your "Retrospect" and the Conchologia of yourself and Dr. Hartman. You wrote a paper on weeds which I have not got, and I think I have seen an essay on Friends. Will you please give me copies of the title pages, size and number of pages of the works prepared by you other than the Retrospect and Conchologia.

Yours respectfully,

J. S. FUTHEY

SYLVANIA, 14TH OF 12TH MO., '80.

J. SMITH FUTHEY.

*Dear Friend* :—After the titles of publications :

1828.—An Appeal from Church Censure.

1831.—An Essay on Religious Society.

1860.—Retrospect, etc.

1862.—Brief Exposition.

1869.—Christian Casket.

1872.—Manual of Weeds.

1874.—Conchologia Cestrica.

I hope and trust that your history will notice the religious Society of Friends in its entirety and not in fragments.

WEST CHESTER, 5, 5, '81.

DR. E. MICHENER.

*Respected Friend* :—At the suggestion of B. M. Everhart, Harry Warren proposes to make some notes to the list of birds furnished by thee, regarding their food and some other points, but prefers to have thy sanction for so doing. I presume thee will not object to this.

Can thee give us a brief notice of the Michener family, from the most remote known ancestor, showing the line down to those now living in this county, with some dates? I have some data but presume thee has more.

Respectfully,

G. COPE.

EARLY EDUCATION AMONG FRIENDS IN  
CHESTER COUNTY.

It is eminently proper that a historical notice of the primary institutions of schools in Chester County should commence with the labors of the religious Society of Friends, for they were the pioneers in the settlement of a large portion of the district.

In the formation of new settlements, the first wants to be supplied were a place to assemble for divine worship, and a school for the education of their children. Within one year after the arrival of Wm. Penn, we have this result: "At a Council held in Philadelphia, the 20th of Tenth month, 1683, present:

William Penn, proprietor and Governor,

Thomas Holmes,

William Haigue,

Lassy Cock,

William Clayton.

The Governor and Provincial Council, having taken into their serious consideration the necessity there is for a school-master for the instruction and sober education of the youth in the town of Philadelphia, sent for Enoch Flower, an inhabitant of the said town, who for twenty years past hath been exercised in that care and employment in England, etc., etc."

In order more fully to comprehend the subject, it is necessary to have a clear perception of the religious and moral principles which constitute the peculium of the Society of Friends. It is equally necessary to refer to the establishment of their meetings and schools, as has been alluded to, as the new settlements were pushed forward.

With an abiding faith in the promise, "Where two or three are gathered together in my name, there will I be in the midst of them," as they advance, the two or three, to open a new settlement, they immediately commenced to meet together at each other's houses, in order to realize this promise. Holding as the great fundamental principle of their faith, the immediate revelation of God in the soul, so abundantly experienced in the ages that have passed, but so strangely denied by many Christian professors of the present day, it is obvious that Friends have assumed for themselves a high ground of religious faith and practice, a more spiritual worship in agreement with the declaration that "God is a spirit, and they who worship him must worship him in spirit and in truth."

Friends are moreover distinguished from most other Christian professors, by the testimonies they have borne and do bear against all wars and violence and oppression and wrong, all excess and intemperate indulgence in the use of temporal goods and enjoyments.

The parent is the natural protector and guardian of the child, appointed so to be by God himself; and as it is the duty of the parent to serve God aright, so it is his duty faithfully to instruct and train the child in the same path of religious duty. "Train up a child in the way he should go, and even when he is old he will not depart from it." Duty to the child is duty to God.

Such were the men, such were the religious sentiments and the moral principles which instituted and controlled the first schools over a large portion of Chester County. Why should it have been thought strange that these schools should have been kept under the surveillance of their founders and devoted to give their children the

benefit of "a guarded religious and moral education" as they understood it? They would have been shamefully derelict of duty not to have done so. But the idea does not seem to have been used in a proselyting disposition, for, although the schools were open to and patronized by all classes, it does not appear that the peculiar tenets of the Society were specially inculcated and enforced upon any.

For a time, these small and often isolated brotherhoods necessarily had to manage their own affairs; but as their numbers increased, they came more under the disciplinary care of the Society. Thus in 1746, the Yearly Meeting advised as follows:

"We desire you, in your several monthly meetings, to encourage and assist each other in the settlement and support of schools for the instruction of your children, at least to read and write, and some further useful learning; and that you observe as much as possible to employ such masters and mistresses as are concerned, not only to instruct your children in their learning, but are likewise careful in the wisdom of God and a spirit of meekness to gradually bring them to a knowledge of their duty to God and to one another, and we doubt not such endeavors will be crowned with success."

Passing over much earnest practical advice in relation to the settlement of schools from year to year, in 1778 it was advised—

"That in the compass of each monthly meeting, where the settlement of a school is necessary, a lot of ground be provided sufficient for a garden, or orchard, grass for a cow, etc., and that a suitable house, stable, etc., be provided thereon. . . . Such a provision would be an encouragement for a staid person with a family,

who would be likely to remain a considerable time—perhaps his whole life—to engage therein. If to what has been proposed, Friends were willing to add the promotion of a subscription fund, the increase of which might be employed in paying the master's salary if necessary, and promoting the education of the poorest children of Friends, etc.

We recommend to the Quarterly and from thence to the Monthly and Preparative Meetings, that the former advices of collecting a fund for the establishment and support of schools, under the care of the standing committee, appointed by the Monthly and Preparative Meeting should take place, etc.”

In accordance with these advices very many of the meetings provided ample funds for school purposes, which are still applied in that way. It is worthy of remark that these measures were brought up during the revolutionary contest, when Friends were exposed to the most excessive distrains of property on account of military requisitions.

Friends sometimes opened schools for the convenience of those who lived too remote to attend the meeting schools. Thus Friends at West Grove built a school house on the Chatham road, near Pyles' Run. The school was taught by the elder Wm. Jackson. When the meeting house was built in 1787, the school house was moved thereto.

The amount of the school funds, their appropriation and general management, must be sought in the records of the respective Monthly Meetings. Our space is so circumscribed that a single instance must suffice.

In accordance with these advices, as early as 1787, I find Kennett Monthly Meeting prepared a series of nine



rules for the use of its Preparative Meetings in raising a fund for the promotion of schools therein. The fifth of these rules provides :

“The Trustees shall, as soon as they see occasion, apply the interest arising from this fund to schooling the children of such poor people, whether Friends or others, as live within the verge of the Monthly Meeting, provided that such children comply with the rules of the school.”

This plan of procedure, considerably modified, was received and acted upon by Marlborough Preparative Meeting, 3d of Eighth month, 1803, viz. :

SEC. 1. That a fund be raised in each of our Preparative Meetings, and three or more Trustees and a Treasurer be appointed by that Monthly Meeting, to each of them to have the care and management of their respective funds, who are to be called and known by the name of the Trustees and Treasurer of the School Fund of Centre, Kennett, Hockessin and Marlborough Preparative Meetings.

SEC. 2. That a book be provided by each Treasurer, wherein each subscriber is to sign a bill or note drawn in the name of the Treasurer at five per cent. per annum, interest. The principal so subscribed for is not to be called for during the subscriber's life time or residence within the verge of the Monthly Meeting ; but a part or the whole may at any time be paid, for which each subscriber so paying is to have credit given.

SEC. 3. Each Treasurer is also to provide another book, wherein he is to keep a regular account of the names of all children schooled, and of all expenditures on that and other accounts relative to the said fund.

SEC. 4. The interest which may arise from said fund

is to be applied to the schooling and accommodating Friends' children, or toward paying the salaries of school masters or school mistresses, as the trustees may think Friends' situation or circumstances may require, and for no other purpose but with the consent or direction of the Preparative Meetings respectively.

All monies paid by the Trustees, is to be by written orders from the respective Trustees or a majority of them, who are to meet every three months or oftener, as they may find occasion.

SEC. 5. The interest arising from the said funds is to be paid to the Treasurer in the Twelfth month yearly. The Treasurer and Trustees are to lay their accounts and proceedings before the Preparative Meeting, in order that they may be laid before the Monthly, in the First month, yearly, to which or to the next monthly, the Preparative Meetings are to propose Trustees and a Treasurer for the ensuing year.

SEC. 6. The Treasurer is to call in all sums of money which may fall into the hands of executors or administrators, or such sums as may be in the hands of such subscribers as may be about to remove their residence out of the verge of the Monthly Meeting, and with the advice and direction of the Trustees or a majority of them, is to put out, in safe hands, at the aforesaid rate of interest, all such sums and all other sums belonging to the said fund which may have been paid in to them.

SEC. 7. No part of the principal is to be made use of at any time, except by direction of the Monthly Meeting, and then only for the purpose of raising an annuity, purchasing land and making provision for the accommodation of school masters and school mistresses.

The records of the Preparative Meetings show 7th of

Twelfth month, 1803, "Friends are requested to enter into a subscription, etc.;" and on the 4th of First month, 1804, "it appears that Friends have subscribed the sum of five hundred and seventy-six dollars." The Meeting proposed Joseph Barnard, Enoch Wickesham and David Chalfant as Trustees, and Richard Barnard, Jr., as Treasurer.

At a Preparative Meeting, held 1st of Second month, 1826, a committee which had been appointed "to consider the best mode of disposing of the increase of the school fund, etc.," reported as their judgment, "that the rising generation would be benefited and the object of the Society promoted by an encouragement to and provision for a teacher of a settled character, and suitable qualification to engage in the school. With this view of the subject, we are free to propose that about two acres of land adjoining the Meeting house lot be purchased and a convenient house erected thereon, and that for this purpose such part of the fund may be appropriated as may be found sufficient."

These suggestions were adopted and the plan fully carried out. In 1830, a resident teacher was employed, who was continued in charge of the school up to 1851, a period of twenty-one years. The school property, including the fund, may now be worth over three thousand dollars.

As an appendix to these notes, the following carefully prepared list of the times and places where the meetings of Friends were first held in Chester County and parts adjacent, apart from its own intrinsic value, affords a proximate record of the first or primary schools of the Society of Friends therein. A few meetings, mostly temporary, have been omitted:

In 1675, Chester.	In 1716, Bradford.
1682, Darby.	1720, Uwchlan.
“ Merion.	1724, Sadsbury.
“ Haverford.	1728, Columbia.
“ Radnor.	1729, Lampeter.
1683, Chichester.	1730, Hockessin.
1684, Newark.	1738, Wilmington.
1686, Concord.	1755, Lancaster.
1687, Centre.	1767, Willistown.
1696, Newtown.	1772, Staunton.
“ Springfield.	1787, West Grove.
“ Middletown.	1792, Fallowfield.
1696, Providence.	1798, Marlborough.
1703, Goshen.	1805, Doe Run.
1704, Birmingham.	1820, Penn's Grove.
1707, Kennett.	“ Bart.
1712, New Garden.	1828, Oxford.
1714, London Grove.	1838, Mill Creek.
1716, E. Caln.	1845, Unionville.

The numerous meetings, resulting from the division in the Society of Friends, are not included in the list.

#### CONSIDERATIONS ON THE GRANTING OF LICENSES TO SELL INTOXICATING DRINKS, 1879.

It had for many years been a growing source of dissatisfaction that the practice of our courts, in granting tavern licenses, was not in accordance with the spirit of the license laws, nor in harmony with the progressive public sentiment in favor of temperance.

Four years ago, (1875) Judge Butler, of this County,

feeling no doubt the pressure of this dissatisfaction, gave an exposition of the practice of the court in the premises. (See *West Chester Local News*, May 19th, 1875).

This exposition led me to prepare a series of critical notes on the subject, which appeared in subsequent issues of the same paper. As the cause for complaint still exists, I have been induced to repeat them in an amended form, with some additions.

Believing that Chester was as ably represented in her judicial appointments, as any of her sister counties, I accepted the proceedings of Judge Butler as a fair standard of court practice for the State, with the express understanding that my strictures were not personal, but general.

Judges are, like other men, fallible. They too are creatures of circumstances. They become habituated to particular modes of thought in the construction of laws, and to special forms of procedure in their administration. By too close an adherence to those traditional methods, the progress of intellectual, moral and religious improvement may be seriously hindered, and the good purpose of the law, frustrated. I shall endeavor to show that such has been, and is, the fact in regard to the granting of tavern licenses.

Language, like all human productions, is imperfect, often indefinite, and in lapse of time, changes its manner of meaning and consequently its use. Even the terse language of Law, with all its technicalities, frequently admits of various, and even conflicting constructions, and thus affords an abundant supply of *pabulum legalis* for the lawyers.

Laws, like the Scriptures, may be said to possess

both a literal and a spiritual meaning, and like them, the *letter killeth*, but the *spirit giveth life*. Lawyers may wrangle about the *letter*, but it is the solemn duty of the judge to diligently seek for and inflexibly maintain the *spirit* of the law, which is Justice. Justice to man, and to God.

We can not fail to perceive that the license laws were in their inception strongly *preventive*, and *restrictive*, and only *permissive* in toleration of the general sentiment in favor of what has been called moderate drinking. Both in their inception and their application they were strictly and essentially a temperance measure, designed to prevent the disorders, the drunkenness, and the dangers resulting from the unrestricted sale of liquors. They restricted the privilege to sell to a few persons who must be certified by twelve "reputable citizens," to be "of good repute for honesty and temperance," under many and stringent regulations; and this was done for the declared purpose of providing safe and comfortable accommodations for strangers and travellers. The compensation from these were intended to afford a remuneration.

The *spirit* of the law still seeks to promote the same benevolent object, but the *letter* has been shamefully prostituted by a corrupt legislature, and a too servile judiciary, to the unholy purpose of filling the coffers of a few demoralized rum sellers, and possibly their own, to the serious detriment of the whole community. The letter has thus been permitted to take the ascendancy. Indeed, a mighty change has come over us: a change in the modes of conveyance; a change in the lines of travel; a change in the habits of the people. These changes have superseded the necessity for many of the licensed houses of entertainment, and cut off the

legitimate means for their support. Unhappily, with these, there has been a change of purpose, for which licenses have been sought for and granted; a change of legislation and a change of court practice. Hence the same old houses, with a host of new births, continue to be licensed, and for what? Too often, it would seem, to become mere tippling houses, manufactories of drunkards, manufactories of paupers, manufactories of criminals, to replenish our poor-houses and jails, and to furnish victims for the gallows. The records of the institutions named, everywhere, bear ample testimony to these facts.

"Say Reason, say,  
When will thy long minority expire?  
When will thy dilatory Kingdom come?"

We are often reminded that civilization is progressive; that the intellectual, the moral, the religious faculties of man's nature are being constantly more and more developed. That poor humanity is rising up from her polluted bed, regenerated, and fitted for a higher and a holier sphere. This boasted progress should inspire the cheering hope that the sale of intoxicants will yet be more and more restricted, until it will only be allowed across the druggist's counter for strictly medicinal and art purposes. When it will only be found on the shelves by the side of arsenic, strychnia and atropia; and when, like them, it will be indelibly stamped with the same cautionary label—POISON. When both the seller and buyer will be held to a strict account for every overt or covert violation of their trust. But when! O, when, will this consummation, so devoutly to be wished for, be accomplished? When! O when!

In considering this question, it must ever be remembered that the license plan was introduced to remedy the many evils of intemperance, by those who were themselves very generally addicted to what they modestly called—moderate drinking. We need not, therefore, wonder that the measure was imperfect and liable to abuse. No plan can be considered perfect which is not based on TOTAL ABSTINENCE.

(1710).—“Whereas, a great abundance of taverns and of public houses, for the vending of spirituous liquors, have been found to promote habits of idleness and debauchery, to the end that the number thereof be determined by the measure of real utility and necessity, be it enacted—

That no person shall hereafter keep any public inn, tavern, ale-house, tippling-house, dram-shop, victualing-house, or public house of entertainment, unless such person shall first be recommended by the Justices in the respective county courts, etc.”

It was the express purpose of the law to constitute the Courts guardians of the public weal, and to see that none should be recommended whose known character is not worthy of their confidence, and to take care that the number be kept within the limits “of real utility and necessity.”

(1710, 1794, 1856).—“Every person intending to apply for license shall file with the clerk of the court of quarter sessions, his, or her petition, three weeks before forwarding the same to the court; and the said clerk shall cause notice thereof to be published three times in two of the newspapers of the county, in case of hotels, inns, taverns and eating-houses. The petition shall embrace a certificate signed by at least



twelve reputable citizens of the township, setting forth that the same is necessary to accommodate the public and entertain strangers and travellers; and that such person is of good repute for honesty and temperance, and is well provided with house room and conveniences for the accommodation of strangers and travellers."

The license laws give the courts ample discretionary power to execute the guardianship confided to them.

(1834).—"No court shall license any person to keep an inn or tavern, unless from the petition and certificate, or from their own knowledge, or from evidence sought for and obtained, they shall be satisfied of the fitness of the person and the sufficiency of the accommodations."

(1856).—"The courts shall fix by rule, or standing order, a time at which the applications for license shall be heard, at which time all persons applying or making objections, may be heard, by evidence, petition, remonstrance, or counsel."

The license law, as here sketched, may be called the *Pennsylvania Law Temperance Society*. True, it necessarily wanted the crushing lever of *total abstinence*, for the material did not then exist. Nevertheless, so long as it retained its stalwart builders, it was an engine of tremendous power. But so soon as it was discovered that *moderate drinking* meant *moderate drunkenness*, with a notable assurance that it would soon develop into *gutter drunkenness*, the legislature craftily turned the whole concern over to the whiskey league, who had just then announced itself to be the only genuine and effective temperance society in existence. Alas! how often do we see those magnates of

law; men "of good repute for honesty and temperance," endeavoring to draw the unwary to their houses by a prominent horse race, fox hunt, or base ball; anything to draw the young, the idle, the profligate, to their bar. The "reputable citizens" who signed the certificate, often seen in the forefront of the crowd.

How often do we see our courts continue to give licenses to men "of good repute for honesty and temperance," until it is at last found on the brink of a drunkard's grave, into which its possessor had just fallen. Say, ye ermined conservators of the public weal, are the disgraceful and revolting scenes of drunkenness, profanity and obscenity so often witnessed in and about our licensed grogeries, proper places to accommodate the public, or are they places of safety and comfort, such as the law contemplates to entertain strangers and travellers? I think not.

But it is time to hear what the courts say on this matter, on the occasion already referred to (1875). Judge Butler said: "The facts were in the papers of each case, and on them they would rely in determining the cases."

"Where license had been once granted, and there was no remonstrance now, they would grant license."  
*Prima facie evidence.*

"Remonstrances of general character they would not entertain, but directed them to be filed in the clerk's office."

Now it must be remembered that there were from seventy-five to one hundred applicants for license, each with their twelve or more signers, aggregating more than one thousand persons. The court might be supposed to know—perhaps did know—from personal acquaint-

ance, that among those whose names were presented there, were petitioners who were not in "good repute for honesty and temperance," signers who were not "reputable citizens," and localities where houses were not *necessary* to "entertain strangers and travellers." If the court was not informed on these points, it would seem to have been its duty to become so, for on this knowledge rests the whole power to grant licenses. The law is imperative :

"No court shall license any person to keep an inn or tavern, unless from the petition and certificate, or from their own knowledge, or upon evidence sought for and obtained, they shall be satisfied of the fitness of the person, and the sufficiency of the accommodations."

Indeed everybody, except the court, seems to be aware that falsehoods are too often substituted for facts in "the papers," and that, in many cases, both petitioner and signers are legally incompetent.

It is therefore neither warrantable nor safe for the court to rely upon the *papers* alone ; nor can they safely refuse to admit evidence of whatever kind. Yet in this instance, a remonstrance, signed by nearly four-fifths of the citizens of the Borough of Oxford, was thrown aside because it was only a temperance remonstrance of a general character.

The law does not so discriminate ; it is the court which discriminates, and who prescribes every person who is willing thus to avow temperance principles, but does not wish to impugn the personal character of his neighbor.

It is more than thirty years since a man, who for the last year had kept a temperance house, again petitioned for whiskey license. His application was met by a

remonstrance signed by sixty-nine of his immediate, votable neighbors, and by two hundred and thirty women, many of whom had drained the bitter cup of misery and want to its dregs by reason of those who should have been their support and protection, having been demoralized and brutalized by the liquors sold at that same house under previous license, and earnestly imploring the court not to renew the cause of their destitution and sufferings ; but it was of no avail. A committee of five, who subsequently addressed a note of inquiry to Judge Bell in relation thereto, received a severe reprimand, charging them with a dangerous and alarming attempt to interfere with the judicial action of the court, and to tarnish the purity of its ermine.

Admit that the granting of licenses is a judicial act, it might have taxed the ingenuity of Judge Bell to show how this procedure could be construed an interference with the action of the court long after that action had been performed. But the reply was, that the granting of liquor licenses is not a judicial function.

Judge Butler spoke of having received letters, pending the granting of licenses on one side or the other. To address such letters, he remarked, "was a mistake, or worse." Though not fully defined, it seems to refer to the same interference with judicial practice, and obtained the same answer.

Only three weeks ago, (May 3rd, 1879) Judge Watson, of Bucks County, seems to have taken still stronger ground, and comes well nigh denying to us the right of remonstrance altogether. Attorney Lear presented a remonstrance from Buckingham, signed by two hundred and eight voters and three hundred and thirteen women, praying that no license for the sale of intoxicating liquors be granted in that township.

After reading the petition, Mr. Lear said: "The court is directed, by the Acts of Assembly, to hear any person for or against licenses. The remonstrances may appear in person or by counsel. Mr. Eastburn and myself have been employed to present the views of the remonstrants. The Act of 1875, provides that the court may grant licenses. It authorizes the court to hear any person applying for, or objecting to, applications for licenses. In the exercise of their discretion the courts, in certain counties of the commonwealth, have restricted the number of licenses granted. In Washington County, I was told by Mr. Lawrence, a few years ago, there were but two licenses granted. I am informed that there are none in it now. Upon inquiry why that was so, he said that the sentiment of the county was against it, and the court, in deference to that public sentiment, had restricted the number to two. In Potter county there are no licenses granted at all, for the same reason. The only way by which the feelings and wishes of the community can be brought before the court is in this manner. The voters and ladies of Buckingham have a right to have their sentiments on this question presented here, and whenever the court ascertains that it is the wish of a very considerable portion of the respectable people of the community that no license should be granted, then in deference to their wishes, and to that public sentiment, it should withhold the licenses."

To this Judge Watson made the following extraordinary and censorious reply:

"I do not know whether you have considered the propriety of presenting a remonstrance of this kind. It probably has not struck you in the same manner that

it appears to the court. I have so often expressed myself in regard to the duties of the court, in the matter of granting licenses, that I should think that the position of the court ought, by this time, to be understood ; yet, it seems that it is not, and as if it was necessary to explain it over and over again.

A judicial officer is an officer of the law. He is bound to perform such duties and such acts as the law imposes upon him, no matter what may be his own private, individual opinion, as to the propriety of that law and the acts which it directs him to perform. Among these duties is that of granting licenses for taverns, wherever the accommodation of the public requires them, for the entertainment of strangers and travellers. It matters not what I think of the propriety of selling or using intoxicating liquors. When petitions of this kind are presented to the court, our duty can not be regarded in that way by the worthy people whose names are signed to them. Although they do not so intend, yet it seems to me as if they were asking me to violate my official oath, to refuse to perform a duty which the law imposes on me. 'This is the way I regard it, and I can not regard it otherwise.'—*Bucks County Intelligencer*, May 7th, 1879.

There seems to be much harmony both in principles and in practice among the courts so far, and our new Judge Futhey seems to be an apt scholar, as I do not learn that in his prentice effort he found more than one spotted sheep out of the whole flock, and that so easily rubbed off as to entitle the wearer to an eating-house license. They all seem to fall spontaneously into the same errors or misconceptions of their position and their duties, in relation to the granting of liquor licenses.

Perhaps we do not need a further repetition of the many homilies we have had on the duty of the courts to grant licenses ; we understand that pretty well. But we wish you now to consider your duty to withhold the license asked for.

You have unfortunately failed to perceive that every feature of the license law, from its earliest inception, was strictly and entirely prohibitory and restrictive, not in anywise conducive to the sale of liquors, and it need not require very profound legal acumen to discover that the duties which a restrictive law imposes upon the courts must themselves be restrictive. In the case already alluded to before Judge Bell, the only privilege sought was a license to sell liquors, for he already possessed all the rest ; yet the court granted the privilege on the certificate of twelve men, one of whom was himself a licensed whiskey seller, and five of the remainder were common drunkards in their neighborhood, and had doubtless been made so at the house they recommended, and this in total disregard of a remonstrance signed by two hundred and ninety-nine of the more intelligent and moral portion of his neighbors.

The remonstrance from Oxford, four years ago, and that from Buckingham, already mentioned, are cases equally in point. In all those instances, whether it was "sought for" or not, there was, or might have been, sufficient evidence "obtained," under a proper construction of the law, to have led to very different results.

The courts fail to perceive their true position, under the license law, as the appointed guardians of morality, temperance and good order ; and not in the least conducive to the sale of intoxicating liquors. They consequently fail to feel the solemn responsibility which

rests upon them whenever they step beyond the restrictions of the law, "the measure of real utility and necessity."

The courts sympathize with, and seek an apology for rum-sellers who have violated the law. Judge Butler said, "They did not think it proper to refuse license to respectable men, who had been convicted during Local Option, of selling liquors." \* \* "These men had been punished severely." \* \* "But they had not broken the confidence especially reposed in them by the court." \* \* "Besides it was very likely that many others had as greatly violated the law; while some of those convicted were among the most reputable men of the county."

This sounds more like the limp excuse of a pettifogging lawyer at the bar, than the exposition of the case from the bench. I have no personal knowledge of the "reputable men" alluded to, nor do I know the court standard of respectability, but have said that the meaning, and consequently, the use of words, change. Webster, as a standard, does not associate "violators of law," "severe punishments," "forfeiture of legal rights," etc., with the characteristics of the "most respectable men." But great men err, and books become, obsolete. I have not the later authorities.

But others may have violated the law, sure enough. Then why punish some so severely, and allow others to escape? Would you hang one poor miscreant who had been convicted of murder, while a hundred other scapegallows murderers are running at large? The trifling circumstance of his being caught certainly does not add anything to his crime. Then why this partiality? Why not give him a certificate of respectability and set him free until all the scape-goats shall be caught?



But those respectable law-breakers "had not broken the confidence reposed in them by the court !!!" Very true ; and for the meritorious reason that Jack did not eat his supper. The court had not reposed any confidence in them !!!

This extraordinary plea for the violation of law brings us a new revelation, and teaches us the vast difference there is between *violating the law* and *breaking the confidence of the court*, at least in the opinion of Judge Butler.

### HEREDITY OF DRUNKENNESS.

Permit me to call your attention to the subject of Heredity in relation to drunkenness, or the transmission of the physical and mental faculties, features and conditions of the parent, to his offspring ; whether those conditions may be natural and healthy, or acquired and morbid.

It seems to be admitted that all vitalized or living beings, whether belonging to the animal or to the vegetable kingdom, are the joint result of a fertilizing and a fertilized parent. However much the means may differ, there seems to be one general law of reproduction for the whole series of animated existence. Heredity has been studied by the floriculturist, the horticulturist, the agriculturist, and the stock-farmer ; or rather, they have accepted, and acted upon the conclusions of the scientist for the improvement of their respective callings. And the physicians, more than all these, have studied it in relation to hereditary diseases, but, strange to tell, the People, if not ignorant, are at least neglectful of its teachings ; they seem oblivious to the fact that the law of heredity,

## "LIKE BEGETS ITS LIKE,"

Is continually in operation, and too often producing the most disastrous results, even in their immediate households and more intimate family circles. My purpose is to endeavor to awaken a deeper attention to this important subject, and to show its intimate and fearful bearing upon the temperance question.

Heredity is more easily observed and studied in the human family. We can better understand and appreciate the transmitted features of the parents, as they manifest themselves in the children, than among the lower orders. I shall therefore draw my illustrations from our own race. I have already alluded to the law of reproduction requiring two parents, and you are all familiar with the reappearance of their characteristic features in the child. Some fine physical form, or brilliant mental faculty, or perchance, the fatal blush of consumption, or the leper spot of cancer. How is this effected?

We cannot tell; but the facts are well known. Nine times out of ten the gossip of the birth-chamber will soon tell you what of the features, and of which parent the new birth bears the semblance; and after years, will more deeply impress the likeness of the one or the other. Let me remind you, that as the mental faculties can only be manifested by, and through the physical organism, it would seem to be the organization that is hereditary.

As color perhaps affords the most easily observed example of heredity, I will use it for my illustration. We already have the acknowledged fact, that where one parent is white, and the other black, the child will be a mulatto. No one doubts that.

When a woman of fair complexion marries a fairly black man, she may live with him for half a century and her fair skin will receive no tarnish that ordinary soap would not remove—*provided*, that she should escape maternity. But if that should occur, she will be found to have become slightly bronzed during its continuance, and which Ivory soap  $99\frac{44}{100}$  pure will not remove. And each subsequent maternal period, however frequent, will give her another and an increasingly deeper shade, until she has acquired the color of a quadroon, with the features of a white woman. After she has thus become party-colored, she too begins to impart of her acquired color to the embryo, while her whitening influence is diminished; consequently, each successive child will present a darker shade. This difference in color is easily observed.

The service of the Philadelphia Dispensary, sixty-seven years ago, afforded me several observations of this kind. The peculiar contrast of features and color led me to suspect, and challenge, the women with having colored husbands, and I was not mistaken. One of them afterwards obligingly brought her three children to show how they successively became darker.

At a later period, 1847, I visited the Indian settlement at Cattaraugus, N. Y. I there found Maris Peirce, a well educated Indian chief, married to a very worthy New England lady, who had come among them as a teacher. She had probably enhanced her usefulness by thus fully identifying herself with them. They were surrounded by a family of children. The mother was almost as much an Indian in color as in her family associations. The graded colors of the children were equally well pronounced. The severe illness of one of

her children, and my opportune professional service for several days, afforded ample opportunity for observation.

In order to solve this color problem, we must recur to our married couple. During maternity, the mother and embryo are both fed and nourished by the same current of mixed elementary coloring, but in very unequal proportions. Let their weights represent their respective color elements—say one hundred and sixty pounds, and eight pounds; but the latter is half white, and must go to the mother. The account with them stands  $\frac{4}{164}$  or  $\frac{1}{41}$  as the proportion of color left in her system. This, when several times repeated, becomes quite conspicuous.

Now there is no doubt, indeed you witness it continually, that other, perhaps all other, conditions of parental organism may be transmitted in the same manner as color; first to the embryo, and through it to the mother. This presents a gloomy prospect to many a worthy female, and bespeaks necessity for greater caution than they sometimes observe in respect to their family relations. Such is Heredity.

With these ideas so hastily rendered, fresh in your memories, let me lead you to the wretched abode of the drunkard. Yon dismal looking creature, skulking away in a corner to escape observation, was but yesterday a brilliant and accomplished youth; the comfort and pride of his parents and friends; the hope and promise of all that is noble, and great, and good, in man. Now, the noble bearing of his manhood is gone; his appetites and passion, the whole physical man, is imbruted; his brain, thrice case-hardened in alcohol, no longer responds to the finer demand of intellect, and

you see only the dilapidated remains of what he once was.

And what was the cause of all this ruin? Nothing; only that he drank a little wine, and a little brandy; and a little more; and a little more; and a little more; and you witness the heart-sickening results.

The story does not end here. He gains the affections of a young woman who was every way worthy of his highest aims, and overcame her fears and hesitancy by plighting his faith and honor to renounce the fatal bowl, now and forever; but his vows were soon broken. There, too, you see the semblance of a woman. She also seeks to hide her pale and emaciated form beneath her scant and tattered garments. Her every feature bespeaks humiliation, destitution, and a broken heart. On a pallet of straw by her side lies a little girl, sick, and dying, for the want of that which she is unable to supply; while a younger babe is vainly endeavoring to draw nutriment from a bosom already drained of everything but a *mother's love*. If this is *drunkenness*, does not ten thousand—yes, a hundred thousand such cases, afford a valid plea for *Prohibition*? Still, we must bide our time and await the tardy progress of Reform.

In the meantime, if I could raise my trumpet voice so loud, I would say to every young woman in the land who are by *nature*, and of *right*, candidates for matrimony: Is it not your duty, as it is your interest, to *prohibit* every *advance*, from whatever quarter, that looks towards you becoming the *wives* of drunkards, and the *mothers* of their degenerate children? This would afford immediate *Prohibition* of the most practical kind. TRY IT.

## THE CONCLUSION.

Heredity is readily acknowledged in its more palpable forms of consumption, cancer, insanity, and that *curse of curses*, syphilis. But the law is so broad, and its terms are so exacting, that there is probably no morbid condition, physical and mental, that is exempt from its penalties. We are all willing to anticipate the reproduction of the noble form, the comely features, the bright intellect of the parent in the child; why then should we ignore the recurrence of the less pleasing features?

It is now well understood that alcohol, even in that innocent form—the moderate use of it—does produce serious and lasting morbid conditions, both physical and mental, which become hereditary; and too many parents are in this morbid alcoholic condition, and are entailing it upon their posterity.

Nor does heredity stop here. The same baneful influence passes on through the medium of the babe unborn, and inheres permanently in the organism of the mother during the period of maternity, causing a gradual deterioration and approximation to the condition of the father, as has been fully illustrated by the intermarriage of white and colored persons.

ESSAY PREPARED FOR A TEMPERANCE  
CONFERENCE.

As we sometimes pause in our labors to take a nearer and more comprehensive view of the situation, we see the multitude and the magnitude of the evils which everywhere abound, and we judge our own puny efforts as utterly impotent to stem the mighty mass of corrup-

tion which is opposed to us. No marvel that we should become discouraged. But let us remember that yon mighty ocean, as it surges with resistless force, is only an aggregation of drops of water, and that if, of these, only one drop in a day should be removed, the whole would eventually be dried up. Let us remember that the years and the ages, as they roll into the past, are made up of moments ; if only one of these moments has been improved, the world has profited by it. So let us remember that the nations of the earth are composed of individuals, and that when we shall succeed in reforming one of these individuals, we will have advanced the good work. One individual can indeed do very little, yet it is the aggregate of these *ones* which represents the Hercules who is to cleanse the Augean stables of the accumulated filth of untold ages.

Frederick H. Hodge writes : "The method of God, in the processes of nature, is not instantaneous birth but progressive formation. Nothing bursts into being full grown and complete. The smallest flower does not spring from the earth with its petals all spread and its raiment perfect. First, the seed must burst its capsule ; then the germ must start ; the blade appears and divides ; the bud must swell and the leaf unfold ; the colors be stamped, and thus by slow degrees and successive stages, the creation of this little being is wrought, and in that production all the agencies of nature conspire. The earth must feed it with rich juices, the clouds must water it with fertile dews, the air must quicken it with subtle gases, the sun must paint it with delicate shading, and all the *stars* must unite to hold up the planet from which it springs. If so much time and such an array of means are required to bring a single flower to

the summit of its being, how many ages must have glided by before the earth, with its mountains and its forests, could reach the condition in which man first found it? When material creation proceeds so slowly, shall the moral creation, the genesis of truth and goodness in human society, be accomplished by instantaneous reform?

We may preach and persuade; we may agitate and legislate; we may plant and water; but the fruit must wait the fulness of time. The patient method of divine operation rebukes the impatient zeal which thinks to create in a day what time and care alone can perfect. This generation will not see its maturing; our children will not see it. Ages must elapse before the *ideal* of a moral community can be fulfilled."—*The Primitive World*, p. 13—15.

Hence it is evident that moral reforms do, of necessity, move slowly. Inveterate vicious habits seldom change; we have to wait till their victims die out, and the ranks are too often filled by new recruits meanwhile. But apart from this discouraging view, there is abundant cause for encouragement.

Within the last decade, prohibitory constitutions and local option laws have been adopted. The active workers have been quadrupled in numbers and in earnestness, and the weapons of their warfare rendered more effective.

Last but not the least, the boundary line between temperance and intemperance has been clearly ascertained and laid down upon the plot. The struggle in which you are engaged will be long and hard, but the victory will be yours since "Virtue is invincible and Truth omnipotent."

E. MICHENER.



## THE POWER OF APPETITE.

The story has been told of a certain general—I will call him Gen. Dix—who had contracted an appetite for strong drink. A friend visited him to warn him of his danger. When the object of the visit was made known, the General said: “Hear me first a few words and then you may proceed. I am sensible that I have a strong craving for spirituous liquors; I am sensible that the gratification of this appetite will lead to the loss of reputation, of property, of domestic happiness, to the disgrace of my family, to premature death, and to the inevitable and eternal loss of my immortal soul! Now with all this conviction upon my mind and flashing over my conscience like lightning, if I still continue to gratify my craving for strong drink, and am not persuaded to abandon the habit, do you think that anything you can say will do it?” The friend took his hat and retired without a word.

Now this incident may never have happened; or Gen. Dix may have been a brave and heroic soldier who could lead an assault in the face of a hundred cannon and ten thousand sharpshooters without flinching, but he had lost the *will power* to control his appetite. This condition has been represented by tens of thousands who have trod the same bitter path to the same bitter end.

Now has all this terrible experience of the past no lesson of instruction for the future? The same power which dragged Gen. Dix and his myriad followers down to perdition is still in full operation. Is it not then our imperative duty, for our own safety as well as for the safety of others, to seek for the cause and by every

practical means remove it out of the way. The cause is too obvious to be mistaken ; it is tipping and dram-drinking, and the habit is formed gradually, but more or less rapidly in accordance with surrounding circumstances. It does not come with the violence of an earthquake or the suddenness of a lightning stroke. No, you see its approach, you voluntarily place yourself in its track, defiant of the danger, till like Gen. Dix, you have lost the power to free yourselves from its destructive toils. The remedy is no less obvious than the cause—Cut off the supply. Remove the cause and the effect will cease. Prohibition, entire prohibition of the manufacture and sale of all intoxicants, except for purely legitimate purposes, is the only practical means to this desired end. Let us try it.

#### THE GRANTING OF TAVERN LICENSES A JUDICIAL FUNCTION.

While I am free to express my high admiration of the judicial administration of Judge Butler, his legal acumen, his inflexible integrity, his scrupulous regard for justice, I regret to find that he has fallen into what I consider to be a serious error in relation to the granting of tavern licenses.

As reported in the *Local News* of May 19th, Judge —— is made to say that many letters on the subject from both sides had been received by himself and Judge ——, but they had of course been thrown aside unread. To address such communications was a *mistake* or *worse*, though he supposed generally made ignorantly. They would never pay any attention to applications not made to the court while in session.

This "*mistake or worse*" is not defined, but I suppose may be readily understood to refer to the impropriety of allowing interested parties to tamper with the judicial proceedings of the Court. Now, it is no new assumption to call the granting of tavern licenses a *judicial* function, nor need we wonder that jurors themselves should sometimes fall into this error; but with all due deference to the authorities, I must deny that the duty in question is a judicial one.

The license law, as I understand it, is designed to provide *safe and comfortable* accommodations for strangers and travellers. It is both permissive and restrictive. It assumes to exercise a salutary discrimination. It virtually submits the three following propositions for the consideration and determination of the granting power, wherever that may be vested in each and every case:

First—Is the licensed house needed to "accommodate the public and entertain strangers and travellers?"

Second—Is the applicant "a person of good repute for honesty and temperance?"

Third—Is he or she "well provided with house room and conveniences for the accommodation of strangers and travellers?"

However important it may be that these questions should be duly considered and correctly answered, they are by no means *legal* or *judicial* questions, and no force of circumstances, not even the legislative investment of the power to grant tavern licenses, can raise it to the dignity of a judicial function. It may be made a *social*, a *moral*, but never a *judicial* consideration to grant or to withhold the license asked for. The Legislature could have conferred the power on any other tribunal. It has

conferred it on county auditors, on license boards chosen by the townships. Their proceedings could hardly be called judicial. But if we must be cursed with a license board, if licenses to sell liquor must be granted, the last mentioned method of constituting it would seem the preferable one on account of the members being residents in the immediate neighborhood and familiar with the circumstances of the individual case.

The question then recurs, was there cause for the implied condemnation contained in the phrase, "a mistake or worse?" I think not.

I have thus briefly expressed my views, not for the purpose of fault-finding, but to invite the attention of the reader to a serious examination of the whole subject.

### THE LICENSE QUESTION AGAIN.

Laws, like the scriptures, may be said to possess both a *literal* and a *spiritual* meaning, and like them, the *letter* killeth but the *spirit* giveth life. Lawyers may wrangle about the letter, but it is the solemn duty of the Judge diligently to seek for and inflexibly to maintain the spirit of the law which is justice.

Liquor laws, so far from being intended to give occasion for and promote the sale of intoxicating drinks, were originally designed to prevent the disorders, the drunkenness and dangers resulting from such sale. Hence it restricted all tippling houses and dram shops, only permitting their restricted sale by such trustworthy citizens who were known to be "of good repute for honesty and temperance."

The *spirit* of the law still seeks to promote this benevolent purpose, but its *letter* has been shamefully prosti-

tuted by a corrupt legislature and a too servile judiciary to the unholy object of filling the coffers of a few demoralized rum-sellers—and possibly their own. Thus we cannot fail to perceive that the law, from its inception, was strongly restrictive and only permissive.

While it positively prohibited the sale by all others, it barely permitted it by those whom it selected as worthy of the important trust, and then under many restrictions and responsibilities. The sale of liquor was then scarcely more than an exceptional incident, not a specific grant of privilege.

The houses were licensed for the entertainment of strangers and travellers and were required to be so conducted as to afford them safe and comfortable accommodation, and this was expected to make the business remunerative. When and wherever this ceased to be the case, the *spirit* of the law would have withheld the license.

Unhappily the letter has been permitted to take the ascendancy. Indeed, a mighty change has come over us—a change in the habits of the people, a change in the modes of conveyance, a change in the lines of travel which have superseded the necessity for many of the licensed houses of entertainment and left them without their legitimate means of support. Coincident with these changes, there has unhappily been a change of legislature, a change of court administration, and a change of the purpose for which licenses are sought for and granted. Hence the same houses with a host of others continue to be licensed, and for what? Too often, it would seem for drunkard manufactories, criminal manufactories, to replenish our poor-houses and jails and to prepare victims for the gallows. The benevolent

and penal institutions named—indeed suffering humanity everywhere bear witness to this appalling fact. How far legislators and courts are responsible for these laws and their mal-administration is a question not for themselves only, but *for us, the people*, to consider.

We are told that civilization is progression. That the intellectual, moral and religious elements of a man's nature are being constantly more and more developed. That poor humanity is rising up from her polluted depths, regenerated and fitted for a higher and holier sphere. This boasted progress should inspire the hope that the sale of intoxicating drink will yet be further and still further restricted until it will only be allowed across the druggists' counter and strictly limited to medicinal and art uses; when it will only be found upon his shelves by the side of *strychnia*, *atropia* and *veratria*, with the same cautionary label—*poison*—indelibly stamped upon it, and when both buyer and seller will be held to a strict responsibility for every overt or covert violation of their trust.

#### EXTRACTS FROM LICENSE LAW.

1710. "No person shall hereafter keep any public inn, tavern, ale house, tippling house, dram shop, victualling house or public house of entertainment, unless such person shall first be recommended by the justices in the respective county courts to the lieutenant governor, etc., for a license so to do."

1721. "No person other than those qualified under the law shall presume, under any pretext whatsoever, to sell, barter for or deliver any wine, rum, brandy or other spirits; beer, cider or other mixed or strong liq-

uors which shall be used or drunk within their houses or sheds, or which shall be with their knowledge, privity or consent used or drunk in any shelter place or woods near or adjacent to them, by companies of negroes, servants or others, or to retail or sell to any person whatever any rum, brandy or other spirits by less quantity than one quart, nor any wine by less than one gallon, nor any beer, ale or cider by less than two gallons, and the same to be delivered to one person, and at the same time without any collusion or fraud."

1783. "If any person shall hereafter retail and sell less than one quart of rum, wine, brandy or other spirits to be delivered at one time and to one person, without having first obtained license, he shall forfeit and pay for every such offense ten pounds."

1794. "Whereas a great abundance of taverns and public houses for the vending of spirituous liquors have been found to promote habits of idleness and debauchery, to the end that the number thereof be determined by the measure of real utility and necessity, be it enacted, etc."

1710. *suante*, (1794) (1856). "Every person intending to apply for a license shall file with the clerk of the court of quarter sessions his or her petition at least three weeks before forwarding the same to the court, and the said clerk shall cause notice thereof to be published three times in two of the newspapers of the county in case of hotels, inns, taverns and eating houses. The petition shall embrace a certificate signed by at least twelve reputable citizens of the township, setting forth that the same is necessary to accommodate the public and entertain strangers and travellers, and that such person is of good repute for honesty and temperance, and is well provided with house room and conve-

niences for the accommodation of strangers and travellers."

1858. "Licenses to vend liquors shall be granted to citizens of the United States of temperate habits and good moral character whenever the requirements of the law are complied with, provided that nothing herein contained shall prohibit the court from hearing other evidence, and, provided, that after hearing evidence as aforesaid, the court shall grant or refuse a license according to evidence."

1718. "The justices of the peace of the respective counties shall have full power four times in the year to set such reasonable prices on all liquors retailed in public houses, and provender for horses in public stables, as they shall see fit, which prices shall be proclaimed by the crier and fixed upon the court house doors for public view."

1856. "The courts shall fix by rule or standing order, a time at which applications for licenses shall be heard, at which time all persons applying or making objections to applications shall be heard by evidence, petition, remonstrance or counsel."

1858. "No person shall be licensed to keep a hotel, inn or tavern in any city or county town, which shall not have for the exclusive use of travellers, at least four bed rooms and eight beds; nor in any other part of the state at least two bed rooms and four beds for such use."

1856. "Before license shall be granted, each person applying for the same shall give a bond to the commonwealth with two sufficient sureties in the sum of one thousand dollars, or five hundred dollars as the case may be, for the faithful observance of all laws, etc."

1721. "No person keeping a public house or inn shall



trust or give credit to any person whatever for liquors or other inn or tavern reckoning in any sum exceeding twenty shillings, nor shall receive, harbor, entertain or trust any minor under the age of twenty-one years, nor any servant knowing them to be such, or after having been warned or cautioned to the contrary."

1858. "No license to vend liquors shall be transferable or confer any right to sell in any other house than the one mentioned therein, nor shall any bar be underlet by the person licensed."

1854. "Willfully furnishing intoxicating drinks to any person of known intemperate habits, to a minor or to an insane person for a beverage, shall be deemed a misdemeanor, and the willful furnishing of intoxicating drinks, as a beverage, to any person when drunk or intoxicated shall be deemed a misdemeanor, and upon conviction thereof the offender shall be fined not less than ten nor more than fifty dollars, and undergo an imprisonment of not less than ten nor more than sixty days."

1856. "Any person who shall sell intoxicating liquors to any person who shall drink the same on the premises and become intoxicated, shall, besides his liability to damages, be fined five dollars for every such offense."

Not having access to a law library, I am not able to furnish a connected abstract of the license law and correlative legislation for regulating the sale of intoxicating drinks. This would be tedious and perhaps uninteresting to many readers, but it is of deep and painful interest that we should trace the downward course of legislation and judicial action in the premises.

E. M.

## THE LICENSE QUESTION CONTINUED.

I have already alluded to Judge —— assertion that many letters had been received by himself and Judge ——, but they had been thrown aside unread. That to address such communications was a mistake or worse, though he supposed, generally made ignorantly.

This rebuff is not new, whether it was merited or not, and whatever that portentous "worse" may have been intended to signify, it may be worthy of a little consideration how far the position assumed is a proper one.

More than thirty years ago a person holding a temperance license applied for a license to sell liquors. A remonstrance signed by 68 votable citizens of the township and another signed by 180 women of the immediate neighborhood—many of them the mothers, wives, sisters and daughters of intemperate men, imploring the court not to allow that which had been the cause of destitution and wretchedness to many of them, were offered but were not accepted. Some queries were then addressed to the president judge asking the *position* of the court and how to approach it. He indignantly refused to answer the inquiries, saying, "The idea of an association of citizens proposing interrogatories to the court is certainly a novel one; indeed, so far as I am informed, this is the first instance in our jurisprudence where such a course has been even thought of. Were it admissible, no bounds could be set to popular interference with judicial action."

To this it was replied that the granting of tavern licenses is not a judicial act, that it does not require any special legal knowledge beyond what any intelligent person is possessed of, but only an integrity of

purpose and a personal acquaintance with the situation—the petitioner and his vouchers—and the circumstances of the surrounding neighborhood.

If licenses were to be granted, the power to grant must be vested somewhere, and the legislature had vested it in the judges of the courts, but not necessarily so. They might have referred it to a popular vote or placed it in the hands of the women who have drunken husbands (a very safe investment). And since that day the power has actually been lodged in the county auditors, in a Board of License chosen by the township and in a popular vote for each county. Now I do not suppose that our judges would call the granting of licenses by any of these methods a judicial service, yet it is obviously the very same function by whomsoever it may be performed. Premising the political maxim, “The *will* of the people is the *source* and the *happiness* of the people, the *end* of a well constituted government,” it was urged that we, the sovereign people, have an indefeasible right to make our wills known to our functionaries, without necessarily tarnishing the purity of the ermine or impairing the brilliancy of the purple, and certainly without popular interference with judicial action when the whole proceeding is *extra-judicial*.

If judges, like other men, hold the scale of justice with a trembling hand, it must be admitted that popular interference *might* seriously obstruct the proper administration of justice, and I think it is no less admissible that if the board of license, however constituted, could consult with and ascertain the motives and wishes of every person interested in the grant, it would be all the better qualified to exercise the high and responsible discretionary trust which the people and the law have vested in them.

Had the judge in the case alluded to, after hearing the petition and the certificate of endorsers, consulted with and heard the objections of sixty-eight farmers and other sober citizens of the township, who as tax-payers, were required to foot the bill; had he listened to the urgent appeals of one hundred and eighty respectable women for his sympathy and official aid, to protect them and their sisters from the horrors of destitution, starvation and outrage, it cannot for one moment be supposed that he would have been less qualified or less disposed to administer the law with justice and impartiality. Nor is it likely, when thus made acquainted with not only the facts in the paper, but also with the facts in the neighborhood, that he would have granted to the petitioner the legal right to *make* drunkards, and this was certainly the only thing asked for which he did not already possess. If our judges *had* read the "many letters" addressed to them, it is possible they might have been saved from making the same blunder; but they did not and we have to take the consequences for better or for worse.

#### CAUSE AND EFFECT.

It was a happy thought to send us the *West Chester Local News*. West Chester is the focus where legislation for the county centers. West Chester holds the records which tell the experiences of the past and teach lessons of wisdom for the future, hence the *West Chester Local News* must always be a welcome visitor to us Chester countians, so long as it continues to bring to us the local news of West Chester, judiciously selected and correctly rendered. But to do this is an arduous

task where there is so much more to be rejected than the budget will contain. Hence it often happens that just such items as we are anxiously looking for have been left out, and disappointment ensues. Now while you editors profess very generously to cater for us, your patrons, we, selfishly if you please, foot your bills for our own gratification—not to be disappointed. Hence we feel the necessity and claim the right of informing you what kind of local information we are most in want of.

Our laws are very much like the *chameleon*; they continually change their colors in harmony with the complexion of the law makers; yesterday they were green, to-day as blue as Yankeedom, to-morrow they may present a hue unknown to the rainbow. When they come down to their judicial foci, they impart the same chameleon-like character to the judiciary. This changeable feature of our legislature and judicial administration, necessarily works out certain results which it is important we should all properly understand. Thus it has been known from time immemorial that the use of intoxicating drinks and the consequent drunkenness were the prolific parents of poverty, misery and crime of almost every kind.

To mitigate these evils our fathers made laws prohibiting the sale of intoxicating drinks except by a few persons legally certified and approved by the court to be "of good repute for honesty and temperance," and subject to many and severe restrictions, but the chameleon changed color and the plan proved a failure. When the skin became blue instead of white, "honesty and temperance" changed meaning. Again the reptile changed color, and licenses were withheld and the sale

made a penal offence under local option. But after a trial of two years it was found that drunkenness and its consequent evils had greatly increased, that the more people could not get whiskey the more they drank of it. This discovery, be it remembered, was made by the hotel-keepers, and they probably had the best right to know. Nobody else ever *did* know it. This appalling discovery suddenly changed them to temperance men again, and as good templars ought to do, they warned the legislature of the moral mischief it had wrought through local option and a modicum of their argument served to diffuse the same temperance green hue over that august assembly. Under whatever persuasives, the legislature rudely cut the experiment of local option short by a repeal of the law and the restoration of the license system. Now here is a conflict of opinion and interests, unnecessary and unprofitable, which we should be able to reconcile, and the *Local News* of West Chester ought to and probably does contain data which would assist us in affecting such a reconciliation. What we want is the *statistics* of the alms-house, the prison and the court, so far as they relate to the evils of intemperance during the three periods which have been mentioned.

#### A DISTINCT PROPOSITION.

1. Let the hotel keepers and the good templars of Chester County each select two commissioners, intelligent and trustworthy persons to make a united and careful examination of the records of the alms house, prison and criminal courts for two years of the former license period, for the two years of local option, and for the existing license term, and make a true and faithful

report of the facts which may be thus developed, over their own proper names.

2. If either party named shall decline to make appointment, let the committee of the other party proceed to make the examination and report.

3. If, in the course of the investigation any question shall arise which the said commissioners cannot settle, let it be amicably and ex-officially referred to the president judge of criminal court for his advice and determination.

Just here the *West Chester Local News* steps in with a little bit of the local news of West Chester, viz: "The rapidly increasing number of inmates within the walls of our prison unmistakably suggests to the authorities that something must soon be done to provide additional quarters if the demand for them continues."

It will be observed that this item of West Chester news contains a very significant "if". This "if" necessarily suggests further inquiry; must the demand continue? How long will the people suffer it to continue? And again, why this rapid increase of inmates? Was it during local option or since the recent license period? Strong reasons, surely, for the adoption of the resolutions here offered. If it should be found that our pauper and criminal catalogues were abbreviated during local option and that they have rapidly increased during the present license term, it would become an important moral and financial question, whether it would not be better and more economical to clip the wings of the destroying angel and thus reduce the number of inmates rather than to build a larger prison.

E. M.

*Toughkenamon, 10th of 1st mo., 1876.*

## A FEW FACTS.

1. It is a fact that the purpose of the original license law was to provide safe and comfortable accommodation for strangers and travellers by a strict and guarded inquiry into the fitness of the applicants, and to prohibit all places of entertainment where they might be unsafe and uncomfortable.

2. It is a fact that this sacred trust has been lodged in our courts, and they in common with other executive officers, are responsible for its proper performance.

3. It is a fact that the license laws have invested the courts with ample authority to inquire and absolute discretion to determine.

4. It is a fact that progressive changes in the condition of the country, in the habits of the people and in the mode and lines of travel have rendered many of the former houses, even as places of entertainment, uncalled for and superfluous.

5. It is a fact that with few exceptions, those houses are still licensed and can only be made remunerative as legalized grogeries, as a resort of the idle, the intemperate and vicious; destructive alike to the morality, the good order and the prosperity of the districts where the blighting curse rests.

6. It is a fact that through the perversion of the law and the courts, the land abounds in legal and authorized manufactories of drunkards, of paupers and of criminals of every grade.

7. It is a fact that from eighty to ninety per cent. of our drunkards, our paupers, our criminals, have been brought into such conditions either directly or indirectly by those corrupt and corrupting dens. Let our almshouse, our jail, our court testify to this.



8. It is a fact consequent upon this condition, that a very large proportion of our heavy taxation for county purposes is caused by this insufferable burden. In a neighboring county, where no such manufactories have been permitted, the almshouse was reported without paupers, the jail without criminals and the State Attorney without indictments for the grand jury. No wonder that lawyers are scarce down there.

9. It is a fact that the courts have sheltered themselves under the specious pretense that "the facts were in the papers," and where they are in proper form that they have no discretionary power. Happily the supreme court has brushed away this cobweb and thrown the whole weight of responsibility upon the courts where it properly belongs. "Let them take up the stumbling block out of the way of my people." Is. 57, 14.

10. It is a fact that very "many if not most of the contentions, violations of order and the graver crimes, originate under the influence, if not under the roof of houses where intoxicating liquors are sold."

11. It is a fact that the lawyers derive a large portion of their professional business from this source, the emoluments of which have greatly increased the number of attorneys in our county towns. Cut off this source and from the 75, more or less, lawyers in our modern Athens, we might probably cut off the 5, the remaining 7 being adequate to the legitimate business of the county.

12. It is a fact that lawyers are not blind to their own interests, nor ignorant from whence their bread and butter comes, nor are they so far exempt from the common infirmities of our human nature as voluntarily to

lay this sacrifice upon the altar of humanity, benevolence and love of the brotherhood of man.

*Ergo.*—It is a fact that these supernumerary lawyers oppose temperance legislation and present one of the chief obstacles to the progress of this great moral reformation.

May we look to the "law associations" for redress of our grievances? The bold attitude which they have assumed to direct and control legislative action, "to prevent or promote such legislation, or proposed legislation as they may think best for the public interest," is, to say the least, a dangerous and an alarming one, being alike potent for evil as for good.

Have we, the people of Pennsylvania, indeed come to this? Are we ready to abandon our right to choose our lawyers and to direct them what laws to make? Are we prepared to disband the legislature and allow the voluntary and self constituted law associations to do our law making? Shall we accept their assumption that lawyers are the proper law makers? I trow not.

### A FRIENDLY LETTER.

*To J. S. Futhey, Judge of the Court of Quarter Sessions of Chester County, as the representative of his judicial class.*

*Dear Friend :*

While I would not impugn thy motives, I claim the right to examine and it may be to criticise thy official determinations in relation to liquor licenses.

To me it is equal cause of surprise and regret that thou should have felt required to grant some sixty licenses for hotels and half the number for eating houses, more especially the latter. It appears that seven hotel licenses were denied and an eating house license granted instead. This would seem to indicate that eating houses are less pernicious in their tendencies than hotels. This

is considered by many persons to be a questionable position, deserving of serious thought.

I shall only present the facilities they afford and the influence which they exert on the drinking habits of the people. Indeed, it is well known that in a large proportion of the cases the drink is *the* purpose, *the* use for which they are provided.

What is drunkenness? It is a morbid condition of the human organism resulting from the combined operation of primary factors.

1. The habit acquired by frequent indulgence in the use of alcoholic and other narcotic stimulants, tobacco, opium, etc

2. The appetite which is created by the frequent indulgence in their use.

3. A will power too feeble to resist their solicitations whenever an opportunity for their indulgence presents.

A hotel may be defined as a fashionable liquor saloon where amateur and gentlemen drinkers congregate for their drunken orgies; a place for the accommodation of full grown and master workmen, *boys*, drunken men and trash being carefully excluded, unless, as we too often see, there is another bar down in the basement expressly for the excluded classes.

An eating house is the anti-chamber of the liquor saloon, or more properly the *primary school* where boys of all ages and conditions, children indeed of both sexes, of all colors, at all hours, receive instruction in the rudiments of drunkenness, to fit them for promotion into the hotel or the basement class as they may be qualified.

Here they are carefully fed with milk, not with meat, for they are not able to bear it; just a little wine, a little beer, a little cider. To the weak or hesitating the draught is modified with a little sugar or a sweet cake. To the strong it is stiffened with a whiskey stick. He must be a dull scholar who would not learn his lesson in such a school, and be able to obtain the honors of a diploma in the basement of a whiskey saloon. Judge Clayton seems to have made the discovery that to this end "the license laws are violated with impunity."

Now I would seriously ask whether the liquor saloon or the eating house is most demoralizing to a community? The one may

claim a compensating service for by killing off the old stock of loafers who have become an unmitigated burden and nuisance, while the other has the merit of training victims for the slaughter.

Now to Judge Futhey we owe our thanks for the discretion used in denying liquor licenses, also for dropping out two eating houses and bringing seven of the former down to the lower rank, and there seems no obvious reason why the same discretion might not have been extended further, and if there is a tithing of truthfulness in the views here presented great good might have resulted.

The experience of my friend, Judge Clayton, has enabled him to reach these wise conclusions: That drunkenness cannot be legislated out of existence by licensing the sale of liquors, that the license laws are violated with impunity and that they cannot be enforced.

Quoting from the same authority, "As long as man exists in his present state some men will be found too weak to control their appetites and will use stimulants." Now would it not be wise, I appeal to the judges, to adopt the plan of Maine, Kansas and Iowa, and cut off the supply, removing thus temptation from our weaker brethren.

Prohibition is a cosmopolite, it grows with equal vigor on the bleak hills of Maine and the fertile savannas of Kansas and Iowa, and when fairly introduced will be found as congenial to Pennsylvania soil as the whiskey weed or the poisonous tobacco.

May God speed its early introduction.

Most sincerely,

E. MICHENER.

*Sylvania, 28th of 3d Mo., '82.*

### TOBACCO IN SCHOOLS.

*Dear Local:*—A friend has handed me a slip cut from a prominent newspaper of a neighboring county, headed "Educational Matters," and signed with the initials W. W. W., as County Superintendent. The paper embraces some points of broader interest to those who are interested in educational matters. He says: "One of our leading teachers recently asked us what she

should do to induce a large boy who attended her school to abandon the use of tobacco? Another lady has since asked us whether she is required to tolerate a pupil who is so penetrated and permeated by tobacco as to be offensive. After admitting the pertinency of the questions, and acknowledging the difficulty of answering them satisfactorily, he says, "The School Department at Harrisburg has decided that pupils can be required to present themselves in the school room in a decent condition, and that if they chew tobacco and spit, they can be required to furnish themselves with spittoons; but it does not attempt to describe exactly what constitutes a decent condition." Here our friend, seemingly in search of some tangible support, suddenly jumps to sumptuary laws. "Sumptuary laws are distasteful to all Americans. They are considered abridgments of liberty and are very difficult of execution. The community will not tolerate the enforcement of sumptuary laws except on the ground of extreme necessity. We are of opinion then that no teacher can be justified in refusing to instruct a pupil or in any way abridging his privileges because of his use of tobacco. He cannot be debarred the use of school except by action of the board of directors. This decision may be in accordance with the ruling of the school department, which is only another instance of the assumption of undue control over the proper training of children. It is mere puerile nonsense for the department to talk of each pupil having a spittoon in the school rooms. As a lady remarked, whenever the spittoon comes in I shall go out.

But what have the requirements of decency or the restraints of morality in the training of children either in the family or in the school, to do with sumptuary

laws? If you start out upon that line of argument, and admit the tobacco chewers, you surely cannot exclude the smokers. The odor of thirty cigars in a school room would be exhilarating. And other pupils have imbibed the equally inveterate habit of whiskey drinking. You cannot deny them, it would be sumptuary to do that. Others again claim the right of self-defence and always carry a revolver ready for use in that way. As no one questions this right, they must be tolerated in the same manner.

Now, kind reader, open the door just a little and look into this school. Here you see each pupil with a spittoon at his feet, a cigar in his mouth with the possible flagon of whiskey and loaded revolver on the desk before him, while the atmosphere of the room is filled to suffocation with the smoke of tobacco. Alas, is such the best education which the most enlightened, intelligent and free nation of the earth is capable of giving to its children? Is it not time that we should pause and consider whither we are drifting?

#### ADDED EVIDENCE.

The following interesting letter from Judge Williams of Potter County, was read by the Hon. Wm. E. Dodge in the Pan-Presbyterian Council, recently held in Philadelphia :

##### COUDERSPORT, POTTER COUNTY.

“The traffic in intoxicating drinks during the early history of the county was like that in the counties adjoining except, if possible, drunkenness was more prevalent. About twenty years ago attention was drawn to the subject and the people elected associate judges pledged to refuse all applications for license. These officers were elected for five years. When that term had expired the issue was again made upon the election of associate judges and

was decided as before, by the election of the anti-license ticket. Before this second term had expired the county was represented in the legislature by the late Hon. John S. Mann, who procured the passage of a law prohibiting the granting of license in the county, which law is still enforced. For twenty years there has not been a licensed hotel or restaurant within the confines of this county. There are enough of both for the accommodation of the public, but in none of them is there a public bar. The sale of liquor is therefore conducted at great disadvantage, clandestinely and in very limited amount. As to results, I can say that while the county has been steadily growing in popularity and business, pauperism and crime have steadily decreased. For the past five years the county jail has been fully one-half of the time without any other inmates than the keeper and his family. Twice within the last ten years I have, at the regular term of court, discharged the jury on the second day of the term without their having been called to consider a single case of any description. The effect of the system is felt in many ways: taxes are reduced, the business of the criminal court greatly diminished, industry and sobriety take the place of idleness and dissipation, and intelligence and morality are advanced.

But one effort has been made to repeal this local law, and that failed by reason of the decided protest of a majority of the taxpayers of the county. I am glad you are going to stir our church on this subject. Vice of any sort only asks the churches to let it alone; grant it toleration and it will take care of itself. Virtue must be aggressive or nothing."

What a noble example Potter county here presents! How easy, how practical, how sure of success are the means which enabled her to cast off the deadly incubus of intemperance and ruin, rising to a higher and nobler position in the scale of progressive civilization. Who will be foremost to follow her brilliant example? Though the masses may supinely continue to wince and squirm under the crushing weight of taxation, poverty and crime without an effort to remove the burden, the example of Potter county will infuse new

energy into the friends of temperance and good order, leading them on to more earnest and aggressive measures.

At the risk of seeming anxious to repeat, it may be instructive in this connection to compare the condition of Potter with that of Chester county :

#### POTTER.

During the early history of the county, the traffic in intoxicating drinks was like that in adjoining counties, except that drunkenness was, if possible, more prevalent.

For twenty years there has not been a licensed hotel or restaurant within the confines of the county.

Pauperism and crime have steadily decreased. Industry and sobriety take the place of idleness and dissipation.

Taxes are reduced.

For the past five years the jail has been fully half the time without other inmates than the keeper and his family.

The business of the criminal court is greatly diminished. Twice within the last ten years I have discharged the jury on the second day of court without their having been called to consider a single case.

#### CHESTER.

The constantly full and crowded condition of our jail and almshouse, and the prolonged and adjourned sessions of our criminal courts testify to our present condition.

On a certain Tuesday morning of last year, the court granted sixty-two hotel and twenty-one eating-house licenses ; 83 licenses in one morning.

Pauperism and crime have rapidly increased.

Idleness and dissipation are alarmingly common.

Taxes are steadily increased.

The grand jury for the term now sitting, reported on sixty-three bills from the States Attorney. Of this number they have returned as true bills forty-eight, and ignored fifteen.

Such a picture might incline our people (except the lawyers) to go over to Potter.



Experience teaches knowledge, and the friends of sobriety and good order have paid a generous price for what they have learned. E. M.

*Sylvania, 7th of Second Mo., 1881.*

#### AN OPEN LETTER.

*To the President of the Chester County Association for promoting a Prohibitory Amendment.*

*Respected Friend :*

Some months ago the "Reverends" of the land surprised the people by taking hold of the temperance question with apparent earnestness and unanimity, and adopted a system of organization which promised to develop and utilize the moral and religious, if not the political power and influence of the State in favor of a prohibitory amendment to the constitution. It is true that some conservatives doubted, while others had sad forebodings of the result ; but the plan seemed so plausible that it was generally acquiesced in and by common consent was left to those who had assumed to manage it.

The convulsed mountain has at last produced a mouse.

It was not enough that our boasted government of liberty and equal rights should have disfranchised and alienated the larger and better portion of our people—the women—by denying them the right of suffrage and thus classing them with aliens from China and the Fiji Islands. No, the pitiful petition which has been produced allows none but voters to attach their names to it. Thus three-fourths of the numerical, and a vastly larger proportion of the actual moral and religious power, weight and influence of the population, has been thrown away.

It must be obvious even to the cursory observer that women are much more attentive to their moral and religious duties than men are, yet a few days ago a number of men—clergymen—met to discuss the question how to employ women in the service of the church. Only give them the liberty and they will soon settle, practically, that question.

Again let me ask, of what avail have been church and preaching if the youth of both sexes, from fourteen to twenty-one years, are so

ignorant of their duties as to be incompetent to express their sentiments on a subject which of all others has cost very many of their class the most privation, personal suffering, degradation and ultimate ruin. Why then was the promise to this class withheld? Will those who know please answer? And I appeal to their consciences to say whether it is not still their duty to provide the means for the general expression of the public will. E. M.

### THE TEMPERANCE LADDER.

It should not have seemed strange had all those who have professed to wear the badge of true discipleship with Christ—the love of the brotherhood—borne a united and consistent testimony against the use of intoxicating drinks. Unhappily it has not been so. Drunkenness has been as a foul blot on the social page, and quack moralists have devised many inefficient remedies, after the habit was formed, and confirmed to stay the spreading leprosy. Failing to do this, they have cut off the offending member, but seem not to have inquired into nor understood the cause of the malady, nor used any precaution to avoid the contagion which it diffused.

Friends claim to have been pioneers in the advocacy of temperance—the first to hold up and maintain a practical testimony against intemperance. This may be, and I believe is true, and I would not detract from their merits; but if I mistake not a true and impartial history of the temperance movement is yet to be written.

Pioneers as they were, it was a long time before they, as a religious body, could raise their testimony higher than has been indicated. They continued to use intoxicating drinks, apparently without recognizing the fact that it was the *use* which led into the *abuse*; the drinking which led into drunkenness. They seemed not to

have learned the maxim : " Remove the cause and the effect will cease."

Before proceeding, I wish the reader to understand and constantly remember that the discipline of Friends very naturally separates into three distinct forms :

1. *Advice*, for the preservation of all its members.
2. *Admonition*, by overseers or other Friends to the erring.
3. *Censure*, upon the conduct of the gross transgressor. These several grades of progress may properly constitute so many steps or rounds in the construction of the following

#### TEMPERANCE LADDER.

##### *I. Round.—Drunkenness. Advisory.*

1668.—" That Friends do keep in their testimony against all profane, idle tippling and taking tobacco in coffee-houses and ale-houses, which is an ill savor."—*George Fox*.

About this time numerous are the cases recorded on the books, of drunkenness, fraud, gambling in ale-houses, beating of wives, etc. Thus we read of an appointment to visit " old Patin, the smith, about his getting drunk and beating his daughter."—*London Magazine*, 230.

" Paid Gabriel Erwood, for wine for Friends who came to his house after meeting." Again, " For wine for Friends that declared at this meeting." Such bills seem to have been settled quarterly for some twenty or thirty shillings."—*See London Friends' Meeting*.

1698.—' Agreed by this meeting that Richard Almond be desired and empowered to provide some wine for the refreshment of laboring Friends after meetings, etc. At

a later period the meeting was charged for "twelve pints of wine and six penny worth of *Biscakes*." In extenuation of this pernicious practice, it should be remembered that the preachers of that period labored with great earnestness and energy, and the meetings often held four or five hours. Yet it might have been worthy of consideration whether the biscakes with a cup of coffee could not have been profitably substituted for the wine."

1728.—"A good substantial meal for all Friends present was furnished whenever Quarterly Meeting was held at Wandsworth. 1728, 1st of Fifth month, "seventy men and twenty-one women dined at the Rose and Crown."

## BILL OF FARE :

25 lbs. loin of beef, . . . . .	7s 0d
29½ lbs. veal at 4½d, . . . . .	11s 0d
6½ 14 oz. bacon 9d, . . . . .	5s 2d
Beans, 1 pk., . . . . .	0s 10d
Puddings, . . . . .	9s 3d
Bread, . . . . .	2s 6d
Cheese, . . . . .	0s 8d
Dressing and butter, . . . . .	10s 0d
Breakfast, . . . . .	2s 5d
Beer, 8 gallons, . . . . .	8s 0d
Wine and tobacco, . . . . .	5s 4d
Servants, . . . . .	1s 10d

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£3 4s 0d

Collected, 2 3s 3d

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*Paid by Monthly Meeting,* 1 0s 9d

Sent in gratis by John Kerweidt, six cabbages, six cauliflowers and cucumbers with salad.

In an extended memoir of that most excellent man, Dr. Fothergill, we read: "At his meals he was remarkably temperate—in the opinion of some, rather

too abstemious—eating sparingly, but with good relish, and rarely exceeding *two glasses* of wine at dinner or supper. Yet by his uniform temperance he preserved his mind vigorous and active and his constitution equal to all his engagements.”—*London Magazine*, 250.

## II. Round.

Sale of rum to Indians Advisory Friends who emigrated to New Jersey and Pennsylvania, actuated alike by sentiments of justice and humanity to the Indians, and a regard to their own personal comfort and safety, soon found it necessary to rise one step higher.

1679.—“This meeting doth unanimously agree and give as their judgment, that it is not consistent with the honor of truth for any that make profession thereof to *sell rum or other strong drink to the Indians*, because they use them not to moderation, but to excess and drunkenness.”—*Yearly Meeting*.

1687.—“The practice of selling rum or other strong drink to the Indians, either directly or indirectly, or exchanging rum or other strong liquors for any goods or merchandise with them, considering the abuse they make of it, is a thing contrary to the mind of the Lord, and a great reflection and dishonor to the Truth, so far as any professing it are concerned, and for the more effectual preventing this evil practice as aforesaid, we advise *that this*, our testimony, be entered in every Monthly Meeting book, and every Friend belonging to said Meeting to subscribe the same.”—*Yearly Meeting*.

This is probably the first *temperance pledge* on record. The Monthly Meeting of Middletown has the pledge on its minutes signed by forty-nine members. Other meetings are supposed to have done the same.

The Falls Monthly Meeting added to its minutes, "Thomas Yardley and William Janney to speak to W. B. and caution him thereof." His answer is that it is not against the *law*, neither does he know that it is *any evil*. However, if Friends desire it, he will forbear. Later, "That Lionel Britain do speak to W. B. again, and acquaint him that it is the desire of Friends that he would be very careful." Yet *sixteen years later* the same Monthly Meeting desires the same W. B. to supply what W. P. stands in need of—it being some molasses and *rum*. This W. B. was a poor man, perhaps sick also, whom the Meeting had to support; but W. B. was a noted minister of Falls Meeting, which was long held in his house. He was a merchant, and sometimes chosen to the Assembly and to the Provincial Council. Strange, that he could not see that the sale of rum to the Indians was an evil.

*III. Round.—Sipping and Tippling of Drams.*

1706.—"Advised that none accustom themselves to vain and idle company, sipping and tippling of drams and strong drinks in inns or elsewhere; for though such as use that evil practice may not suddenly be so far prevailed upon as to be drunk in the greatest degree, yet they often inflame themselves thereby so as to become like ground fitted for the greatest transgressions."—*Yearly Meeting*.

*IV. Round.—Admonitory.*

Advice very properly goes before censure. The Yearly Meeting had for forty years advised and repeated its advice on this important subject.

1719.—"Advised that such be *dealt* with as sell, barter, or exchange, either directly or indirectly to the

Indians, rum, brandy or other strong drink."—*Yearly Meeting.*

*V. Round.—Excess in Drinking. Admonitory.*

"Inasmuch as people being hurt or disguised by strong drink seems to be a prevailing evil, therefore when any in membership with us are overtaken therewith, they should be admonished and dealt with as disorderly persons."—*Yearly Meeting.*

*VI. Round.—Moderate Drinking. Adv.*

1721.—"It becomes the concern of this Meeting to advise and caution all of our profession, carefully to watch against this evil when it begins to prevail upon them in a general manner, or more particularly at occasional times of taking it; the frequent use whereof, especially drams, being a dangerous inlet; the repetition and increase of them insensibly stealing upon the unwary, by wantonness in the young and the false and deceitful, and warmth it *seems* to supply to the old, so that by long habit, when the true warmth of nature becomes weakened thereby, the stomach seems to crave these strong spirits even to *supply that which they have destroyed.*"—*Yearly Meeting.*

It is interesting to observe how completely this minute anticipates some of the boasted discoveries of modern times. It recognizes all the essential principles of the temperance reformation, but the people were not then able to carry them out.

*VII. Round.—Giving Liquors at Vendues.*

1726.—"It having been observed that a pernicious custom has prevailed of giving rum and other strong liquors to excite such as bid at vendues and provoke them at every bidding to advance the price, which

beside the injustice of the artifice, is very scandalous and leads to great intemperance and disorder, therefore it is the unanimous sense of this Meeting to caution Friends against the same ; and if any under our profession do fall into this evil practice, or do by any means encourage the same, they shall be speedily dealt with as disorderly persons."—*Yearly Meeting*.

It may be observed that the preamble to the law of this State prohibiting the practice, is virtually and almost verbally a copy of the foregoing advice which was uttered twenty-five years before its enactment.

*VIII. Round.—Family Use and Among Children.*

1735-6.—“This meeting repeats the caution of last year against the frequent use of drams or other strong drink in families and elsewhere, and particularly to be cautious of giving them to children and thereby accustom them to the habit of drinking strong liquors.”—*Yearly Meeting*.

Very proper, and yet it is hardly less dangerous to pass the children by. Children are often close observers and correct reasoners. If the article is good for the parents or is used as a token of hospitality to a friend, they will conclude that it would be good for them also. Denial only whets the appetite and increases the craving. It is also felt as a deception and falsehood. If parents will consider this, they will soon find that there is but one safe and consistent course for them to pursue—one means of safety for their children—complete and total abstinence from all that intoxicates.

1737.—“We fervently pray that all Friends may be careful not to give way to the gratifying and inordinate appetite for any kind of drams or other spirituous liquors.”—*Yearly Meeting*.



IX. Round.—*Moderate Drinking.*

1738.—“It is recommended to the several Monthly and Quarterly Meetings to caution Friends that they be exceedingly careful against the *too frequent* use of spirituous liquors \* \* \* and to direct the overseers to deal with such as may drink to excess.”—*Yearly Meeting.*

X. Round.—*Recommendation for License.*

1738.—“The great number of public houses being considered, it is recommended that Friends use their endeavor to *lessen the number* of persons for that service; and that Friends be careful *not to sign* petitions of any but such as are proper persons, or where there is a *real necessity.*”—*Yearly Meeting.*

XI. Round.—*Query.*

1743.—“This Meeting directs that the following Query be read in the several Monthly Meetings and Preparatives, at least once in each quarter of a year:

“Do Friends keep clear of *excess* either in drinking drams or other strong drink?”—*Yearly Meeting.*

1749.—“The overseers are desired to be timely and vigilant in dealing with such as offend against this branch of our discipline.”—*Yearly Meeting.*

XII.—*Giving Liquors at Vendues.*

1750.—“Our discipline which relates to the practice of giving drams at vendues, being now considered, it is the sense of this Meeting that such persons who transgress the same should be dealt with as disorderly persons, and if they persist in justifying their conduct, and refuse to give satisfaction for the same, they ought to be testified against.”—*Yearly Meeting.*

*XIII. Round.—Query.*

1755.—“Are Friends careful to avoid the excessive use of spirituous liquors, the unnecessary frequenting taverns and places of diversion, and to keep to true moderation and temperance on account of births, marriages, burials and other occasions?”

*XIV. Round.—In Harvest and Other Times.*

1766.—“Overseers and other Friends are desired to excite their brethren to vigilance to avoid the immoderate use of spirituous liquors in harvest time; and a concern is revived in this Meeting, to advise against and excite Friends to discourage it on *all occasions* both by example and precept.”—*Yearly Meeting.*

*XV. Round.—Distillation from Grain.*

1777.—“In regard to the practice of *destroying grain* by distilling spirits out of it, it is the sense and judgment of this Meeting that this practice should be wholly discouraged and disused among Friends; and that Friends ought not to *sell their grain for that purpose* or to use or partake of liquor made out of grain.”—*Yearly Meeting.*

*XVI. Round.—Public Houses.*

1777.—“Considering the snares both to our young people and others which are attendant on the business of keeping houses of public entertainment, beer-houses and dram shops, whereby the reputation of the Truth has greatly suffered, and in some places the children and families of persons concerned therein have been brought into disgrace and loss, both spiritually and temporally, it is the united sense and judgment of this Meeting that Friends ought not to give way to the de-

sire for outward gain arising from such employments, but to keep themselves clear thereof by attending to the pointings of pure wisdom."—*Yearly Meeting*.

*XVII. Round.—Query.*

1777.—“Are Friends careful to discourage the unnecessary distillation of spirituous liquors, or their use? frequenting taverns and places of diversion, etc.”

*XVIII. Round.—Manufacture and Traffic.*

1788.—“For the preservation of our fellow members from the temptation of the gain of unrighteousness, we think it expedient that Quarterly and Monthly Meetings be excited and enjoined early to appoint committees unitedly to visit and treat with our members individually, who are concerned in *importing* spirituous liquors from the West Indies or others places, either on their own account or for others, in greater or less quantities, as also those members who are concerned in the distillation of these liquors from grain or other produce, either in their own families or encouraging and promoting it in others.”—*Yearly Meeting*.

(The latter clause seems to relate to a practice then quite common, for farmers to own small stills, and to distill their own liquors and sometimes for a few neighbors.)

*XIX. Round.—Medicinal use of Liquors.*

1788.—“We apprehend it is expedient to recommend and advise those who make use of spirituous liquors in their families in a medicinal way, that they be careful to keep within the bounds of true moderation in the use of them for such purpose.”—*Yearly Meeting*.

*XX. Round.*

1794.—“ If any should reject the labor and advice of Friends by continuing in the practice, etc., etc., that such should not be employed in any service in the church, nor their contributions be received for the use of such.—*Yearly Meeting.*”

*XXI. Round.*

1794.—“ If any should distill spirits out of grain or retail such liquors, Monthly Meetings should deal with them as with other offenders, and if they cannot be prevailed upon to desist from such a practice, be at liberty to declare their disunity with them.”—*Yearly Meeting.*

*XXII. Round.*

1832.—“ Monthly Meetings ought to take an early opportunity tenderly to treat with such of our members as are concerned in the importation, distillation or sale of spirituous liquors, and if after faithful, patient labor to convince them of the awful, demoralizing effects of their conduct, and its inconsistency with the testimony of our Religious Society, they cannot be prevailed upon to relinquish the business, the said meeting be at liberty to put the discipline in practice against them.”—*Yearly Meeting.*

*XXIII. Round.*

1832.—“ A tender religious care ought to be extended to those of our members who are given to the use of spirituous liquors, or who hand it out in harvest time, in order to dissuade them from the practice.”

*XXIV. Round.—Query.*

1839.—“ Are Friends clear of the distillation or sale of spirituous liquors? Are they careful to discourage the

use thereof as a drink, and from the attending places of diversion and the unnecessary frequenting of taverns; and do they keep to true moderation and temperance on account of marriages, burials and other occasions.”

*XXV. Round.—Advisory Against Renting, Etc.—1841.*

*XXVI. Round.—Query as Proposed by Fishing Creek Half-Yearly Meeting.*

1871.—“Are Friends clear of the use as a beverage and of the manufacture and sale for that purpose of all spirituous or malt liquors, wines, or anything that can intoxicate? And is due caution observed in the use thereof as a medicine?”

Way did not open for its adoption in the unity, and the subject was referred to the further consideration of Friends at the next Yearly Meeting.

1872.—Report of Joint Committee. Prevailing sense of Committee that the proposition from Fishing Creek be adopted—some Friends dissenting. On consideration, way did not open to adopt.

This was to many a humiliating scene. Friends who had long occupied conspicuous places in our society, and were looked upon as fathers and mothers, elders in the church, standing up in determined opposition to the further progress of the temperance reformation, which their *sons* and *daughters* were earnestly laboring to promote.

E. MICHENER.

[From the large accumulation of material in Dr. Michener's manuscript, bearing upon this subject so near his heart, much that is of interest to the friends of temperance, and especially so to his co-workers in the cause, must of necessity be omitted, and we give his

concluding remarks in connection with the above article, as also a fitting close to his long and earnest conflict with the evil. His Christian charity may well excuse his sometimes warmly tempered zeal.—ED.]

#### CONCLUSION.

The unfolding of Divine Truth in the minds, is a gradual work, dependent upon the degree of obedience rendered to its manifestations, for it will ever remain to be a truth, that "he that is faithful in the little shall be made ruler over more." The progress of associated bodies is retarded by causes which do not operate upon individuals. Religious society is necessarily composed of heterogeneous materials. There are many gifts but one spirit. Many states of religious experience; many degrees of obedience to manifested requirements. The feeble will lag behind and require a helping hand; the doubting will wait for clearer manifestations; the perverse will not move forward in united action, and some may utterly refuse to walk by the light that has been furnished them. Yet herein is the beauty and excellence of religious association, that the strong and the confident are willing to wait for and encourage the weak and timid, casting off only those who wholly refuse their proffered assistance. This has been beautifully exemplified in the case before us. For two centuries, by long, patient unremitting labor, the society has steadily advanced in the temperance movement so far.

Much remains to be accomplished before we can stand secure on that proud platform. Total abstinence from all that intoxicates, to which the Temperance Ladder will finally lead us. E. MICHENER.

## MISCELLANEOUS.

## A POINT OF ORDER AND DISCIPLINE.

To some of us who have grown gray in the maintenance of the discipline, established in 1719, relative to the appointment of overseers to attend marriages, the proposition "To amend this rule so that the parties concerned might make their own selection among their friends, etc.," seems strange.

We can readily suppose that the presence of solid, religiously concerned overseers has frequently exercised an irksome restraint—none the less needed on that account—over giddy and thoughtless youth who often attend marriages. I have long believed that it is more from a desire to escape this restraint, than from a desire to lessen the number in attendance, that wedding parties wish to select their own overseers.

I always rejoice to find a religious concern to have the attendance small, but this object is easily attained without recourse to this disorderly practice. Friends seem almost to have forgotten that the oversight and proper conduct of marriages is a religious concern of society in its collective capacity, the administration of which has been delegated to the executive department—the Monthly Meeting—not to the individual specially concerned, but *for* their encouragement and assistance in preserving and maintaining good order. The *responsibility* of the overseers of a marriage is greatly enhanced by the present discipline. The Monthly Meeting is authorized, virtually to appoint a time and place for holding a solemn religious meeting. To secure this purpose, it is required to choose four suitable Friends to

attend, and see that the meeting is properly held, and also to report. The responsibility is here placed *upon* and cannot be removed from the Monthly Meeting. It must therefore be a palpable dereliction of this solemn duty for the meeting to allow some outside, irresponsible, and perhaps incompetent parties to assume its functions. E. M.

### BRIEF NOTES ON THE BURIAL SERVICE.

Most nations of people of whom we have any record, whether ancient or modern, savage or civilized, have considered and practically acknowledged the burial of the dead to be a religious rite. Their ignorance and superstitions, their idolatrous objects and modes of worship may sometimes have disguised, but could not altogether obscure the religious sentiment which everywhere underlies and influences the various modes of sepulture.

I have been gratified to observe a disposition to revive the ancient practice of Friends of assembling at funerals in their meeting houses instead of the homes of the deceased. Thus the family is relieved of a great burden, and better accommodations are furnished to those in attendance than can usually be afforded to those in private houses. There the family can sit down in solemn silence, and may find in it a fit opportunity for entering into close sympathy with the mourners or into a still closer retrospection of their own past lives, and of their fitness to respond to the awful summons: "Set thine house in order, for thou shalt die and not live." How much better this than to meet at the house of mourning where the company become separated



in different apartments or collected in groups out of doors. In those isolated groups the trivial affairs of time too often occupy the attention to the exclusion of the more important concerns of eternity.

In this way the ostensible purposes of the meeting are frustrated. Those who so demean themselves, neither show respect for the dead nor sympathy for the living. It is needless to say how grating such thoughtless, may I not say rude conduct, must be not only to the family, but to all sober and reflecting minds. But if abuses have crept in when assembled at the house of the deceased, so they may gain admission when gathered at the meeting house. I hope I shall be excused for referring briefly to some of them. When it is appointed to meet at the meeting house, the tendency is for too many of the relatives and friends to gather at the house that they may accompany the corpse to the place of meeting. In this way the family may have its burden increased, not lessened, by the combination of the two methods with the evils of both.

There is also, in some places, a disposition to extend funeral notices and thus to gather large companies. May we not sometimes discover a feeling of gratification, may I not add, of *pride* in the fact of a very large funeral attendance? There is danger in this; may we guard against its insidious approaches.

The same inducement which gathers large companies, will lead to extensive and sumptuous preparations for the table on such occasions. The rights of hospitality should not be neglected, but I have sometimes thought that if a stranger were to be dropped suddenly into one of our funeral festivals, he would be led to conclude that some joyous event had occurred in the family for

which "the fatted calf had been killed that they might rejoice and make merry."

*Excess of Preaching.*—The delicacy of this part of my subject may have shielded it from scrutiny, and permitted the evil to pass unrebuked. I do not—I dare not—limit the operations of the spirit. I do not accuse any one individually. There is no more fitting time or occasion for true gospel service, none of which the audience ought to be better prepared to receive its urgent warnings, its glorious promises than at a funeral, with the sure evidence of mortality lying before them. But a few words "fitly spoken," are like "apples of gold in pictures of silver." A word to the wise is sufficient.

### MEETINGS AND THE MINISTRY.

Permit me now to call the attention of Friends generally, but more especially of ministers, to a special branch of the gospel ministration; the duty of ministers when travelling in the service of Truth, to visit the brethren in their little primary meetings. But let us remember that if it is the duty of ministers to attend these meetings, it must be a co-ordinate duty of the members to uphold and maintain them.

I admire the sentiment of him who said, "We do not want an eloquent ministry; nor we do not want a *flowery* ministry; we want a *living* ministry; we want a *baptizing* ministry; a ministry that will *break* a hard heart and *heal* a broken one. A ministry that will *lead us to the fountain and leave us there.*"

Those who have watched the progress of our society for the last half century, have become conversant with two facts which are worthy of notice:

1st. That Friends who travelled in the ministry fifty years ago, almost always visited the brethren where their lot was cast in their small meetings. But more recently such Friends often pass those little assemblies by and depend upon seeing the people in the larger bodies of Quarterly and Yearly Meetings.

2d. That fifty years ago the primary meetings were quite as well attended as the larger gatherings. But more recently the smaller meetings have been sadly neglected, while the larger ones have been well sustained. We can hardly fail to perceive that there is a relation of *cause* and *effect* between these co-ordinate facts. The people ask why need we go to these meetings? The ministers do not come there to visit us. The *ministers* ask, why need we go to those little meetings? The people are not there. Yet both the ministers and the people continue to attend the larger meetings.

From this view of the subject it is difficult to avoid the conclusion that ministers, by so withdrawing their visits from the inferior meetings, have notably contributed to the very evil which they were laboring to remove.

But Friends everywhere should remember that they too have a duty to perform, that of faithfully attending and properly maintaining their own little meetings, for if it is a duty of ministers to visit these meetings, it must be a co-ordinate duty of the members to be there ready to receive them. By absenting themselves they virtually reject the message of divine love which may be sent to them, and may they not by their own neglect turn away "The feet of them that preach the Gospel of

Peace, and bring glad tidings of good things," until it can no longer be said that "God hath visited his people."

In these days of high intellectual culture, there has sprung up among us an eloquent ministry, a flowery ministry, and, though not necessarily so, there is danger in the eloquent and flowery. Danger that the possessor may become proud of the attainment and vain of displaying it. That disdaining to preach to empty benches, to the tens or the fifties in the small meetings, he may prefer to exhibit his talents where the hundreds and the thousands congregate. There is even danger that we may come to have two descriptions of ministers, two forms of ministration—a gospel ministry and an intellectual ministry.

There is, moreover, a great commotion, a general upheaving throughout the Christian world. The people are fast losing their veneration for religious dogmas and conventional forms which have so long usurped the place of true vital religion and spiritual worship.

The foundation stones of the great modern Babel, which priestcraft has erected, are mouldering into dust, and the superstructure, like its prototype on the plains of Shinar, is tottering to its fall. Why should not we suffer our part in the general ruin?

#### NOTE.

I do not object to intellectual culture, only to the manner of it. Physiologically considered, man is a triune being. He is endowed with three sets of faculties: the intellectual, moral and religious, each in its measure capable of separate and independent action, but requiring a co-operation of all the three to constitute a vigorous

and well-balanced mind. The cultivation and exercise of either set of faculties, without the others, necessarily produce mental deformity and impair the healthy functions of the mind. Thus we may educate the same individual to be either an unbelieving *rationalist*, a doubting *moralist*, or a fanatical *religionist*. E. M.

### RISING IN TIME OF PRAYER.

It may be difficult to trace the time-honored custom of rising in time of prayer, to its origin, or to determine by what authority or for what purpose it was instituted. But from fragments of church history which remain to us, it appears that the practice existed in the Christian churches about the close of the second century, in connection with what I have elsewhere designated conventional prayer. I do not find any earlier mention of it as a Christian usage, but it had at that early period assumed so exaggerated a form as to suggest to my mind that its source would probably be found far down in the calendar of heathen and idolatrous worship, as a means of the priest's ascendancy over the people.

About the time referred to, (the close of the second century) history informs us that "The preacher frequently concluded his sermon with an exhortation to his audience to stand up and pray to God, standing being the usual posture of praying, at least on Sundays, on which days they esteem it a sin to kneel. When the congregation stood up, they all turned their faces toward the east, which was their usual custom, and put themselves in a praying posture by stretching out their hands and lifting up their eyes toward heaven." The people did not join with the minister in prayer,

but satisfied themselves with testifying their assent to what he had expressed by saying "Amen" or "So be it."

I believe it has not been shown that the practice of rising in time of prayer was introduced into the Christian church until after the priests, in imitation of their idolatrous prototypes, had spread the gloomy pall of their craft over the people.

Where this state of things already exists, or where there is an established liturgy, a conventional form of prayer to be used on special occasions as they occur, where the congregation may be presumed to be familiar with the several forms and to know which one has been appropriated for the occasion, it may be a fitting accompaniment of the other conventional forms and rituals which are practiced for, and no doubt honestly believed to be divine worship.

At the time of the rise of the religious society of Friends, it may have been the general, if not the universal custom, to rise in time of prayer, a practice which they, as a religious society, did not then feel required to renounce. It might have been inexpedient for them to have done so. The expediency, if it ever existed, of holding to this old custom, has long since ceased to exist, and I am unable to comprehend why our religious society, after having renounced so many vain and empty forms, should cling so tenaciously to this observance. If we really believe that "God is a spirit and that they who worship him must worship him in spirit," we may well inquire whether would this spiritual worship be better performed in the stillness and quiet of the body, than amidst the bustle and

noise consequent on rising? I have always felt it to be a disturbing element to rise on so solemn an occasion. May it not be time for us seriously to consider whether we rise from a solemn sense of religious duty or from mere traditional usage. While all were satisfied with and voluntarily observed the practice, no one felt burdened by it, but this has long since ceased to be the case. There are many who feel a conscientious objection to it. While we should all unite in the great fundamental principle of the society—*the light of Christ in the souls of men*—there is room for greater charity one toward another in non-essentials, mere matters of opinion. As regards these, I would adopt the sentiment of the good Tertullian, more than seventeen centuries ago: “It ought to be left to the free choice of men to embrace that religion which seems to them most agreeable to truth. No one is injured by another man’s religion. It is not an act of religion to force religion, which ought to be adopted spontaneously, not by compulsion.”

Public prayer from a properly qualified and authorized instrument, whether it be to plead for mercy, to crave a blessing or to ascribe thanksgiving and praise unto God, is one of the most solemn and impressive acts of divine worship of which the mind of man is capable. But public prayer may be and too often is desecrated. There are “money changers and those who sell doves” in the temple. The solemn act of offering prayer to the Most High has been made a merchantable commodity. It may be feared that money is not the only recompense which men seek for this service. They may, like some formerly, “Love to

pray standing in the synagogues and in the corners of the streets that they may be seen of men." And amidst the general declension, it must not be presumed that we, as a religious body, have alone escaped contamination. We too may have unauthorized supplications which proceed from the lips only, and do not commend themselves to the better feelings of the pure in spirit; but the custom of rising is too arbitrary to permit the hearers to discriminate. Rising is claimed as a mark of approbation and respect by the speaker, and non-compliance is consequently construed into disrespect and a violation of good order.

A supplicant may approach the divine presence with polluted lips; he may be in the true sense of the word a hireling; his petition is unknown and cannot be anticipated, and when offered may prove to be repugnant to the better feelings of the hearers. In such an emergency how shall they demean themselves? The answer may be evasive; the inference being that the rule applies only to those ministers who have been approved by the society; but the predicates of this answer are inadmissible. The approval may have been injudiciously given, or it may have been insufficient to restrain the speaker within proper limits. It often does great injustice also to young ministers whose offerings are unexceptionable, but who have not yet obtained the formal recognition of the society as ministers. Again admitting that the supplicant is properly fitted and commissioned for the service, what then? The ready reply is "rise." Now whatever may be the state of individuals, it cannot be supposed that a mixed audience as a whole will just at that



time feel imbued with the spirit of prayer, or susceptible of being brought suddenly into that condition. Must they sit still and incur censure for their honest consistency, or rise in obedience to the stern mandate of dubious custom, hypocritically pretending to be in a spiritual condition to which they have not attained? I would not seek controversy; only inquiry. I would not promote ranterism; only freedom of conscience. I would not reject an established usage until satisfied of its unfitness; and until Friends shall be so satisfied, I shall endeavor, so far as I conscientiously can, to acquiesce.

E. M.

*New Garden, 10th of Tenth Mo. '71.*

## CAPITAL PUNISHMENT.

Can Christians lawfully inflict capital punishment? Professed Christians have for a long time returned an affirmative answer by their statute books, and by the struggling victims as they hang suspended from the gallows.

But whence do they derive their authority to take away the life of a fellow being? The answer comes, "From the law of Moses." This may have been a justifiable warrant for a Jewish Sanhedrim, but does it apply to a Christian court of justice? Whether is the law of Moses or the law of Christ most obligatory on Christians? In order that we may properly answer the inquiry, let us compare the leading characteristics of the two laws, trace out the authorities on which they stand and determine which is most in accordance with the attributes of Him who is love.

## LAW OF MOSES.

Thine eye shall not pity.  
 Thou shalt give life for life ;  
 eye for eye ; tooth for tooth ;  
 hand for hand ; foot for foot ;  
 burning for burning ; breach  
 for breach ; as he hath caused  
 a blemish in a man, so shall it  
 be done unto him again.

He that killeth a man, shall  
 surely be put to death.

He that blasphemeth the  
 name of the Lord, shall surely  
 be put to death.

He that smiteth or curseth  
 his father or mother, shall  
 surely die.

Thou shalt not suffer a  
 witch to live.

The adulterer and adulteress  
 shall surely be put to death.

## LAW OF CHRIST.

It hath been said, an eye  
 for an eye, and a tooth for a  
 tooth, but I say unto you that  
 ye resist not evil, but who  
 soever shall smite thee on the  
 one cheek, turn to him the  
 other also.

It hath been said, thou shalt  
 love thy neighbor and hate  
 thine enemies ; but I say unto  
 you, love your enemies, bless  
 them that curse you, do good  
 to them that hate you, and  
 pray for them that despitefully  
 use you and persecute you,  
 that ye may be the children  
 of your father which is in  
 heaven.

Neither do I condemn thee  
 (to be stoned to death)—go  
 and sin no more.

God in manifold wisdom and goodness, has given successive dispensations to his dependent creature-man, each progressive in its character, approaching nearer to and partaking more of the spirituality which characterizes the dispensation of Christ. Nor is this a mere assertion ; the prophets saw it in prophetic vision ; the apostles verified it in their own experience.

After the prophesies of Ezekiel and Jeremiah—Chap. XX, 25, and XXXI, 31-3—Paul writing to the same people, says: “Christ is the mediator of a better covenant which was established on better promises, for if that first covenant had been faultless, then should no place have been found for the second.”

“In that he sayeth a *new covenant* he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.”

In perfect harmony with the promise of a new covenant is the prophecy of Isaiah: “Unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.” Here we have arrived at the foundation and authority of the law of the Christian church; the dispensation of Christ which breathes peace on earth and good will to all men. To be a Christian, if it means anything, must signify to be Christ-like; willing to follow his example and practice his precepts. It was his glorious mission to establish his kingdom of peace and good will on the earth. But it is obvious that this mission has not been accomplished; and why so long delayed?

Millions of professing Christians have passed across the stage, loudly proclaiming their mission, making profession without evincing the possession of that Christ-like spirit which was necessary to enable them to complete the work which had been assigned them to do. Having fallen short of the “mark for the prize of the high calling of God in Christ Jesus,” they have not fully attained to his new covenant of love as Christians, and hence continue in the cruel and bloody practice of inflicting the death penalty.

#### A REMINISCENCE.

In my twenty-first year I went to Philadelphia to commence the study of medicine. I had never spent more than two hours in the city; a stranger alike to

its manners and customs, its follies and vices. I carried with me a certificate of membership to Philadelphia Monthly Meeting, on the presentation of which the late Dr. Samuel S. Griffiths was one of the Friends appointed to visit me. Subsequent professional arrangements brought me into almost daily intercourse with Dr. Griffiths, and the dear old man became one of my kindest friends.

During this severe transition period, as indeed through my whole life, I made no change in the cut of my clothing nor in the use of the plain language. And here let me say for the help of those who are younger, that while I did not find it a hindrance to proper and profitable associations, social, scientific or religious, I did find it an effective barrier against seductive and vicious company, as the following incident will show :

In the autumn of 1815, I entered the University of Pennsylvania, consisting of about four hundred students, largely from the South. Although there were a number of members of our Society in the class, I was the only one whose dress and manners made the fact manifest. With many I was a spotted sheep on that account, but as I was earnest and industrious in my studies, others of studious habits soon sought my companionship. One day, early in the session, while the class was waiting the detention of the lecturer, a young man, an entire stranger, came and sat down by my side. "Sir," he said, "I presume you are a Quaker?" I replied that I was so called. "Well, sir, I never saw a Quaker until I came to this city two weeks ago; but they have been represented to me as the lowest class, the very dregs of society, and you cannot imagine my surprise to find the number and the respectability of them in this place. I find that I have been grossly mis-

informed respecting your people, and I wish to know more about them. My companions share the prejudice with which I came, and I shall be hooted at for speaking to you to-day." Here his remarks were interrupted by the lecturer who began to speak.

The next day the visit was repeated. "Well, sir," he began, "it was as I expected; my fellow students sought to ridicule me for speaking with you, but I have changed my boarding house, where I can choose my own company." As a result he called the next day and we went to Arch street meeting, where he was well pleased, and this became our practice during the winter.

Our intimacy increased, having special reference to our studies. It was understood that we would both remain in the city during the summer, which would afford more leisure for other matters. I had only, as yet, located his home as being far up the Red River in Louisiana. One day our door bell was rung at an early hour, and I found my friend waiting, carpet-bag in hand, ready for a journey. He seemed much excited, as he said, "Circumstances require my immediate return home. I called to bid you a hasty farewell until we meet in the summer." This was the finale. He never returned, nor was I able to trace his history, though circumstances created a fear that his life was a sacrifice to that mistaken code which the world calls "honor," in vindication of his own character or that of a friend.

*Sylvania, 15th of Sixth Mo., '86.*

#### A PLEA FOR ARBITRATION.

It has been truly said that the world still moves, but not *backwards*; and the glorious result of the *forward* movement is a terrible shaking among the dry bones of an antiquated and obsolete theology, and may be

hailed as the propitious harbinger of an approaching resurrection of the churches to a more spiritual life in Christ. The Rev. W. I. Packer writes: "The age is breaking up creeds; and as this will go on, we shall not be known in twenty-five years as we are now."

The harmonious result of the arbitration of an exciting question by two strong military nations has fully proved that national differences can be more cheaply and satisfactorily 'settled on a pacific basis than by resort to physical force. This affords encouragement for the hope that other nations may be induced to follow the example so nobly set them by the United States and Great Britain.

There are, perhaps, only two general means whereby the practice of war can be abolished:

1st. By the masses of the people becoming so Christianized as to discover that *Christians* cannot fight.

2d. By the masses—rulers and subjects—learning from sad experience that wars are not only always wrong, but always impolitic, always a losing game even to the winner.

In the use of the first means the last fifteen centuries have made, it would seem very little progress. Its time has not yet fully come. Of the second, we can only be hopeful. So long as a high and honorable reward is bestowed on the victors in the most bloody achievements, the millennial terminus of war would seem to be yet a great way off. But let us not despair. Auspicious signs loom up from the murky horizon and shed their cheering rays over the gloomy forebodings of the future.

The same progressive civilization which has despoiled so many crowned heads of arbitrary and unlimited power in relation to war, will continue more and more to wrest

the war-making power from the hands of the governors and to place it in the hands of the governed, where it properly belongs, if it belongs anywhere. Kings no longer make conquests and plunder pretexts for going to war and men who would cheerfully defend their homes and country are no longer willing to fight merely to gratify the ambition or the avarice of their rulers.

The time is not far distant when the people, those who have to do the fighting, will claim the right to judge when it is necessary and right that they should fight. It is here that our strongest hopes must center. We must look for a fuller acknowledgment, a greater respect for the right and reciprocal duties of men, both individually and in the great family of nations.

We must learn to substitute reason and justice for the wild impulse of passion and a resort to physical force. We must look to that exalted sense of moral rectitude which requires that "All things whatsoever ye would that men should do unto you, do you even so unto them."

It is recorded of Robert Barclay, that on one occasion a highwayman pointed a pistol at his breast and demanded his purse. With his usual calm self possession, he looked at the robber full in the face, and with a firm, though meek benignity, assured him that he was his and every man's friend ; that he was willing and ready to relieve his wants ; that he was free from the fear of death, through a divine hope of immortality, and therefore was not to be intimidated by a deadly weapon.

The same soothing influence can be brought to bear upon the wild excitement of the insane, and points as directly and hopefully to that suggestive scripture, "Greater is He that is in you, than he that is in the world."

REFLECTIONS ON THE SUBJECT OF A PAID  
MINISTRY.

The question is, Can the teaching of men qualify a person to preach the gospel of Christ, or does it require the direct aid and direction of the Holy Spirit to do so?

Facts are stubborn things, and the success or failure of our experience often affords us lessons of instruction. Now it is a fact that Jesus of Nazareth was the greatest and most excellent minister; the ablest and best qualified, as well as the only infallibly correct theologian; also the most industrious and persevering in his efforts to instruct his followers in all the great and sublime doctrines of moral and religious truth; yet it is also a fact that with all his teaching and the powerful influence of his perfect example, he does not appear to have made one of his pupils a gospel minister. And why? Because Jesus himself was only an instrument of the Christ Spirit, and could not impart to others the efficacy of the anointing power of the Christ which he had received.

The phrase, "Hireling Minister," is often used without due discrimination, and I think, in its strict and liberal signification, does not very clearly express the idea which it is used to convey.

Jesus himself declared, "The laborer is worthy of his hire."—Luke, 10-7. The minister needs physical sustenance, and his ministry, if properly authorized, should not be marred by the want of it. Rather let the helping hand of the brethren in unity afford the necessary means to carry out the good work. Literally, this might be called a paid or hireling ministry. But the difficulty does not lie just here. The ministerial office



has grown up very far beyond this. It has become one of high popular respectability. It brings to its possessor an unwonted influence over his fellow men, and, if successful, brings to him a handsome remuneration. Hence it is no cause of wonder that parents often devote to and educate their sons for the ministry, nor need we marvel that thousands of young men should become ambitious of clerical honors without perhaps any especial religious feeling or consciousness of responsibility. Their education completed, they throw themselves upon the market and await the highest bid. It is this man-made ministry, this making merchandise of the gospel, which George Fox denounced and which is still denounced by those who have embraced what they deem the spirituality of the Christian dispensation. Those who have not reached this experience are still dwelling under the old covenant dispensation of ritualistic forms and sacrifices as written on the perishable tables of stone and not as "The Epistles of Christ, written with the spirit of the living God on the fleshly tablets of the heart."

Do not understand me that all who are called hireling ministers must and do continue to dwell in this outer court—far from it. Many of them, no doubt, have known and do know in their own living experience, that "the grace of God that bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and the world's lusts we should live soberly, righteously and godly in this present world, showing all good fidelity that we may adorn the doctrine of God our Saviour in all things."

To these cursory observations or the correctness of them, let the following abbreviated records testify :

“I will make a new covenant with the house of Israel, saith the Lord; I will put my law in their inward parts and write it on their hearts, and I will be their God and they shall be my people. They shall no more teach every man his neighbor saying, Know the Lord, for all shall know me from the least unto the greatest of them.”—*Jer. 30-33-34.*

“The eyes of the blind shall be opened; the ears of the deaf shall be unstopped; the lame shall leap as a heart, and the tongue of the dumb shall sing. Waters shall break out in the wilderness, and streams in the desert, and a highway shall be there and it shall be called the way of holiness. The unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there nor any ravenous beast, but the redeemed shall walk there.”—*Isa. 35, 5-6-8-9.*

Jesus declared, “The kingdom of God cometh not with observation, neither shall they say lo, here! or lo, there! for behold the kingdom of God is within you.”—*Luke 17, 20-21.*

And again, “It is expedient for you that I go away. If I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. When he, the spirit of Truth, is come, he will guide you into all truth.”—*John 16, 7-13*

“Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always—even to the end of the world.”—*Mat. 38, 19-20.*

“Being assembled with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me ; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. And ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me unto the uttermost parts of the earth.”—*Acts 1, 4-5-8.*

“The righteousness which is of faith, speaketh in this wise : The word is nigh thee, even in thy mouth and in thy heart ; that is the word of faith which we preach.”—*Rom. 10, 8.*

“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 speak 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.”—*I. Peter 4, 10-11.*

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The following reminiscences (and many more might be added) of kind and sympathizing friends, need not flatter, nor were they intended to, the vanity of the Old Man ; but they do afford him comforting evidence of the appreciation of other and younger generations, who thus testify to their estimation of his long and earnest labors on their behalf.

They moreover serve to soothe and sweeten the loneliness and feebleness of the twilight of more than ninety years.

A dear friend, in concluding an interesting letter, adds :

“ A few more years may yet remain,  
 A few more gifts thy soul attain,  
 To fill, complete, thy line of duties here ;  
 So when at last thy race is run,  
 And low descends thy setting sun,  
 Thou'lt meet the shade without a doubt or fear.

My palsied hand and failing sight,  
 Proclaim the near approach of night ;  
 The rending of the tie that binds me here.  
 This scene will pass, the curtain drop,  
 The fluttering wheel of life will stop,  
 And soon on earth shall end my brief career.

But can the grave the soul confine ?  
 Can matter there with soul combine  
 To form against a senseless mass of dust ?  
 As well suppose new forms may spring  
 Without a primal grim to bring  
 The lifeless atoms into order just.

But still apart from physic's laws,  
 From which our ready reason draws  
 Conclusions from the soul's unending time,  
 There still remains the fond desire,  
 For something higher and still higher,  
 Breathed by man in every age and clime.

This thought cannot from nothing grow ;  
 A fount can not from nothing flow ;  
 A spring, tho' secret must its stream supply.  
 The bud bespeaks a parent shoot,  
 The branching stem a parent root ;  
 So mind to mind must ever make reply.

We thus through kindred lines may see  
 What God's immortal mind must be,  
 Since He's the source whence mind has flown.  
 This faith I state for those who ask,  
 And here I close my evening task,  
 Of tracing o'er what thou and I have known.”

WEST CHESTER, 25TH OF ELEVENTH MO., '85.

*My Dear Aged Friend :*

This is the anniversary of thy birthday. I thought of thee as I awoke this morning, and could fully appreciate thy loneliness, though not alone. Thy great loss, so fully recognized by thee, has brought thee near, so well do I understand all the varied feelings resulting therefrom.

How we have been humbled under a sense of our loneliness, and to whom can we go? Truly, we are brought to depend upon Him who alone can bind up the broken heart and comfort the aged mourners.

\*While so closely in sympathy with you, I have full assurance that thou art under the protection of Him whose watch over us can never cease through all the seasons of varied conflict.

S. J. S.

*Dear Uncle :*

I take the pen laid down by my friend, to congratulate thee on having lived to add another year to the many that have passed. While thou may feel at times that there has not been much accomplished, some of us think that those ninety years have been sown with good seed, that will yet bear fruit to the honor of that great Husbandman who has given so liberally of His stores for thy use. Thou hast had many deep and hard trials in thy life, and even at the evening hour thou art not exempt. But thy heavenly Father's love is over thee, and may it give to thy spirit a quiet peace that will rest as a crown of brightness upon thee, and sweeten thy last days.

M. W.

HOCKESSIN, 24TH OF ELEVENTH MO., '85.

*Dear Friend :*

I learn that this is thy birthday. May I hold a little converse with thee ?

A green old age like thine is indeed beautiful to behold, and a source of thankfulness not only to thyself, but to all who are blessed thereby.

I go back in memory to childhood's years and see, thee, the wise counsellor and physician, the man of thought and intelligence in advance of those around thee. Giving lessons to mothers and daughters as few were capable of doing or had the disposition to do. Thy advanced thought for woman ; the justice of thy judgment in regard to the equality of *sin* in the sexes ; thy mercy for women so universally despised and condemned, while a brother, equally guilty, is admitted in good standing everywhere.

Thou wert then "in thy prime," as people say ; yet ever since thy mind has been expanding and thy life engaged in promoting the best welfare of human kind. Trials as well as joy have fallen to thy share, but a well-balanced mind has enabled thee to bear them with a cheerful acquiescence. Do we not realize with the poet :

That more and more a providence  
Of love is understood,  
Making the springs of time and sense  
Sweet with eternal good.  
That death seems like a covered way  
Which opens into light,  
Wherein no blinded child can stray  
Beyond the Father's sight.  
That toil and trial seem at last  
In memory's sunset air,  
Like mountain ranges overcast  
In purple distance fair.  
That all the jarring notes of life  
Seem blending in a psalm ;  
And all the angles of its strife  
Slow rounding into calm.  
And so the shadows fall apart ;  
And so the west winds play,  
And all the windows of my soul  
I open to the day.

*Thy Friend,*

L. H. P.

On this birthday occasion, so kindly remembered by my many friends, was written :

MY NINETY-FIRST MILE-STONE.

Three score and ten, the prophet said,  
 Shall be the years of man ;  
 And if by strength, four score be run,  
 'Twill be with toil and pain.  
 I've journeyed long and oft alone  
 Through dark and devious days,  
 But thou, O Lord, was ever near,  
 To point the "better ways."  
 Now almost blind and deaf and dumb,  
 My feeble limbs in chains,  
 Yet thanks to thee, O Holy One,  
 The mind—the mind remains !  
 Weary and worn, I reach this spot,  
 Where mortals seldom come ;  
 A distant land-mark by the way—  
*My mile-stone, ninety-one.*  
 Labor and sorrow we must know  
 In due proportion sent ;  
 But greater far the pleasures which  
 Reward a life well spent.  
 This is the lesson we should learn  
 While youth and health prevail ;  
 'Twill ease the toil and soothe the pain  
 When health and vigor fail.  
 Thy judgments, Lord, have often been  
 The burden of my lot ;  
 And, strangely, they as often were  
 Too easily forgot.  
 Yet not alone in judgments, Lord,  
 Have I thy mercies known ;  
 A rich reward for service done  
 Has thy approval shown.

'Tis of thy mercy that *I am*  
 In this forlorn degree ;  
 Then gracious Father lend thy hand  
 And lead me up to thee.  
 That in the cycle of thy love  
 Thy purpose may endure,  
 And my poor soul at last attain  
 Thy rest and peace secure.

E. MICHENER.

Following the above we may appropriately give an extract from a friendly letter, which brings us to the close of active literary labor on the part of Dr. Michener, and as we close with his own offering, "My Ninety-Second Mile-Stone," we can but express the profound regret that his own mind, so clear and vigorous ; his own hand so firm and unswerving, might not have finished the work so systematically begun, or at least that more mature judgment and scholarly advantage could have supplemented that which has been a service of love but little more.

*Comp.*

THIRD MO., 10TH, '80.

*Dear Friend :*

. . . . . Many favors have we already received at thy hand, yet I presume to ask another which I trust thee may be willing to grant—a copy of thy poem, written on thy ninety-first anniversary. We are very anxious to see and possess it, and shall value it highly. We were not aware of thy having reached thy four score years and ten. A good old age certainly and one to be proud of after a well spent life, as I doubt not thine has been. May the remaining years, whether few or many, be peaceful, serene and happy.

A boon from heaven hast thou to be thankful for, in the blessing retained—a *mind capable* of enjoying life up to such an age, while so many even much younger, by the failure of all that makes life



desirable—the mental faculties—live on without comfort to themselves or to those about them. How mysterious and utterly beyond our comprehension are these things.

Truly thy Friend,

N. NEWBOLD.

### MY MILE-STONE NINETY-TWO.

*The car of life!* a wondrous train  
 Unceasing rolls adown the plain,  
 Nor ever to return.  
 The young the old, the meek, the proud,  
 Alike are jumbled in the crowd,  
 One common fate to learn.

The car is free alike to all ;  
 Yea all must join the giddy thrall  
 Without a stop or stay.  
 The crowd increases as they go,  
 Causing a constant overflow  
 Anon, from day to day.

The weak, the sick, even the strong,  
 Are jostled off to ease the throng  
 Of its accumulation.  
 It is not chance, it is not fate ;  
 'Tis Providence who gives the date  
 To shorten or to lengthen.

And so my life has hither run,  
 From day to day, from sun to sun,  
 A round of weary strife.  
 Still hoping in the end to gain  
 A recompense for all my pain,  
 An endless, happy life.

Another year hath run its course ;  
 Another year hath spent its force  
 On this time-honored crone.  
 Since sad and weary, I sat down  
 Upon yon cold, unfeeling stone,—  
 My Mile-stone, Ninety-one.

Nor might I rest my limbs so frail,  
The car ran swiftly down the vale,  
    Unceasing in its flight.  
Sometimes the sun shone, bright and clear,  
Sometimes the clouds were dark and drear,  
    Obscuring Heaven's pure light.

This glorious morn, a cheering ray,  
Shone bright and clear at break of day,  
    And kindly brought to view  
Along the dew-bespangled vale,  
The subject of my artless tale,  
    My Mile-stone, *Ninety-two*.

Here may I rest awhile to view  
The past, the present ; and renew  
    My covenant of peace ;  
And thus prepare to join the throng  
Of angel spirits pure and strong  
    Around the throne of grace.

## HIS DECEASE.

### A BRIEF RETROSPECT.

EZRA MICHENER, M. D., died at his late residence, near Toughkenamon, Chester Co., Pennsylvania, on the morning of the 24th of 6th month, 1887, at the advanced age of ninety-two years and seven months.

He was a life-long, interested and active member of the Religious Society of Friends. He contributed largely to the religious, moral, scientific and miscellaneous literature of his day, as the following memorandum, which he had preserved, of his published productions, testify :—

1st Class, Books, etc., . . . . .	15
2d “ Medical Reports, etc., . . . . .	23
3d “ Agricultural Essays, etc., . . . . .	49
4th “ For Friends’ Intelligencer and Journal, etc., . . . . .	50
5th “ Daily Local News, etc., . . . . .	90
6th “ Miscellaneous, . . . . .	270
Total, . . . . .	497

He was in frequent correspondence with many of the most eminent scientists of his time, and the noted Agassiz said of him, “that he did not belong exclusively to Chester County, Pennsylvania or America, but to the whole scientific world.”

His large collection of natural history, including over five hundred species of birds, animals and reptiles, the greater portion of which had been collected and mounted by his own hands, was taken to Swarthmore College in 1869, and placed in its museum. It was lost in the fire that occurred there a few years later. Extensive and valuable herbariums of flowering and cryptogamous plants, and a well arranged cabinet of salt-, fresh-water and land shells and other productions of nature remaining in possession of his children, attest his valuable labor.

In 1855 he built a new mansion in an open area of two or three acres, and planted the grounds with a large variety of evergreen and deciduous trees and shrubbery. From the study of these he derived much pleasure, and lived to see many of them attain surprising proportions. Several years previous to his decease, one of these (a *Paulownia Imperialis*), was taken down and its trunk sawed into boards, of which, at his request, his coffin was made.

















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