often preserved in times of temptation. At other times, his youthful inclination to undue liberties too much prevailed. His first marriage with Elizabeth Johns, was accomplished out of the approved order of Friends. But he was soon smitten with inward remorse for that precipitate step; and they were both enabled to condemn it, so as to be restored, in due time, to membership in society. But he frequently expressed, that he often felt the crippling effects of that transgression of good order.
Having removed to Kent county, in Delaware, he was prevailed upon to accept the commission of a justice of the peace; in which public station he endeavoured to act with uprightness-in the discharge of his duty. But, on a further coirvincement, and estimate of the value of pure religion, he did not find that peace which his soul desiret, in embracing the honour conferred on his talents and person by a worldly spirit. Being remarkably awakened, and divincly helped, in the pursuit of the "pearl of great price," through the powerful ministry of our fri and Rachel Wilson, from Great Britain, he found it to be his duty to give up that commission, and le:ve a busy engagement in affairs that belong to the laws of outward government,-in order more folly and unshakenly to enlist in business dependant on the law of the Spirit of life: hy submission to which, he was made instrumental in advancing the testimony of Truth; and a trumpet was given him to sound an alarm amongst us, of the iniquity of holding our fellow creatures in slavery.
Having liberated a considerable number of black people which were in his possession, he assisted his father in a like laudable concern, to liberate many
more who were in the condition of slaves. And when our religious society, in general, became clear of this unrighteous imposition upon mankind, his concern appeared to be enlarged, to labour amongst other people. Forcibly expostulating with ministers and clergymen of different denominations and degrees, -with delegates in congress in different states,-with governors, judges, and magistrates,in christian boldness,-being influenced by wisdom from above, -he endeavoured to dissuade rulers from countenancing or encouraging the unrighteous traffic in human flesh-and to convince all classes of the injustice, cruelty, and oppression connected with enslaving, or holding in slavery, our fellow men. He was much concerned, that professing Christians might not be accessary to add to the guilt already incurred, on account of this cruel traffic and practice; and which he believed would occasion the pouring forth of the Lord's indignation upon those places where such abominations continued. Under these exercises, his diligence and zeal in advocating the cause of the oppressed, further appear, by many letters, writings, and notes, which he left behind him.

Many of the present.generation are now in the enjoyment of freedom, who might have been slaves, but for the instrumentality of Warner Miffin; who laboured first to convince the judgment of their hotders of the iniquity of retaining them in bondage, from generation to generation;-next to gain their assent to emancipation, -and then, to aid them in the execution thereof.

With an upright candour, coupled with an open, sociable behaviour towards all, he was remarkably
qualified for obtaining the attention and esteem of men, in higher or lower stations, with whom he found it necessary to treat, relating to the cruel business of slavery, war, \&c.

He was an example, in the simplicity and plainness of his apparel; and was religiously cautious respecting the use of things procured through corrupt channels.

On different occasions, his conduct was marked with a lively, encouraging faith and confidence in Divine superintendency. By a humble, steady de--votion of soul, he endearoured to promote the cause of Truth, in his day; being favoured, with becoming courage and zeal, in meekness, to obtain victory over spirits, comparative to Goliath, and seeming to defy the armies of the living God.

He maintained a faithful testimony against war, and the spirit of contention, and was zealous in endeavouring to strengthen the minds of his fellow professors in the support of that important testimony, becoming the followers of the Prince of Peace. Mournful in time of active war, he contemplated armies of men-our fellow creatures-contending with great animosity, like "potsherds of the earth," furiously dashing one against another, with instruments of cruelty.

He was also concerned faithfully to uphold a testimony against the common use of spirituous liquors, and very helpful in discouraging the customary use of them at our tables, in our harvest fields, and on -other occasions. He often testified that those who are found rioting in such things, out of the channel of pure temperance, would be in a dangerous affinity
with the inhabitants of mystical Babylon, where iniquity and confusion abound.

Skilful and impartial in the administration of our Christian discipline, he was led to visit the several Yearly Meetings in America, and many other meetings for discipline. Having obtained the solid advice and concurrence of his brethren, before he moved in those, weighty concerns, his services seemed thereby rendered more weighty, and were attended with an evidence of rectitude, much to the acceptance of his friends.

Thus, by a humble and steady devotion, he grew in experience, so as to become a useful elder, and a valuable standard bearer in the militant church. But it is apprehended that his unwearied diligence, and the ardour of his concern and exercise for the welfare of mankind in general, and especially for the black people, had, in the latter years of his life, a wasting effect on his bodily health.
In the 9th month, 1798, at an awful season, when great mortality prevailed in Philadelphia by the - yellow fever, he apprehended it to be his 'religious duty to attend the Yearly Meeting held there; and he continued in the city, with fortitude and resignation of mind, until the meeting adjourned. Hifs great solicitude for the welfare of the American people, and for the relief from oppression and distress of those he frequently called his brethren of the African race, continued to be manifested during the time of his stay in the city. After his return, he wrote a letter to a friend, expressive of his sollid satisfaction in having made the dedication,-mank. festing his continued care for advocating and sure porting the good cause, even in perilous times. In
this letter, he says, "As I came along homeward, I remembered how careful and watchful a helmsman ought to be, in time of a storm! How quick the attention should be to the helm, lest the vessel receive damage! I have thought much of a sentiment of worthy Isaac Pennington, since I came home, that Israel of old was not to know the deliverance befurehand, but to trust in the Lord."

It was thought he took the seeds of the disease prevalent in the city; and, some time after his return, being taken ill therewith, he remained in calmness and quietude of mind, under severe bodily sickness. Thus, in a peaceful state of mind, he was favoured to resign a life devoted to the honour of his Lord and Master, on the 16 th day of the 10 th mo. 1798, in the fifty-third year of his age.

George Churchman.

## INDIAN SPEECH.

The fqllowing Speech of an Indian Chief was published, many years ago, with the introductory history of the occasion which called it forth. We know not that its authenticity has ever been called in question. As it exhibits the views of the Indian natives, at an early period of the settlement of this country by Europeans, it may be admitted as a statement of the long established opinions of a people who have sometimes, though perhaps improperly, been termed. savages. If the language does not appear in the modern Indian style, it may be recollected, that in translating it from the Indian to the Latin, and from the Latin to the English, the phraseology may
ritual and temporal good of such of the negroes, as have been, or may bo, roleased trom a stato of alavery within its verge, I found, on the meeting of the committeo, many things to riso in my way, and as it were to shut mo up from sorvico, believing that justica had not been fully dono by mo to thia poople. Notwithatanding I had discharged all I had hold, and for tho most part had mado rostitution to thom for tho timo I had kept them ovor age, yot olber thinge that I hud many times thought of, or rather had had some distant glimpso of, I now found cane very close. I did not fird any way to do, but to make known my feelings in the committeo, which brought somo unoxpected things to light with othors, and scomed to opon our wny much. Afor this, I was not easy till I gave in bond, sotting forth the particular matters thut boro weight on my mind, and sub. mitting tho enme to a cummitteo of tho Monthly Moeting, binding my estato to pay in evary caso what they judged it ought, if it wero not done by me in iny time. One thing was tho hiring negroes years back, and paying tho wages to the mastors, which was in justice the property of the negroes. I could not find how I could bo clear, without making them reatitution, if their mastors would not do it. One of them is my relative Stophen Muxfiold of your Monthly Moeting ; who, to my great satisfaction, is disposed on this wiso, and has agreod to aubmit to the determinntion of thyself and Charles Weat, to pay to the negroes what you shall ndjudga he ought.

In vary great hasto, I am forced to draw to a conclusion, and remail, with sincero love to thyself, wifo, and family, thy woll wishing friond.

## 

No action wIII conduca to our evorlasiling happinesy, that iu not the offerring of a henrtfatt eonvicilion of duty. Alera outalde finitations of tha best aetionn of tio beat u10ns Will
naver advance the Imitetor one atepuenrex buavod. navar advance the Imitator nite atep neargr heavod.
It is really refroshing in this day of excitement, of oloquont spenking, and of abundance of profession on the subject of shinery, to be nblo to lonk back to tho past contury, and to ivitnoss tho culmness, tho sweuness, tho dediention of apirit which characterized tho laboura of thoso practical fricnds of the slavo, tho Woolmans, tho Benozets, and tho Minlins; three mon, who having bowed to the eross of our Lord Jesus Christ, did what thoy did for the slave, in obodience to what thoy bolieved their Mastor required at their hands. Perhmps the publication of somo of the relies of such worthies may be of advantago in the present day, inciting others to a similar faithfulness to npprehended duty. Of Warner Miflin much bas been written; and some of tho incidents of bis lifo have porhaps been embellished by a slight touch of fiction, yot his faithfulnoss to his religious testimonios, and his fervent zeal for the cauno of the slave, nre unquestioned. Thu following latter from him, addressed to a worthy elder in Philadelphin, seoms to mo wall desorving of preservation.

Kont, 16 of 'Tonth mo, 1778.
Rbapgetrd Prirnd:
I, with othors, having been appointad by our Quartorly Mecting to Jabour for the spi-

For " The Friond."
3telfes of the 3mast.-No. 2.
No neifon will conduce to our overlaniting happlanoss, that is not she offprifis of a hesififelt convicilon of tuty, Alera nevor advances the limitator ond alep nearer henven.
The following particulars of the life of Warnor Mifllin aro principnily extractod from a work, writton by him, which was npproved und sanetioned by his friends, ontitted "Warnor Mtillin's Defonce."
"I was born [1745] and chiofly raized on the Enstern Shore of Virginin ; and although my parents wore of the religious Socioty callod Quakors, and exemplary in thoir lives, yot I wituessed great incitoments to a doparturo from tho principlos held by that people, thera being nono of the profession, axcept our family within sixty miles; and my nessocintos ware of thoso, who tonnciously hold the provailing sontiments in favour of slavery : so that I had no opportunity of having my hoart and viows onlarged on this intoroating subjact, ly conversing with such of my brothron in profession, who had como to neo the nocessity of an impartial inquiry into the nature and tendoncy of this atrocious practico.
" Thus situated, and my fathor then posses. sing a number of slaves, 1 was in gront dangor of becoming blindod by the influence of custom, the bine of oducation, and the deluaions of solf-intorest; from whence I cortainly must havo become fottored as in the chains of wrong habits, had not tho omanations of Divino light and graco (which I had boen earnostly instructed to pay attention to) poworfully provailed in sutceessivo visitations, so nporating as to subvert tho oflacts of dangorous prepossossions, and disposing my mind to
yiold to tho influances of beat wisdom, on thia, to my prosent view, one of the warat of ginv.
"And it is with paculiar natiefaction I havo to remark, that my fathor was not long behind mo in eapousing the cause of liberty. Aftor sealing tho sincerity of his professions by the liboration of an hundred blacks, notwithatanding tho discouragoment of a law then oxisting, ho bocamo a zealous ndvocato and intorcossor for thom with thoir mastors, nad, in many inutances, woro his laboure successful: ofen appearing alone in courte of law, annidat surrounding opponente, to plead liso cause of individuals of the African raco, who had a claim to freedom.
" An ocourronco took placo about the fourleonth year of my ngo, that tendod to pavo the way for the reception of those impressions which havo since been sealed with indeliblo cloarness on my undorstanding. Boing in tho field with my fathor's alaves, a young man among thom questionod me, 'Whether $I$ thought it could be right, that they should be toiling to raise me, and Isent to school, and by-and-by their children must do so for mine also $7^{\prime}$ Some littlo irritation took place in my mind at first ; but his reasoning finally so improssed me as nover to be erased. Tho iden of losing so much proporty as what I might probably oxpect from the great number my fhithor possessed, seamed hard on first viaw to reconcilo; howevor, beforo I arrived at manhood, I detormined nover to ba a slavo-holder--yot, on setting in a marriad life, commenced tho proving of my faith on this head-I becamo possessod of soveral minor slaves by my wifo, and divors came from my father's on difloront orrands, with a conclusion lo abido wilh ins, without any mova thereto on his part or misio: as also soveral that novor lived with him, that wera of my mothor's family of blacks from Kont county, Maryland-thus all I then had of lawfil ago, being volunteara, I sut down quiat in the uso of them, until at lougth I bocamo almost porsuaded I could not do wilhnut them. And whon tho subject of freeing blacks was treated on, tho prevailing sontiment was, that negroes waro stich thioves thoy would not do to bo froe; and though this was chiofly the plea of slave-holdors, yet I was glad to ombrace it as a protext for keoping mine; but I was not suffored long to rost unreproved in this spot; my figoleaf covoring of excuse was strippod off; and my stato discovored to mo by tho penetrating rays of that light which makoth manifest, 'for whataoever maketh manifest is light;' from whonce considerablo conflict aroso in my soul; when aflor continuing for some time debating, resolving, and ro-resolving, $n$ poriod arrived, whon Ifo who hath his wny in the clouds, in the whirlvind, the earthquake, and thick darknoss, was pleased to arouse me to grentor vigilanco by his torrors for sin, for having omittod what had appenred clearly as my daty in this business, when in a timo of thunder-storm, avary flash appoared as though it might bo tho instrumont to despateh mo into a stato of fixedness, and wilh tho measure of my duty horein not filled up $;$ what then could I' expect if taken in that condition, but ant
eternal separation from heavenly enjoyment? And though theso sonsations may appenr strungo to some, who neither fcar God nor regard man, yet I still rotain "1 willingneas, that auch seasons of convulsion in the outward olements, may be impressive of solid instruction to my mind.
"It then sottled on my undorstanding, that I should indeed bo oxcluded from happiness if 1 continued in this breach of tha Divino lnw, writton upon my heart as by tho fingor of heaven ; although want and disgraco to my family had presented with threatening aspect, should 1 udhere to its dictateg. Afor which, in tho year 1774, I manumitted those I had hy my wifo, flattoring mysolf such who camo of thoir own accord, I might retain whilo thoy ohose to continue nes heretofora, until being visited with afliction, on the presentation of an awful oternity, a willingness was wrought in mo to cast iny caro on a morcifil Providonco, and to rosign up, nt all ovents, to what I did boliove was called for at my hande, that of bearing a faithfill teatimony againat tho abominablo practico of ensluving fallowmon; I therofore lot my father know, he must take the blacks awny, or uuthorize mo to set them freo. Ilo readily told mo, 1 might do aa I would; on which, in 1775, I executod anothor deed of omanoipation for all I held aa mino."

Por" The Fionda"
Zelfes of the Zatat.-No. s.
No aetion wilt conduce to nur everlasifing happlaces, that Is not the offipring uf a hearffalt conviel oin of claty. Atern Daver advence the loitiator one stepnearer hdeven.

## WARNER JIFFLIN.

(ContInued cooun page 113.)
"Alowt the tiventy-fourth year of my age, [1709,] I wus put into the oummission of the peace, which tonded to excita considernblo thirat for proforment in government, a taste that had muoh impeded the progress of my tuatimony againgt slavory, as it furnizhed an idea of additional necessity for alaves to rup.
prort mo in that mode of life. I was alomaly imprassed with tho importance of tho trust when about undertaking the commission, and resolved to discharge my duty therein fully ; yet though I endeavoured to perform this to the best of my understanding, I nover folt that pence of soul I desirad, during my continu. ance in office. This brought mu into a strict serutiny, and a confirmation auccoeded of the 'Truth of our great Master's declaration, ${ }^{4}$ My Kingelom ia not of this toorld.' My mind hath remained stendfustly attuched to this sentiment, when at different limes since I havo been solicited to accept of any station either in the logislative or executive departments of kovernment, ospociully as it considerably unfita for tho promulgation of peace and goodwill among men, when there is an embarka. tion in human policy, on ita floating eea of party spirit; that gondoreth envy, malice, revenge, rents, divisions and war. The abundant use of oaths, with fruquent perjuries, in what ralates to matters of government, appours to mo not ouly a manifest violation of Christ's imjunction to his fillowers, 'Suear not at all,' but ia also a profanation of the zncred name.
"And, indeed, I have felt scrupulous of taking an active part at elootions, lust I should not only become tinctured with a spirit of party, but also contribute by my vote to tho placing those in power who might become opprossors of tender conscionces. If wo give no just occasion of offence, but are in othar respects usoful members of the community, wo may be admitted without censure to the exercise of thene acruples; and it would be moro to the honour the wall us blessing of the world, if the tender conscienco was more cherishod.
"I was concerned with two astales, to which belonged miny of the Alrican race; in one they were willed to the hoirs particularly matned, and, as executor, I conceived I must exarciee the government over them, to onable tne to settle with the huirs. But I was turned solidly to consider, that I should not bo justified in doing that for another, which I was fully convinced was a sin to do on my own account. The prospect boing alenr, $n$ solainn impression took placo at tho lime, that I believed to be the language of holy cortainty, That neither I nor mine should ever suffer hy my discharging them. I called them in, and let them know, so far as I had powor, they were free. Stine who were hired by thair own consent, I informed, must continue the time ont, and they should have thoir wages, and likewise all thoin earnings from their master's death. This wns fully conplied with on my part, to the heat of my lenowledge ; nnd according to my faith, so whs the evont, the aevaral heira an they arrived at age, liberated the slaves, nnd relensed mo.
"I aluo found an engngenent to make res. litution to those I band heid in a state of bondage, for the time so hold, which was done necording to the judgment of indifforent men, agraed on by myself and the blacke. And on reflection, I found I had so much hand in selling some, os to put mo under un obligation to rolease them; which I did io a considerable amount, on my own account, my then
wifu's, and somo who belongod to her futhor and grandfather.
"About this lime, I was appointed on a committed to labour with tho nembers of our Sociaty who held slaven, in order to convinco their understandings, of the inconsistency of this practice with Christianity. This labour was so far bleat that in $n$ little time most of our membera liberated theire. Now great stir was made, as if the country was going to be overturned and ruined. It appeared as if tho lying spirit had gone forth to deceive the people. On my notting mine freo, as I thoughe it beat to put thom from mo , to manifost they were so, it was circulatod that Mifflin had set lireo n parcel of lazy, worthless negroes; ho could maka nothing by them, therefore set thein at liberty. This reflection had some weight with me, howover unjust, and regard. ing Seripturo injunction, not to let our good be enil spoken of, I thought it expediont to proposo their having land and teams, and in return they should give ma half their produce; which was put in exectution with those who chose to accept the terms. Immedintaly the tuno was turned, that Miftin was making more money by his negroes now than ever, and keeping than in moro nbjeet slavery, under the pretence of thoir being free. I then determined to do what I did believe to ba right, nut regarding tho unbridled langues of mon; and so I havo endenvoured to act until this time, presoing through both goud and evil roport.
${ }^{46}$ Another trinal occurred; I felt religiously engaged in testimony against the pernicinus usa of ardent spirita, so generally provalent, particularly in time of harvest. We had been in tha superthous use of it in my family, and Inying nyastlf out as a candidato for promo. tion in goverpment, as before hinted, when in the commisaion of the pasce, I frequenily kupt the bottle and howl on the table from morning until night ; it being then, and I fear is yet too much, tho corrupt manner by which worldly promotion is commonly attained, I now found a soro conflict was to bo experienced, in attempting a practice an revarse in what I had boon in, and in which I should stand alone. And having discharged my slaves, I fenred I might nover be abla to save my grain, or carry on my farm to support my family. But the conviction of its rectituda was such, that I felt impelled to mike the attempt. I had a number of puoplo in my field, a mas. fer mason, with divers of his hande, among others, It thought if he becamo reconciled, it would tend to seltle the minds of his com. panions, therefore began to discourse with him while he was renping; when in a mose ahocking manner, he damned religion, and said ho would have rum. 'This so nfficied mo, I left tho field, apprehonding I should never ho nblo to stum such a torrent. But soriounly pondering in it, it sould on my apirit, that if I should hand out this liquor, and any life by its menns loo lost, at I had severul times seen a danger of boing the case, I abould not be clenr of the blood of euch. On which 1 determined through Divine assistance nover to use it again on any like occosions ; nnd with thankfulness, I may acknowlodge, I have been
favnured never to suffor daming through the disuso of it in my fields, and so presorved from the misapplication of it since, that in alf iny concerns there has not been one pint used, excupt on purficular occnsions as mudicine, and that but little.
"Tho lato revolution now began to moke its nppenrance, und as I was religiously rostrained from tuking ney part therain, I had the epithet of toryisin placed on mo by inter. eated holdurs.. of mhaves, lnsinuations were thrawn out that my labouring for the freedoms of the blacka, was in order is altach them in the British intorest, notwilhatandinge I had libarated mine on the ground of roligiots nonviction, befors this ravolutionary poriod nr rived. Added to thia, on the issuo of the bille of credit by Congross, I felt restricted from recoiving them, lest $\ddagger$ might thoreby, in anme sort, defilo my hands with one of the engines of war. I was dipped inta sympathy with the condition of the blacks, being declared an enemy to my conutry, and like them, thrown out from the benetit of ita laws. 'This for no other crime, but yielding to the impulses of Divine grace or law of God written in my hoart. Abundant threats were poured out, that my houso should be pulled down over my head, that I shonuld bo shot, conted, sco. This proved a fiery trital, my soul was almost overwholmed lest 1 should bring my family to want, and it might be through a deception. I left my houso in tho night season, and walked into a field in tho bitterness of my soul, nad without ney sensible roliof roturned baek. On stopping into the door I espied a Testatmont, and opening it in tho 13 th chupe of Revelations, found mention thore made of a time, when none should buy or sell, but those who recoived the mark of the beast in tho right hand or forehead: and it is fixed in my mind, that if It took that monoy aftor those impressions, I should recoive an mark of tha bestinl spirit of war in my right hand; and then the penalty which is anmexed in the ensuing chapter must follow. I then reasolved, through the Lord's assistance, which I cruved might bo ufforded, nover to deal in any of it. This aflorded mo some relief, and finding my wifo so far united with me as to refuse it likuviso, (saying, though she did not feel tho mntter as I did, yet, through foar of weakening my hands, sho was most ensy not to touch it, I I became much strengthoned, and resigned to suffer what might be allotted; feeling it limes tho prevalence of that Power, which delivers from all four of tho malice of men or infurnal spirits, and reducos tho soul into perfact sub. jection to the holy will and ordoring."

Relics of the past.-No. 4.
WARNER MIFFLIN
The Friend; a Religious and Literary Journal (1827-1906); Feb 10, 1844; 17, 20; APS Online
pg. 157

For "Tha Priond."
zelits of the zurst.-No. 4.
No setion wilt conduca do our overinaing happincos, that to
not the ompring of a heantelt convicitan of duty. Alera outalde listiatima of the beat actions of the best ineth, will never advence the lultator othe itep nearor hate.

## WARNRR MIPFLIN.

(Con timued foin page 151.)
"The war adyaneing with inaronsing distress, gloomy prospects oponed, nad close provinge seemed at the door of such who wero measurably redeemed from the spirit of party. Not only our testimony against war, in tho support of which our religious Society has boen of brought under triala ; but that aguinat pulling down or metting up of govornments was brought to the test. There are those, who from lifil exporience know, that it is not a cunningly dovised fable, but the truth of God reveuled in the heart, through his light and good Spirit, that showe us we are called to raise the pure standard of the I'rince of Peace, above all party rage, atrife, contention, rante and divisions, in the upirit of meekness and wisdom ; and in quiotness and confidenco, pationily to suffer what may ariso for tho promotion of this peaceable government of the Shiloh; in and through an innocent life and convereation ; wherein the language is fole of - Glory to God in the highost, on earth penco, and good-will to men.' This was the exporiance of many, - I am bold to assart it,-oven during this cruel war, when thousands of men wore endouvouring in its fiorce and voracious spirit to destroy noe another. Such havo been my own sensations, when at one view I have behold both parties, nud had to risk a passage through them. I counted no one my enemy ; Ifelt no fent from any thing on my part in thought, word, or deed; many timee conclud. ing, I aliould have had no oljection for tho two contending genorala to have known my wholo heart and conduct. I had, at an early poriod of that calamity, been convinced if would not do for mo, even in idea, to wandor without the boundaries of my professed principles; or I could not expect to be sustrined by the socret aid of the God of the faithful, whose overlasting arm of help, with humblo gratitudo I may acknowledge, hath been atretched out for my strengthening and confirmation in a variety of instancos: ono of which was, whon ealled upan among others for the support of 'Truth, to appear before the assombly of Pennsylvanin, on behnlf of our Friends who were banished from Pluladelphia to Yirginia, for the well-known forgery and unjust charge on our Society, dated from Spank-town; respecting which, nome yet undertake to vilify us, though it hath beon so fully refutod and cloared np." I queried with

[^0]an American officer of high runk, whether be did baliave that could have been written in any of our meetings 1 to which he replied, 'Ha believed it was wrotu in a meoting-house.' I told him it would be hard for us to be answerable for all tho orimes committud in our mooting-houses, whon they chose to take them from us by force; but did he believe it whe written by any of tho Society? His answor was, "Ho beliovod Goneral Sullivan know who wrote is.' When on the day of the battlo of Germantown, our Yearly Meeting issued n testimony reapecting our peaceablo principlos, denying said charge, I was one among othere, appointed to present this to the com-mander-in-chief of each army. This was a proving time. To pars through oppusing armies, most of whose minda wero perhaps agitated, and many of them afreali fired by the epirit of war, from thair rocont engagement. Wo had no passport, or ahield to protect us

English monareh, originally written at a time when tho minutea of Congress hiomuolves, wera full of profession of allegianec to King George, wera reprinted as aomething nuw i and, at ilaces, sentencen wera Interpoloted, to render them inore odious to the peoplo. Amougnt all the papers prepared to injuro Friende, duriug that period of bloodshed and commotion, no one was more remarkublo than the Spanktown Forgery.

Genoral Sullivan addrozaed a letter to Congress, dated Hanover, 25th of August, 1777, In whith ho atates that certain papera ho forwarda had been discoverod amnng Tho baggoga of a prisoner taken on the 92nd inatant. But ono of theso papors implicated tho Socioty of Friende. This ono parported to ba un episila lasueil by tho Yearly Meeting of Spanktown, on tho nineteenth of Eighth month, of that same year.

Tho anthor of this forgery appeara to have had but tittle aequaintance with Friends, not knowing the namen of their Yearly Meeings, of tha places at which thoy were hold. Epanktown, which was a mlok-namo for Rahway, wan given to the place In deriaton, and by thoso acquninted with this fract, whe never uned oxcept in a IIghi, ludiorous annec, This whe a nufficiont guar. anty that no Yearly Meeting of Frienda would attach it to a document lazued by them, oven had thoro been a Yearly Meoting hold at that place, which there was not. It la truo that a Quartorly Nieeting had been in semsion there ; but it had eloned lin buainess on the IBth. Tho nuthor, no doubt, had heard of this gathoring of Friendy, and thought that is would give ourrency to hin forgery, His Information, however, wan not very acourate, innsinuch os tha whola noighbourhond could tes. tify, that tho Friends had diaperaced to Itheir reapoetivo homes, before the dato of the prpar.
This la not the only palpable lnconuietency about th It is atated therein that "General Howo had landed uear tho head of Chenapeake Bay." It appesra from tho pultite papera of that - period, that General Howo reached 'urkoy Point near tho head, on the 23nd of the month, three daye aflor the euid epibite purports to have been written. This information did not reach Plifadolphia until tho 93d, and could not have been known at Ruhway, or at Nlunover, whero Genoral Sul. livan was, before tha 24th or 25th. Thie document then, which ho pretended had been found on the \$2ud, could harilly have beell writion carlior than the 25th, tho very day lin letter wan addrened to Congrean, Whether Sullivan was the contriver of tho whole affair, or was merely mada a dupe of by others, wo cannot now detormine, Whatover may hava boen the origin of tho paper, tho members of Congrese appesar, at firal, to hava beliered ti genuine. They orderod tho seizaro of tho eninutes and papera of the various Yearly Meetinga, and the arreat of a number of tho hative and huflu. ential mombers of tha Society of Frienda who resided in and about Philadelphia. Theso individuala wero torn from thoir familica and flende, and banialied to Hopewell, in Virginia. A detailed hlatory of this trens. netion mijght be interesiling to the readers of "Tho Frlend," hut it would break too much the akefeh of Warner Mimlin's lifo to givo te here.
from any morciless attack, but our own innocenco, Aheltered by the wing of Divine proservation. Hers I was brought into renewed sympathy with our oppresued African brethren, who ure many of them exposed to the uncontrolled power of man, without any tribunal on all the earth whereunto they can appeal for redress of grievances."
The Yenrly Meoting of 1777 closed on the 4th of the Tenth month, the day of the batle of Germantown; and it is recordod, that whilet James Thornton, the clark that year, was aigning the tustinony againat wnr, the meoting-house was shaking from the constent discharges of artillory. The concluding minuto of that yoar ia worthy of record.
" it nath weon truly comiortable and rafrealing to thio minde of Friends who hava nttended this meeting, that through the loving kindness of the Pather of Mercios, we have been permitted to hold the samo in ramarkablo quietnoss, notwithstunding tho present outward commotions which surround us; and being ovidently lavoured through the nittings theroof with the sweetening influences of Truth, which have been increased, and conlinued to the close; tonding remarkably to unite our minds to one anothor, as well as in reverent praiso to the holy Head of the church."

Warnor Miffin voluntoored to undertake the dolivary of a copy of the teatimony againat war to Washington and Howe. In parforming it, he passed among tho dead bodion who had fallen tho previous day in battle. In conversation with Wastington, ho fraukly cold him, "I am opposed to the Rovolution, and to all changes of government which oceasion war and bloodehed." Some yeare afterwarda, whon Washington was presidont of tho United Staten, Warner visited him at Now York, and was receivod'with great kindneas and reapect. Washingion remembered the converation at Gormantown, and inquired on what principle ho was opposed to the Rovolution. He replied, "on tho samo principlea that I should bn opposed to a change in this govarnment. All that over was gained by Revolutione, are not an adequate componse. tion to the poor mangled auldiar, for the loss of life or limb." Aler a pauso, the president replied, "Mr. Mifllin, I honour your sontiments; there is moro in that than mankind have generally considored."

During tho war, many individuals amonget the mumbers of tho siociety of IFriende, were brought under considerable uneasiness of mind, in regard to paying tho taxes levied by order of Congress. They know tho proceeda of these taxes were almost oxclusively devoted to the support of the army, and the continunnce of cevil war, nod whilst they fole the obligntion of obeying tho command of their Man. tor, to "rondor unto Coear the things that aro Ceear's," Hey doubted, whether it properly applied to a case, where tho right of government was yet in dispute. Many declined paying, and suffared heavy distrainta on thoir property in consequence. Amongat theso Warnor Miflin's futher was one.

Warner could not take the paper-money iasued by Congross, bolioving it was closely
connected with vislenco and bloodalied. For sovoral yenrs other money was not to bo lind for his produco, and boing in dobt, and not able to procure from his various ostates, onough to pay even the interest, he suffered considorablo pecuniary lonses.

Boside the injury austained in his property, thoro wero many patty ombarrasaments connected with hia conscientious scruple. Housohold utonsile and furniture, which woro broken, could not bo replacod, and it required no littlo ingonuity to got togothor n auflicient momount of coin to beur his oxpenses na ho travelled through Delnwaro, Maryland and Virginia, to dofend the rights, and plead the cause of tho nugro. The following letter is in puint :-

Kent, 11 li of Firat inna, 1781.
Dear Friend,-I am just about to start for the dark land of Virginia, in order to soe whint can be done in tho caso of a nogro sold thero for a domand agninst my fathor for tax. My wife hus sevoral times proposed to mo to iry and get some pewter. Dinrthen-ware having bena cheap, anil my wife liking it much bettor, wo have almost no pewter, and our stock of croekery-ware is noarly exhnusted. I have thought of thee this moruing, in connection with this suljeet, knowing thou hast a share in an Ironeworks, where it is likely thou hast a considerablo demand for Indian corn. As I du not like to aond any thing I lavo for salo to $n$ commen market, whilst the atreame of blood nppenr sumsing almost through evory channiel of trade, I have concludad to proposo to thy consideration, if it would suit theo to look and see if thon canst find and furnish us some. It neeins probablo to me, there may bo somo futuilies in the eity that may have a largor ahnre than miny be priper for thgm, under their prosent circumatancese, to keop. Or such as this I should bo willing to havo, if I could got it, in an way that 1 could conveniently pay for. For this purposo I thought proper to mention the corn to thea, and ahould be glad to henr from thes therem. It is not likely, except the winter ahould continue ns it has bogun, that it would bo sent up till spring, or thit the powter should be got down. I was thinking if wo could got half a dozen common plates, and two middlo size dishes, it would do. Some mora pintes, if in reason to bo had, I should like. This for the present, I boliovo, muat wind me up, being in great haeto.

> I concludo thy woll wishing friend, Warner Mipflin.

> For "The Friend."

## 

No action will conduca to our everianting happiuess, that io not itie offipring of a heartfelt convieilon of suty, Mero oitishio lmitationie of tha best actions of the beat neen, wift nover sidvance the fintiator one step nearer honven.

## WARNER MIFPLIN.

## (ContInued foin page 350.)

Since the publication of the last number, If have diseovered one or two alight inaccuracies into which I was led by an article on "Warmor Mifllin," in an old volume of "I'bo Friond of Poace." From an oxamina. tion of tho. records, it appears that James Thoruton was clerk of the "Committoe on Epistles," which draw up tho testimony, and not the clork of the Yearly Meeting. Six frionds were appointed by the meoting to luke the "testimony" to Wrahington and Howe, who ware directed by minute," to endunvour to lay beforo said generuls, or any of their officers, or othor people, the reason of publishing that testimony; and also further to remonstrate on the bebalf of our banishod Friends, or proceed in other respects on behulf of Truth and nur roligious Socicty, as hest Wisdom may dictato nnd mako way for then." The bnttle of Germantown was fought on Sovonth-day, and on Second-duy tho ontire committeo luft Philadelphia to attend to its appointment. The following account of the success of this mission was drawn up by the committee:-
"We the coinmittee, appointed by our last

Yearly Muoting, to visit the generala of the two contending armies, on the Second-day of tho week following our snid meoting, proceadad to Genoral Ilowe's hend-quartors, near Germantown, and had a seasonable opportu. nity of a conforenco with hitn, and dulivered him one of tho testimonios issued by the Yearly Meoting; and then proceoded on our way to Genoral Washington's cnunp, at which wo arrived the naxt day, without meating with any interruptions. Being conducted to heud-quarters, whero tho principal oflicers wora assembled in council, wo were, aftor waiting somo timo, admitted, and had a vary full opportunity of clearing the Society from somo uspersions, which had been invidiously raised ngainst it ; and distributed a number of tho suid testimonies amongst the officors, who recoived and read them, and mado no objoc. tions. We were much favoured, and mercifully helpad with the seasoning virtue of 'ruth, and tho presence of the Master was vory sonsibly felt; who made way for us beyond our expectasion, it being a critical and dangerous season. Wa may further nidd, that we wera kindly entertained by Goneral Washington and his officers; but lest on our return we should be exumined, ns to intelligence, we wore dosired to go to Pottsgrova for a faw days, within which time such alterations might take place, as to render our roturn loss oxcoptionable to them. We were nccordingly sunt there undor the guard or caro of a singlo officor, and hospitably ontertained by Thomas Ruttor, a vory kind man, and others of our Priondes. In that town we had somo good service for 'Truth. 'Iwo of tho committee werb discharged on Sixth-dny affernoon, and the other four on Seventh-dny, having been dutained between throe and four days, J'wo of the Friends, upon coming within tho Eagklish lines, than noar Vandarin's mill, wero stopped, and questioned respecting intelligenco about tho Amoricuns. This thoy declining to give, thay ware sent under a guard to tho Hessian colonel, who commanded at that post. Ho proposed sovernl questions respecting the American army, which tho Friends declined to answer. Ilo grow vary angry, rough, and uncivil, using soma harsh roflocting languago, and ordored n gunrd to conduct thom to the Hossian General Kniphausen, who appeared more friendly. Byt ho not understanding tho English language, sont thom under the conduct of a light-horso-man, or trooper, to Goneral Howe's haad.quartora nt Gormantown. Upon the two Friends informing one of his aid-de-camps who they were, they wero dismissed, without being furibor interrogated. So that no kind of intolligenco was obtained from thom, nor any departure from the language of tho testimony they had delivered, Wo beliovo thu Lord's hand wats in it, in guarding us from impropor compliances, and bringing us through this woighty sorvico, though it was a timo of close humbling baptism. As to the charge reapecting tho intelligence said to have heen given forth from Spanktown Yearly Mueting, we believo Go. neral Washington, nad all the officers then preaont, being in protty many, were well satisfiod as to Friond's oloarness. And wo hope
and beliave, through the Lord's bleasing, the opportunity wa had was useful many waya, thero having been great openness, and many obsorvations upon various subjects to odification, tending to remove and clear up some prejudices which had been imbibed.

## Wm. Brown, <br> James 'lionnton, <br> Nioholas Walers

Banl. Emlive, Jr.,
Josinua Mornis,
Wajker Mipflina"
In the spring of 1781, Warner folt a concern to attend the Ycarly Meetings of New York and Now England, and many of tho Meotings of Discipline within tho limits of tho latter. Ilis prospect was to encouragu Friends in tho due support of the discipline in tho spirit of tho Gospel, and to urge a return to primitive prineiples and practices. Having the unity and sanction of his Monthly Meoting, he, in company with his friend George Churchman, porformed tho viait proposed, These two Friends both stood in the station of elders, and being sound disciplinarimus, thoir labours in meetings wero usefal and sntisfuctory to tho honest-hearted amongst Friends to the enstward. Tho following lotlor from Goorge Churchman to a Friend in Philudelphin, gives somo hint of their proccedings :-
"Seventh month, 1at, 1781,
Falmouth, In Hoston Govormisent.
"Dear Friend-Having very oflen thought of thee, and other Priends in your favoured city, since this tour into the eastern part of the continont, and having an opportunity by Divid Coopor, who proposes returning homoward this ovening, I was willing just to let thee know, wo have, through favour, been permitted to attend both Yenrly Alectings us proposed; nlso divers Monthly Meetinge, de., on tha main land, as well na on Nantucket. We arrived hero beforo the Quirterly Mecting held at this place yesterday. Divine assistunce has been afforded from timo to titne, to preserve, in quiet rosignation of mind with n heart in measure given up to ondeavour to porform what appeared right, as the way opened, in tho different places. Divino kindness boing yet extended in an admirablo man. ner, even to backsliding professors, as well ns to replenish the humble, and oncournge the feoble misded, hons afforded frequent ocensions of gratitude and roverant thandfulness to the Holy Author.
"James Thornton, Samuel Smith, and Thomas Carringlon, havo been much in our company for soveral weeks pasi, and porhnps mny continue so for a week or ten days longer ; if we ahould go to a Quarterly Mouting at Hainpton, beyond Boston, which is thought of. 'They havo health, and ofen favoured to perform tho part thay came about, to the advantage of Friends and others. "With kind love from the Friends montioned, as well as from Warnor and myself, to thee, thy wife, and the maidens" nemr thy geto, from one who wiahes to do right, as well

- Robecea Jonce and IInnnah Cathrall
as thut others may bo assisted with himself ta lay usidu ovary weight and burden, which hinders the growth of tho puro seed, in that greon situation which is most accoptublo to tho Mnstar or Great Ifusbandmun,


## " 'I'ly affectionuto friond,

## "Gro. Civionafr.

"Porhaps wo may get back about tha se. cond weok in next monh, as far na Philadulphin, at least, if nothing occurs to tho contrary. Moses IIrown, who sits by mo, and has been at Nantucket with us, desires to bo kindly remembered to thoo."

How Warner felt on his relurn from thit service is pleasantly aed forth in the following noto ho addressed to his friend Ilenry Drinker, of Philadelphia :-
"Donr Priend-I mny inform then that I arrived at home tho twonty-fourth, under a colerable dogree of quiel of mind; and I truat under a measuro of a thankful sense of tho ronewod kindness of tho Father of Mercies conferred on me a poor unworthy creature. It would just inform theo. I still feel my mind engaged to press forward for the mark set bo. foro un, belioving it is many timos couso of encouragement to the honest-hearted to fael that they have companions thorein.
"With love to sulf, family, and inguiring friends, thy well wisher,

## "Warnen Mipplin."

"Duck Creek, Roth of Eighth mo., 1781,"
At the closo of his description of tho visit fo Washington and Lowe, Warner in his "Dufonce" writea thus:-
"Afier many similar exercisos, with fre. quent calls for, but little acizuro of my property, 'ill tho close of tho war, (when great spoil was made, ) through a stondy perseve. runco things began to wear n different aspect; hard speeches, sour looks, and threnth gradually nbuted, 80 thint, through the whole, I had not an insult offored to mo in person."

For "The Friend."
3ixlfs of the Bingt.-No. 6.
No action witt canduce to our averlasting happineas, that in not the ofmpring of a heartfelt convicifon of duty. Dtore never advanca the lmitator one atep nearer heaven.

WATNBH MEFPLIM,

## (Conlinued from prace 167.)

"Congress have publishod a declaration, that they 'hold these truths to be selfeevident; That all men are crented equal; that they are ondowed by their Crentor with certain inalionable righta; that among these are lifo, liberty, and the pursuit of happiness. That, to socum these righte, governments are instituted among men. ${ }^{3}$ Seaing this was the vory substance of the doctrino I had beell concerned to promulgate for years, I became animnted with a hopo, that if this was sincore in the represontatives, and by tham inculcated among tho peoplo gonerally, a bleasing to this nation would accompany thase endonvours. To sarva iny country by oxartions to remove one cause of impending judgmonts, I was concorned to unito with my brathren in represonting this mattor to difforont logislative bedies, In the year 1782, wo appeared boforo the assambly of Virginia; which was attended with groat satiathotion, having a set of liboral spirited members to den! with, when a law was passed adtnitting emancipation. To this law, Judge Tucker enys in his late publication, mny bo attributed the liborution of some thousande of Llaoks."
The following loltor gives further information of the application to the Assembly of Virginia, roforred to by Warnor Mifllin, viz. :-
" Peteraburg, Sixth mo., 20th, 1782.
"Dear Friend,-I have recoived thy kind and affoctionate letter of Fourth mo., 2dith, by our valuablo Friend John Parriah. Ha and Warner Mifflin got across the bay to our Yearly Meoting ; which was also attondod by Joshus Brown Abraham Griffich, and my brothor in-law John Hough, The meating was Inrge; a time of Divino favour; and the businees thereof was framencted in much unanimity. A Meating for Sufferings was proposed and establishad; which, I bolieve, will be of
real une, if tho momberm thoreof do but diligently attend to the service. A committes was appointed by the meeting, to lay the suf. feringe of some of tho enslaved Africans, and aomo who had been manumitted by Priende, before the General Assombly, which was then altting at Richmond. Our Friends, John Parriah and Warner Mimlin found freedom, (or, I believe I may be safo in saying, n enncern) to attend ua in that weighty sorvice. We ataid in and about Richmond for almost three weaks; nnd, I think, had every day more or less labour on the subject of alnvery, both with tho mombers of tho Aasombly, nind others. Which, I believe, hath beon instrumental in aproading and fixing the teatimony in that respect more than it liae hitherto been in thess parts. We wore favoured to obtain a law to impower any person to emnancipate his or her slaves. The members of our Society in this government, who continue to hold their negroes in bondage, will now be lof without axcuse.

## "Thy very affactionate friend,

"Edw'd Stamler."
" In 1783, we prosonted n momorial to Congress respecting the slave-trade, and mot with encourngement. And afferwards in the Assumblies of Pennsylvania, Maryland, and Delaware, somo important ateps were takon. Also in our nfer-application to Congress, it was evident that $n$ large part of that body were favourably disposed towards the rights of this people. From these encouraging circumstances, I wus induced to hope that Divine favour might yet bo continued to this land ; though oflen impreased with fears, that our progress in this business was not proportimnbly great to the light that hat arisen. Indeed it is a mournfil considoration, that this nation should yet be stained with the blood of the Afrien trade; and that 700,000 slaves, according to latter calculation, should continue to gromin in $n$ land of bnasted liberty. My heart has bean grieved, and soul lamented for this aflicied race, as well ne the condition of my country; having of felt as I did at the beginning of the Revolution, approhensive the hand of judgiment was ready to bo opened and outstretched upon a guilty people, if there was not groater roformation in this point, as as to appeasa offended juatico. The outragen committed therein agninst humanity, I considor as alone sufficient to draw down Sovereign indignation, exclusivg of thoso other evila and vices too provalent in tho land.
"An occurronce took place which produced renowed exarcise of mind, and in tho hour of amiction sealed farthar instruction on this subjact. I recoived a sovero hurt on my leg, and whilst under extreme anguish in dressing it, was brought into sympathy with a poor soldier, whose log being fractured, and ho len, without help, in the field of battle. The sonsation was so powerful, I told my wife, that aver since arriving to years capable of judging, I had a testimony ngainst war, but never so powerfully as at that time; feeling, that if ovory farthing wo woro possessed of, was seized for tha purpose of aupporting war, und I was informed it should all go, except I gave
voluntarily one ahilling, that I was eatisfied I ahould'not so redeom it.
"Shorlly aftor which, an account arrived that a vossel from tho West Indiea was run aalore at Lavistown by the English, and the militia woro called upon to keop thom from plundering her. On which this clear presentation took place-here is the channel through which in a time of national hoatility those asivete I am so fond of come ; at a manifeat risk of the lives of fellow-men. I remembered powerfully what were David's sensations when his valiant mon rushed through the Philistino nrmy to bring him wator from a well which he longed for; he was atruck with sympnthy for their situation ; and becausa they went in jeopardy of their lives, was not eusy to gratify his palate therewith, but poured it out in dedication to tho Lord. In like manner I felt a prohibition from using foreign importa, and during the continuance of the war, never touched therewith, except what seasoning of entt might have been in my food when from houne. And being brought intoa deep feeling for the oppressions of the poor Africans in tho Woat Indies, have never been easy with indulging in the produce of their labours since; least it ahould even, in a amnill degres, contributo lowards the continued existence of a trade, which interesta tho planters in keeping up tho number of their groaning labourers.
"And fully belioving that 'righteousness exalteth a nation, but sin is a shame to any people,' I am anxiously desirous we may be numbered with the wiso promuters of the public good. And indeed 1 nm perauaded, thas the growing sins of America, if persisted in, will be finnlly attended with drendful consequencas, nccording to tho testimony of tho macred records, that, ' verily there is a reward for the righteons, verily there is a God that julgeth in the oarth;' and in the due exarcise of his judgment, taking cognizance of the aclions of men, he will assuredly recompence to afl, according to the fruit of their doings ; to nutions as well as to individuals, let the sophist apeculato as ho will about sacred things, in that wisdom which darkens counsel by words without (true) knowledge.
"It is from a sonse of duty, both to myself and country, that I mnke theso observations, and atate some things intereating to both. It was on this ground I became engaged with othare, to urge the subject of our concern to different Legislatures ; to remove legislativo obstacloa from those diaposed to liberate their slaves, and to protect those set free. And though salutary laws have been enneted in somo stntos, for which I boliove a bleasing will or doth descend upon them, yet still tha avil is continued in othor parts of America in a most glaring degree. Whero conscientious paraons are discouraged from liberating, ne by oxisting lawe tho blacks arn linblo nfreah to be taken into captivity, by a dissoluto people diaposed to ayail themselves of unrighteous laws ; in many instances grent numbers have been cruelly geized and aold into renewed bondage. Doth not this excito a fearful approhension that the measure of their iniquily is filling up, who so act, and that they are
ripening for that chnstisement which shall be poured forth on the workers of iniquity 7 and is not the consideration of it a loud call on that etate where such evils prevail, to nrouso, and by a more righteous procedure, endeavour, If possible, to avert the impending atroke? and what may be oxpected, both in that and other states, where there is an increase of cruel and barbarous aeparation suffered buttween the neareat connectione in life for gnin, even where thoy hava had magnanimity enough to give some check to the Africnis tradel An additional enormity provailing, is the froquent kidnapping of Free blacke, carrying thoin off and solling thom for slaves, in somo inatances whole fumilios, and in others separating thom one from another,
"It is urged as a vary great objection to the emaneipation of blacks, their disposition to pilfering; but is it not tha worst of robbary depriving them of that most valuable property, liberty? and keeping them under thd opprossion of slavery, tho very causs of this fault 1 Being pinched at timos for almost overy nocesaary of life, they naturally put forth a hand to partaho of what their labour givea them some claim to in equity from their pos. sessors, where dute support in withheld t and these practices becoming habitunl, in their impoverished condition, they diseriminate not sufficiontly between the property of those they labour for and others; but when opportunily presonts, frequently supply thoir wants from all alike, except where a principle of religious rectitude restruins from all such acts, I nttompt not to palliate the crime. I have endeavoured, what lays in my power, to reprobate such proceedings, Inhouring to inculcato the Christinn doctrine of returning good for evil, whereby thay may know an overcoming evil with good; nad to point out the necossity of departing from these practicen, baing objectious speeciously alleged agninal their general liberation. IBut ns slavery dooreasen, and is exploded, we may rensonably hope ita concomitant habita will nlso decrease, and a greater nobility of uoul take place. I boliove the Almighty hath arisen to judgment, in this business, and that his voico will be found to excoed tho sound of many watera, or all the clamours of the peoplo; overpowaring all opposition whatsoover.
" If wo proved more faithful in tho discharge of our duty towards God and this people, 1 boliove they would aet differently towardy us. But whare do negro orimes oxceed tho crimes of white men, when we view them, solling tendar babes from a fond mothor, a boloved wifo from an affectionnto husband, or an nged father from his offspring with whom he hath lived from their sarly years; nnd, although a slave, capalile of tho ties of affection and enjoying consolation in their society; and now, as to this life, forever parted? AhI what language can paint in its genuine colours this abominable practicel How rejoicing would it bu to mo, if with Divino allowance, I might he placed in an allotment exompt from that consinued grief of goul, which is almost dnily renewed, from seeing and hearing of thoso acta of inhumanity committed by my countrymen Could I have belioved myself authorized by
the approbation of henven, I alould long ere this time have sought an anylum in some other quartor. But I desire to bo found in my proper allotment tho litile time I may be continued here-faithfully discharging my duty towarda my Creator and my country,"
(To becontinued.)

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The Friend; a Religious and Literary Journal (1827-1906); Mar 2, 1844; 17, 23; APS Online
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For "The Priend."
Melfes of the Bast.-No. 7.
No metlon will conduce to our everlabting happiness. that in outalite limhtistons of the fieal setions of tio beat meng will mever advaince the Initelor one aiep nearer heaven.

WARNBR MIFFLIN.

## (Continued fompage 173.)

About the commoncoment of the your 1783, Warner Mifllin mot with a deep trial, in the loss of his oldeat daughtor. To a much valued Friend ho thus wrota on this aubject, undor dats of Third mo. 10th. 1788.
"I think I hinted in my last the indiaposition of my oldest daughtor. Since that timo she hing been removed from a painful conflict, I boliseve, to a bettor abodo. I have folt dosires to bo in a situation that I might with propar authority adopt the langungo of Job, "The Lord gave, and the Lord hath taken away, Blessad be the name of the Lord.' It is a grent attainmont under tho different administrations of the rod and the staff, to be enabled to bloss and praiso Ilis ever adorable name. It is so fara continuation of favour, that I feol at times, amidst my deficiencies, a desiro that nothing may bo pitied or apared that may bu offensive, and that I may bo atript of ovory tomporal enjoyment, rather than that I might be suffarad so to conduct as to bo shat out from his lifeogiving presonce, in which alone is tha true comfort."
Tho memorial to Congress which Wriner mentions as heving been prosented in 1783, was drawn up by a conmittee of tho Yearly Meeting, and was genurally signed by Frionds as. sembled. It appears from tho minutes of Congrass, to have been prosented on tho 8th of Tenth month, four dnya nfor it was issued by the meating. It is as follows:-

## "To the United Slates in Congress asnembled.

"The adlrose of tho peoplo callod Quakars.
"Being, through the favour of Divino Providence, met as usual at this soason in our annual assombly, to promoto tho cause of piety and virtuc, two find with gront satisfaction our well-meant ondeavours for the reliof of an oppressed part of our fellow-men have been so far blessed, that those of them who have been hold in bondage by membera of our raligious Sociaty, aro genorally rostored to freedom,-their natural and just right.
"Commisorating tho afllicted stato into which the inhabitants of Africa are very deeply invoived by many professors of the mild and benign dootrines of the gospel, and affected with a sincero concorn for the essential good of our country, we conceive it our indigpensablo duty to revive in your viow tho lamentable grievance of that oppressed peoplo, as an intoreating subjjoct, ovidently chaiming the sorious attention of those who are ontrusted with the powers of government, as guardians of the common rights of mankind, and advocates for liberty.
"We have long bohold with sorrow the complicated evils produced by an unrighteous commerco, which aubjecta many thousands of
the human species to tho deplorablo state of slavery.
"The restoration of peace, and restraint to the eflusion of human blood, we aro porsuaded, excite in the minds of mony, of all Christian denominations, gratitude and thankfulness to the all-wise Controller of human events; but wo have grounds to fear that some, forgetful of the daye of distress, are prompted by avaricious motives, to renow tha trade for slaves to tho African coaste, enntrary to ovory lusmane and righteous considoration, and in oppovition to tho solemn declarations, oflon ropentod, in favour of univorsal liberty; theroby increasing the too genoral torrent of corruption and licentiousness, and laying a foundation for futura calamities.
" Wa thereforo carnostly solicit your Christian interposition, to discournga and provent so obvious an ovil, in such manner ns under the influence of Divine wisdom you shall seo neet.
"Signed in and on bohalf of our Yearly Meeting, hold in Philadelphin, for Pannsylvanin, Now Jorsey and Dolaware, and tho western parts of Maryland and Virginia, dated lha Fourth-day of the Tonth month, 1783, by [535 Friends.]"
Warner Mifllin, Georgo Dillwyn, James Pemberton, Anthony Benezot, David Evans, David Coopor, Robert Kirkbrido, John Parrish, John Hoskins, Joseph West, Benjamin Clark, Daniel Byrnes, Georgo Bownc, Eli Yarnall and Jacob Lindloy, wero appointed to lny it boforo Congress, which wns then sitting at Princeton. All thoso appointed, but ong, attended with it, and wara respectfully recoived.
Tho journal of Congress as pmblishced doos not show what action was taken on this momorial, but by a lottor from Dnvid Howall, ono of tho mamhors from Rloodo Isiand, addrossed to James Pomberton, we nre informed that a fow monthe ofior its prosentation, it was roferrod to a committoo. T'his committes consisted of Thomas Jofferson, of Virginin, Joremiah 'L. Chase, of Maryland, and David Howell, of Rhode Ishand. In order to test the feelinge of the members of Congress, this committoe introduced into a " roport of a plan for a temporary government of the westaril territory" the following paragraph :-
"That nfor tho year 1800 of tha Christinn era, there shall bo noithor alavery nor involuntary sorvitude in any of tho said states, otherwise than in pmishment of crimes, whoroof the party shall have been convicted, to have been personnally guilty."

On the 10th of Fourth month, 1784, this report coming undor eonsideration, Spright, of North Carolinn, moved to striko out the above praragraph ; this was soconded by Rend, of South Carolina. Tho question was then raised, shall this paragraph stand? On this the yons nud nnys were called, when it uppenred that the delegates from New Hampshire, Massachusotte, Rhodo Island, Comeceticut, Now York and Ponnsylvanin, voted in tho affirmativo; Maryland and South Carolina in tho negative; North Carolina was equally divided; Virginia stood ono for, and two
against. Only one of tho delegaters from New Iorsey was present, who voted in the aflirmativo. By tho then conatitution of Congress, it required the agreoment of a majority of tho representatives of sevon of the blatea for the emactment of such a provision ; and thus this resolution was los!. Ilad tho other delegale from Now Jersey been in his place, tho United States might perhaps long sinco have been rolioved of tho burden of alavery. Tho reprosentatives voting in the aflirmative from tho snuthorn slates, ware Thomins Jefferson, of Virginin, and Ilugh Williamson, of North Carolina.
Friends wero not digposed to let the subject thus rest; and whon Congreas, which had hold its nittings at Aloxandrin in tho commencomont of 1784, met necording to its adjournment towards the close of that year at Tronton, thoy proceeded to tako some slops to ravivo their nddress beforo that body. Thuy wero niso deairous of distributing amongst the mombers of Congress a printed pnomphlet, entitted "Tho Case of tho Oppressed Africans," 'To inquiro into the best mode of managing tho mitter, Junes Pumberton addressed a lettor to David Howell, who appoars to havo been a firm friend to the causo of freedom. In reply, D. II. writes :-

## " Tranton, Dec. 22d, 1784.

"Sir,-Your favour of yesterdny has been put into my hands, I am alwaya pleased to be charged with any service in my powor to rondor to the cause of personal liberty, in which your Society havo taken so decided, and I may ndd, succossfoul a part.
"The addreas prosented to Congress by $n$ deputation from your Yearly Meeting of 1788 (which your noople nre pleased to observo was courtcously recoived) was, whilo Congress resided at Annupolis, referred to a committeo. Tho subject-mattor of tho address mot the wishes of many respectable members; a roport thercon was mado by the committeo. This report wns taken up in nis unfavournblo timo, (for indeed no othor preesented itsolf for want of a full representation, and lost.
"At lise present time, Now Hinmpshiro, Conneclicut and Delaware, as well as Maryland aro unrepresented. The threo former might wish to be present it the detirmination of Congress on the subject in question, udd to this ihat our timo has been takon up already soveral dnys on tho aulbject of a temporary resilenco. * *
" Aa you aro plenead to ask my opinion ag to tho mode of presenting some patnphlets on the subject of porsonal literty to the members of Congress, can only inform you, that tha usual method bas been in encloso them in a cover, with ench particular delegato's namo written on tha pamphlet for him, directed to the President of Congress, accompanied by a lettor of information.
"I would wish that tho loltor to tho presidous might make such a reforonce to tha ade dress, ns to put it in our power by referring that letter to a committee, to revive tho subject in an casy manner.
"Ae soon ns Congress alinll be sented for The wintor, and have a full house, a fuvourable
opportunity will offer to rovive this subject on thoir minds."

Congrans removed from Trenton to Now York, and during its sittings there, the follow. ing letter was addressed to its President, Richard IIfonry Leo, by the Meating for Sufforings in Philadelphia:-
" Philadolphia, 2fith of Firat mo., 1785.
"Respected Friand,-The importance of the subject will, wo trust, apologise for our freodom in thus nddressing thee, as it concerns multitudes of our unoffending follow men, who, by a most ignominious traffic, are aubjected to a miserablo state of barbarous suffioringe and opprussion.
"The Yearly Meoting of our roligious Society in Ponnsylvania, New Jorsoy, \&o., impressed with a sanso of tho enormity of this evil, and the obvious doatructive consequences to tha principles and morals of tho peoplo among whom slavery pravaila, were oxcited by an approhension of duty to addross the Unitod Sintea in Congreas, in the 'Tenth month, 1783, hoping that a sonsonable dociaration from so high authority, in favour of porsonal libarty, would obtain regardful attontion from the people, and animate tho logislatures of the reapectivo states, to oxert thoir influence and ondeavours to discourage, and prohibit the increase of tho number of alaves by any fiuture importation of them ; which we conceive would conduco to the general good, and oxhibit nn honourable exnuiple of real justice. We are atill oarnestly solicitous that the subject-mat. tor of the addrens abova mentioned should bo revived, which we wish thee to promoto, und that suali resolutions may be formed thereupon as mny be dictated by that wisdom from above, which is pura and peaceablo, full of morcy and good fruite.
"In the monn time, we roquest the favour of thy presanting to each dulogate in Congreas ono of the small pamplitets herevith sont, entitled 'The Caso of tho Oppressed Africans,' \&c., whoso affecting circumstanco, wo hope, will ongage their most sorious compusaionnte consideration.
"Thy friondship in complying with our requast will be vory gratoful to our religious Society, on whose behalf wo are
"Thy reapectful Friends," \&c.
Richard IIonry Leo with promptoess attended to the request, causing tho pamphlats to bo proporly distributed, and the letter to bo publicly road to tho houso. On ite reading, no littlo discusaion aroso; the southern members contending that Congreas had no power of logisiation on the subject. The friends of buman liborty, finding that they could not obtain the pnssage of any bill, such oa thoy dosired, sufforod the wholo mattor to reat for a time,

No action will conduce to our eveplabilng hnppineet, that is not the olfipring of'n heartfult conviction of duty. Alero outalite fisitations inf ita beal actlons of the bed tuen, wilt Hever advance thu Imitatur one step nearer heaven.

## WARNEN MEPPLIN.

(Conltaned foun pera 18.)
Warnor Mifllin allendad tho Yearly Meeting held in tho 'T'outh month, 1781, nod tork an active part in ita business. Some weuks uftor his roturn home, he wrote a letter to a Priend, from which tho following is ox-tractod:-
" Kont, y 10ill of Eloventh mo., 1784,
" Dear Frioud:-I um, and havo been in but a poor state of henth since the Yearly Meoting. It is probablo thou hast heard thut I wos taken sick on my way homo. I etill continuo weak, and, nt intorvals, nm vory poorly. I much desira it may tend to arouso mo to it more parmest anlicitudo for the necessary proparation fur that solomn ovent that nwaite all, nad whicls cannos bo shunned. I seem in a poor way as to improving, so mueh eno, as to induco mo to think sometimes, moro aflliction is requisite, and will be administered, if 1 nm worthy to receivo it. It is not desirahle, nor desired by me; but thore are times when I do dosiro I may not bo spared, whatever lufinito Wisdom sees neceneary to fit mo for his pleasuro. May I bo his on his own torms,"

In this lettor, afor narrating tho mnny dif. ficulties ho laboured under, in raising sulficient monoy to pay for a piece of land which was purtly inclosed by his other estates, und which ho purchased to got rid of bad neighbours, ho ndds:-" 1 nin undor tho necessity of raising 150l. spendily, to dischargo a hond I gave for a nogro, I had a hand in my young yenrs in solling."

Ilis sickness was succeeded by a very prinful sore upon his leg, and whilst enduring tho pain of body, ho seemed renowedly drawn into sympathy with his suffiring brothren of tha African race. IIs knew that his ancesturs had sold negroes into Virginia, and that by tho monoy received for them his estato had been incrensed, and he was unensy at tho thought. On tho Tth of First month, 1785, he wrote thus:-"I feel my mind engaged to go to Virginia, to labour to obtnin the liberty of somo negroos sold ly my predecessors, and the desecndants of such. I do not seo any time more suitable than the presont, if I can get my log well enough to travel."

Shorily aftor the date of this lotter, he was onabled to go to Virginia to nttend to lis concern, which dotained him n fow weoks. Ifis lettors, about this time, speak of the grent difficulties he labioured under reapecting tho poor blacks, who flocked to his houso for advico and ussistnncu.

Tho following is oxtracted from a loltor, dalad
" Kcnt, Tonth mo., 7hh, 1785.
" Dear Friend:-How good and how pracinus a thing it is for brethren to dwoll tagothor in unity. I thought I really fols
somothing of this in thy last lottor to me, being satisfied that thou hades a true sympathy with ma; and thy lettor afforded a raliof to my mind that I cannot readily expross.
"I havo had a pretty close turn of aickness; boing taken tho aflornoon before I intendod to have set off for the Yearly Meeting, The thoughts of boing dobarred the satisfaction of boing with my frionde, added no little to tho exercise of my mind; and tho suggostion nrose in mo that I was not worthy to be with thom. * *
"It appenre to me to be a trying day in various respects, and auch a torrent of world-ly-mindedness, that Inmat times almost afraid we shall lose a great part of what was gained in our into troubles."

Warner Mintin liad foll a concarn of mind that a memorial on the subject of slavery might bo prosented to the Legislature of the State of Delaware ; nnd having drawn one up, towards the olose of 1785 ; ho sent it to the Mooting for Sufforing in Philadelphia, for their judgmont and royision. It was somewhat modified by tho Monthly Meating of Duck Creak, and by tho Meoting for Sufferings, and then having baen approved by Wilmington and Duck Creok Mootings, was signed by many Friends rosident in the State of Delaivare, and presented to tho Assembly early in tho First month, 1780. It appears to have boen dolivered by a numbor of Friends, among whom Warnor was probably one. Hos had just returned from another of his visits of mercy to Virginin. The memorial was as follows:-
"To the Genoral Assombly of the Delaware Sinto.
" 'The Memorial and Address of tho Peoplo called Quakers, inhabitants in tho said stato, respectfilly showeth:
"That having been long affected with the oppression exarcised over the black peoplo by muny inhabitants of this stato, as also in other parts of this continent, wo have been anxiously solicitous for their relief, and with satisfaction obsorve, that a sense of the ovil of withholding from them thoir just and natural right of persomal froedour hath so far provnilud, that the Legislatures in several of the United States have intorposed their authority for tho abulition of slavery. Encouraged by which, and a persuasion that divers momhars of your house behold the enslaving our fellow-men to be contrary to overy Christian nad moral obligation, wo taka the liberty to address you on thin very important subject; anrnestly desiring it may clain your most sorions, fisinterested nttention; and that in a Legislative enpacity you will bo plonsed to npply a romedy for removing the reproachfal evil.
"It is woll known that tho Africnne, many of whom havo beon inhumanly brought into bondage among us, possoss n considerablo tervitory, in which thoy enjoyod their freadom, but through the avarico of prafessed Christians have buen encournged in opprossion and tyranny, one over anothor, and after being forced from thoir native country, soparated from their nearest conmections in life, are subjected to a state of nbject slavery and sovere distross; many of whom, and thoir offspring,
are now gronning under opprossivo bondago in this goverament.
" It is also known that many religious porsons nmong us, of different danominations, from a conviction of tho abominable and complicated ovil of holding thom in slavery, have been induced to munumit and restoro them to liberty ; but former logislators in this government, nctuated by mistaken policy, or-othor motivos, have increased tho difficully by enhancing the security required to indomnily tho public nguinst tho charge of providing for them, in case of thoir falling into want, which is thought unreasonable, and thereforo seldom complied with, as healthy nogroes sot nt liborty, in tho prime of life, aro mostly subject to inmedinte taxation, by which, coutributing to the common eharges of the community, thoy are jusily entitled to the common privileges of other froemen. Contrary to which, on heing apprehended for misdemeanors, they havo been denied an open trial, and convicted on unequal lasve, and other modos prescribed, different from what aro provided for the common benefit of other members of civil community ; and the cost arising therofrom, and tho damages adjudged, have been cousidered na debta ugainst their former mastors, by whom thoy wore emancipatod, under tho plen of neglecting to give tho вecurity by liw required. Wheroby some who could not, consistent with a good conscience, retain thoin in bondago, have been inado liable to heavy ponaltios.
"Instancea have also occurred of some who had restored their slaves to freedom, unjustly reclaiming, and again reducing them to a stato of bondage.
"Wo therefore ontrent you to take the afllicted caso of tho oppressed nogroes in this state undur your maturo consideration, and grant thom such roliof as justico, humanity, tho common naturnl rights of mankind, and, nlove all, the precepts and injunctions of tho Christinn roligion requiro. Desiring that your minds may be influenced by Divino wisdom for your direction,
"Wo aro your respectful friends," \&c.
The committeo whe presented thia nddress to the Legislature, wero well matisfied that they had been in tho way of their duty, and thought that it was productive of good.

For "The Filend."

## 

No acilos will conduca in our everinating bappinces, that is
 uever advance the luitutur one step nearor huaven.

## WARNER MIFFLIN.

(Continued froun page 380.)
In the Firat monh, 1787, Warner attended the Legislature of Delaware, for many days, on a bill boforo them vespecting uegroes. In the fall of the year, ho uccompanied his dear friend William Jackson on a visit to North Carolina. In praparing for this journey, lie had many deep buptisuss to poss through, which are in some measure set forth in tho following extract from one of his letters:-

$$
\text { "Lcesburg, In Virginie, 14th of Tonth mo., } 1787 .
$$

"Esteomed Friond:-Being at this place with my autuemed Priend William Jackson, together with our Friond Eloanor Ballard, and companion, on our way to Carolina, 1 romombered theo with affectionate nearnoss. * * My strait has been great in leaving home on many accounts, insomuch thut 1 thought it was a bittor oup, that I should have been glad to have been excused from. I thought if a small spell of siokness had provonted my going, it would havo been more pleasant; but I was left without sufficient axcusa of this kind; though I hava a cold, and have had on my journey severe pain in my breast; but am bettor. 1 believa my journoy has been undertaken, like leaving all to follow Ilim; which, if I am not mistaken, is all thave in view. And if we would mend the matter, to whom else can we gof As Ho alone remains to have the words of eternal life. I have thought if I was an extraordin mary proachor, it might bp worth while to go, and havo somotimes questioned what I can go for 1 To-day it has fixed in my mind, that if Ho require me to go, and nothing bo laid on ma to do, it will not bo without its roward."

Warner's visit was not without its fiold of labour for the exarcisu of his talents. Sarah Harrison whonttondod North Carolina Yearly Mceting that yoar, eays, in hor journal :-
"Aner the Yourly Meeting, wo attended Now Gardon Mouthly Meoting, also had meetiugs at Deep rivor, Springfield, Marlborough, Providence, and to tho Quarterly Mesting at Cane creek. Hore.we not with Willian Jackson and Warnor Miflin, Charity Cook, and Rebecea Finchor. The subject of holding mankind ns slaves camo weightily before this moeting, and a committea was nppointed to visit all such as have slavea; and if they contioue to disregard the wholesomo advice of tho body, Monthly Meatings ware diruoted to disunito thom. Warner Miflin went to nttond the nssembly of North Caro. linn, with a well-written potition from the Yearly Meeting."

Among the triala whieh attended Warner Minlin in tha year 1788 and 1780, wna an apprehonsion of duty to pay a vieit to Friende in England, with a view particularly to attend the meetings for discipline, His Monthly and Quarterly Mcetings aut him at liberty; but a dificulty arose in the spring moeling of ministers and elders, 1780, which is thus deacribed by Job Scott. "Dear Warner Mifo fin's concorn for England is doubiless well founded. But though the Monthly and Quarterly Meelings have approved it, tho genoral meuting of ministers and eldera think ho cannot go orderly, till the Yearly Meeting points out a way for oldors to visit the olhurchan, sueing there is no letter of discipline for it. And his concera being eapecially to build up Lernel in the line of order, Friende think he must go orderly. Ho is vory submissive, and bis concern feelingly weighty."

Warner writes, Fourlt mo., 11th, 1789 :"My mind feels quite calm and composed respecting England. I havo no point to carry; and think I have beon right in opening the matter before my friends; and believe that It is iny duty patienily to abide their determination. Since it is beforo them, it is samawhat taken off of mo. * * 1 am clear of censure or hard thoughts, and feel I. love the brothren."

Warner attended tho Yearly Meoting in the Ninth month, 1780, and was uppointed on a committee to draw up an address to Congress on the subject of slavory and the African slave Irndu. Thu committoo propared a atrong document, which was approved by the Yearly meeting; and Warner, with a number of othor Frienda, wero desired to present it to Congress. In tho Second month, 1700, although he was sufflering under aevoro indisposition of body, ho, with ien othor.niombera of the committeo, and John Parrish an a volunteor, went to Now York, where Congrese was thon ailting. Tho meeting for sufforinga of Now York having drawn up a short address on the sulject of elavery, both addressea were nresanted at the samo timu, and being read, tho House of Representativos appointed a committee to consider thom. The Frionds from Philadelphia, boing invited, aftended the sittinge of that committoe, and had full liborty to lay before it their sentimente. Thoy also visited the mombers of tho Senata and Housa genarally.

Some of the delegntes were opposed to their wishes, but a majority seemed favourably diaposed, and the subject by the report of the committee was spread on the minutea of Congress. Warner and his colleagues returned, satisfied that somo good had been effectod.

Warner now propared a short esany on slavery, which ho wished distributed amongst the members of Congress. He took it with him to Philadelphia in the Fifh month, 1700, and it appears to havo been approved of by tho membera of tho Meeting for Suftoringe, and was transmitted to twa Friends in New York for their cure, in placing it in tho hands of thoso for whom it was intended. This eassy I have been unablo to obtain a copy of. Boforo leaving the city of Philadalphin, on
the ad of Sixth month, Warner thus wroto to a Friond, to whom he had committed his esany :-
" Dear Friend:-I have thought I should like that Madison was noticed amongst thoso to whoso care that little piece of mino ia sent; also John Pago from Virginia. I bava thought whether boing particularly named, would not animato them the more to pue forward the business. George Thatcher, of Masanchusotes, is niso a particular friend of mine, and friendly to this businesd. I expect you will keop a copy, and think it would bo woll to know that it has been received in Now York dpeodily. Richard Bland Loe, of Virginia, will give uttontion theroto; -he is a young man, as is Sena from Maryland, and Iriondly. Governor Trumbull from Connecticut is in this city; I wish he could be seen by aomo of you. I met him last evening at Benjamin Chaw'a. Ho is very friendly now, as ho was in New York."

On the 1bith of Bixth month ho writee from his own residence
"I am much burdened, for the poor blacks aro running to mu in drovas from Maryland, men, women and children, to got out of tho way of being aold into Georgia and the CaroJinas. I wish the late Yearly Meating of Maryland may havo prepared something for thoir noxt nasombly. I deaired to be at that meoting, but it seemed out of my power." "The continued traffic in tho poor blacks is grievous, as I havo frequent opportunities of knowing, for thinking I can do something for thom they dy to mo. Thero are advocaton for them rnising in difforent parts of Maryland, and I have lately roceived a very com. fortablo lettor from a church elargyman in the lower part of that atato." "Yeaterdny afornoon, t suppose, wis interred the romaina of our valuable Friond John Cowgill, the most substantial pillar in our Quartorly Maeting, I bolieve."

Early in 1792 a convontion was hold in tho Stato of Dolawaro to reviso its constitution. $\Lambda$ plan of a new one boing prepared, the convuntion directed it to be printad, and thon ndjourned to the 28th of Fifith month, in order that their constituente might know whine thay proposed duing bafore it was too late. The Mreoting for Sufforings in Philadelphin, deemed that the causo of Truth and Righteousnees domandad, that thoy should proteat againat the adoption of parta of the proposed plan, and drow up the following, which Warnor Miflis, with some othern, took down to Dovor, and presentod to the convention on its re-ussumbling:-

## "To the Convention of the Delavara State held at Dover.

"Tho Mamorial and Addrea of the Meligious Socioly called Quakara.
"The weight and imporinnce of the buginoss on which you aro nppointed, and nuthorizud to deliborate, and your responsibility ta the Mlost High, by whom kinge reign and princes decreo justice, as also to your constiluonta, aro considorations sufficient to imprees your minds with a gense of the nocossity of waiting for, and sooking to bo indued with the
viedom that cometh from above, which, as an apostla of Christ defines, in first puro, then peaceablo, gentle, and oasy to bo ontraated, fill of mercy, and good fruitg. Jam. iii, 17.
"Having inspected, and considered the draught of a constitution of governmont, published by your order for the consideration of the people, we approhend there are two easantial subjects that claim your further most serious attention; one of which apponrs to be acknowledged as such by tho declaration contained in article the first, and section first, - That no power shall or ought to be vested in, or assumed by any magiatrates, that ahall in any case interfere wilh, or in any manner control the righte of oonscience.' But in section the second, of the eighth article, it is direoted, t that proviaion sespecting the militia ahall be made by lav, conformably to the conatitution of the United Statee; which seoma to invalidate and clash with your own judgment of the solemn obligatione of conacience, leaving the Legislature at their dise cretion to fine and oppress those who, from a conviction of religious duty, are conscient tiously restrained from being activa in warlike measures, and the usa of military weapons ; nnd thus, true liberty of conscienco is liabla to be violated, and persecution to follow. Wo therefore submit to your considoration whether clear and explicit provision should not be made, leaving all porsons roally scrupulous of bearing arms, to the free oxorcise of their conscientious persuasion without any reatraint, or penally on that account. The direction of conscience being solely the prorogative of the Almighty, who is tho Source of Power, it is evidently repugnant to his sovereignty for any human govarnment to fine or punish men, who, in complianco with the injunction of thut Supremo Legislator, decline, or rofuse to submit to such requisitions. On which just principles we concludo the Legislature of Virginia, the Massachusatte, and, as we aro informed, somo others of the States, have forborne the attempt to control the dictates of conscience, and len the religioualy scrupulous without being subjected to any penalty in respect to military matters.
"Secondly.-The nbject afflicted condition of great numbers of the human kind in the State of Dolaware, (as in other parts,) nppenr to require not only tha commiseration of individuals, but the interference of publio authority to promote and provido for their relief from tho hardship and crueltios which thoy suffier. The iniquity with tho moral and political ovile resulting from alavery in thia onlightened age, are bocome more and more obvious and condemned, and the eyes of distant natione are turnad to view the conduct of the people of the American Slates, in reypect to tho progress of religious and oivil liberty, which we are poreuaded ought to bo impartially extended to persons of all desoripitiona. The villidity of thia sentiment is fully neknowlodged by the onrly doclarations of Congress, and other public bodies; ' that all men woro orented equal, and nro endowed by thoir Crentor with currain inalionable rights, among which are life, liberty,' \&c.; and the constitution you have proposed epeaks the
like language. Wa therefore hope, that so favourable an opportunity as now offora will not be suffered to eacupo without proper proviaion for redross of the griovancens under which the oppreseed blacks labour in this stato, ase also to prevent the increase thereof by a prohibition of the iniquitous traffic to Africa for alaves, and tho.srading in their persons at home. Thus will bo given to the world a laudable proof on your part, that the declarations which have been extensively circulated in favour of civil liborty, and the natural rights of men, are not a mere empty sound of expreasions, calculated for paritial tomporary purposes only.
"Wharefore, with due reapect to you, and n sincera concern for the reputation, prosperiIy, and hanpiness of the Delawaru State. we carneatly solicit, that in your revision of the proposed constitution, such alterations and improvements may be made as shall demonatrate your intention to guard the righte of conscience, and establish the civil rights of men, extonding to othere that share of liberty which you wish to preserve for yourselveg, thereby fulfiliing the goapel precept, and adverting to the solemn expostulation of tho Almighty, through one of his propheta which remains in full foree and obligation at this day:-
"I Is not this the fast that 1 have chosen, to loose the bands of wiekedncess, to undo the heavy burdens, and to lot the oppressed go free, and that yo break evory yoke 7 ' IBa. Iviii. 6.
"With deaires that truo wisdom may direct your councils-we are your real friends."

[^1]For " Tho Erisotd."

## Exelfes of the (3inst,-No. 10.

No aciton wift conducs to our overlanting happincas, thni is not tha omprine of a hemrifelt conviletion of duty. Mere outside imitatione of the best nctions of ino best mon, Will nover advance the Imitetor one atep nearcr hueven."

## WARNER MPPLIN.

## (Continued from page 800.)

Varner, after the close of tho convention, thus writes to H. D., of Philadelphin.
"Sixth month, 27ih, 1792.
" Denr Friend:-I should havo written theo before this, I beliove, had not William Savory been here, and roceivad some nccount haw malters went in our convention. I havo beon uneasy aince that I had not written, thinking it was incumbent on us to havo done it. I boliove I attended them every day through their sittinga, oxcopt one day, and I am vory
strongly suspicious that know thint wan our meeting day, es be then moved that the blacks should bo provented by tho consti. tution from purchasing real property. His conduct rospecting the blacke, and the conscientiously scrupulous against arms, induced mo to believe that he was as great an onemy to the cause of righteousness as was in that body. I told him so in a letter delivered him mynolf the last day. I told him thoso that came the neareut tho Truth, who profossed it, and were not in it, weru its groatest enemios.
"Thoy have expunged the articlo reapecting the militia, and nttared tho first respecting conscienco;-confining liberty of conseienco to what they call worship. I called Coram out just nfor ho had spoken on this subject, and queried who gavo him powor to limit and square tha rights of othor men's consciences within such limitod bounds. I told him it was necessary to vary his expressions, for if ho limited tha rights of conscionce, ho was an usurper. Tho rights of conscionco wero sacred. I called out soveral of the Preabytorians, and told them, if Presbytorians would only give Quakers as good a government as is Quaker gave prosbyterians more than a contury back, wo should not complain. That offer they had such $n$ length of time to improve and reform, I wae sorry to find that the seeds of porsocution were manifest more within tho limita of Penn's lines among the Proshytorians, than in any othor part of tho United Statos. I asked liborty to apenk among them on this subject in convention, which was rondily grantod, I lot thom know that I hoped we wore propared to receivo their detormination, be it as it might. I bolioved it was not likely to put us in' a worae condition than we had beon in. If they would oppross tonder conscionces, a curso instend of a blossing would bo likely to attend thoir fines and penaltios; but our consolation would bo, that wo had dischargod our duty.
"A motion was made, near thoir conclusion, that no slave should bo oxportod from, or im. ported into tho stato. This mado some warmith. Tho Sussex members picked up their hats, and run out. There was then but soventeen would voto, eight for, and nine ngninst the motion. It was ill-timed, and I did not promoto it.
"I wish to send the paper I read to theo and Thomas Morris, for tho considoration of Friends; circumstances call for something boing done in somo way. Thia businces" continues, and the clamor againat ma in Maryland increases. What will the issuo be 1 "

Being on a committeo of tho Quarterly Meeting at the "Head of Suasafran," ho on Oth of Eighth month, addressad a lettor to II. D., of which we extract the following :-
"Had it not beon that tho business I nm now on intorfared, I should have been as your Quarterly Meeting. I waut the consideration of Friends on some of my performances. My conflict, on account of the poor blacks, is as great as over,-and a small addition thereto
$\qquad$

- Internal tramo in alavery.
is by a great man living in Maryland, by will, loaving me four of his fivourite nogroes, (the will boing mudo bofore the law was passed longthening froaing by will). Ono of them ooming to mo with a letter from the exceutor, was takon up by a tavernekuaper, tiod and kopt all night, und next day robbed of his money, of which I hava clear proof. Tho nogro had a clear and aufficiont pass. * ** My oldeat daughter Elizaboth hant len mo sinco thou wast down. She is married to Clayton Cowgill, oldeat son of our valued Friond John Cowgill, deconsed. It was agreoable to me, yet I found it a groat thing to give up to parting with my child. What would I dothon, if l was a nogro, and had a daughter carried from ma to Carolina !"

A concern on account of tho traflic in alavea carriod on in Marylond, particularly in tho counties on tho Englern shore, had ofton engaged the attention of Warnor Mifllin, and in the summer of this year, 1792, the subject wns taken up by tho Southorn Quarterly Moating, and an address prepared to tho Legisluture of Maryland on the subject. This having beon prosonted to the Meeting for Sufforings in Philadolphia, and approved, wna nforwards laid boforo the body to whom it was addrossod.
Boing nppointed by tho Yearly Meating of this yent, 1782, one of a committeo to unito with tho Mcoting for Sufforings, in consider. ing the state of tho inhenbitants on the western frontiers, who ware suffering from the murdoring and devastations concerning the In dians, Warnor spent most of the Tonth and Eloventh montha in Phitadelphia. The sub. committee, of which he was ono, propared an addross for the Congroas of the United Statea, strong, and yot raspectful, urging upon tham the nocessity of doing justly to the Indians, as the only proper remedy for the distress which was aproading amongst thoir constituents to the Wont. Whilst in Philadelphia, Warner drow up a memorial to the goneral government, thon sitting in Philadelphia, and with the snnction of his Friends, forwarded a copy. It was as follows:-

## 16 TIIE MEMOBIAE OF WARNRR MIFFLIN,

"To the President, Senate, and IIouse of Representatives of the United States.
"Ifo that rulath over men must bo juat, ruling in tho fear of God. 2d Sanidel xilii. 3.
"Having for a long timo felt my mind im. pressed with a roligious engagoment on your necount, and a beliaf, that if mensures are not taken to redress the wrongs, and alleviate the sufferings and oppressions of the African race in those statos, the Almighty will manifest his displonsure in a more conspicuous mannar than has yot appeared; these conaidorations excito me, in his foar, earnestly to sulicit, and solemnly to warn you, to oxert your powor and influonce, that right and justice may be done in this important caso.
"I have also been affectod with the follow. ing deelaration of the prophet. Ezek. iii. 20, 21 ; 'When a righteous man doth turn from his rightoounness, and commit iniquity, and I lay a stumbling-block before him, he shall
die; becnuss thou hast not given him warning, ho shall die in his sin, und his righteous. ness which ho hath dono shall not be romombered, but his blood will I require at thina hand. Novertheless, if thou warn the right. cous man, thut tho rightoous sin not, and he doth not sin, he ahall surely live, because he is warned; also thou hast delivered thy soul.'
"Now I cannot viow tha declaration mado by tho firat Congress, in substanco to amount to any thing short of a solemn covenant ontor. ed into, with the God of heaven, and the wholo carth, viz., 'Wo hold thoso truthe to be self. evident, that all men are created equal; that they are endowed by thoir Croator with certain unalienablo rights, among which are life, liberty.' dec., and which remains obligatory on the present Congroes so to consider. How then have those rights become alionated, that Americans ahould be permitted to continuo to ravage the conat of Africa, thoreby promoting murder, pillnging, plundering, and burning its towns, and onslaving its inhabitants? And in the United States, while enme of These very mon, who, with thair own handa, subscribed tho aforosaid doclaration, romain in tha Suprame Legislature, that avaricious men should be permitted to pass through the country, steal, buy, traffic, bartor and exchange tho blacks, as though they wero indeed bruto bensts, separating husband from wifo, parenta from childreu, oven mothers from infant babos; yen, from all that is dear to men in this world, oxcopt lifo ; and indeed that also, as thore aro divers instances of thoir boing murdored. Others in iron fotters, aro huddled into gaol, untit the number wanted is collected, then atowed into vossels for transportation to foreign ports, and sold into porpetual slavery, not permitting a parting leavo between the nearest ties of naturo.
"My soul now revolts at tho infernal erime committed against imnocent persons, without provocntion. $\mathbf{O h}$, lot me now beseech you, not to think it too much degradation for you to refleot, was this the lot of one of your beloved delicato wives, your tender babes, or near relatives, how then would you feall
"Do not you with mo beliove, that there is a God of justico, who will finally recompense unto all men according to tho fruit of thoir doinge; and that ho doth, nt one view, by his nll-penatrating eye, bohold the actions of men ovor the face of the glole? If eo, how do wo think ho will look on the rulers of this land, when ho beholds many of them furing aump. tuously overy day, living in case nad fulness, and at the vory time that thoy aro inventing unto themsolves instruments of music, and spending their precious timo in vain thentricul and ollier amusomenis, remomber not tho afllictions of thoir auffering African brothren, who, in thia country, may bo loaded with irons, under all tho pangs of aorrow the buman heart can bo capalie of enduring, for no crime whatever, but because it ploased God to suffer them to come into the world with a black skin. Will this not moke him your enomy, who is a God that is no respecter of persons 1
"I crave your serious attention to this im. portant aubject ; and that whito you may feel
an animated warmth on your minda, when engaged rospecting tho natives of this Jand, you suffor a lurn of thought respecting tho conduct of Amoricans in Africa, and in this country also, towards Africans, Soo if any savago eruelty of the nativos can exceed that of the white people towards the Africans, considoring our muperior advantaga of civilization, under the light of the gospol. Let ue consider wo nre informed, that the measure we meto to othors is to be meted to us ; and likawiso, that wo may so conduct, ns nover to feel tho effecte (in the full extent) of the declaration of the Almighty formerly dolivered to a lighly favoured people, in failure of complying with their covenants and engagements, viz. Jor. xxxiv, 17, 'Bohold I proclaim a liberty for you, anith the Lord, to the aword, to the famine, and to the pestilence.
"Is there not reason to ncknowledge, that we bave seen in some measure fulfilled a part of tha first? aro thore not traces of tho secondf and do wo not acknowledgo, thint all three are subservient to Almighty powar I and has our nation fulfilled its covenanil Oh 1 my countrymen and fellow-citizens, bo sorious on this subject, and allow me the liborty of a free expostulation with you. I feel for the welfare of my country, and my fellow-citizens, uvery ono of whom I love; and bolieving myself overy wny equally interoeted with the largest part of your body in the welfare of my cotintry, I hoped you would allow mo freely thus far to rolieve my pained heart, who fool ao much on account of the barbarous cruelies exercised on an unoffending peoplo, (which I am persuaded you gonerally have not a full conception of,) that undor on apprehension of duty I have nttempted in this manner to addroes you; boing with eincore deaires for your welfare,

## "Your real friend,

"Warner Mifflin.
"Philadolphis, 23d Elevonth month, 1792."
(To be conilinued.)

Por "The Prlend."

## Zxelits of the Zilast.-No. 11.

No action will confluce to onir overineting happiucse, that In not thy offoping of a leantelt coaviction of duty, Atery


## Wameit mifflin.

(Conilinual foom page 214.)
Warner Mifllin gave his memorial into the hand of Fizher Anes of present, thore boing then no representative from the Stato of Delawnre in the house. It was read on tho 27th of Eleventh monil, 1792. 'Tho minute of this house on tho subject runs thus. "A petition signed by Warner Mifllin on the subject of nugro slavery was presented and read."

The noxt day, John Steole, of North Carolina, mado a wirm speech in referonco to tho petition. In the courso of his remarke, he said, that nftor the law passed nt Now York on the subject of negro slavery, he lind hoped the subject would not agnin bo brought before tha house, and that religious funatics would no longor think it thoir duty to meddlo with the conscionces of othors, and interfere with a specios of property they wero destituto of. Ho charnctorized such petitions as indecent, nud enid, that if his constituonts had dosired him to prosent a potition, tho purport of which was to infringe the rights of others, ho would not hnve dono it. Afer remarking on the illeffeet which would result from spreading the idea at tho South, that Congross intended to tako nny action on the subject of alavory, ho moved "that the clerk of the house rofurn tho momorinl to Warnor Mifilin, and expunge tho minute from the journals." Fisher Amer oxphinod that ho did not approve of tho doenmont, but prosonted it in tho absence of nny representative from Delaware. Boudinot disapprovad of the motion, he thought it might inferfore with tho right of petition; and in expungo minutos of a provious sitting would
to a bad procedont. Willinm In Stmith, of righteoun and liberal aim and design of my South Curolinn, was in fiveur of the motion, memorial, with tha opprobrivus stigma of. He thought the memoriml to be "the work of fanatioism. An far an I have been capable of a fumatic, to creato diaturbunco, and cause an impartinl serutiny, I do not find any thing insurrections,"
Stcelo, finding his motion was not likely to provail, then modified it, so as to allow W. M. to withdrnw his petition, in which form it was adopted.
Porcoiving what had been dono by Congress in tho cuso, Warner Mintin prepared tho following body :-

## " A Seriows Expostulation with the Members of the House of Represcnilatives of the Uniled States.

"In the American Daily Advertiser, and other public papers, are insorted dobntes of tho Houss of Representatives of the United States, on the 28th of November Inst, nome speeches or animudversions of two or three of the southern delegates, on the presentation of what is there atyled, 'a paper purporting to be a momorial respecting the abolition of slavery, which, in the opinion of the said delagates, and divors othere, was declarod to be an application unconstitutional, and of mischievous consequences, as it would only tend to render tho negroes unhappy, and oxcito them to insurrections in those states whare they were most necessary to bo rotained; nad that even the publication of a fanatical memorial in the newapapers, might have a fatal offieet in disturbing tho present oxcellent harmony of tho Union; for the people of the southern states may be led thereby to suppose, that this me. morial is before Congress, and will be discussed during tha present session; it is theraforo the moro necessary to undeceive them, by publishing the contrary, and by oxpunging the entry from the journals.'
"Having boliaved it my religious duty to address that memorial to Congress, and that in so doing, 1 was really influenced by the catholic principlo of universal good-will to mon, and sincorcly desirous of promoting that c.xcellent harmony and union, which is founded on the solid basis of impartinl liherty and comtnon right, I may neknowledgo it is far from being a matter of indififorence to mo to find, in the nbove-cited publication, so little regard paid to this great fundumentul of the public weal, by men cliosen nod ontrusted to fill a station so yory inportant, who ought, and may be supposed, on a subject of so intoresting and extonsivo concerniment, to opeak their real sentiments, unbinssed by nny sinis. lor purposo. I havo been thareforo led, I Irust, by the same disinterostod and Christian motive, which induced mo to make tho application in question, to entor into in close solf. examination and reconsideration of the tenor of my enid memorial, lost, through an unguarded warmith of zeal, I might havo given ocension to thoso not woll-afleoted to that Divino precopt and porfect rulo of universal equity, enjoined by tho highost authority, whatsoever ye would that men ahould do fo you, do ye even so unto them ${ }^{*}$-to stamp the
${ }^{5}$ Mall. vil. 31.
thorein contained more justly moriting so in-
vidious a censure, than what may be found in divera publications of Congress on the samo subject; somo of which I have thought pro. por to select and bring into viow, bogiming with the following remarkable languago of the association ontered into the 20ih of October, 1774:-
" : And theroforo we do for ourselves and the inhabitante of the several colonies whom wo represent, firmily agreo nad nasuciato undar the sacred tios of virtue, honour, and love of our country, at folloys :-
" S Second urticlo.- Wo will neither import nor purchaso any slaves imported anor the 1 st duy of Decamber noxt; nftor which timo wo will wholly discontinuo the slave-trade, and will neither bo concerned in it ourselvee, nor will we hire our vossels, nor sell our commodities or manfuctures to thoso who are concerned in it.*
" • Bighth article.-And will discountennnce and discourngo every species of oxtravnganco and dissipation, especially all horse-racing, and all kinds of gaining, cock-fighting, exhibitions of shows, plays, and othor expensive diversions and ontertainmenta.'

## "To the Inhabitunts of the Colonies.

" An every caso of opposition by a pooplo to their rulers, or of one state to mnother, duty to Almighty God, the Crentor of all, requires, that a true nad inppartial judgment be formed of thi measuros loading to such opposition; and of tho causes by which it has been provoked, or can in any dogree bo juatified, thigt neither affection on the ono hand; nor rementment on the other, being pormitted to give a wrong bins to reuson, it may be enabled to take a dispassionato view of all circumatancea, nnd to sottle the public conduct on the solid foundations of wiadom and justice, From counsols thue fempored nrise the pureat hopes of the Divine fivour, the firmeat oncouragement to the parties engnged, and the strongeat recommendutions of their cause to tha rest of mankind,'\&c.
" Address to the Inhabitants of Canada, May 20, 1775.
" / When hardy ntlemple aro made to do. privo men of rights bestowed by the Almigho ty, whan avenues are cut through tho most solemn compacts for the admission of des. potism.'
" Declaration July 6, 1775, of the Causes and Necessity of Tuking up Arms.
"i If it were possible for men who oxercise their reason to believe, that the Divine Author of our existence intended u part of the human race to hold an absolute property in , and unbounded power over others, marked out by Infinito goodness and wisdom as the objects of

- "Did not Virginta and Maryland considor this to bo perpetual, by licir nstemblice pasaing lawn accordingly ?"
n Jegal domination, never riglafully resist. able, howevar sovero and opprossive, tho inhabitants of these colonies might at least requira from the Parliament of Groat llritait, some evidence that this dreadful authority over thom has boen granted to that body."
"•But a reverence for our great Creator, principles of humnnity, and tho dictutes of common senso muat convince all those who reflect upon the subject, that govornmont was inatituted to promoto tho wolfare of mankind, and ought to be adminiatored for the nttainment of that end. The Legielature of Great Britain, howovor, stimulated by an inordinato passion for powor,' \&c.
"Second Address to the People of England, July 8, 1775.
" a Britains con nevar lnocomo the insirumonts of oppression, until thay loso tho apirit of freedom."

Pap "Tha Frtend."

## Hiclics of the 解的,-No. 12.

No setion will conduco to our evetlasting happliess, inat se not sho offopriag of a heartfatt convicifing of tuty. Nery outshitu lultarione of tha beal aclione of tie but men, wht nover advance the Imitator one step searer luenvan.

WAMNER MifFLin.
(Cometiuted hompage 9\%t.)
"Addrese fo Ireland, July 28, 1775.
" . Compolled to bohold thousunds of our countrymeh imprisoned, and men, vomen, and children involved in promiscuous and unremitted misory, when we find all fitith at on end, and sacred trenties turned into tricks of state; when wo perceive our friends and kinsmen mussacroed, our habitutions plundered, our houses in flames."
"And in the Declarulion of Independence is inserted respecting the lKing as follows:-
" ' Ile hins plundered our sens, ravaged our consts, burnt our towns, nud destroyed tha lives of our people. Ho is at this time trange porting large nrmies of foroign mercenaries to complete the worles of death, desolution aud tyranny, alrendy begun with circumstances of cruelty and perfidy searcely paralleled in the most barbarous nges, and totally unworthy of tho head of a civilized nation. - IIe has uxcited domestic insurrections amonest tus.
"And hore I think it may be proper to men* tion, that under permisuion of Divine Providence, the manaure which tooth Hrtining and Amerienns hud lotg dealt to the natives of Africa, they wera in like manner sufliged reciprocally ta meta out to euch other, by burniog towns, \&ke., captivating their inhubitants, stowing them into gnols and prison ships, to lingor undor ngonizing pains unto cruel dearli; at this atage of affairs Congrefs resolvo ut dif. ferent times on public fasting and prayers, wherein they neknowtedge the superintendence of an nll-wise Providonco, and the obligation our nation was under to reform from ite gins, and ímploro his mercifut intorposition, to re. move those calamities from tho lind, and avert thoso dosulating judgments with which wo ware threntened. See Journal, June 18, 1776, and March 16, 1770.
"In a pminphlet, entilled, ' Observations on tha American Rovalution,' published by order of Congress in 1770, the following sentiments nre declared to the world, viz. :-
"The great principle (of government) in and over will remain in foreo, that men are by nature free: as accountable to him that made them, they must bo so; and solong as we have any iden of Divine justice, wo must nasocinto that of human freedom. Whether men can part with their liberty, is among tho questions which have exorcised the ablest writers; but it is concluded on all hnuls, that tho right to be frec can nover bo aliennted-still less in it practicablo for one generation to morigage tho priviloges of anothere?
"Benide the latiorious prodactions of the wisdom of this country, manifested to the world by the declarations ned addressos from which the foregoing are oxtracted, with others of a similar nature, domonstrating tho natural righte of mon in so clear a manner, the following appenrs to havo been adopted ns tha then faith of the nation, in tho Declnration of Indepondence the 4th of July, 1778, viz.o 'Wo hold theso truths to bo. bolf.evident, that all men are created oqual, that they nre endowed by their Crontor with certain imalienable rights; that amongst these are lifo, liberty, and tho pursuit of happinoss.'
" At the time of entering into tho solemn lengua and covenant, (201h October, 1774,) to visdicate the rights of man, and promoto nationul rightenusneas, had any one declared as their opinion that it was of mischievous consequence, tending to ronder unhappy the holpless vietims of despotic lyranny, ind oxcite to insurrection, or attompted to enforco as a political creed, so dotostable a position, as that a happy national harmony and union depended on securing to one class of men, tho powor and priviloge of onslaving and exorcising. an imperioun lorighig over nnothor part of God's rationul crention, such porson, though he might not have been stigmatized ns a fa-natic-would doubslass hava been in danger of being proseribed as an onomy to his couotry, and a traitor to the common cause of equal liborty. Feeling a weight on my spirit, 1 um theraby impelled, by a sense of daty to tho Sovereign of the Univorse, and tho diclates of humanity, to open my mouth for the dumb, in tho cause of such as aro nppointed to destruction; and if this is fanaticism, onthusinsm, \&c., miny tho Almighty grant n doubla portion to what I have over experienced, if it be his holy will! I cannot uso the carnal sword in my country's defence, I believe that weapon for a Christian to bo unlawful, yet I rust I shall with tho wanpons that are to mo lawful in the cause of my country, manifest as much firmness and stability, though it bo but in the oxarciso of one talent, ng thoso who think themsolves justifiod in tho use of other and greator inlents: and, thorofore, I do indeod feel alnrmed, when I consider that the solomn professions to latoly made in time of oxiromily and dangar, and held up as tha na. tional faith, should so soon on thia importunt ocension seem to bo rogarded as more tricks of stafe. What can be thought will bo tho issue? may it not bo considerod like trilling with Om. nipotence?
"I crave your patience, my fellow-citizens -I am interested in the welfaro of thia country; but I cannot have any conception that nation will long firro wall, when affer such declamations against Britain, on account of the despotic inoasures pursued by her administration, tho spirit of tyranny und opprossion is aufforod so rentily to prevail in the councils of Amorican rulors, to a degreo in no instanco exceoded by Britain; on which head I venture to uppuenl to tho witness for God in your own brensta, which will undoubtedly sloov tho mational iniquity is tha samo, whather it proceed from acts of Convention, or receive its strength from the countenance of Congross.
"Hod Congress dono as much towarde removing this national guilt, as by the tenor of their own voto they hava powur to do, there ia no doubt with ma, but that it would nt least havo given a vory powerful check, if not a total stop to the odious traflic, notwithstanding the plea of restriction in the constitution of the general government. But whetior you will hear or forbear, I think it iny duty to toll you plainly, that I believo tho blood of tho slain, and tho oppression oxerciged in Africa, promoted by Americnns, and in this country ulso, will stick to tho akirta of every individnal of your body, who exerciso the powers of legislation, and do not oxert thair fulonts to clear thomsolves of this nbomination, whon they shall be urrnigned bofore tho tromendous bar of tho jutgment-ment of him who will not fuil to do right, in rendering unto evory man his duo ; even him who enrly declared, 'nt tho hand of every man's brother will I requiro the lifo of man ;' beforo whom the natural black akin of the body will never oecasion such dogradation. I desiro to approach you with propor and duo reapect, in tho tomper of a Christian, and the firmness of a veteran Amorican freomnn, to plead tho causo of injured innocence, and open my mouth for my opprossed brethren, who cannot ojeen theirs fur themselves. I ask no pecuniary advaniage for myself, neither post nor ponsion. I feel the suveets of American lihurty-I trust I am sensible of, and thankful for tho favour; and atn not onsy to partake of mine so partially, and seo, hear, and know of my brethren nud follow-mortals being so arbitrarily and cruelly deprived of thaire, nud not entor thy protent. I desire to have this fivvour and blossing continued to myself and posierity, and canmot but viow the tenure, hoth to mynelf and countrymon, te very procarious, whilo a plea is founded on the general constitution, in bar of the rights of man ; und the equal distribution of justice being confirmed, that the viows of a righteous govornment would bo, to promote the welfaro of mankind univorsally, na well thoso of nther mations, as the subjects or citizons of its own ; nud, therofore, that it is obs. ligatory on tho United States, to prevent tho eitizens thoreof injuring the inhnbitants of Africa, ns those of one stato the citizens of noothor: and I doubt not in tho loast, if Africa was in a situntion to send neots and nrmies hero to retalinto, but Congress would soon deviso ways, without violating tho constitution, to provent our cilizons from aggravating them. The almnst daily accounts I have of tha inhumanity perpetrated in theso states on this race of men, diatresses mo night and day, and brings the subject of tha slave-trade with more pressure on my spirit; nud I beliove I feel a messure of the snine obligntion that the prophat did when ho was ordored to ery aloud, spare not, lif up thy vojee like a trumpet, and show my pooplo shuir transgressiong, and the hone of Jucob their sing. And here I think I can show, that our mation is revolling from tho law of God, the law of ronson nud humanity, and the just principles of government; and with rapid strides establishing tyranny and oppression ; to prove which, I need do no imore than oppose the present conduct of the
nntinn, to that part of it which I have now brought to your view, from tho former journald of Congress, and then mention the sanotion the, African slave-trade at this timo has from the general govarnment; in proof of which I may refor to the condition on which Congress accopted the cession of the Weatern territory of North Carolinn, viz., That no regulation made or to be made shall tend to emancipate slaves.
"I a in concerned that the lnaders of the peoplo may not cause them to err, or atrength. en them in orror; the plea now is by state logislators, as well an other classes of citizens, nnd evon those abandoned dealors in the persons of men, thint Congress athorizes the Irnflic, ne I mysolf now believe you virtuully do.
"If your disapprolntion of this trade na a body was publicly known to be sincerv, I boliove it would have a good effect; and if you ara so, it is my judgmont the people heve a right to know and expect it from you. I nm persunded, nine-lenths of tha citizens of the United Stutes reprolonto the African trade, and consider every slave imported an injury to tho publitic ; and that they ronoso confidenco in your wisdom as guardians of the nation, to provent its injury; and that horoin yout betruy tha trust reposed in you, which is indeed a great and weighty trust, oven to do that which of righe nught to be done by the nation; therefore it requires on this very important sulject your deep and serinus consideration, what you can do ao ns to obtrin the favour of Divinu Providonce to this land, which I do indeed boliove will be marked with something very diffurent, if such min inhuman traffic is continued.
"Humane petitiona have been prenented, to excito in Congress henevolent feolinge for the sufforinge or our follow-aitizions under cruel bondago to Turks and Algarinea, and that tho nntional power and influenco might bo exerted for their relief; with this virtunus application I unite, but lnanent thint nny of my country, mon, who are distinguished na mon ominently qualified fur public station, should bo no en. slaved liy illibural prejudice, as 10 treat will contompit it like solicitude for anothor clage of men still moro grievously oppressed.
"I profers freely, nnd nm willing my profession was known over the world, thai I feel tho calle of humanity as atrong lowneds an African in Americn, ns to mn Amorican in Algiere, both beiug my brethren; especially as I nm informed the Algerine treats his slavo with more humnnity; ned I beliove the sin of opprassion on the part of tho American, is greatest in the sight of the Futher of the fumily of mankind.
"I hope aome will oxcusn my inserting, in this apologetic oxpostulation, a fow texts of Scripture as they revive-I truat there aro nome of our rulers yel beliovo in thw authenticity of the lloly Scriptures. What revives now, is tho declaration of our Lord, Mast. 25th chap. and 41st vorso. "I'hen sliall ho any also to them on the leff hand, depart from me yo cursed,' \&c. 'They niko shall nnswer him, snying, 'When mow we theo on hungred, or athirst, or a stranger, or maked, or sick, or

In prison, and did not minister unto thee ?' His answer then yau may rond, "Inasmuch as you did it not to the least of t'rese, yo did it not to mo.'
"'Ihut I may not be thought to trospass on your pationoe on thitu momontoue subject, nfler rapeating my apacial roquoal, disi you would, without dolay, exert your powor and influence to fruatrate tha avaricious purpose of those mercenaries, who aro perhaps now on their voyago from Liverpaol ta Africa, to bring to cutrie of tha Southerit atates cargoes of innocent human boinga into cruel, unconditional bondage,- ihe grounds I liavo for thie npprehonulon, are, I beliovo, not unhnown to bome among you,-I will draiv towarde a conelusion, with a quentation from tho ndilress of Congross to the Amonably of Janmica, datud 20 iti of July, 1775.
ir Wa raceivo uncommon pleasuro from observing the principles of our righteous opposition diutinguished by your approbation: we fool the warmosi grutitude for your pa. thatio madiation in our buhalf with the crown -bit aro you to blamo? innurıful oxperienco talle us, that patitions are ollar rejectod, whilo the nentiments and conduct of the petitionera entitle whatelsesy offer to a happier fato."
"That wiseom from above may ba mercifully vouchsafod to direct the councils of Amaricm, that thin extensivo and rising ropublic may bo axulied by rightoousness, and not avarturned by prito, oppression, aind Corget. fialanas of tho rightiul Rular and Drond of Nationa, in the prayer of an entlusiast in a purs und uncorruptud sonso, and who is both yours individually, and my country'e real friend.
" Warnfr Mifflim.
${ }^{\omega}$ Kent County, State of Dolaware, 81at of the Firal min., 1793."

Relics of the Past.-No. 13.
The Friend; a Religious and Literary Journal (1827-1906); Apr 20, 1844; 17, 30; APS Online pg. 236

For "The Friand,"

## 3elfer of the ant.一No. 18.

No aetion will conduce to our averlaniling happincas, ihat Is not the nibprine of n baytselt canvicifit of duty. Atere mever advinace tho limitator onse stepnearer huavan.

## WARNER MIPYLIN.

## (Continued fromp paga 920.)

Warner Mimlin was nppointed one of the Ropresentatives to the Yearly Meoting in 1703, and nttended it, notivithstanding the yellow fover was thon raging in tho eity of Philadelphia. After his roturn home, ho was vary much engaged in getting places for coloured childron in freo atntes, where they might bo carefully brought up and educated. In the Tenth month, 1704, ho accompanied Doborali Darby and Robecen Young to some of tho meatings on tho Peninaula. Alfor his return from that journey ho addressed a fetter to his friend II. D., of Philadolphin, from which the following is oxtracted:-
"Fourtconth of Twolfts mo, 179d.
"Doar Friend:-I am doubtful of my bodily ability to perform a journoy to the city. My indisposition, I believo, has baen incrensod by the great exercise of mind I havo had latoly on account of the poor blacks. I bolievo I havo never had greator, ut any time in my lifo, than during tho lant two weoks. Most of that time I have had not less than five negroes, day and night, and soinotimes as many as elovon for a night. They woro chiofly from about tho Maryland lino, Alying for feur of being carried to tho South. Soveral have given such proof as has procured thom thoir freedom. And, I boliove, somo othors will bo nblo to. I rually have not known whnt to do. If I could do it, I havo thought it would bo a greut roliof to leavo thoso parts entirely. The many curses, roflections, sour loaks, dec., I recoive, minke il exceedingly disagreeablo, oven boyond description. I often remember some oxpressions of dear Isunc Zane, on a committee on tho negro anbject. His anid of himself, adapting tha lnngauge addressed to David, 'tho aword shall never depart from my house.' I thought when I hoard him, that if it was novor to dopart from his, it was not likoly to depart from mine.
"Undor all my condicte, I find I have place with men in authority,-and, indeod, at times, nill opposition soumb to bend before me, and I have to fuel that I nm in my place. If I had a continued evidence of this, all other things would be of littlo moment. Doubts on this are tho most trying part of the subject. Here I am, and how to bo rightly clear of this busineas is the point, I wish to be where I mny intelligibly underatnad tho languago of holy certainty, and omit nothing, that of right be-
longe to ino to do, and do nothing not sanctionod theroby.
"To the Great Caretaker, thorofore, I desire to comnit my causo, crave his Divine diroction, auccour and aupport, and that he may dispose of mo as he pleases."
Many of Warner's letters, about this time, rolative to coloured children, which he sent to difforent Frionda in Philadelphia, and to the condition of their parente, aro very interosting, but to insort thom would unreasonably swell this narrative.
In tho Eloventh month, 1794, the Southorn Quarterly Meeting proposed a memorinl to tho Assembly of Maryland, on behalf of tho African people, which was laid before the Meating for Sufforings for ite approbation. Towards the close of 1705, this memorial having been somowhat modified, was presented to tho Legislatura of Maryland hy Warner Mifilin and others, the mennorial being as fol-lows:-
" The Quarterly Meoting of the Poopla celled Quakers (constituted of tho members of that Society, residing on the Enstorn Shore of Maryland, South of Cecil County, and the contiguous parts of Delaware and Virginia, ) by their commiltoo regpectfully re-present-
'To llo Gonoral Aesombly of tho Etato of Maryland:-
"That from a senso of duty, and near fel-low-feeling with the much injured people of the Africun race, under the continued griev. ous and inhuman oppression to which they are subjected, wo aro incited to renew our application to you on their bohalf, approhonding our peaceabla demennor as cilizens in your and other governments of the United States, and tho care manifested by our members gonorally, in support of civil nad religious order, through a long courso of years, justly entites us to the altention of our rulers, on occnsions especially wherein the truo intorest and real well-being of tho communily al large is deoply conce ned.
"For, na was decharod by Congross in the year 1775,' A reverence for our great Croator, principlos of humanity, and tho dictatos of common sonso, must convinco all those who reflect upon the sulject, that government vans instifuted to promote tho welfiro of mankind, and ought to los adminiatered for tho atthinment of that end.'
"An unfeigned and important ragard to this solamn declaration, we truat, will induce you veriously and duly to consider how opposite thereto, aro tho very wieked and griuvous abuses suffered by that degraded and grossly oppressed class of our follow-mon of the African raco, within the limite of your government and ite bordera; many of whom are unmarcifully torn from the tender ties of pature, kidnapped, shackled with irons, carried off, and tranaporiod like herds for market, to parts where, we believo, death would, by many of these poor objects of commisaration, bo doemad a happy relief.
"Tho presont state of the lave, as wo apprehend, being so liable to evasion, nad inadequato to the protection justly due to this part of

God's rational creation, that men of dopraved minds, void of humanity, and abandoned to disgoluto principles, hava opportunities, and are frequently in the practice of feloninusly suizing and carrying off from the Stare of Dulawaro (in violation and deffance of the laws of that State) numbers of black peoplo indiscriminately, whether free peraons or othere, passing with them into Maryland, and thenco southward. Practices so repronchful to govornmont, and whoching to overy Christian and virtuous foeling, wa hope will not fail of obtaining your close coneideration nnd exertion, worthy of the powor wherewith you are entrusted, to put a atop to the contiauance of this erying abomination.
"The guilt of violenco is charged on the old world ue a cause of ith destruction; and whilo it is suffered to exiat in so ntrociona a degree in this land, is there not reason to dread the righteous judgments of a God of perfect equity and adorable mercy 1
" $\Lambda$ moricans profess, as an enlightened poople, to enjoy and promote the just and unalienuble rights of mnn, in an equal, if not a anporior degree, to may other peoplo; their langunge has gone forih, and is in eminent roputo nmong tho nations; shall thon a flugrant contradiction to auch profession be permitted to remain among us?
"That the sovereign Lord of the Universo, who crested of one blond all the nations of the earih, may influence your hearts, and dignify you with such a portion of his wisdom and universal love to mankind, that, in your exulted station, the peaco, liborly, and happiness of oll ranks of the people, may bo the real objects of your zeal and cure, is the desire of your Frienda.
" Bignod, de."

Pop "The Frlend."

## stilts of the Zjatat.-No. 14.

No acilon will conduce to our everlesting hepplueus, that is not the offopling of a tiearifett convietfon of duty, Alere outside finitallone of the beat acilons of the beet men, will gevur advíuce tho lmilalor one tep noapor beavon.

WARNBA MIPFLIN.

## (Conthuod from pego 930)

The following lotter gives aomo account of tho presontation of tho nddress :-
"Twelnh mo, 30, 1705.
" Dear Friend:-By this opportunity I inform theo that a fow days nince twe arrived from Annupolis, whore we had beon to prosont the address prepared. Five of our members attended, viz., Tristrim and John Needles, Samuel Troth, Slumual Llowall, and myself. Wo were accompanied by Mary Berry, and my wifo. Mary had a minute of her Monthly Meoting, buing under n concern to hold meetings in that noighbourhood. We woro in Annapolis just two weeks; had two public meetings in the State-House, and one in the Mathodist meotingohouse ; they were appointed principally for the blacke. On the whole, I think thoy wero entiafnetory, and I hope the cause was not hurt thoroby. The womon draw up an address also, which was presented with ours, and both wall read by the clerk. Some violent opposers turned out to object to committing the memorials to a committeo, but thoy waro overruled by a largo majority. A. disputo then aroso as to the manner of appointing a committee $;$-both sides boing vary anxious to get mon to answar their viows. This whs favourubly detormined nlso, and four out of five considered to be friondly disposed. Wo waited with patienco almost their own timo;-I novar folt leas anxious to pugh thom. I did beliove that our being among them would be useful, if nothing was done. Many of them wore much alarmed, and many lien were fabricated;-but, I believe, I never mot with any who appeared more loath to entor upon a discussion of tho subject. I found that they were the more friendly, the longer we stayed. Tha cominitteo nt length reporied, that tho jetitions of tho Quakers were on a subject of great tungnitude and importance, and not being furmished with the lawe of Delaware, thought it beet to refor the consideration of the subject to tho nest sessions. Their report was shown to me beforo it was given in. I submitted to it, thinking it might be best. It leaves a fair opening for the subject boing called up again. I havo abundant fears for my country on this account, and yet, sometimos I have some encourugement.
"I have now two men standing, waiting for advico; thoy havo just escaped from tho Chesupeake, from the Carolina denlers. I leeliove I have not been without one or mors nearly evory day since my rolurn. I am loaded theroby almost as much ae I ann utand undor.
"T'riatrim Neadles and Samual Troth loft Annapolis after the presentation of the addresses; the women and Samuel Howoll wese gonc four daya to Indian Spring ond Weat River mẹtinga, whịlat John Needlos
and I stuck by the atuff. About the time of the women's roturn, John began to complain a little for a day or two, then look to his bed, and in threo daye was a corpso. Ho seomed to go down to the grave in ne much quiet au I evor beheld one. Many of the mombers of the assombly vivitod him in hie illness, and appeared much concerned for him. I truat this audden removal, and at stich a time may be in wisdom designed for some purpose, perhapa boyond our prospects. Inuet bid farewell, and with love to theo and thine, remain thy friend,

## Watiner Mifflino"

Tho momorial preaented by Mary Barry nud Anno Mifllin, alluded to above, containa the information that they wore two of a committeo of women Friends, appointed to considor the affecting subject, which had elaimed the nittention of tha men. It endenyoure to awaken feelinge of commiseration for the poor blacks, by referring to tho cruel separations thoy frequently had to enduro from tho deareat connoctions in lifo; by tho fear of the judgments of the Almighty, and the just condemnution of coming generations, if the Legislature shall asill allow thas trade; and it strives to stir thom up by legal enactmenta to end it.
(Ta boonitinued.)

## Por "TheFriend."

atelics of the 語ast.-No. 15.
No action witt conduca to our everiasting happiness, that is not the offrping of a lientronit conviciloth of duty. outalde lialiatlonis of the bast aclinnis of the besime
naver Bdvance the luitator ont atep near
WARNER MIPPLIN.

## Continued from paga 947.)

Warnor was in Philadelphia in tho apring of $\mathbf{1 7 0 0}$, labouring with tho members of Congress, nud other influontial persons, on bohalf of the righte of the slave. Whilst thore, he had tho opportunity of enjoying the company of his friands Deborah Darby and Robacca Young, who weto proparing to return to England, having complated thair religious visit to Friends in this country:

In tho Filih monti he wā wist his f.giond John Parriah in Now York; and attonded the Yearly Meoting at that place. Whilst there, thoy labourod, as opportunity offered, on behalf of tha poor Indian, and the despised, porsecuted nogro. A lottor from John Parrish, will exhibit some of their lahours.

" Doar Henry :--I receivod thy accoptable lotior, with the oncloged, which came seasonobly, and I hopo nnswored a good purpose. I introduced it to the cominittee appointod by the Yearly meoting on Indian affairs. Tha committee is about thirty in number, and mot on Soventh day ovoning afor the elose of a vory solomn annual agsombly, which had been owned by the Mastor's presence. Tha com mitteo, aflor diseouraing, and solidly deliborating on the subject, choso a clork, and conelactent in fix stated times when it should meet At present it did not appear to be ripe enougi to go into a subscription. On tho wholo, I hope tho subjeot is protty well on its way to produce some good effects in due senson. The sitting of tho committeo closed just in tho twilight, and I proposed to my friond Warnor, that we should go from thence to see Governor Jay. It seemed likoly to ho our only op. portunity, ns ho would probably return home in tho morning. Accordingly, wo went ac. enmpanied by Thomas Eddy, who introduced
us. We met with a cordimi recopiou, uns the interview was to mutual satisfaction. Aftor ordoring pipes and tobacco, tho subject of his ombassy to England, camo on the carpot, and ho in a free manner informod us of several intorviews ho had had with Lord Granvillo on tho subject of the treaty. Lord Granville, he said, scemed quite disposod in an amicable way to accommodate mattors between the two natione. He cleared upi very much to my satisfaction that part reapecting the negroos, The conversation furned pretty much on tho subject of the black penple, and the necessity of its moving forward by grada. tions. From this it passed to tho Indians when I took the opportunity to introduce Co . lonel Pickoring's letter, wheh ho rena wisi plensuro, and said ho wus a good man. Tho Govornor highly approved of Friends' proceedings, and cheerfully offorod overy assistance ho could afford us, and wishod us success.
"Wo had a vory agrocable interviow with him, which closed about 11 o'clock. Ho fol.
lowad us to the door, and kindly invitod us to como again.
"And now, after giving theo this sloort dotail, I may just inform theo, that afor a week of Iaborinus oxercise, I havo been to-day wea-ther-bound, but have in prospect to ret off in the morning for Westhury, to bo' at thoir wook-day meating on Fourth day, nnd noxt day at the monthly meuting at Flushing. Thio is as far as I seo at prosent. ** "ै I conclude and am thy affectionate friend,

## Johe Pahribie"

Warnor underatanding that a newyer in Philudelphia had acted in a slave caso, in a manner which he thought base and unchris. tian, vialted him to show him, the error of his way. Tho enraged nttornoy turned him out of his house for his honeat plain dealing. This, howovor, did not detor the unflinching advocato for the just and right, from addressing a reproving, oxpostulating lettor to the lawyor on tho subject, which he, howover, sent open to his Friends in Philadelphin, that they might rend it, and judge of its fitness and Christian apirit, bufore is ahould be dolivered. In a lettor whici hu auni is in Z.izm, Antod Ninth month, Ath, 1790, he вay, -
"That Carolinn proceceding is abominable.* Indoed, the cloud at times looks exceeding heavy, and as though heavy things wera to bo. At times it seems a littla othorwiso. May noither heights nor depths of any nature or kind be parmitted to turn the feet of our minds from pursuing tho ono thing needful. With love to theo and thine, If am thino, I trut, in a measure of best fellowahip.

Warngr Mifphin."
Tha time had now come whan Wnrnor boliovod is woyld bo right in him to defond his character through the press from the odiun cuat upon it by alave-holdere and thoir asaociates. For this purpose he prepared his "De. fenco," whioh has nitready in theso rolies boen so abundanily quoted. Having been examined by his Friends, it was published nbout tha close of 1706, being dated in tho Eleventh month. We shall now procoed with extracts from this work:--
"And now, my follow citizens, lot mu call your serious attontion to the preseric cumatit:. of our land. You, moro especially, who be. lievo in a God,-in the superintendence of his Providenco,-and in the Sacred Records. Lel ua ruminato on what is perpetrated within its boraers, we who have been so highly favoured of tho Almighty; and make so great profes. sion respeating liberty to the world. I be. liove it can be proved, that since the revolution, oven within the amall compass of tlie State of Delawaro and its ndjoining part of Maryland, thore hath bnen more freu blacks kidanpped and carried into slavery, than there has beon of American citizons capfured by tho Algerines. Whero aro the feoling pas ronts, who suffared inexprossiblo griof on ac-
 thom in the late war? Are not thoso in aby dogree brought to foel another's woo?

[^2]"Some say that negroen pay no rogard to tho naturgl tios of husband and wifo, parent and child. I know to tho contrary. Uninatural and hardened charactorn thoro neo in all mations; but that such abound more among this people than othera, in proportion to their circumstancos, I cannot admit. Whoro such instuncos havo arison, to whom must wo upply the guilt? On tho poor tried blacks, or on nominal professora of the blessed namo of Christ-thoso who with rolontless tyrunny can ndvertise amongst other stock on a farm, a number of theso brethren by creation 1 When tho allicted suffigers aro called up for salo, roluctanily advancing with tears falling from thoir oyes-(oh, blush, Amoricans, at this!)-porbaps a trader in human fleah from Georgin, bids offa molhor and hor child; and an ndventurer from Kentucky proven tho highost biddor for tha father and anothor child. Thus are families torn nsunder,tho marriage tia viohuted, and mado of no nccount, -and their cup of human misury filled up with mingled bittors. And porhaps among tho spectators of theso hapless victims to avarice, oven among tho speculators, may bo found professed ministers of the gospal, who not only bohold without reproof theso proceedinga, but are partakors of this gain of oppression. is thero any spirited disapprobation manifested against this kind of truffic where it proviily? In thero not too generally a silent nequiescence thorowith 1 and havo I advanced nught but undeninble truthe on the atilyject I I havo not aaid any thing of their hard firo in tyrannient familics; though I acknowledge, with satisfuction, thair condition is much melioraled in a general way within the last twenty years, ns to their domostic usage; yet, more distressing separations have taken place umong thom withia that space of

* "Numorosa are tho Instances that might be adduced to show tho Inhuman arvitifer inficted on these helptess people, undor tho public countonance given to the apirit of oppresion and tyranny. A fow cance may nuffica to givo the genernl featiree of thuse enormitles, of the ecrtuinty whored 1 l have no doubt of my authority.
"In the enunty ofKent on Defaware, a negromun, not long slace, having pethioned tho court for fis frecdom, ned securily being required bor his oppenranco in easo ha shoulal bo ndjudged a alave, hin recurity took him home to hin houso to remain till trial; tho pretended master or hile ngents went armed to tho houso when tho master of the familly wan from home, mueh terified the faully, violently neized the black man, carricd him off; tion a rope round his neek, fastened it to a horno, and denvo so last as to kecp tho poor black on a run. Ffa was so mangled and bruised that ho died next morning. No firther notico oppeara to bo taken of this brufality, by legal authority, but tho formality of a warrant lesued by the ehiefjuatice.
"I'wo negro men, at Snow IIII, Maryland, wore charged with breaking intu a store, whereof on due examination they wero faund perfectly innocent; but proviounly in order to convict them, they were inhumanly and illegally tortured to mako them confors, hy tho ap. plldation of thumb-ecrewn, until their thumme burat with tho presento.
"A negro man charged with bresking into an smoke bouse, in Norlhampton county, Virginia, hud hie feet pust to tho flro to bako till they broiled into bliatera, to corture him ints confenion. Ifo waf aftorwardn acquitted of the fact by confession of the ovidence which had heen suborned ngainat him.
"Of like dutentablo practicea a volumo might ba filled; but a mora parificular entumaration would not comport with tho breylty Intended in tho present ropresentation."
time than, heretofore. Lot us then, my couniry meth, put our souly in their soul's atcad, let us imagino how it would feel, to bo gronning under the iron hand of oppression and no tribunal on earth whoreunto wo might apply for roliof.
(To be conilined.)

For" The Friendi"

## 部elfes of the gryt.-No. 10.

We seiton will candute to our averlasilng foppednew, thyt is not the ompring of slisarifill convicilon of duty. Mere uisifo imitalions of tho beat actions of ilis beet teses will avey adyaned tha fultator one step nesres hesven.

## WARMBR MIPPLIN.

## (Conllinued Arompare 934.)

"It hias been infused into the minds of the peoplo by the apirit of seduction, that I have perwuaded the blucks to run from their masfern; that $\mathbb{I}$ give them passes without diseriminating between those who ore froe and others, whenever they apply; and that I keep a large number of absconded alaven in clearling my iswamp. This was recently thrown balore the members of a legislativa bgdy, to A货teraqt any influente I inight poesibly havo , there ; together withim in insinuation thut I'had offored a bribe to a connection of one then prement, on a nogro affiit. All which nusertions I deny as originating from the father of lios ; and made I bolievo tolay wasto nny pos. sible influence I might have ugginat alavery.
"Added to those are tho curnog, threate and hard epeecheu, thut havo been thrown out againat me, fur acting only cousonant with the principlea of the !ato revolution, in peaceably vindienting the natural rights of men, on the grounde of humanity and obligations of the Chriatian religion. And I think I may nssert, that I never violated the lawe of men in thise buainoss, unless 'feeding tho hungry can be formed a violation. To aome of those poor, dintrensed people, whon absoonding ne they hive represmited, on account of very rigorous traationent, I have indeed pitied and given food, in whioh 1 considered myself warranted by the. law of God, and prineiple of human aympathy, by roliaving for a litllo space a suf. faring fellow ereature, who called for assist-
 varae: of my jufigment of propriety, in pre. serving the peace of society, to parsuade these people from their claimer's service, and beneath tho uprightness of my profossion to recommend any as free people who are not such. I bolieve a causo that is sanotioned by Omnipotonce, needs no such offlort to make it suceessful, and that tho moro pure and upright are its eapounere, the moro will it bo ndvanced. I am of the fuith, the voice of the spiritual Mowes has heen ns intalligibly sounded in the anrs of A moricans, as ever the voico of Moses formorly was heard by tho Egyptians, oven the Lord from heaven, who is a quickening spirit, and If thay escaped not who rofugetd him that spoke on earth, how much more shall nat wa oscapo, if wo turn away from him who spenketh from heaven ? who I believe is advnneing to lay waste all opponition in this bueinoss; which he will effect in his own time. And it appears by a largo part of the wills lattorly made, that many who retain their sensca, are unwilling. so risk a pansage intor ati awful eternity and leave fellow beinga as alives. I marvel thare are not many more.
"I am troubled at seeing any run from thoir mastors, and generally counsul such, that it is my judgment they had batter remain at home in quiat resignation as nuch as possible
to their allotment, and that, if through good conduct they ohould obtain favour from their Maker, lae could olhange the hearte of theme their posteasors and jaduce them to liberate. On this ground of inward conviction it is, I wiah to see the work carried forward. Somie have taken my counsel and ruturned, othera have judged best to pursue their own prospecta be the event as it would; and to some othera, who by accounte met with hard treatment at home, I could aay but litte on the subjeat, unly that as they were alnven, it would not do for them to tarry at my houso, as I could not by that meana do them nny good, and it would only give ollence to their claimurs,*
"It thore a white mun among thousands, who if enptured umong the Algorineg, would not ambrace hite liberty should oppotsunity present? If I wero a humane Algerine, residing in their Jnad, and an American in escaping from his master ventured to call at my huuso, inforning mulie lad not eatennny thing for several days, would my countrymen judge it criminal in me to feed him? What then should bo the conduct of the higher pro. fosnors of Christianity, in a similar case, towards a people, who diffor from us by a fow darker alhades it their akin? Is these any part of our religion that would nuthorize us to eeizo such nnd drag them again into chains? Or would it not lan as great n violation of the righteous law of God, who the Scripture testifies is no respecter of porsons, but who hath crentod of ono blood all nations of men, to seize on one of a dark complexion ns ono of a fairer hus 1 Is it not through the principles of tyranny and deapotism yot too provalent in A morica, in cheriahing ideas of too much diso tinction among men on thin aubjeat, that they are not only yot retained in slavery, but even,
 mastera have dispenwed to them the blessing of liborty, they have not no equitable chance to vindicate thair right, whan it is enaroached upon by kidnapping. Even where theso acts are known in many neighbourhoode, what a

[^3]dastardly spirit pervades the minda of the people, lest thay should offend sane neighbour. They are afraid to atop forward in a prosecution; and if any ara impelled to undertake it from sympathy with the aufferer, they are of put to great diffleulties for want of suitable evidence, as those whites who may have due knowledge of the matter, of evade giving their testimony through fear of making onemies. Thus in seaing the thief, yet by eilence consenting, according to Neripture, they become equally guiliy. If there wers thousands of blacks who could give clear evidence, the law ivill not admit it as valid. Ia not this arbil rary and very unjust?
"I dread the consequence of a continuance of wropg thinge in our land; have; wa not seen dvidans tokens of Divine displeasure 1. Hath not the sword, the famine, and peatilence mado their appearance in various parts 1 As n geatle rod sphoking over us, they are calling londly in greater degrees of humility, repentance and umiendment of Jifo; lest offended Omnipotence shauld pour forth upon un more abundantly the vinls of his wrath, rind tribula. tion, anguish and woe, bu tho complicused portion of the inhabitants of America. Let us then hy a strict attention to the diacharge of our duty towards God and man an act as to invite the Lord's blessings upon ut. He is ever ready to shower down his finvouri on the ohedient workmanship of his hands. That thia onay be nur happy experience, is the desire and pruyar of a lover of this couniry, a peaceable subject to its laws, and an universal Sriend to mankind.
"Warner Mifflin.
"Kent, on Delaware, Eleventh mon 179G,"
(Tha hes conelnued.)

Rellce of the Past.-No. 17.
The Friend; a Rellglows and Literary Journal (1827-1906); May IB, 1844; 17, 34; APS Online pg. 268

For "The Folend."

## zeltes of the wint.-No. 17.

No action will conduce to our averlasting happinees, fhnt in


WAREEIT MTFFLIN.

(Conlinued from page sco.)
Warner Miflin continued to labour inde. fatigably in the causo of sufforing humanily, devoting liia time, his talents, and his money, to the promotion of the good of mankind. His house was still the asylum of the coloured people in their varied diatresses, and though he could not nlways relieve, he had an ear to hear, and a heart to feel for them.

Although a man of good judgment, yet Warnor was sometimes iniposed upon, through his desire to benefit othors. In 1797 an individual who possessed a atrong imagination, with little stability of character, hnving persuaded himeolf that sotne new discovery he had mado was likoly to produce vast profits, endenvoured to lead Warner to furnish the menns to enable him to try the experiment. Doubiful, and fearful as to the result, yet inHuenced by a reapect for the man, and a wish to oblige, he engaged in the entorprise, where-

[^4]by ha lost a considerable sum of money. Tho history of this enterprise is a deeply inatructivo ono, and might furniah a salutary lesson lo all such an aro truating an inflated imagimation to calculate for thom the profits of their speculations, or to prediet for them the future.
In tho year 1707, a large portion of tho poople called Nicholitus, residing in tho Stato of Delaware, and the Eastern shore of Mary* land, made application to be roceived as members of the Society of Friends. These peoplo had been principally gathered as a distinct sociaty through tha instrumentality of Josaph Nichols. A short account of them, drawn from such sources of information as aro accessible, may be of some interast to the general reador.
Joseph Nichols appears to have boen a man of atrong powers of mind, and in his youth to have possessed a very pleusant and vivacious spirit, which mude him a genoral favourito with his acquaintances, particularly tho irraligious portion of thom. Ho was forward in all merry-makinga, and was wont to spend the First-day of the week with hie youthtul associates in dancing, or singing, and other vain amusoments. Although he no doubt ofen folt the reproofi of tho Holy Spirit for the wny ho was mispending his timo, yot, for a season, these secret convictions had little permanent effect upon him.

At last, during the timo of a frolic, an intimata friend of his was taken sick, and died suddenly amidat the fostivities and mirth. This, through the mercifal visitations of the Lord'a Holy Spirit, effectually aroused him to a sense of his wickedness; --and he was mado to apprecinto the awful consequenco which would result if ho did not rumend his waye. A changa was soon wrought in him, and by the effectual baptising of the Holy Ghost and of fire, ho áppears to have been in a good measure redeemed from evil. The company who on First-days were atill drawn about him by his pleasant converational powera, he now endeavoured to benofit. By his influence he persuaded them to sit down in silence and to listen to a portion of the Holy Scripturen. This practice was continued until he belioved it right to appenr sis a minister nmong them. Tha good effoct of his minisiry wan observable in a change wrought as to the general character of the community in which he lived. Many attended his meetinge, and in life nad converantion bore ovidence of having been brought under the cross of Christ.

The doctrinos which Joseph Nichols preach. ed, wero vory muef the same with those held by tho Society of Frionds. Ho had a teastimony agninat war, ngainst all onths, agninst slavury, againat a hireling ministry, extravagance in the mannor of living, and in cloth. ing;-and against every thing which he thought would ministor to tho pride and vanity of the ereature.

John Woolman, who visited the Nicholites in 1766, thus describes them:-" From Motherkill, we crossed the country about thirtyfive miles to Friends at Tuckahoe, in Maryland, and bad a meoting thore, and at Marshy Creek. At these our last three meestinge, was a considorable number of people, follow-
ore of one Joseph Nichols, a preachor; who, I understand, is not in outward followship with any religinus socioty of people, but pro. fusseth nearly the same principlos as our Sociely doth, and oflen travela up and down, appointing meetinge, to which many peoplo come. I heard Friunds speaking of somo of their neighbours, who had been irroligious papple, that wera now his followors, and were become sober, well-behaved men and women. Some irregularities, I hear, havo been amongst the poople, at soveral of hia meetings ; but from tho whote of what I have percoived, I believo the man and some of his followers, are honestly diaposed, but that skilful fathore aro wanting amongat thom."

About the commencement of the American Revolution Joseph Nichola diod, leaving a grent many followere, but no organized aocioty among them. In the year 1780 thoy first adopted chureh governmont ; and banded thamaelves together as a distinet religious community. There woro then eeveral who stood ns preachera amongat them. Thoy geom to havo taken the rulos and regulations of tho Socicty of Friende, as modela, and made thair own nearly conform to them. Childran wero accounted members whoso parents were es, when thoy were born; marringes wara necomplished in their Monthly Moctings; they had solect moetings, and ministers wore npproved and recommended ir the same manner as Friends. Thoy had Queries to nnswer in their Monthly Meetings rosembling ours, but more precies on the sub jects of dress, furniture and amusoments.

As to plainuess thoy carried it so far, that they raised no merely ornqmental flowers ir their gardon, and admitted nono in theirhousen They did not approve of mixed coloura on materials in their garmente, and atriped of flower atuffis, black hats and blacked shoes were not known among them.

Such was this community in $1780 ;-1$ people of excellent moral character, of stori integrity, strict and rigid an respected tham selves, charitable and kind to others. It wai not many yeara before a large number of the mombere thought it would be right, and pro. fitable for them to be incorporated in the Eo cioty of Friends. Tho aubject was opened it their Monthly Meetinga, from time to time, until at last one hundred and six united it aigning the following minute:-
"To the memhers of Third-Haven Monthl: Moeting, to bo held 25th of Tenth month, 1797:
"We, tho paople called Nieholites, herein prosent to your view and serioua considera fion, the namea of those that incline to unit:) with you in membership."

When this was read in Third Hnven Monthly Mecting, after considoration, a com. miltee was appointed "to take an opporlunit: with them, in a collectivo capacley, and trea the matter with them, ns way may open, as il the grounds of their request ; and report of thoir situation, and atate of unity in regarrl theroof, to our nost meoting." Aftor a limi tho Monthly Meoting's committee, and 11 committee of the Quarterly Meeting betin!: united in judgment that it vould be proper,
about 400 individuala ware acknowledged ne mombors. It is probable that Wurner Mifflin wus a membor of the Quartorly Meeting's committoe,-his svifa wa know was, and ha accompanied hor in nomo of hor sorvices amongst this nawly received people.

Many of those who did not at first join the Society of Frionds were afterwards united ta it. From the following lattor it appeare that Anno Mimlin vinited tha families thus suddonly brought in amonget Friends.
"Kent, Fifh monih, dih, 1798.
" Dear Friend:-Afier lenving tho city, my wifo and solf proceeded with our Friend Mary Borry to finish the visit to tho fomilien belonging ta Chestor Particular Meoting,- I hope to a good degree of satisfactlon. As to myself, I have not whercol' to boatt, hardly knowing whether I was of any ues to mysoif or others, furthor than as a coachman to drive the women about. As I did not know whero or how I could have dieposed of my time bottor, the thought tonded rather to a eettloment of mind, and a good degree of quiet. Whilat in Philadolphia, I recoived $n$ lettor from a Friend at Third Inven, in Maryland, which renewed the exercise of my mind on a sulject of uneasinoss in that moeting which I had been engaged in. We renched homo ahnut dark, and that night this subject had auch an effeet on my mind, that I told my wifo in the morning I believed I must go for that Monthly Meeting. I proposed that she should necompany the ; she consented; nad about noon wo started. I believe our boing there was right, and of uso in soveral rospects.
"The day afler our return my wifo proceeded with Mary Borry to tho meelings, and nomo familiea, in Sussox county. Thoy row turned on Sixth-days and on Firat-day following I accompanied them to meet with the Quartorly' and Mon(lily 'Meeting's committeo respecting the Nicholites. Tho noxt day I parted with my wifo, sho having a prospect of visiting the families of ihat peoplo with a minuto of our'Monthly Meeting. I'he Quer tarly Meeting's commitieo have concluded to unite with the Monthly Meeting's committee in visiling tho remnining applicants among them. The Pinh-day afier my returh home I went nhout thirty-five miles to a meoting at North Weat Fork, proposed for a conference with such of these people who lind not npplied, and who claimed thoir meeting, house and records. It so turned out, that thero was not many present. They wora sold we could not indolgo our mambera in holding their meetings in houses, which thoy were not at liberty to keep in order, and could not have under their direction. Some of them expreared that it would be sorrowfit to them for Friends to meet separately. Thoir Monthly Mecting will be held to-morrow about iwenty-five milen from my residence, and then $I$ expeet that this aubject will be concluded. I fool a concern to nittend it, with my brother Daniel, and hope to meet my wifo there, " I I conslude with lova to theo and thine, and I hope, and trost, in degree to the cause and testimony of Truth, thy Friend
"Warner Mifflin."

A singular circumatanco rospecting the
proporty took placo; thoso who had joined Frionds, said, and juatly, that having loft thom thoy had no right to occupy their houses. The othors insisted that thoy should continue to hold mootings theroin. Thus circumstanced thoy romained for a fow yoars, when all tho membors of the Nicholite Sosiety having joinod Frionds, the property was, by the old trustees, convoyed to trustees to hold it on behalf of the Monthly Meeting of Friends of North Weat Fork.

Helics of the Past.-No. 18.
The Friend; a Religious and Literary Journal (1827-1906); May 25, 1844; 17, 35; APS Online pg. 278

F'or "Tile t'rloind."

## atelfes of the Zatist,-No. 18.

No nerion wifil enusheg th nur everlanting happlaneas, Itint it
 entaide indintiong of the bert netionita of tion best meth, with never advanco the leiltatot one stepuearer heavei..

## WAKNAK MTFELIN.

(Conctuited fiom jung 9\%0.)
Before closing theso notices it mny be propor to introduce a lettor which was mislaid, and tharofore could not ba introduced into its propor clironulogicat placo.

During tho timo that Warner Miflin was in Newport in 1781, meny of tho oflicers of the Fronch army beiogg thore, attended Frionda' meeting; and their lighe nad irravarout hehaviour was unsetiling to tho conipany nssombled, und very trying to his mind. On his relurn home, ho felt concorned to address a luttor to them, which it appenrs his friend Athhony Bonezet transinted into French. I have as copy of this document in Authony's hund-writing.
"Denr frieude:-Over and ahove tho univortal love that flows in my heart towards nil men of overy mation as my lirethren, children of' the same almighty l'arent, I felt a particular druft thereof lownrda muny Frenchmen whilst at Newport. Feeling ut this time a renowal thereol; with desirea for your lnsting limppiness, and a concorn that the dignity of our meetings for the worship of Almighty God may bo maintained, nud thay held in a munnor neceptablo to him, I nm willing to throw hefore your viow aonie hints that may bo profitublo for you to consider. Feeling lovo for you I was pleased to reu you come to our meeting, but sorry to notico so mueh whisporing umougst yous.
"I desire you may considor that the grent olject of worthip is a Grof, not only ombipofem, but onmipresent; who beholds tho netions of men, and even tha thoughts of their hearts, and will finully recompense unto ull, according ns thair leeds or works have been. As we hive no oxpectation of a purgation after teath, but believe that as the treo falls so it liar, nud in tho stnto that dench lenver, juilgmant cortainly linds us, thero heing no device, knowledgo or tuderstanding in the grive, wo think it incmmbont to improve our time here, in order to to prepned for that most sura and nwfil period. In order thereto, wo tre concerned to ineet together to wnit upon and worship tho Lord in spirit and in truth. Wa bolinvo in the promiso of Christ, - Whera two or throo nre met together in my name thero nm I in the midst of them.' $W_{0}$ deem it nocesenty on such ocenaions to attenil to the order enjoined in Scripture, viz, ' $\$ \mathrm{lo}$ atill and lenove that I am God.' This is tho end of our sitting in silence;-to keep tha mind still, to wnit upon Ilim to learn his mind and will concerning us. As nuy transgression rises up to viow, we ought to confess the samo to him, bog his firgivenuss for the past, and priy for presercation for tho timo to come. Whan any tulk in our meotings, it has a tendency to disturb this silence, nad we bulieve to offend that Gieat lleing whom we are concerned to know, and serve, ngreablo to npos-
tulic Inctrino, it is lifo ctorual to kunw hims the only true God, and Jesus Christ whom het has sent. Knowing him binds us to promoto penco on earth, good will to men, nud to do unto others as wo would wish to be done by. With desiro for your etormil welfare, I conclude. Your real friend,
"Walimer Mitfilin."
Towards tho close of Fillh momelh, 178B, Waruer was taken soriously unwall, had evon then, wo learn from one of his latters written shortly after, he prissed through almost daily conllicts of mind on account of the poor blacks. On tho 20th of Sixth month, ho wroto to II. D. thus :-
"Doar friend:-ch'To day boforo yestorday I received thine of tho 20th instant, by which I am reminded of thy kind sympathy and concern for mu, which tends to stretrgthen the brotherly regard that for yeurs I have had im. pressed on uy mind for theo, I hope thero may nevor be a diminution thareof.
"I have grent bodily wenkness,-n cough continues, nud my brenst is disordered. I anim gatting about, but gain strength very slowly, and have ns great a debility of mind ns of body. I have nonbility searcely to mbour for a cromb, nol feel evidently, that nothing 1 havo heretofors dono will do to feed npon now. It is grent causo for humiliation and buswodness of soul, whon I fuat ns I do, nud reflect that thero aro those who aro dignified, atrengthened and supported to travel over sea and land, for tho promotion of the glorious causo. It is eause of thankfilness that there aro thoso thes favoured cominued nmongat us, and that the Master of our assembliea has not forsiken us altogether, oven in this dogoncrute and dopraved age, *** Thy friend,
"iVariear Mifflin."
When the timo of tho Yearly Mceting, of 1708, drew nigh, although well awnere that the yellow fover wis raging with great violence in Philndelphin, Wrirner Mlittlin believed it to bo his daty to attend it. Ilo enmo up, uftended the siltings of the Select Meeting hedd Ninth month 22 nd, and those of the gnomeral meeting on Sceond-day following. The Yearly Moeting then adjourned until the T'walfth month, and Warnor returned homo. After reaching his place of abode, he wrote to a friend, expressing that he felt solid entisfuction in hoving uttended to this duty. Mo says in the letter, " As I came along homewnel, I remembered how earefil and whtohfil a helmsmann ought to ho, in time of a atorm! How guick tho attention ahoukd ho to the helm, lost the vessel roceive dinmage! I havo thought much of a sontiment of worlhy Isme Penington, sinco I canse bome, that Isrool of old was not to know tho deliveranco beforo hand, bat to trust in tho Lord."

Ithe lime of his rest drew near. The seeds of the distemper which was provalent in the city, had taken ront in his system, and afor a short timo ho becamo ill. In arent quietness nud colmness, ha bore the severo pring of his distemper, for six daya, and then whe swoelly rolensod from suffering. Ho deceased the lath dny of the Tonth month, 1708, in his 53d year.

1 NOW all Men by thee Prefents, That We
4iautm buogith and Warner, litigfin,
 of the County of Kent, are held and firmly bound unto the State of Delaware, in the Sum of Three thruentid ioceredo current Money of the fail State; unto which payment well and truly to be made unto the faid State; We do bind ourfelves, our Heirs, Executors, and AdminiAtrators, jointly and feverally, firmly by thee Presents. Sealed with our Seals, and dated at Dover, in Kent aforefaid, this seven. suntan Day of January $S^{\circ}$ in the Year of our Lord One Thoufand Seven Hundref and Ninety- mimic,
${ }^{T}$ HE Condition of this Obligation is Such, That if the above-bounden lilaylon lowiqill l Kíisnenethifflen Admininiftrators $x$. 1 of all and fingular the Goods and Chattels,

+ Rights and Credits of Warms Higiflen
deceafed, do make, or cause to be made, a true and perfect Inventory of all and fingular the fail Goods and Chattels, Rights and Credits, of the raid deceafed, which have of Shall some to the Hands, Poffeffion or Knowledge of the fid layton cough tl \& Firvu. thefflen or unto the Hands or Poffeffion of any Perron or Perfons, for The or and the fame to made, do exhibit, or cause to be exhibited, unto the Regifter's Office, of the County of Kent aforefaid, at or before the ouvenceinin- Day of felly. next enfuing the Date hereof, and the lame Goods and :Chattels, Rights and Credits of the fail deceafed, at the Time of Death ; or which at any Time after hall come, to the Hands or Poffeff-on of the aforesaid blaylon lowell R Flame thales or into the Hands or the Poffeffion of any other-Perfon or Perfons for Theme do well and truly administer according to law ; and further do make, or cause to be made, a true and jut Account of Adminiftration, at or before the 17 , Day of FR n leary which hall fall in the Year of our Lord One Thoufand Stithy Hundred $\ell$ and Wikely-eig RT hecudier, and all the Reft and Refidue of the fid Goods and Chattels, Rights and Credits, which fhall be found remaining upon the fail Adminiftrat $n$ ' Account, the fame being firlt exmined and allowed of by the Register for the Probate of Wills, and granting Letters of Adminiftration, of Kent County, aforefaid, fall deliver and pay unto foch Perfon or Perfons, reflectively, as the faid Regifter, by his Decree or Sentence, purfuant to the true Intent and Meaning of the Laws of laid State, fall limit and appoint. And if it hall hereafter appear that pay haft Will and Teftament was made by the deceased, anarthe Execute or Exectors therein named, do exhibit the tame in the Regifter's Ofic making Requeft to have it allowed and approved accordingly; it the fid within bounden,
thereunto required, do furrender and deliver up the aid Letter of 4 dmin iftation (Approbation of fuch Teftament being first had and made in the Register's Office) then this Obligation to be void, and of none Effect; or elfe to remain in full Force and Virtue. sealed and delivered in
Fir

So liee Instices of the Anfonan lowt of the ile a te of Helawrue now Vitting in and for Dece Conty of thent the Selition if 1 ama lifflin.
sageatidly shourette,
OHat Waines Nifflin late of Murderkill Hunkeo in the bounty aforiait, on a about the
in the Mean of om to one thomano feven huspeo aso ninity died intertate as to tir neal \&tate, seizeo in gis, Demerne os of Thee af the Vimu of his Deatte; fans in a centain
 abont two huneres ano tinity torer, be the jame onve or lef, writh
 saio Waine Alifflin; st also fow in one othen hace sitmate in the Hrisores afociaio, binding on (ow Harsle, containing fiue funier Ale, be the same moves on lefs, withe the efffontewace as; And elso of ano in rene the ract of fens situste in leaviny hotre
 a lifs, with the Affonturanca, Athd aro of and si- onc otten hact
 mine tave, be the vame mon in lfi, withe the Affontenance; the alro of ant in one them hact of bion situret in Litale freck
 - mater containing two hunored ano visatyA tac, of andoble Land
 The vaid Wann Miffin left at the time of lis death om thi - fimininow how live, ano this following Chitron, namaly Elingath mavies to Clayton (wpill, Amm manned of Warnce Rasin, Warnar, PHament, tarate, etamud-Imbin, and Clemuel; thet it helongs to the vail thm the Wione of the vail Harnen to have one This' Pant.if the Tenements aforesid with. Hhe Affentcuances to be apisna to ho desing he natural Iifo for ho bower of ano in the Naid Fenement; and to the vaid (lay the (ongill and Elazaluth his Seventh hant it Sight of the sail Sijabicth it belongl to havo one equal


with the Hfluntuances; this to the vaid Wannen Nlifflin So of the vaid interlate it belongs to have one equal fenentre kart of the Tenementr aforiai with the Affountarancey; Aeso the said Irrannak it belongs to kave one equal seventry fant of the Flenement aforeraid with the efffonitanacnes; And to tiec said Plarah it helings to haver one equel soventre fant ph the Tenements afreraid with the efffentenancer; and the vaid Namul- Emlin it belomgs to hawo one epucl seventt fiant of the Penementr a foreioin with the effeunterancer; Did to the said Lemmel it helomges to have onv equal feverict fount of the Tenements a forciaid with the Affoutcuences, to hate to thein in Sureally.

Com chitiongh thungon solicit the font to affiont ficm sufficient ifrectwlders of the Gounty forciaid, to go afon the Lamor of the said itatate ans divide tô jame equelly eminge the Chiloren of the vaid Inlertat /fint laging off the wisow' Thins theion) accoving to the Sirections the Intent axo kespaing of the utch of the rinale utfien bly in vack (are mase ano namion

Daina. Lifflin
4 Kec. 1799
by tir (ounnel

- İcholar Bidgely

Melition
Hazmer elliffer
$1799^{\text {1 }}$


Fuhy 24 袘感 Seorgo Fruite,
 Sis. Simmine

Anry ellollutsn, Timn Lockucas.



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\begin{aligned}
& \text { Brder to Cay off } \\
& \text { the widoun tide } \\
& \text { and divide the dead } \\
& \text { State of thane diff } \\
& \text { bin de? } \\
& 1803
\end{aligned}
$$

To the Monor able the bhereveler of the thato of Delawaro for the bounty of trent in the tilter afforascids, Tho Pricion of blayton bowgile by Hlemy Ull Ridjely his atooncy.

Hhimbly Shivecth:
That ank? Oxphano bouth hed at Dower in and for the bownty on the hwenty first day of Jrewnany in thecyan of
 mas praitad and ifoud wherein Gearge Trwen, Mrilliam
 Loitwood utire eppointe to jo unden viu or lay off the
 for comerseason the businge hai been delayed from time to timo, and that the widown thind har mot been laide Iff mor division made fursurant to said or dev, whith is nowe inn out of dater, and ar in in the wish and de - oiv of the seva de heirs and legae Depineontativer of of the raid deceaved to have the lands and priemises of ? divided among themi.:
He the fow prayo you hans to neappoint the free holdur in oad oider, or wet other as youe may, thinds and divider the nevidue of the Deal Edale of saido deceaved among hiskivi and ligal de. And jom Petikioneo evile foray bi Firbyastursolle
leayton pourgile hy tain trongy temigh Risoly

Petition for an or

- der to laly off the
Midow, thither and
divide the Deal.estas
of Mramer hiffein
Heb $28^{\text {th }} 1804$
Avici, the wiltivin
malua Truhtolam
a/phomicue
Ahaymetho

Mondea Fir29~


Brder to lay off the
Midows thindi and divide tho Residius of the Ceal Estate of
Mamm infferinat

Cf the Honowable the bhamulter of the stat of ovea now sitting an luck of the apham bount at dontins ano for thatbounty shis dof day of ay i. 1805 Th Dition of blay tow boureo and elig ath the wive who wor on of the dhy then of Namun lififinin dei dio

Asputifully Ap.
That sunac ordin of bount, bitity hen ganitio to lay off the Nridencon thieds and dividoo the midid. of the thac Eitale of the rai Maver deffein ari amofyot hing to ar ligae at pumentativer, but
 time hintofer, attho thy fin hag ber seng antien cominino ottaining daid ondento have the busingo
 ano dohn Lakwobla une appoitat for oacia fun -hero, whis y 1 Pititomen ane vaiffis doctor a Mappoinns
Thy thi for Dolich hat Homon to appoint the funholari af in in huto othen as you may shite turfur for the funforen afincaido. Whith mede.
 Hauner Miffain
titition to Save the Pridowes thlebl and disust the Re Ebto of Masnerchiff
limde?
aug. 16 , 16 . 1805 Read The within namatue
Locaun affaintas D/t

Menorded Folio 200

T should hive wrot thee beyore thit) bithi, mother my velf and Unde Dasiul Prue leen to Buornach fourt hurnewitt the bing hiof giveindo, we returniel hanu lax Fifthday cerening - arraltho Thace ent wiste thee Thine not all thi, thine forgot thee, nor buen wift at die for thy mignitan

 they deer mother, mayer to the thengity thal fier (hiel) en engit bu fouz ed witt a pertion in the trwit then ruco her earneot, ana Strmit quail.



 whinh Shave no do ubt will be costinn id if hay wach worthy vo guent Ywour- and hing dear chict Shene a compor ch bl hone thon wiehs






 fice quite capy al thy bining thac. Stiputhon will he dewaip cliping




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 Some the efapinato la en en, fother

## tonver sist flain

(Be sigg nut inen impomet that $G-Z$ ienult as one in


 well onit haveing vomething 2 fay - He no doubt informe) The of the dencinthre of my Dear (ompranion which a Ptho.00 long eanecte) Iful to be a Clove tryall whird is Ifind lhe to
 congidential forvenal the lof io sine and the Gasin fero from atrer fivalion that the fatt gainied the nort wheie nir troubler can aney the denarted tini life on Seventit diy cie after a low collet of sour A montim much of the thine ion great toodil, won which Phe fintamed with Christian ant ence and hefignticion altito the had her mobation to hasp thorigh: a nart if shich in the dither nart wariuthy vhe vtowe? le vo aplited mavition othern thit the hid lesi wiverned to mivect into the cime and cinl not find uly it fionel, ydthe ifitiman becm exverile in anys fort for the $\theta_{\text {ionnotion to }}$ fin flery the wap acfigine to his sill - the was mith wedennt tram all timing here fer (hil) ren, the veenw rieand fram \&i yor vonve dayo lefger her deriartme the was earnest in her tergen to he vimoub Ent thile in the Divine will-vome diy. Gegore har death as 90,t di the hed vide Iformd her engaget in mayer कn $n$ thenu." Gracion, dord if it be thy will vecicie my fol thon hnowv, Shace har no define to be conifinined bit to fermes thee, no Eastitly abject hao been the indruenent sbefiminmen and dear connuacoin J crruve - on nyy ashing her hoio fer

 as to her dabour among fire, d, lent that the had keen engages to tabour with the ability allorded in this; time of tryall and the hond the work was accounhlith and her heace made, that the now wan intincly willing to blave no - the war favount to have her ind a,
 "he reninind moottr quict, for 2 ar 3 dayu the erawa quictiod. क力

 cloce, ant exping an my ans with the expuctions th tid 9 and
underoten a with my fer neer her nowns Sish Sicivion dond One thing mow orevire that hor no he Ithanght the leent of hos litite bach the mpormel me the 5 got inn in the morning, that wh fill mito a dose mothonght the. when of fatan
 Forve firm, the oaid the hnew wery well who be raw, and ienly? The never woill for ohe uar delarming to lence the allony yes, and It We time funt her mind ongage to fing maghe, to the thys in an atmiralle manner, when taten left the daor and the haked ant in ithoict any fear of himi as. $\partial$ came towand the home them fingrig siaifes till fle sut lone of her (fiel ren, whan the awote - May the fulable minnction laton my mind the
 haw for Sovernal wects togealter veveral of the (hil) uen bemingo ile that me did not hnow whid wo.ld ro fint hut thy suid vecacu?, A mon \& fiffonv a very ieah set finc need.


 Imay le lutiontimud incincel with in. The lamory of hin gracooin
 in the word befider worbl hien aidetake and Ikad to dakomonith 3. Randi for aur amenort if one minget hes, allaw? to wh me while Irmaine, it wand hnikieen my chaice, fint iting Suty to fubmit, which woned not be $1_{0}$ han $\partial 0$ do if oame fan did hatiget me at thive, that fhe might hame licen contonnedinth ine
hid Sken mon what lougrt. Oh that Imay dobie dily


 Thin it te tirue of the yarly meting in manglom? to whid So how
 Sam in lopen jvonce inende fiom Thenw haying you a Vifit, which-


 the allmyth then

Dear blitionon
Hyour Nother ant sititer having wrote, mae it lefs Nearfary for mu , ant your Brother ano sitir now carning, may give yaine and akcount of was.. A conti - meve viny paosly, dont know but ot may have oamething $z$ otich by mu, Gam sory weak. My. longt conoidugoly ghin te $O$ want to imprave under it if may favourved 0 to do. be prepaing if or the final farewele to all thingo here ba - low, and my deai lehildren what a lomfort it must be to a prosent paifing wway, to have a hope of their bhildren pripiaring to do their axyp work cansje tert with thermind of Their Maher, to yerte themserues to his ser beiome his - fele That this wouts be in exprifoable, कहते O hope ohall be of favaun in yow be yow therefore fotemilatid to pursue the path of frew to to yourselves, that os you may contribute abo to youn - Ag.-1 parétes conflowt, that is in will be youn in gagemint $I$ am compontid in hofing w 1 want to van and ser youts if 0 am continues, intind to fuform as swan as I can,. and atho. O haske not buen vith y ou in body, My mind has visilld yoit, and my low is to you w baruell... givi my bere to Sorah, toll hur to be a good Girl in kifomy Elizabuth for meand accept a frest postion of parential affection to you by this on from yair Loving Father

 of thy ED con, ir of the Charation, if pit fencation of hithe in it cocents, inat it thew ent minelihe theowe Ing thails smembering thire thy Cneato in the ESous of thy youth, it will indeus bo well hith, the in the IPans of thito of Daing
 The cuttrette hinte intentions of anting to the thy of thy underotanding to plowse me idics Lechanng feet to fthone sty hewes, ofatho,, in thent the uilictione youla to troleby, thed ins prexence diveling tritit thee, int vely sight titing; which will dmites s Soro me mexeh
 Th) you were my cion dear chithexin, for $J$ ohall canackers
 of o oreniffor it Child loading to the freedon of true frienoshif of recpard. \& where actrice, it monition, comply or even reprof migit he wanting, it is not afracid to $o d$ --minitts ofy in thand- Ingue wh shall arvede in tive
 ivish ono may be tueh, $\{$ the preace of thaven the with \& feal wo to tho end. Yow Vhel are younges on you will nox mone of che Nititi's eare of tititiong may mone in


 They may he to fily so Examples f way maxto ento

 neev to that whis io rightis $\delta$ in motten where thy in








 C. 8 man Jum.





 her amuth tulare teilf, huts he nould not letme /or orme timi lefore the fumify anon





Luanghat emijem

Dear fisters



 whe togothro to lyjt her w. of down, himp
 day, tur the $g$ it hetter foit of timis taken all of a tuded again, bee haval al Duter Anderion of 14 her yortiday, who has letter satigic) ur in requand to Wermis he thinths the harnet many, the thenghto of thi han des tratio me.mone than the agm, win the hiftigite ferver, the cimptemi. Jgher thenty athernion


 with a proske ty being intinly mithon tany of you, reing mo likely hose



 nilling toron her home nothen the sayp the liord-y not heek her againt molination

To the Cicneral Afiemely of The Epceverse Nate The Pctitron \&. Wdonefo of Namer. Nitflimi
Crespectfolly reproseni,
That convidering you delegaled with the - Rowers of Legisfation, \& coswequently as gavardiane of the woll: being of the People of this Ptate, Therefore belicere your action, will in a greater or lefs degree mocme the fawow or dionlensm. of hime who wiled in and aver the thing donso of then .

Therefore its of geeal concernment to yous \& each Indivitud is the whole con, minnity, with lighe well your (ciod nut- and feching myvell Interestad with yan, am therefore impneped with a concern to call your atlestion: to a ventijed, whivet. 9 do moot apmedry celieve al this tirne, zequives your verion confideration and inderfernence: mid that is in ugard to the meront futuation of the black People many of whom' (Thave good zcafor to belecief are at this time, Nolwitho landing The daws of the State, and contramy to eveny leeliice of hus $=$ manity in thri inclemend feavon now in Trono, \& that tas, forne crime what ever, but for fear they might fhy form the monoter who fide pureh aced ftem, to carry to the. Earalinas or feorgin - wherningledt that the Aemigh is denominaled a God of giestie ( mir altritule whict $夕$ hinet he difiested to by 10 all) wider thin confideration, doth not our reafon evince to ies, that we mint expect to toel the offecti of fin; Difsleaminc, untef there is a moze car. - neet coricersi for Zaformation in then Enfrich,, If doth alvear ti me, as if Dcinine indignation wrai suron the cue of laeinghowned down wion, the Thearizien ouse fellowmen, (anfiden the mesent deplomable thate.
of The I Iland of Hinpaniola Zeflest unon the fituation of our fellow litizens on the fiwntiers - And while tranqui: = lity is legthoned ant to wo, ket un en,dewvarer to condnetva, ao to have jinst gromidto hone the (antinnance Niereof; for my ann mart I cannot Gut ankmonledge, it may he confistant witts inotic in Bothithe afore mentionid coved, Hhat in meafine at leaot it rizay be fiernilled that whit Pias been nieeted to oftuer is trerned bach.
"Hhall a trumpuel be blowninit the (ity anod the Ceank "rot be aprrid. shall thene ke euil ir a Pity mid Pre a ord hath "not donce it" Amos $3: 6$ confidersing the o/, inotances (alhode), tol to be at levot/wermitted by, The Alard, it hehouco un wisely
 man forvecththe cuil k lisdett hisinvelf, bint The firsinle hap on and are numished" $O_{20}$ 22:3, Yhis I movtapion - Cybelieve will be the kave wittrthis dand except there is anvendment. Zencmber my (ountrymen what timus.
 we nuw erign, And I intreat, let ero fece for onen fellow: = men the Affriewno a,id for their Situsticin, a, od carfider The ghaneing incarifintancy there isin. Anserecu copmparing fier (orsonct with her pait decleratiom, Iam indue) Woth forry and Ali harned for men lownliy.

Suffer me to Dvery,whither it io nol at this trmesm * Day a zeprowh. is it rool a fhame? is it not a iring angit it not to be bencath the Degnity of Anmericunn, after the Decleration, which Fiaue lecern made, to fupfer, minch lef lo goin in the luying \& felling indijeriminate : Ey our felloumen, Iven them as the Velent eninninits, Gend them from every corvexioss that is mear ans $D$ delor to men, ard hampoit thers where they ave ned is a mare iner thoching to even fucing of timmamity, and thisin
yet dore in the Delervare Hate Ibliene is veryevidnot, Itrust there is ot a nran in yaur body, vo loot to the the feclings of ondibility even for thove noor devoled Viciime, but will adnit that wesch do nigo ave micongiotanl with a fumane Gavermint; and with the frierit de temper of Christiamitisistrese is there any (orsout of the tnesele: = vated favages which, wijidering on frof ofiwn of limiss tianity, man be compared to this. I believe Insay tay, from a sense of divine impnepicon, Thit Ibslive the Lord Almiginty in alout to take hold or Venyonce by the nigit ixn oftivil Onmprtont Power agamint this onfermat bufonef, ind thit he can nule the Nations, mits A ivd of $\$$ un," And that he suleth in Hre Shengoomef men and givetit them to whompocver he will" whiceforc, at the fresent tme, man, Phe fanricil of Damel to the gneat Iting Hebushndnezar hie attended to Viz" 13 zeate off thy "nyptemnef, and Htry Inquities by thensing mercy to the "froor, if it may be a lengotivering of thy Tranquititi"
x et me crace your fartioncar attentron to finlyixt, To dewise vonve nore effectrial neano to phewent phe falnate: Any Lawn aluedy wide, from lenig trampled upron ens? evaied, es then movt llotorvinty ane is fome partr op 䈌 Hate-whereloy not onby Sluver have beco fold and cany? off, fut dovien instances of vencto wene fue toorm, mo others entitled to their Diberty by a aw, haue ucen thin carni? awey, Eitherine fome fluwer ftat foon Hicur hlarter and tathen anay, ar Ifine bien in formed by qawd bootho ndzy Thelrein Ond a, there ane of yan bady, who ave frificientty aequani:to witt thovefatt Thaue no donet. Yearifove hone yoze will with me, fee the Heceforty for vomithing fonther being done
and Dhat tuch zedrieliong frosil) be Caid, or the pucsent mode of geantwing furmuiti altesd so, that it nay ter out of
 : on to ottarin then fo cafyi for Ifiaue heand forse falasy men in the Commificon of the Peace ay, they Picue teen mosech freighte ned when they Fiave lucen apreij) to by their theigntown in then way - Elfothat froch nolawferll traniforlatwin or athenyut hall pee the mivividuale on wham freth atienve was made -

Ans I woved fuggert to yon the/nu/mely of yan foldrejsing The tegirtatme of many Cand, to fint a toyn to vefral, from Their Ports lakesing heople of thei di; crifutiun cuithoul mapen Cortificutes: fon sohilat their fonts ave open, it quies apivertumity of evaideing the force of anr H wrrane Vaws, Aridme are
 fome fout he conf iderd aurn witt thaideference in the fente
 ond fin. Anod Swoined alfer zeqnent on kehilf of Hzi mnch nijomed and aphicefied fueszale s/and ferzon cons: - fideration of the noomety, may not ven the Necpicty of your wecommending to the converention the inferting aclusuc in the conitititevin, declaring that moflaver fhell be bonnis This flate, frech a recernmpexdateoiv from yone, will no dandt haue confiderable inflnence with Brat $l_{0} d y$ wethout torne froh clance, it io my inogment, that the Porvitution will he dingruced an long as it zesmains, withent the it will he rengnant to the/ ietended vinint of The hevalution, thear, Nolving ale ant Phnitranily, And will rumades Tiat men do roul deferme Veberty themelue who ane determin ied to do all in fteir Dawen to mevent athers fom
engoyming that gift of God Liberty: min mound is filled with gratitude to the great giver, when Ireflect upon the ex: -tenfue degue in which Senjoy this BEefing, Sam even free from the Antiltrrition Claim i of men, afinmeing the Character of Ministers of the goo vel of Cirrit, who clearly evime that Their God is Gold and gain Silver, that can coceriice erect a power when that into their funds of a are ing ever the the conferences of their fellowmen, and toiling theergaod, who will not mit sits their bellies, and there ane fuck men Sans Cory, to day in Annerien get, who define this hover fo mich, that they cannot conceal it. Is ut Ibeheine the day of Vergance is at Rand alpo on this Opmepion, thad the craft e of thin fec of men is len, and that this kind of Babylomis merchandize will not laue legal functions. Ghricentom.

Ihehrue 4, , $D$ trull, you will hear me with Pate: - ence, when gan confider, that Tam equally intern lo with you is the welfare of our Country, my all being in it, and likely to remain to the latest generation..no that sine and mine are like to be parkicinatess with you and your in the goal orval fare thereof. Ans it is m nown, that Thane formerly, haj a large Interred in thou popple, and my Conivet for many years relative to theme faff: Firienthy evidences, that 9 car. Gave no necurniany maspects in this movement, I therefore trust that my Amplisition will have weight with you, and my crowing of on yon ane, that wis dom may Govern yam deleberatioion on this and ale Other recapion tor the quad of the State. Iremain sour Is fining ami fellow fitizen Warnerinistin

The Octition $\alpha$
addrep of Wamer Miflín

Mrbollim Mirfannon
wribrapor

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1792
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Yo. the general Afrembly of the thate of Delenvere
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## Warner Mifflin

(1745-1798)
Biographical Highlights

- One of the foremost American abolitionists of the $18^{\text {th }}$ century.
- An elder of the Religious Society of Friends (Quakers).
- In 1774-75 manumitted all his slaves, providing payment for their services after the age of 21 .
- Traveled to persuade many fellow Quakers to free their slaves in Delaware and other states.
- During the American Revolution in 1777, served as part of a Quaker committee to visit American general Washington and British general Howe to deliver a testimony concerning Quaker peace principles and on behalf of Quaker exiles.
- In 1782 appeared with other Quakers before the Virginia legislature and was instrumental in having a law enacted which allowed private manumissions.
- In 1783, with other Quakers, presented the U. S. Congress with a petition to abolish the slave trade.
- In 1785 prepared an anti-slavery petition presented to the Delaware legislature in 1786 signed by 106 Delaware Quakers.
- Addressed legislatures of Pennsylvania and Maryland.
- In 1788 was cofounder in Dover of Delaware's first abolition society the Delaware Society for Promoting the Abolition of Slavery, for Superintending the Cultivation of Young Free Negroes, and for the Relief of Those Who May Be Unlawfully Held in Bondage.
- In 1792 presented his noted antislavery "Memorial to the President, the Senate, and the House of Representatives of the United States."
- In 1793 published "A Serious Expostulation with the Members of the House of Representatives of the United States" concerning slavery.
- In 1796 published "The Defense of Warner Mifflin Against Aspersions cast on him on Account of his endeavours to Promote Righteousness, Mercy and Peace Among Mankind," an autobiographical pamphlet about his life's journey from the awakening of his conscience to his activities as a leading abolitionist.


## Warner Mifflin

- In 1798, prepared his will before going to Philadelphia Yearly Meeting, noting that he believed it to be his duty to go despite the yellow fever epidemic raging in the city. He is said to have contracted the disease while ministering to the sick there. Mifflin returned to his home, Chestnut Grove in Kent County to die, soon after, at the age of 53.

Appleton's Cyclopedia of American Biography, edited by James Grant Wilson and John Fiske. Six volumes, New York: D. Appleton and Company, 1887-1889 \& edited Stanley L. Klos, 1999 Estoric.com. This was the "most-quoted" biographical source for 19th and early 20th America. Appleton's, due to its age, reflects the bias and prejudice of late 19th Century America. It is also estimated that 100 to 200 of the 35,000 biographies are entirely fictitious. Additionally, the OCR technology used to transfer the text to the web was, at best, only a $99 \%$ accurate. We rely on volunteers to edit and update these historic biographies on a continual basis.

Thomas's cousin, Warner Mifflin, reformer, born in Accomae county, Virginia, 21 October, 1745 ; died near Camden, Delaware. 16 October, 1798, was the son of Daniel Mifflin, a planter and slave-owner, and the only Quaker within sixty miles of his plantation. The son early cherished an interest in behalf of the slaves. In giving an account of his conversion to anti-slavery views, he writes of himself: "About the fourteenth year of my age a circumstance occurred that tended to open the way for the reception of those impressions which have since been sealed with indelible clearness on my understanding. Being in the field with my father's slaves, a young man among them questioned me whether I thought it could be right that they should be toiling in order to raise me, and that I might be sent to school, and by and by their children must do so for mine. Some little irritation at first took place in my feelings, but his reasoning so impressed me as never to be erased from my mind. Before I arrived at the age of manhood I determined never to be a slave-owner."

Nevertheless, he did become the owner of slaves-some on his marriage through his wife's inheritance, and others from among his father's, who followed him to his plantation in Delaware, whither the son had removed and settled. Finally, determining that he would "be excluded from happiness if he continued in this breach of the divine law," he freed all his slaves in 1774 and 1775 , and his father followed the example. The son, on the day fixed for the emancipation of his slaves, called them one after another into his room and informed them of his purpose to give them their freedom, and this is the conversation that passed with one of them : "Well, my friend James," said he, "how old art thou? I am twenty-nine and a half years, master." "Thou should'st have been free, as thy white brethren are, at twenty-one. Religion and humanity enjoin me this day to give thee thy liberty; and justice requires me to pay thee for eight years and a half service, at the rate of ninety-one pounds, twelve shillings, and sixpence, owing to thee; but thou art young; and healthy; thou had'st better work for thy living; my intention is to give thee a bond for it, bearing interest at seven and a half percent. Thou hast now no master but God and the laws."

From this time until his death his efforts to bring about emancipation were untiring. Through his labors most of the members of his society liberated their slaves. He was an elder of the Society of Friends, and traveled from state to state preaching his anti-slavery
doctrines among his people, and in the course of his life visited all the yearly meetings on the continent. He was much encouraged in his work by the words of the preamble of the Declaration of Independence. Referring to these, he writes: "Seeing this was the very substance of the doctrine I had been concerned to promulgate for years, I became animated with hope that if the representatives were men, and inculcated these views among the people generally, a blessing to this nation would accompany these endeavors."

In 1782 he appeared before the legislature of Virginia, and was instrumental in having a law enacted that admitted of emancipation, to which law may be attributed the liberation of several thousand Negroes. In 1783 he presented a memorial to congress respecting the African slave-trade, and he subsequently visited, in the furtherance of his work, the legislatures of Pennsylvania, Maryland, and Delaware. In 1791 he presented his noted "Memorial to the President, the Senate, and the House of Representatives of the United States" on the subject of slavery, and, on account of some reflections that were cast on him, he published a short time afterward his serious expostulations with the house of representatives in relation to the principles of liberty and the inconsistency and cruelty of the slave-trade and slavery. These essays show the undaunted firmness and zeal of the writer, his cogent reasoning and powerful appeals to the understanding and the heart.

From conviction he was against war, and on principle opposed the Revolution. On the day of the battle of Germantown he was attending the yearly meeting of the Quakers at Philadelphia, and the room in which they were assembled was darkened by the smoke of the battle. At this meeting the Friends renewed their "testimony" against the spirit of war, and chose Mifflin to undertake the service of communicating it to General Washington and General Howe. To perform this duty, he had to walk in blood and among the dead bodies of those that had fallen in the fight. In his conversation with Washington he said : "I am opposed to the Revolution and to all changes of government which occasion war and bloodshed." After Washington was elected president, Mifflin visited him in New York, and in the course of the interview the president, recollecting an assertion of Mifflin's at Germantown, said: "Mr. Mifflin, will you please tell me on what principle you were opposed to the Revolution?" "Yes, Friend Washington, upon the principle that I should be opposed to a change in the present government. All that was ever gained by revolution is not an adequate compensation for the poor mangled soldiers, for the loss of life or limb." To which Washington replied: "I honor your sentiments; there is more in that than mankind have generally considered." With reference to Mifflin, Brissot, in his "Examination of the Travels of Chastellux in America," says: "I was sick, and Warner Mifflin came to me. It is he that first freed all his slaves; it is he who, without a passport, traversed the British army and spoke to General Howe with so much firmness and dignity; it is he who, fearing not the effects of the general hatred against the Quakers, went, at the risk of being treated as a spy, to present himself to General Washington, to justify to him the conduct of the Quakers; it is he that, amid the furies of war, equally a friend to the French, the English, and the Americans, carried succor to those who were suffering. Well! this angel of peace came to see me."

NewTranels in the umited States of America
1788
J.P.Brissot de Warville cambuidye

## NEW TRAVELS in THE UNITED STATES

he has a different nature and belongs to a species different from your own. The latter opinion is absurd; the former, if it be true, testifies against you. For why would he be less truthful, more corrupt, or more depraved? It is, without contradiction, because he is a slave. His crimes and his vices are on the head of his master. And the master punishes and degrades the slave for his own crime! What a horrible injustice!

Finally, how can this law make the concession of ordering that the master be reimbursed from the public treasury for the value of a slave condemned to death? If, as can be easily demonstrated, almost all a slave's crimes are the result of his more or less harsh enslavement, does it not seem absurd to recompense a master for his own tyranny? And when one recalls that masters have until now considered their Negroes as a kind of cattle and that according to long-established law the master is responsible for damage caused by his cattle, does it not seem inconsistent to pay the master the value of his black cattle which have caused damage to society and which society believes it has to exterminate? Are we then to pay the man responsible for the damage, instead of making him pay for it?

Let us have no doubts, these blots on Pennsylvania's Negro legislation will disappear. The State Assembly is too reasonable a body and the Pennsylvania Society too zealous a one for us not to have this hope.

The small state of Delaware has followed the example set by Pennsylvania. It is peopled in large part by Quakers, and manumissions have therefore increased. It is in this state, well known for the wisdom of its laws, the honesty of its people, and its loyalty to the Union, that dwells that angel of peace Wamer Mifflin, of whom I have already written. Like Benezet, he devotes all his efforts to propagating the ideas of the Quakers on the necessity of freeing the Negroes and of providing for their support and their education. It is, in part, to his zeal that we owe the formation of a society [in Delaware] for the abolition of the slave trade and of slavery, organized on the model of the Pennsylvania Society. ${ }^{3}$

Legal protection of Negroes ends in Delaware. There are, however, a few freed Negroes in Maryland, for there are some Quakers in that state. If you compare the tobacco and corn fields of these

[^5]
## EMANCIPATION LAWS

Quakers with the fields of other farmers you can easily see how superior free workers are to slaves for the development of agriculture.

When you travel through Maryland and Virginia you think you are in a different world, and you think so again when you speak with the people of these states. Here there is no talk of freeing the Negroes, no praise of the antislavery societies in London and America. Nobody reads Clarkson's works. Instead, everywhere indolent masters view with nothing but concern the efforts being made for universal emancipation. Virginians are convinced that it is impossible to grow tobacco without slaves, and they are afraid that if Negroes regain their freedom they will cause trouble. If the Negroes are freed they have no idea what place to assign them in society, whether to settle them in a separate county or to send them away. These are the objections that you hear repeated everywhere against the abolition of slavery.

The strongest obstacle to abolition is in the character, inclinations, and habits of Virginians. They like to live off the sweat of their slaves, to hunt, and to display their wealth without having to do any work. This way of life would change were there no longer any slaves, for the plantation owner would have to work himself. It is not that slave labor is more productive than other labor, but that by increasing the number of slaves, by feeding them badly, by not providing them with clothing, and by wasteful use of the best land, Virginians succeed in compensating for the lack of good workers.

## THE CONDITION OF NEGROES

Addition to the preceding letters, on the activities and progress of the various american societies SINCE $1789^{19}$

My hopes have not been disappointed; the progress made by the various societies in the United States has been rapid. One has even been established finally in Virginia, ${ }^{20}$ where men have dared to declare openly the truth which has so often put greed to shame, the truth which formerly would have been stifled in a Bastille, though it is taught by the Bible: That God created men of all nations, of all languages, and of all colors equally free, and that slavery, in any form and in any degree, is a violation of divine law and a degradation of human nature.

Let us have faith, my friend, that this truth, published in every journal, will succeed in extirpating this odious slavery, which is in fact already being rapidly destroyed by the very nature of things. For you may well imagine that in this mania of migration, which has seized all the United States, Negroes find it easy to flee from slavery and are welcomed wherever they go.

The solemn examples set by great men will greatly contribute toward bringing about this revolution in public opinion. What slaveowner can escape feeling the shadow of shame fall upon him from the actions of the famous General Gates, who called together his numerous slaves and amidst their tears and expressions of love set them all free, but in a way which would prevent the fatal consequences that the enjoyment of this inestimable blessing might bring upon them? ${ }^{21}$

The Philadelphia Society, which may be considered as the mother of these holy institutions, has just adopted some very effective means of providing for the education of Negroes and their preparation for various occupations. In "An Address to the Public" it states: "The unhappy man, who has long been treated as a brute animal, too frequently sinks beneath the common standard of the human species. The galling chains, that bind his body, do also fetter his intellectual faculties, and impair the social

[^6]
## NEW TRAVELS IN THE UNITED STATES

affections of his heart." ${ }^{22}$ The great objectives of the Philadelphia Society are to educate and advise Negroes who have been freed and to make them capable of exercising and enjoying civic freedom; to awaken in them industriousness; to provide them with occupations suitable to their age, sex, abilities, and other circumstances; and finally, to procure for their children an education suitable to the kind of life they will lead. To achieve these objectives, the society has appointed four committees:
I. A Committee of Inspection, who shall superintend the morals, general conduct, and ordinary situation of the free Ne groes, and afford them advice and instruction, protection from wrongs, and other friendly offices.
II. A Committee of Guardians, who shall place out children and young people with suitable persons, that they may learn some trade or other business of subsistence.
III. A Committee of Education, who shall superintend the school instruction of the children and youth of free blacks.
IV. A Committee of Employ, who shall endeavor to procure constant employment for those free Negroes who are able to work. ${ }^{23}$

What friend of humanity will not rejoice at such a pious and sublime project? Who can fail to see that it is dictated by that perseverance which inspires earnest men induced to do good not by vanity but by a sense of duty? Such are the men who compose these American societies. ${ }^{24}$ They will not abandon this good cause until they have carried it to the highest degree of perfection, that is, until they have by the most moderate and equitable means succeeded in making Negroes the equals of whites in every respect. Yet these are the holy societies which the infamous forces of greed are not ashamed to slander!

The protectors of the Negroes in Pennsylvania let nothing escape their solicitous attention. Some slaveowners were taking advantage of a provision in the law of 1780 to force the children

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of their slaves, who lhard been freed by this act, to serve them until the age of twentr-eight instead of twenty-one. The society successfully fought for the correction of this abuse; now such children will serve their masters as servants only until the age of twentyone.

It is to be hoped allyat this society will also find a way to improve the situation of those unhappy slaves who do not fall under the categories specified 7 gy the law of 1780 . These wretches have no other choice but to die of grief or seek freedom by running away, which is what frequently happens.

These societies hawe succeeded so well in propagating and publishing their principples that this year (1790) a kind of peaceful revolution took place in Congress, where a demand was made for the repeal of that anticle in the Constitution which suspends for twenty years any legislation by Congress generally prohibiting the slave trade.

I should have mentioned earlier that the Philadelphia Society submitted to the Constitutional Convention a very eloquent address, which met with no success whatsoever, and from which I quote the conclusiom:
By all the attribntes of the Deity, which are offended by this inhuman traffic:
By the union of our whole species in a common Ancestor, and by all the obligations which result from it;
By the apprehensions and terror of the righteous vengeance of God in national judgments;
By the cercainty of the great and awful day of retribution;
By the efficacy of the prayers of good men, which would only insult the Majesty of Heaven if offered up in behalf of our country while the iniquity we deplore continues among us;
By the sanctity of the Christian name;
By the pleasures of domestic connections, and the pangs which attend their dissolution;
By the captivity and sufferings of our American brethren in Algiers, which seem to be intended by Divine Providence to awaken us to a sense of the injustice and cruely of doozaing our African brethren to perpetual slavery and misery;
By a regard to the consistency of principle and conduct which should mark the citizens of repurbics;
By the magnitude and intensity of our desires to promote the happiness of those millions of anteligent beings who will probably cover this immense continent with rational life;

And by every other consideration that religion, reason, policy, and hu-

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manity can suggest, the Society implore the present Convention to make the suppression of the African slave trade in the United States a part of their important deliberations. ${ }^{25}$

Congress has been flooded by letters from all parts of the United States, signed by the most worthy men. Never was a question more hotly debated. What was unprecedented in America was that the most atrocious invectives were uttered by the adversaries of humanity. You can well imagine that these adversaries were the representatives from the South, with the exception, however, of the virtuous Madison and especially of Mr. Vining, brother of that respectable American lady so unjustly insulted by M. Chastellux. ${ }^{28} \mathrm{Mr}$, Vining has defended the cause of liberty with vehement eloquence. Nor must I fail to mention among the defenders of the Negroes Messrs. Scott, Gerry, and Boudinot. ${ }^{27}$

You will no doubt be astonished to find among their adversaries the man who first denounced the Cincinnati, Mr. Burke, who so forcefully demonstrated the fatal consequences of the inequality which that order would introduce among the citizens of the United States. ${ }^{2 s}$ This same man defended the much more revolting inequality established between whites and Negroes. You will be even more surprised to learn that he has nearly always employed invective. This is the weapon which the partisans of the slave trade and of slavery have always used in America, in England, and in France. Thus greed takes the same appearance everywhere, it respects nothing in its rage, and it thinks that insults are argu-

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ments. Serious men and thoughtful statesmen have felt only pity for these mad tantrums, so there is little doubt that during its December session Congress will finally reach a decision in favor of humanity.

One of the most ardent advocates of the cause before Congress is the worthy Warner Mifflin, whose zeal has been repaid with the most atrocious calumny. Yet what is his answer? Patience, kindness, forgiveness, and logic. I cannot resist the pleasant temptation of quoting here a few fragments from a letter written by this man of peace to one of his most vicious enemies, whom Mifflin wished to see and attempt to convert and who refused absolutely to receive him.

## Friend,

I can call thee by this name for thou hast not offended me in spite of what thou hast said of our society; I love thee, I wish thee happiness, I wish thee no more ill than I wish for myself . . .

Thou wouldst not let me visit thee; thou fearest perchance lest I corrupt thy slaves . . . far from me this thought, I would not render them dissatisfied with their lot. It is not that I am unaware that most of them know full well that their slavery is against all principle; but whenever I have the opportunity, I tell them to be patient, to be resigned, to expect all things from God and their liberty from the law. I have often met slaves a hundred miles from the houses of their masters, fleeing from their servitude. I preached to them, I exhorted them to return; I gave them money and letters requesting that they not be punished; their masters have thanked me. This is the man that thou fearest. Our brothers do as I do whenever the occasion presents itself.

For a long time I believed that one could own slaves; I was raised in this prejudice, my cradle was surrounded by slaves; but God has enlightened me, and I have obeyed Him. "Thou shalt love," He tells us, "thy neighbor as thyself." This commandment includes all the children of Adam, whatever be their color, whatever be the language they speak.

My conduct for the last sixteen years since I set my Negroes free has not belied my profession of faith on these matters. I have since set free as many more as it has been in my power to do. I do not say this in order to boast, but to show thee that I have been constant in my practices and my principles regarding the slave trade and slavery, and that I have sought every way to expiate the part I formerly had in the latter of these crimes. Ah, what crime is blacker! . . . I can hardly bear to think of it, as I wrote the other day to my dear wife. What if she and I had been thus seized, cast into a ship, and condemned to be separated from each other in the West Indies! A horrible idea! So I always put myself in the place of these poor Negroes. Canst thou find it surprising that I plead their cause warmly and that I do so constantly?
$\boldsymbol{T} \quad \mathrm{H} \quad \mathrm{L}$
$\begin{array}{llllllll}M & E & M & O & R & I & A & L\end{array}$
Alluded to in the
Foregoing Pamphlet,

WVTHTHE
INTRODUCTION 'THERETO;

Taken from the Providence Gazette of DECEMBER 22 : 179こ。

Phila dephia

## The Memorial of \TPARNER MIFfLin

To the President, Senate and Holese of Representatives of the United Statas.

Hie that rulath ower Min muft be jall, ruling in the foar of God. ad Samuel, xxiii, 3 .

HAVING for a long time felt my mind impreffed with a religious engageaciat on your account, and a belicf, that if meafures are not taken to redrefs the wrongs, and alleviate the fufierings and oppreflions of the African race the the ftaies, the Almighiy will manifeft his dipleafure in a more conficuous manner than has yet apiear. ed; the confderation whereof excites me, in this fear, earneftly to folicit, and folemnly to wam you, to exert your power and influeace, that right and juftice may be done in this important cafe.

I have alfo been affected with the following declaration of the Prophet, Ezet. iii. 20. When a rishtecus man dotb turn from bis righticoufiefs, and sommits iniquity, and I lay a fumsling-biock bofore bim, bes foath die; becaiefo thou bopg net given bim auarning, he Ball die in his fin, and bis rigbteoufoufs which be bath done fball net be rememberca, but his blemal will $f$ require at thine band.

At. Neverthitefs, if thou :uarn the righteous man, that the rightice:s fin not, and ise doth not fon, be
 divivercad thj fout

## ( 6 )

My foul now revolts at the iafernal crime committed againit innocent perfons, without provoca tion. Oh let me now befeech you, not to think it too much degradation for you to reflect, was this the lot of one of your beloved delicate wives, your tender babes, or near relatives, how then woald you feel!

Do not you with me beliese, that there is a Cod of juftice, who witl finally recompence unto all men according to the fruit of their doings; and that he doth at one view, by his all penetrating eye, behold the actions of men over the face of the globe? if fo, how do we think he will look on the rulers of this land, when he beholds many of them faring fumptuoully every day, living in eafe and fulnelis, and at the very time that theg are inventing unto themfelves inftruments of mufic, and fpending their precious time in vaia thearrical and other amufements, rementer net the aflictions of their fustring $A$ frican brethren, who in this ceuntry may be loaded with irons, under all the pangs of forrow the human heart can be capabie of eacuring, for no crime whatever, but becaufe it pleafed God to frffer them to come into the world with a black fkin--will this nat make him your enemy, who is a God that is no refyecter of perfons?

I erave gour ferious attention to this important fubice: and that while you may feel an animated warmath to fill your minds, whea cngaged refpect-


## $(8)$

(which I am perfuadsd you generally have not a full conception of) that under an apprehenfion of duty I have attempted in this manner to addrefs you; being, with fincere defires for your welfare,

Your real Friend,

## WARNER MIFFLIN.

Pbiladelphia, 23d 11 th Month, 1792.
-

FINIS.

American Biographies wheeler Preston

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1974
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MIFFLIN, WARNER ( ${ }_{1745-9} 8$ ), Abolitionist, born Accomac Co., Va., cousin of Thomas Mifflin. Son of Quaker slaveowning planter, but after moving to Delaware freed his own slaves (1774-75), an example followed by his father. Becoming an elder of Society of Friends, worked to secure emancipation, for that purpose appearing before legislature of Virginia ( 1782 ), presenting memorial to Continental Congress ( 1783 ), addressing legislatures of Pennsylvania, Maryland,

## Miles

and Delaware, and (179I) presenting celebrated "Memorial to the President, the Senate and the House of Representatives of the United States." Wrote Defence of Warner Miffin (1796).

Biog.: H. Justice (1905). J. H. Merrill, Memoranda Relating to the Mifflin Family (1890).

Dictionary of American Biography fatal 1958

## Miftlin

felicitations showed no trace of his earlier feelings toward the commander-in-chief, and Washington's visits to his home in later years indicate a restoration of their friendship. He was a member of the Federal Convention in 1787, and though participating little in its debates, was in full sympathy with the new Constitution. He was elected to the supreme executive council of Pennsylvania in 1788 , serving as its president until 1790, and in $1789-90$ was chairman of the state constitutional convention. Displeased at his appointments while president of the state, the Republicans in selecting a gubernatorial candidate in 1790 passed him by for Arthur St. Clair. His friends, however, put him at the head of another ticket, and, supported solidly by the Constitutionalists and by many Republicans, he carried the state by the overwhelming majority of 27,118 to 2,819 . During his three terms as governor, $1790-99$, the limit set by the constitution, many laws were enacted for the construction of roads and the improvement of inland navigation, and others reforming the judicial and penal establishments and strengthening the militia. He sympathized with the rising tide of Jeffersonianism in Pennsylvania, sat at the banquet table with Genet, and openly favored war with England in 1793 (J. T. Scharf and Thompson Westcott, History of Philadelphia, I, 1884, p. 475). In the Whiskey Insurrection, 1794, apprehensive of endangering his influence with the Jeffersonians, he first evaded Washington's plea for support but later called the legislature into special session, urged speedy action against the insurgents, and harangued the militiamen as of old. Despite his pro-French and Jeffersonian sympathies, in 1798 he trimmed his sails to the popular breczes by encouraging preparations for the anticipated French war. His last three years as governor were marked by increasing negligence and moral laxity, his secretary of commonwealth, Alexander James Dallas, constituting the real head of the administration. After retiring from the governorship he was in the legislature until his death.
Mifflin was of medium height, athletic frame, and handsome. He dressed in the height of fashion. Of unusual refinement, he possessed a warm temperament and agreeable manners, his martial and dignified bearing revealing little trace of his Quaker education. In money matters he was extravagant and careless. Borrowing heavily in later life, he was, nevertheless, excessively generous, and entertained lavishly at his home at the falls of the Schuylkill and at his farm, "Angelica," near Reading. An action brought against him by one of his creditors in 1799 obliged him
to leave Philadelphia. This unfortunate occurrence preying on his mind hastened his death. When he died he was penniless, and the state of Pennsylvania paid the expenses of his burial in the Lutheran graveyard at Lancaster. His wife, Sarah, daughter of Morris Morris, whom he marricd on Mar. 4, 1767, and whom John Adams described as "a charming Quaker girl" (Familiar Letters, p. 45), died in 1790.
[Mifflin is one of the important Pemnsylvanians of whom an adequate study remains to be made. Willian Rawle, "Sketch of the Life of Thomas Mifflin," in the Memoirs of the Hist. Soc. of Pa., vol. II, pt. 2 (1830), is unsatisfactory. Many Mimin letters and other manuscripts are seattered through various collections in the Hist. Soc. of Pa., Philadelphia, and in the "Papers of the Continental Cong.," Library of Congress. Other more important sources are: Autobiog. of Charles Biddle ( 1883 ) ; E. C. Burnett, Lettors of Members of the Contincntal Cong., vols. I-V (1921-3t) ; W, C, Ford and Gaillard Hunt, eds., Jours. of the Continentol Cong., vols. 1-XXVII (1904-28) ; Alexander Graydon, Memoirs of a Lifc, Chiefy Passed in Pa. (1811); Pa. Archives, ser. 1, vols. I-XII ( $1852-56$ ), ser. 4, vol. IV ( 1890 ) ; Pa. Colonial Records ( 16 vols.: 1852-53) ; scattered references in the Pa. Mag. of Hist. and Biog.; and contemporary newspapers.]
J. H. P—g.

MIFFLIN, WARNER (Oct. 21, 1745-Oct. 16, 1798), Quaker reformer, son of Daniel and Mary (Warner) Miffin, was born in Accomac County, Va., whither his grandfather, Edward, had removed from Philadelphia, Pa. He was a descendant of John Mifflin who emigrated from Wiltshire, England, sometime before 1680 and finally settled at "Fountain Green," now a part of Fairmount Park, Philadelphia. On May J4, 1767, Warner married Elizabeth Johns, of Maryland, by whom he had nive children, and on Oct. 9, 1788, Ann Emlen, of Philadelphia, by whom he had three. During most of his mature life he lived on his farm, "Chestnut Grove," near Camden, Del. (Justice, post, pp. 16-19).
He was a man of mild manner, always charitably inclined, yet of intense convictions. As early as 1775 he was arguing against "the pernicious use of ardent spirits." During the American Revolution he adhered to the Quaker peace principles and shared in the obloquy thereby entailed. He refused to have the least part in supporting the war, even to the use of Continental paper money. Consequently, he was dubbed a Tory, and his patriot neighbors made serious threats against him. While General Howe was in Philadelphia and General Washington on the outskirts of the city, Mifflin was one of a committee of six appointed by the Friends' Yearly Meeting in 1777 to visit both commanders-inchief and present printed copies of the "Testimonies" against participation in war. They went without passports through the lines of both armies and accomplished their mission.

When he was fourteen years old, on his father's plantation in Virginia, one of the younger slaves, talking with him in the fields, had convinced him of the injustice of the slave system. He soon determined never to be a slave-holder. Later, however, he came into possession of seyeral slaves through his first wife and from his father and mother. After a period of indecision, in 1774-75 he manumitted all his slaves (Justice, p. 39). Supersensitive to the promptings of conscience, he even paid them for their services after the age of twenty-one years. Thereafter, he traveled much in Quaker communities urging Friends to free their slaves. In the same cause he appeared before various legislative bodies including, in 1782, that of Virginia, where a law was passed in May of that year removing the former prohibitions against the private manumission of slaves (W. W. Hening, Statutes at Large, vol. XI, 1823, p. 39). Between 1783 and 1797 he helped to draw up, or to present to the Congress of the United States various petitions against slavery and the slave trade. One, dated 1789 , helped to start an important debate on the powers of Congress over slavery and the slave trade under the new Constitution. In 1793 he published over his own name, A Serious ExposIulation with the Members of the Honse of Representatives of the United States (Phila. 1793 and various reprints), in which he presented with no little force the anti-slavery case. In 1796, his motives and methods having been attacked by his opponents, he published in Philadelphia The Defentee of Warner Mifflin against Aspersions Cast on Hin on Account of his Endeavors to Promote Righteousness, Mercy and Peace, among Mankind. In this pamphlet he sketched the activities of his life and defended his stand on such subjects as slavery, peace, and temperance.

In 1798 he attended the Yearly Mecting of Friends held in Philadelphia and at that time, apparently, contracted the yellow fever which was then so prevalent in that city. He died of the disease soon after returning to his home in Delaware, aged about fifty-three years.
[The most accessible and fullest source of information is Hilda Justice, Life and Ancestry of Warner Mifflin (1905), containing reprints of Quaker records and other important documentary material; the most important manuscript Quaker records for the period are at 304 Arch Strect, Phila.; about a dozen letters by Mifflin are in the Hist. Soc. of Pa. The most reliable of contemporary accounts of Miffin's life are his own memoir in Defence of Warner Mfiffin, cited above, and a "Testimony" by his friend George Churchman, in Friends' Miscellany. June 1832. See also J. H. Merrill, Memoranda Relating to the Miffin Family (privately printed, 1890 ).]
R. W,K.

MIGNOT, LOUIS REMY (183t-Sept. 22, 1870), landscape painter, born at Charleston, S .

## Mignot

C., was probably the son of Remy Mignot, a confectioner, who for a time conducted the French Coffee House in Charleston. The Mignots had been ardent Bonapartists and had left France at the time of the restoration of the Bourbons in 1815. Louis Mignot's boyhood was spent in the home of his wealthy grandfather near his birthplace. He manifested a marked love of art while a mere child, and at seventeen he had definitely chosen his career. He passed through a course of drawing with credit, and in 1851, at the age of twenty, he traveled to Holland and became the pupil of Andreas Schelfhout, the landscapist, at The Hague. His progress was rapid. He soon began to work from nature, making trips to several European countries for sketching purposes, and remained about four years. Returning to the United States in 1855, he opened a studio in New York, where his success was immediate and complete.

At that time Frederick E. Church's spectacular pictures of the Andean peaks and jungles were in high favor. He had made one trip to Ecuador in 1853 and was planning to make another in 1857. Mignot, whose admiration for the work of his senior colleague was fervent, and who was deeply interested in tropical scenery, gladly accepted the opportunity offered him to accompany Church on this second voyage to Guayaquil. The two painters, actuated by the same enthusiasm for the stupendous scenes among the Andes, made the most of their time in Ecuador, and brought home studies made at Quito and Riobamba which were destined to bring both of them notice. It was not unnatural that Mignot should have worked much in the spirit of Church, and that some of his tropical landscapes should have resembled those of the elder man. His own native talent and facility, however, appear to have been quite generally recognized by his contemporaries on both sides of the Atlantic.

Mignot was made an associate of the National Academy of Design in 1858 and a year later became an academician. He collaborated with his friend T. P. Rossiter, the historical painter, in making one of the latter's series of Mount Vernon scenes, "Washington and Lafayette at Mount Vernon," in which it is evident that Mignot's part consisted of the landscape background. The picture belongs to the Metropolitan Museum of Art, New York. On the outbreak of the Civil War, Mignot's Southern sympathies made his further stay in New York so repugnant to his feelings that on June 26, 1862, he set sail for England on board the Great Eastern. A few days prior to his departure he had sold a collection of
the friend.

che friend.
the german for "The
The testimony of the Friends at German town against slavery, sent up to the Yearly
Meeting of 1688 , has, within the last few days, been discovered. These Friends were not far from Worms, in the Palatinate. They had suffered persecution in their own country, and seem to have had a very correct appreci ation of the rights of others. One of them,
Francis Daniel Pastorius, informs us, that he (and most probably many of his old neigh
bours were with him) reached Philadelphi burs were with him) reached Philadelphia
on the 20 th of Sixth month, 1683 , after a on the $20 t h$ of sixth month, Passage of eight weeks. He came in the ship did not make the voyage without encountering
various storns. Thirty years after this, Pastorius writes, " the second and twelfth of the
Sixth manth multitude of huge surges, and, as it were with mountains of terrible and astonishing vessel every whit as Paul's shipmates were
to land at Melita. Then Philadelphia consisted of three or four little cottages; all the
 lost myself in travelling no farther than from the water side to the house, (now of our Friend
William Hudson,) then allotted to a Dutch William Hudson, then alloted to a Dutch
baker, whose name was Cornelius Bom.* What my thoughts were of such a renowned
city, (I not long before having seen London, Paris, unto you here. But what I think now of the
same, I dare ingenuously say, viz., that God has made of a desert an enclosed garden,
the plantations about it, a fruitful Geld."
These German Friends settled near togeth er, and in 1686 were joined by a number from
different parts of Holland and Germany, and a meeting was soon established among them
It wis attached to Dublin Monthly Meeting which was then composed of Oxford; Poeetquising [Byberry], Dublin, aud Germantown meetings. By minute of Dublin Monthly
Meeting dated Twelfth month 23rd, 1685 , it was concluded to hold that meeting allernately at Richard Walln's [Cheltenham], at John Hart's [Byberry], and at Oxford. Thus
continued until First month $31 s t, 1687$, when it was agreed that it should thenceforward be beld at the house of Richard Worrell, Jr. in
Lower Dublin, on the last Second-day in every month. Coming from a country where oppression
on account of colour was unknown, and where buying, selling, and holding in bondage human crime, was regarded as an act of cruelty and injustice, to be looked for from the hands of none but a Turk or barbarian, the members of this litle community were shocked to see
that negro slavery had taken root, and was
increasing around increasing around them. It would appear
from the testimony, that many of their relifrom the testimony, that many of their reli-
gious friends and acquaintances, were deter-
*This house stod a little
of Third and Chestunt streets.
red from coming to this land, by the repor
they had received of this sad stain on the cha they had received of this sad
racter of the new settlement.
Impelled the
Impelled then by reproaches borne over the Atlantic, as well as by the testimony of
heir own consciences as to what was right, the Friends at Germantown drew up this paper. It is certainly a strong document; and whilst it bears evidence that the writers ha
an incompetent knowledge of the English lan guage, it plainly demonstrates that they were well acquainted with the inalienable rights of man, and with the spirit of the gospel. Wow
publish it as it is in the original, and doubt publish it as it is in the original, and dobt
oot that our readers will find sufficient clearjess in the argument, notwithstanding some The paner from which his is is. The paper from which this is taken is the
original. At the foot of the address, John Hart, the clerk of the Monthly Meeting, has made his minute, and the paper having bee hen forwarded to the Quarterly Meeting,
received a few lines from Anthony Morris he clerk of that body, to introduce it to the Yearly Meeting, to which it was then direct

This is to the Monthly Meting held at
The
These are the reasons why we are agains
he traffic of men-body, as followeth. Is ther any that would be done or bandled at this manner? viz. to be sold or made a slave for
and the time of his life? How fearf earted are hany on the fearn and fain hearted are many on sea, when they see a
strange vessel,-being, afraid it should be a Turk, and they should be taken, and sold for
slaves into Turkey. Now what is this better slaves into Turkey. Now what is this better
done, than Turks do? Yea, rather is it worse done, than whirks say they are Christians; for
for them, which say we hear that the most part of such negers are brought hither against their will and consent,
and that many of them are stolen. Now, though they are black, we cannot coniceive
there is more liberty to have them slaves, as there is more liberty to have them slaves, as
[than] it is to have other white ones. There ithan] it is to have otber white ones. There as we will be done ourselves, making no dit
erence of what generation, descent or colour hey are. And those who steal or robb men, and those who buy or purchase them, are
hey not all alike? Here is liberty of concience, which is right and reasonable; here ought to be likewise liberty of the body, ex-
cept of evil-doers, which is another case. Bul cept ovi-d oers, hen hither, or to rob and sell them
to bring men her
against their will, we stand against. 1n Eugainst their will, we stand against. In Eu-
ope there are many oppressed for conscience sake; and here there are those oppressed
which are of a black colour. And we who know that men must not commit adultery,-some do commit adoltery in others, separatng wives from their husbands and giving thein
o others; and some sell the children of these oor creatures to other men. Ab! do consider well this thing, you who do it, if you
would be done at this manner? and if it is vould be done at this manner? and if it is
done according to Christianity? You sur-
pass Holland and Germany in this pass Holland and Germany in this thing.
This makes an ill report in all those countries of Europe, where they hear of [it], that the
Quakers do here handel men as they handel
here the cattle. And for that reason some
have no mind or inclination to come hither. have no mind or inclination to come hither.
And who shall maintain this your cause, or Alead for it? Truly we cannot do so, except you shall inform us better hereof, viz., that Pray, what thing in the world can be done vorse tovards us, than if men should rob or
teal us away, and sell us for slaves to strang eaul us away, and sell us for slaves to strange
countries; separating husbands from their vivtries; separating husbands from the
wives and children. Being now this is no done in the manner. we would be done at [by]
herefore we contradict, and are against this reflore we contradict, and are against this
affic men-body. And we who profes hafic of men-body. And we who profess
that it is not lawfil to steal, must, likewise, avoid to purchase such things as are stolen,
but rather help to stop this robbing and tealiny if possible. And such men ought to nd set free as in Europe:* Then is Pennsyl ania to bave a good report, instead it hath Especially whereas the Europeais are desi cous to know in what manner the Quakers do
rule in their province ;-and most of the ook upon us with an envious eye. But if
bis is in inis is done well, what shall we say is done
evil? once these slaves (which they say are so wicked and stubborn men) should join them
elves, - fight for their freedom,--and bande heire, -fight for their freedom,- and hander and mistresses as they did handel them before; will these masters and
nistresses take the sword at hand and war mistresses take the sword at hand and wa
gainst these poor slaves, like, we are able to gelieve, some will not refuse to do? or have
bot hese negers not as much right to fight for their free
laves?
Now consider well this thing, if it is grod andel these in cacks you find it to be good to ad require you hereby lovingly, that you vas done, viz, that Christians have such liberty to do so. To the end we shall
[may] be satisfied in this point, and satisfy
ikewise our good friends and acuaintances kewise our good friends and acquaintance fearful thing, that men should be handelled so in Pennsylvania.
This is from our meeting at Germantown,
eld $y^{*}$ is of the 2 month, 1688 , to be de vered to of the 2 month, 1688 , to be de livered to

## Garret benderich

derick up de graeff
At our Monthly Mbeeting at Dublin, ye ${ }^{\text {e }} 30$ At our Monthly Meeting at Dublin, ye ${ }^{e} 30$
-2 mo., 1688 , we having inspected $y^{e}$ mat er, above mentioned, and considered of it, we
nd it so weighty that we think it not expe Gnd it so weighty that we think it not expe--
lient for us to meddle with it here, but do rether commit it to ye consideration of ye
Quarterly Meeting; y ${ }^{\text {e }}$ tenor of it being nearly elated to $\mathrm{y}^{6}$ Truth.
an behalf of $\mathrm{y}^{\mathrm{e}}$ Monthly Meeting,
Signed,
Jo.
Part
-

* Alluding probably to the abolition of the old fendal

This, above mentioned, was read in o
Quarterly Meeting at Philadelphia, the 4 ${ }^{4} 4 \mathrm{th}$ mo. ' 88 , and was from thence recom mended to the Yearly Meeting, and the above
said Derick, and the other two* mentioned herein, to present ue same thing of too great meeting, it being a thing tor meeting to determine. Signed by order of $y^{e}$ meeting, Anthony Morbis.
igned it.
$=$
For " The Friend.
laurence steel.
When the report that Laurence had turned Quaker \$pread among his former associate the pastor of the Independent congregation,
which he had belonged, addressed a letter o whe subject to his mother. This letter after wards coming into the hands of Laurence,
hus reviews it. "He hath confirmed that hus reviews it. "He hath confirmed that
have before mentioned. His words are these The great stumbling-block to him hath been our loose, low and earthly conversation.' I not looseness, lowness and earthiness, stum ing-blocks to enough, especially in them tha ook for salvation by him, and to be gathered out of the world $\}$ He may well call it great
Who can lay a greater stumbling-block in th way of the upright, than to make so high profession, a cloak and covering for so much
sin and iniquity? Would it not be far better sin and iniquity? Would it not be far bette
and more honour to Christ to cease professin of himi, which doth but make them the greate, stumbling-blooks, until they have departe rom their me for separating from such assemblie and congregations that are thus polluted
Farther, he saith, 'He is earnest to get up to And must I be represented in so many place a a deluded, deceived person, and one that is fallen from the faith, and apostatized to error and a seducer of the hearts of the upright, an ing such people as are loose, low and eartily o get up to more spiritualness? Or can ook upon such as true friends to my soul, woult hinder me from so good an exchange o be found among this people.' Yea, I more than apprehend it; for I have fett and
eperienced for some years that spiritualne to be amongst them, which keeps them that walk in it from looseness, lowness and earth liness : so that I have no desire to return ${ }^{1}$ them whose conversations are so
as he confesseth. Further, he saith, ', 'I am
am
persuded this is that which hath carried him persuaded, this is that which hath carried hi among them, more than any respect hat
hath to their odd opinions. Here he hat taiu knowledge he had of me for many years in which he knew my bent was after spiritualness and heavenly-mindedness, and herein
he hath spoken the truth of me, viz., that it
was looseness, lowness and earthliness that
stumbled, and drew me off from them; and that
it was with desire of more spiritualness that I it was with desire of more spiritualness that
came among this people, and my desire hath
been therein largely answered, to the joy and
deliverance, as I do, the sacri
John Whiting in his memoreirs gives a brie satisfaction of my snul. Further he continu eth to say, 'If we gain this by his fall, to be
provoked to more heaventiness and sirital provoked to more heaventiness and spiritual
ness, and to savour less of this earth, we shall ness, and to savour less of this earth, we shall
be gainers by his loss.? Here he should have
minded his former expression and persuasion, be gainers by his loss.' Here he should hav
minded his former expression and persuasion,
and have considered, whether the Lord dot and have considered, whether the Lord doth
suffer such to fall whose great stumbling is at suffer such to fall whose great stumbling is a
looseness, lowness and earthliness, and who Loseness, lowness and earthliess, and wh
ree earnest to get up to more spiritualness? ir are they not fallen and lost, who, according
o his confession, are still where they were ohis confession, are still where they were
many years ago? after all his preaching and many years ago? after all his preaching an lonness and earthliness; whom he presseth
nd indeed it is high time for them all t and indeed it is high time for them all to avor less of this earth; and to get up to tha piritualness and heaveniness wheres wey sw
ind me, and so in this spiritualnest his unprofitableness, or standing at a sta
 sufficient to teach all that learn of it, lusts, which makes them stumbling-blocks in he way of others, that so, through the deny ighteously and godly, not only hereafter, bi in this present evil world, and so not stumble but gain others by their conversation, withou
which all verbal confessions and acknowledg hich all verbal andessioss, and leaves then nents are vain and fruitless, and 1 "
obetter than they were before."
Of his Of his condition at the perio
is book, Laurence says: "And thus the Lord having raised me up, and spared me day, to see the desire of my soul accomplished in great measure, according to my faith when
first laid down my ministry ; I do still wait
in submission to the will of the Lord) for the ay, when that breathing seed of God, whic yet left in the dead and lifeless profession may become ripe for the harvest; then shal
there be no want of reapers, who shall put the sickles, and gather them into the house
which God hath provided to receive all that re low and poor in their own eyes, for wan power and strength to overcome that whic
ettelh and hindereth their perfect redemp. ion; unto which house God bath called me as a forerunner of thousands that are yet un-
gathered ; unto which being come up, I canathered; , unto which being come up, I can serve the lowest of them by living supplica-
ioos to the Great Shepherd of the sheep, for the bringing then into that fold, where he
makes his flocks that were wearied, and driven from mountain to hill, to rest at noon on the bosom of their Beloved; whose tents they watchnen of the night for direction; but by the Light of the Lord are they brought up to Bethet, the house of the God of Jacob, where
heney desire forever to dwell, and offer unto
he God of their redemption, victories and
of his appearances in the ministry, he says, "he grew and increased in his giff, till he had an eninent testimony, and was well acceepted
and came afterwards and settled in Bristol He came afterwards and settled in Bristol, an
ept school in the great meeting-house at the ept school in the great meeting-house at the
Friers, and was very serviceable in that city Friers, and was very serviceable in that city
nod country adjacent. He bad a meeting a y house at Naylsey, after I was a prisoner 1679,] and came once to Ivelchester with
Samuel Jennings to visit us, after I was carried thither" $[1680$.
Laurence Steel was deeply affected with the sufferings of his Friends in Bristol, who, in
681 , and for two years after, were subjecte oo a persectution which, for violence, exceecded hat raging in any other part of the kingdom.
The meetings were brutally disturbed, and The meetings were brutally disturbed, and
nany families were ruined as to their worldty sbbstance, by the proceedings against then before professedly jodicial tribunals. They
vere crowded into the prisons there, until ere crowded into the prisons there, until
here was no more room to receive them There were fifty confined in a room, which as in so filthy a condition, that one of the
Idermen said, if he had a dog which he loved de rrinen said, it he had a dog which he loved
no pe would not put him in there. Four of the loseness of their confinement, and want o
ir, there was a danger of infection. Lauir, there was a danger of infection. Lau-
ence accompanied by bis friend Charles onee ${ }^{\text {accompanied by bis friend Charles }}$, went up to London to see the king,
ong in order to obtain, if possible, some mitigaion of the general suffering. They, with
George Whitehead, had an interview wwith
Charles II., but no immediate good efficts Charless II., but
resulted from it. $-\overline{\text { In }} 1682$ he was himself a prisoner, and again
In 1683. This last imprisonment, which comhe conventicle act, and he was confined for x months. The shocking barbarities com-
mitted by the goaler, Isaac Dennis, on the Mitted by the goaler, Isaac Dennis, on the cutivg spirit had placed under his control
col
bave been often repeated in print. The sufaye been often repeated in print. The suf
crings they endured from confinement in ferings, they endured from confinement in
ooms, in which it was not possible for all to it, without being on one another,-in one
nstance, there being more than enough to instance, there being more than enough to
cover the whole floor double, -from the beat ings they received on their heads with staves, and an iron candlestick, are sickening to read . Neither men, women, nor children were
pared. But even there, in the midst of all ared. - But even there, in the midst of al
heir trials and afflictions, joy and happiness rom above was apportioned to the inoocent
sufferers. Some amongst those confined, hrough the wasting efiects of that they en ared, found their bodily powers decay, and quicker passage to their everlasting homehat rest, prepared for the people of God,
where the wicked cease from troubling. One fhere the wicked cease from troubling. On
f these was named Margaret Heal. Laurence Sthel and P. Moon understanding that she
was near her departure, desire nuych to visi as near her departure, desire minch to visit
her before the close. But the jailer in th her before the close. But the jailer in the
perversity of his wickedness would not admit
them to her room. Some time before this,
John Whore may be necessary than to give the John Whiting obtained aceess to the prison
ers, and thus describes bis visit: " Taking notice to them, how full they were, Margar Heal sitting by in a clair, ansvered me, 'Ay we are full freight, ready to sail the first fair
wind.' As she, and some others did, into the ocean of eternity, not long after, finishing he
testimony for God, and his Truth, the 28th lestimony for God, and his Truth, the 28 th
the Eleventh month, [1682]; being faithf he Eleventh month, $[1682]$, being faithn Four more, two men, and two women, died prisoners, being suffocated for wa room, with other conveniences.,
L.aurence was released from his six months
, confinement, with a constitution, which had not originally been strong, very much weak ened and impaired. The powers of natur
were too nearly exhausted, even for fresh ai and liberty to recruit. He was not able neet with his Friends in public worship, bu grew gradually weaker and weaker, until he
10th of the Eighth month, 1684, when he died ; in the language of J. Whiting, " "ayyng down his head in peace with the Lord". "He
was a man of a grave and solid serious deas a man of a grave and solid serious disp.
portment; of a sweet even temper and dispo. sition; of a sedate retired life ; and very exemplary in his conversation; a preacher
righteousness in that great city, in which righteousness in that great city, in which he
walked as a stranger and a pilgrim on earth but hath finisshed his course, and kept th aith, and received the crown of life; and sincerily and dintegrity to God, and His Truth
I could write much, but his innocent life an I could write much, but his innocent life an
testimony, is the best memiorial of him, an eestimony, is the best m.
bis memory is blessed."

Memoirs of the life and Gospel Labours Samuel Fothergill, with selections fro his correspondence. Also an acoount of the
life and travels of his father, John Fother
 By Georaz Crosirind. Liverpool: Print.
ed and publisled by D. Marples. London ed and published by $D$.
Charles Gilpin. 1843 .
In the last volume of "The Friend," a co these memoirs, which are of so interesting haracter as to induce a desire that the read ers of "The Friend" might be made mo
intimately acquainted with their contents. is not, however, with any expectation of full gratifying this wish, which perbaps nothin hat I am induced to offer further extract, ew, and brief, from the volume before-m And as the work itself is probably accessib o but a few, some short remarks may not
unacceptable upon its general character. As the title may imply, it opens with ketch of the life of Samuel's father, Joh Fothergill, which is succeeded by simila
ketches of his descendants. The bulk of the volume, however, consists chiefly of letters, occasionally interspersed with brief and lively
notices of the writers. To enable the reader to form an opinion of the interest that may be expected from this source, perhaps nothing


#### Abstract

are Israel and James Pemberton, Catherine Peyton, Dr. Fothergill, Lydia Lancaster,


 Pyyton, Dr. Fothergill, Lydia Lancaster,Mary Piesley, Samuel Emlen and Anthony
Beside on this. Berrespondence, the fetters of the abject of the memoirs himself, are of rich in
nstruction.
Commencing with his nstruction. Commencing with his con
incement, and extending to near the time o his death, apart from their intrinsic merit hey are interesting and valuable, as gradually
nofolding the writer's growth in the Truth unfolding the writer's growth in the Truth
from stature to stature; for as his ministry rom stature to stature; for as his ministry om and power, so a proportionale increase ility, and lowliness of mind.
Being thus strengthened to maintain the vatch against the spirit that pufieth up, the
harity that edifyeth became more and more arity that edifyeth became more and mor ejoicing in the end; so that we have not, in is case, to mourn over the fatal miscarriage
hich, from want of such watchfulness, some meh, from want of such watchfolness, some. ifts and powers, , aturalal and divine.
Indeed his later das seal Indeed his latter days seem a fitting con-
Iusion to a life so dedicated to his bountifu lusion to a life so dedicated to his bountifu
Master's service. Among his closing labour a dying testimony to his brather Doctor Fothergill, and his sister ; a remaykable com-
munication in prophetic vision, to Friends of munication in prophetic vision, to Friends,
is own meeting, and a message to the Xearly feeting, which is given below. These clearly vince that neither "life nor death" was abl
separate himn from the love of Christ; be ing freely given up, with his failing powers, to ing freely given up, with his faling powers, to
testify the gospel of that grace which hai testify the gospel of that grace which har strength of middle age, and by which he was
enabled to fulfil his ministry, and finish his
course with joy. "In a solemn and affecting interview witt
some of his relations, who were about to se out to attend the Yearly Meeting in London, he addressed them in the following expres ions, which were read in the Yearly Mee ng, by Jonah Thompson:-
" Our health is no more a han length of days; mine seems drawin st towards a conclusion, I think; but $I$ an ntent with every allotment of Providence,
$r$ they are all in wisdom,-unerring wisdom There is that, which as an arm underneath bears up and supports; and though the rolling
tempestuous billows surround, yet my head is mpestuous billows surround, yet my head kept above them, and my feet are firmly
established. Oh! s seek $i t$, -press after it,lay fast hold of it! Though painful my nights nd wearisome my days, yet I am preserved patience and resignation.
terrors, nor will the grave have any victory My sool triumphs over death, bell, and the rave. Husbands and wives, parents an
cildren, health and riches, must all go! isapenointment is another name for them!"I should have been thankful, had I bee解, to have got to the ensuing Yearly Mee in London, whicn you are now going
tend, where 1 have been so often refrestie with my brethren ; but it is otherwise alloted.
shall remember them, and some
emember me. The Lord knows best for us ;-I am content, and
his will. I feel the foretaste of $t$ to come; and who would wish
ch a state of mind? I should b sy channel could be found to early Meeting, that as I have al we have not followed cunnin
at wit bles, but the pure, living, eterna
ee the aged be strong; let the the aged be strong; let the Lord is still in Zion; the Lor "If I be "If I be now removed out of easure, to fill up my duty, 1 hi ence that I shall gain an admitta orious church triumphant, far
my dear love is to all The following extract is from octor Fothergill; it is a comprel
nony to the use of "great $p$ imony to
"London, Twelthb mo.
"I had an entire satisfaction is, as well as some others of a sinuates that I expect rhetorical ove sincerity in the plainest dress
ffectation of any kind, when I see ffectation of any kind, when I see
myself or others; and when, in n myself or others; and when, in
ne another or speaking, we join
ner ntiments, or to give an idea o uage indeed ; if the happens to
ung case in those which I have knowledge myself guilty of usin speecl which the Spirit of $T$ forsake and amend."
The hints which may be gleane
ollowing account of a visit of Jo Towing account of a
ill to America, about one hundred
and ave probably lost nothing of their With th a present, and may offer one or another number.
"In this year,
(1740,) John Yigh under much bodily weaknes
Yearly Meeting in London, $\mathbf{v}$ he desire of his brethren, he gav 1 instructive account of his la merica, he state or friends, thd its Society in some places, and
ate in others, with the causes ost obviously contributed to pry e observed, that as the elders of
ere preserved in freshness and : pre preserved in freshess of \&
diligent care for the growth
ion, ruth increased, good orde rved, he discipline kept up, and
ref many places, tender and hopefu
ontrary, where those who were c ank, both in respect to age and s
fe , declined in their religious ca
culty of breathing now increased；；
＇spoke till a boout twelve，when he
a Farevell all；I am going to glo－ ；ory；please heavealy Father take For some time，those about him tell what be said，by watching the
of his lips．At last he exclaimed of his lips．A last he exclaimed
over－victory I victory ！victory
＂Then his happy spirit，freed over－hen his happy spirit，freed
in and sorrow，ascended to be for is Lord and Saviour，who had sc ＇，in the case of this beloved child，
the blessed effects resulting from to his gracious invitation，＂Su
iddren to come unto me，and forbi ，His remains were interred a ted his former little friend，Josep
noirs of Samuel Fothergill． （Continued from page 128．）舡ed letter of John Fothergill to a
Zion，breathes the language of con－ ad of encouragement to trust ir e covenant is not less with th vith the day．
a hidden rem a hided remnant who go mourn－
：way；whose soul＇s secret langu－
nes is，＂f Verily thou nes is，＂Verily，thou art a God
thyself，O God of Isiael，the Sa 1 who，finding few or none to sym－
thysel， 1 who，finding few or none to sym－
1 them，in the depths of their trial， to say，Surely no sorrow is like
crow，and there is no man careth
iis meet the eye of any of these，
$\mathrm{\varepsilon}$ a word in season to their weary $\varepsilon$ a word in season to their weary
$\nabla$ they be encouraged hereby，rest－
倍 tssurance，that no new thing hath
too thein，no temptation but such on to man．
a state as this，how seasonable
th is the remark as to bein＂stll it is the remark as to being＂still
hat cherful，＂agreeing with our stion to his followers ：＂But thou
astest anoint thine head，and wash astest anoint thine head，and wash appear not unto men to thou appear not
blessed is the reward promised
ather in heaven＂to these hidden， $\substack{\text { bless } \\ \text { ather } \\ \text { jes！}}$
；Henshaw，afterwards Frances －barents poas Leeses，in the year considerable received an education according
nin in society，and was of good un－ About the twentieth year of he ts convinced of the principles of
Id by the Society of Friends，with ras received into religious mem－
ofull and powerful was the con－ even in the many deeply trying ugh which she had to pass during if her life，the foundation of these be shaken．Soon after her con she was called to the work of the he laboured much in tre exercise through many aflictions，bot
piritually and temporally．She lived to a
advanced age，and died in the Eighth month，
1793．＂ Jонn Fo
ohn fothergill to frances henshaw． Darley，First month 12 th， 1743. oving care and sympathy，that I had thought Writing to thee again belore I received thin
Which may truly be called a lamentation，an would render thy case very lamentable，but
that I am fully persuaded Almighty and mer－ ful care and succouring regard，from the
finite Being of goodness and mercy， earer and more regardful of thee，to stay and protect thee，than thou at present seem o apprehend ；which revives my hope，if tho
can but labour with some diligence to be quiet
and reverently resigned，and endeavour can but abour wer some and endeavour to
and reverently resigned，and
overlook the too much teasing thyself about false accusations，by which the enemy would much quietness，that the day of salvation will by little and little dawn，and light and lif spring up to thee again；for I cannot think here is so much wrath and judgment upon，
hee from the God of mercy as thou would， as it were，pull upon thyself in thy tender ear，and the evil disturber would work thy
inking temper，in this time of trial to fear nking temper，in this time of trial，to fear
and conde ：this is my real and steady ope and thought about thee，though I know is hard to be quiet，and to retain any lively
ope io the truly loviag soul，when the Be ope in the truly lovigog soul，when the Be－
oved hides himself indeed ；but clouds of wit－ nesses bear testimony to the abundant mercy oo humble seekers，and even to the loathnes，
of Goodness to forsake poor man，but still Goodness to forsake poor man，but sti cast off one that hath been and is desirous to ollow him with full purpose of heart，as
velieve is truly thy case ；and if thou be bui believe is truly thy case；；and if thou be bu
kept reasonably still，and somevewhat cheerful as very much otherwise would not be of ser． ice，but might rather offend），－for in the most stilness we can get to，is help and
trength from the mighty Helper experienced －I say，if thou so labour to be kept，no re roach will attend it，but what will in du ime，by best wisdom，be removed．
＂With respect to going to Grac bers＇s，I am pleased with the invitation，and think thy being there awhile may be of ad－ antage both to thy health and otherwise，fo he it good and wise company ：all that be a means of exposing the case，to thy future
detriment，further than one could wish，be－ use all people are not wise ；but I seem no
tear but thou may live to see clear weather nd the light of Divine life upon thee again but reverend stillness in mind，as at the foot－ ool of the great Knower of all our thoughts， beg for thee as much as ever thou canst for
hyself．And although I should be pleased to see thee，I see little probability of its being
useful，nor can I ride much without great dif ficulty；but whether I see thee or not，my very soul steadily longs for and bears with hee，and almost believes I may live to see
thou wilt live to be so，by the help of that
eternal，most gracious Power which ever brings into a right mind：thus mayest thou
be regarded and helped land so be regarded and helped and so farewell，my
friend，beloved for the Father＇s sake ＂Thy sincerely a affectionate Friend，
＂Joнн Fotrergiii．＂

As appopiat－ ith the above letter of John Fothergill ffired the following from＂Penningtou＇s
Letters＂edited by John Barclay．
Counsel to one tossed as with tempesta
$\mathrm{D}_{\text {ear }}$ Fhy conditif
＂Thy
＂Thy condition cannot but be weak and ark，until the light of life arise in thee，and he power of the Lord overcome and subdue
he power of darkness，which strives to keep
he seed of life in the grave and bonds of ＂It ${ }^{\text {It }}$ ．
＂It is the Lord＇s mercy，to give thee geathings after life，and cries unto him
gainst that which oppresseth thee ；and appy wilt thou be，when he shall fill thy oul with that，which he hath given thee to
breathe after．Only，let thy heart wait for Srength to trust him with the season；for， bis long tarrying is thy salvation，and the atruction of those enemies，which，while
strength remains in them，will never解 ster thee and thy God to dwell unioterrupt． diy together．Therefore，they must needs
ie，and He who hath the power to kill them nows the way；which，to the appearing of hy sense，will be as if he meant to kill the life of thy soul，and not of them．But，lie still jurge concerning his ways and workings judge concerning his ways and workings Whard leaven of tife from his Holy Spirit，
whereby he will change and transform the Whereby he will change and transform thy
pirit into his likeness，in some measure，for he present．And，though it be quickly gone again，and the whole land so overspread with enemies，that there is no sight of redemption
or the Redeemer left；but the soul in a worse condition than before；＇yet，be not trowbled： or，if troubles abound，and there be tossing；
and storms，and tempests，and no peace，nor nd storms，and tempests，and no peace，nor
ny thing visible left to support ；yet，lie still， any thing visible left to support ；yet，lie still，
and sink beneath，till a secret hope stir，which will stay the heart in the nidst of all thene：
until the Lord administer comfort，who nnows antil the Lord administer comfort，who knows
ow and what relief to give to the weary how and what relief to give to the weary
traveller，that knows not where it is，nor which way to look，nor where to expect a which w
path．
＂How
mourn ov
＂How shall I speak to thee，how stall I heurn over thee ？O that thou mayst be up－
held to the day of God＇s mercy to thy soul 1 and be gathered，out of all such knowledge，
as thou canst comprehend or contain in what is thou canst comprehend or contain in what
is natural，into the feeling of life；that thoui mayst know the difference，between living upon somewhat received from God，and，hav－
$g$ God live with thee，and administer lifa to ing God live with thee，and administer life to
thee at his pleasure；thou being kept in the thee at his pleasure；thod being kept in the
pothingaess，emptiness，poverty，and perfect notigation of spirit．
resigne this counsel is to thee，through a poor，
＂This． ＂This couns
weak vessel，
cross of Christ．
＂Who is able to undergo the crosses and
the breath of God，in its state of weakness，
until it be drawn up into the unity of the
and afflictions，either inward or outward，which
befall those，whom God there the full communion with the life
is of the spirit felt，the heart is satisfied，and the wants befall those，whom God draws out of the spirit
of this world and path of destruction into the way of eternal rest and peace？Yet，the way of eternal rest and peace？Yet，the
Lord is able to uphold that which feels its weakness，and daily waits on him for support，
under the heaviness of the cross． under the heaviness of the cross．
Innow，dear heart，thy outward trials can－
not but be sharp and bitter ；and I know also
that the Lord is able to sustain the that the Lord is able to sustain thee under them，and cause thee to sland thy ground；
that thou give not advantage to that spirit，
which hereby would draw from the Lord， which hereby would draw from the Lord，
and from the way of life and happiness． 0
that thon couldst dwell in the that thou couldst dwell in the knowledge and
sense of this！even，that the Lord beholds sense of this！even，that he Lord behold
ihy sufferings with an eye of pity ；and is able
not only to uphold thee under them，but als not only to uphold thee under them，but also
to do thee to do thee good by them；and to bring forth
that life and wisdomin thee by means thereof， to which he will give dominion over that spi－ rit which grieves and afflicts thee，in his due
season．Therefore，grieve not at thy lot，be of discontented，look not out at the hardness matters of vexation are sharp，look up to Him who can give meekness and patience，can lif grow，and be a gainer by all．If the Lord Grow，and be a gainer by all．ht the Lord
God did not help us by his mighty arm，how
often should we fall and perish！and，if the often should we fall and perish！and，if the
Lord God help thee proportionably to thy
condition of aftiction and distress，thou wilt have no cause to complain，but to bless his name．He is exceedingly，good，and gracious，
and tender－hearted，and doth not despise the and tender－hearted，and doth not despise the in any kind．
＂This is in tender love towards thee，with
breathings to my Father，that his pleasant breathings to my Father，that his pleasant
plant may not be crushed in＇thee，by the foot plant may not be crushed in thee，by the foo
of pride and violence；but may overgrow it， of pride and violence，but may overgrow it，
and flourish the more because of it．
＂$F$ rom ＂From thy truly loving frie
＂I．P．＂

## ＝

Prayer．－＂＂The wind bloweth where it
listeth，and thou hearest the sound thereof but canst not tell whence it cometh，and whi． ther it goeth；so is every one that is bora of
the Spirit．＂God，by the breath of his Spirit， begets a man out of the spirit and likeness of this world，into his own image and likeness．
He that is thus begolten wants nourishment； He that is hus begoten wants nourishment，
he wants the divine warmth，the breasts of consolation，the clothing of the Spirit，the gar ment of salvation．He wants the bread of life to feed on，the water of hife to drink， against his snares and temptations，and the arm of the Deliverer to preserve and carry on the work of redemption daily．He wants faith to deny the fleshly wisdom，that so he
may trust，and feel the virtue of the arm of the Deliverer．He wants hope，patience，meek－
ness，a clear guidance，an upright heart to ness，a clear guidance，an apright heart to
follow after the Lord；yea，very many are

## Hiflites of the 3last．－No． 1.


 It is really refreshing in this day of excite－
nent，of eloquent speaking，and of abundance of profession on the subject of slavery，to be able to look back to the past century，and to
witness the calmness，the sweetness，the dedi cation of spirit which characterized the labou
of those $p r a c t i c a l$
friends of the slave， Woolmans，the Benezents，and the Mifflins three men，who having bowed to the cross
of our Lord Jesus Christ，did what they did or the slave，in obedience to what they be－ lieved their Master required at their hands． Perhaps the publication of some of the relics of such worthies may be of advantage in the
present day，inciting others to a similar faith． fulness to apprehended duty．Of Warne Mifflin much has been written；and some the incidents of his life have perhaps bee embellished by a slight touch of fiction，ye
his faithfulness to his religious testimonies， his faithfuness to his religious testimonies， are unquestioned．The following letter－fron phia，see
tion．

Encouragement under trials incident to bearing the the daily wants of that which is begotten by＇ritual and temporal good of such of the
tual and temporal good of such of the
groes，as have been，or may be，release rom a state of slavery within its verge，I hings to rise in my way，and as it were to shut me up from service，believing that stut me up from service，believing thi people．Notwithstanding I had discharged all I had held，and for the most part had made
restitution to them for the time I had kep hem over age，yet other things that I had many times thought of，or rather had had me distant glimpse．of，I now found came
very close．I did not find any way to do，but
 which brought some unexpected things to ght with others，and seemed to open our
way much．After this，I was not easy till I ave a bond，setting forth the particular mat ters that bore weight on my mind，and sub
mitting the same to a committee of the mitting the same to a committee of the
Monthly Meeting，binding my estate to pay in Moothly Meeting，binding my estate to pay in were not done by me in my time．One thing was the hiring negroes years back，and pay－
no the wages to the masters，which was in ing the wages to the masters，which was in
ustice the property of the negroes．I could not find how I could be clear，without making hem restitution，if their masters would not do
One of them is my relative Stephen Max it．One of hem is my yelative Stephen Max
field of your Monthly Meeting ；who，to my reat satisfaction，is disposed on this wise， no has agreed to submit to the determination thyself and Charles West，to pay to the
egroes what you shall adjudge he ought． In very great haste，I am forced to draw to conclusion，and remain，with sincere love to
thyself，
friend．

$$
\mathrm{W}_{\text {arner }} \text { Miffuin. }
$$

friend．$W_{\text {arner }}$ Miffulv．

$$
\overline{\bar{i} c l e r g}
$$

$\mathrm{S}-\mathrm{C}-$ ，（a member of our religious Society，）was traveling in a coach，with thre ellow passengers，one an eldery man who and the others，two young collegians froni Oxford．The later engaged earnestly in
onversation on the attempt which they al leged was making to introduce popery into he university．After some time the clergy－ man remarked，＂Oh，young mañ，I believe if
thad not been for the Society of Friends，the thad not been for the Society of Friends，the
hurch would have been in popery long since．＂ How，sir：what can you mean ？＂＂Why， I mean，that I believe the fact of a society
maintaining the principle of the uselossness maintaining the principle of the uselessness of the Almighty，has prevented us from going he lengths 10 which we might otherwise have gone；and I farther believe，the day is com－
ing when our altars，and ng when our altars，and our crosiers，and our
robes，and our surplices，and much more of our parapharnalia will go to Babylon whence they came．＂The collegians were much sur－
 would in all probability be ungowned．＂＂Ah！＂ oung men，＂replied the clergyman，＂my
ishop knows much more than I have told you：he knows，for one thing，that it is long
the friend.

Ce is the journey of a day, and
unity in your transitory cours
 the present moment to contri.
and liberally to the Coloured the presen th the Coloured
and liberally to
iation, and crowd their spacious and weral crowd their spacious
iation, and homeless, friendless orphans-
ies of your bount; a and be as-
y aiding so excellent a charity, ies of your bounty, and be as
y aiding so excellent a charity,
e the blessing for yourself; that $e$ the blessing for yourself; that
your future existence will the
y younty thus expended cause a
; and that the day is soon com; and that the day is soon com-
remembrance of it shall bring remembrance of it shall bring
unuterable joy, as you listen
us words, f I was naked, and unutterable joy, as naked, and
us words
$;$ I was sick, and ye visited me 1, and ye came unto me. For
have done unto the least, iren, ye have done it unto me."
$=$

LLDRENS BOOKS.
ng of religious books, especially
culcate the spirit and practice he example of pious persons,
a direct beneficial effect, an he torrent of vice and corrupe very few years have passed,
re scarcely any books suitable
d convey rational instruction to d convey rational instruction to
of large cities, comparatively a moral tondency. Children's
ander a fly foolish and fictitious stories,
d with false and exrever d with false and extravagant
ther at variance with good al improvement.
iezet was much concerned for
struction of the children of carried about with him a fer :planatory of their principles
me others showing the horror slave trade, which he was i
itributing. Joseph Clark itributing. Joseph Clark wa
to the wants of children, an s friends prepared and printec le, particularly at country 1ooks were the first of a reli
, that some young persons ir
ig country had the opportunity
he Tract Association in this he Tract Association in thit
;e from his labours, when he able to pursue the work, and
ied out the object he had in 1 remains to be done for the
win members. n members.
ion has been of singular ad-
oung Friends, who have, from een pressed into the work of
ling and writion essass. ling, and writiog essays. In
iitable matter, their judgment ttion would necessarily be
ion and the moter ion ; and the moressarily they read they became acquainted with where they are lived up to,
familiarity with the writings and lives of en- 'compilation or writing of small works to please
lightened, experienced men, the mind is im. and enlist young minds in the lightened, experienced men, the mind is im
bued with their spirit, gradually led to adop
their views, and to advocate the cause that as dear to them in life, and crowned thei ious immortality.
Employment in preparing works, to instruc ad allure others into the path, of holiness
trengthens the mind in virtuous desires an resolutions, promotes inturgrowth in pure reli
ion, and tends to mature it for further an ion, and tends to mature it for mmencement of the Tract society, no arly thirty years, some of the member members of the Meeting for Sufferings. How
far their devotedness to the good cause of spreading truth and righteousness throught the may have contributed to prepare them fo those stations, we cannot tell, but doubtless it
had its influence. In faitffully and sincerely performing doties for which we have the caperrorming toties farion is laid for a a gradual
padvancement in the hidden life; individuals
advance advancement in the hidden life; iddividual
are prepared to bring forth fruit to perfection

- first the seed is sown, then the blade, then he ear, then the full corn in the ear appears. hey have grown up, neither they nor their riends may scarcely be able to tell how, to
he stature of young men and strong men in
Christ ; but it has been through love and deCotion to their Lord and his cause, which is
je restoration and salvation of their lost fel.年 restoration and salvation of their lost fel This kind sin has sunk them.
rich in earthly possessions, they maky not lay up large treasures for themselves, but of how day, when we shall labour be found in tha nd know as we are known if we are seen, ave been the happy instrument of turning but one soul, which is of more value than the suading it to forsake the to light, and pervalk in the narrow path to eternal life:
I do not wish to books. We may read many food books, and even the Bible, without seeming at the time to derive benefit from them; and yet we
know not how much worse we should be, had we no good books to arrest our thoughts, and
turn them heavenward. |Many seeds have lain long in the earth without vegetating, which
have afterwards, under favourable circum. stances, produced perfect plants. Good sen-
timents and impressions, after lying long dormant, may, through His power, who is the
Resurrection and the Life, be revived to the thorough conversion of the man, leading the way to his final salvation.
If children are no fooks, they may obtain those which are good onous to good morals and sound principles, or they will grow up with unimproved and va--
cant minds. The operations of the Tract Society in this city have been thus far devo-
ted chiefly to the information of others and the Tract Society of New York has also
and enlist young minds in the love of virtuae,
has been very little attended to in our reli. gious Society. Our aged friend, Joseph Tall. cott, of Skaneateles, , made an effort to meet he case, by a periodical called the Friendly
Visitant, but nothing yet done, has fully fur isitant, but nothing yet done, has fully fur-
nished the description of reading, nor been put up in the form, to answer the wants of
pur the Society.
Would it n
Would it not be compatible with the instiand Philadelphia, to direct their efforts to the chection and preparation of materials for publications of a character for interfere with useful. pass, as the same materials might often be
nember
combined or arranged for both object mbined or arranged for both objects. Were hey to issue a series of small books of attrac-
ive face and matter, inculcating sound religious instruction, and mainly composed of biography and history of facts, or of of real
character, instead of the fanciful fiction with character, instead of the fanciful fiction with
which children are now supplied, many would substitute them for the light religious reading of the day. Children generally, perhaps
always, prefer truth to fiction. They always, prefer truth to fiction. They inquire
whether what they are reading is true, and when they ascertain that it is fact, they place
when a real value upon it. On the contrary, they
a ilahtly esteem what they are told is lightly esteem what they are told is a mere
tale. Truth and reality double the force of the moral, and they rest upon it with safety
and satisfaction. In this way our doctrines and testimonies might bee gradually implanted
in the youthful mind, from an early age, and in the youthful mind, from an early age, and
through the blessing of the great Husbandman, the ground of the heart be preparad for
the seed of the kingdom to bring forth fruit, the seed of the kingdom to bring forth fruit,
some thirty, some sixty, and some an hundred some thiry, some sixty, and some an hundred
old, to his praise and their everlasting hap$\underset{\text { While i }}{\substack{\text { pess. }}}$
While it is necessary we should not place
our dependance on books or learning, to re. our dependance on books or learning, to re-
frm and sustain the Society and the cause in which it is engaged, those objects are by in
means to be neglected or underyo
med means to be neglected or undervalued. Per-
haps some Friends who feel a conscientious haps some Friends who feel a conscientious
care in this respect, would find on recurring care in this respect, would fin on recurring
to their childhood, that their parents were concerned to inform them what were the prin-
ciples and history of Friends, by reading to ciples and history of Friends, by reading to
them, and encouraging them to read such them, and encouraging them to read such
Friends' works they had, which would give
hem that information. But every farnily them that information. But every farinly
has not the same means within their reach. has not the same means within their reach.
Old fanilies have been broken up-their Old faminies have been broken up-their
descendants dispersed, and the old books lost, destroyed or scattered, so that comparatively
few at this day have access to libraries of few at this day have access to lo libraries of
Friends' books. Formerly much of the business riends books. Formery much of the businesg
of booksellers among Friends was printing works of the Society. Proposals for a new work, or another edition, were then sent through the
Quarterly, Monthly, and Preparative Meetings Quarterly, Monthly, and Preparative Meetings
for subscriptions; and it was expected, that the members would generally purchase the
book. They were not only by this means supplied with Friends' writings, but the imkept constantly in view. It was almost the

America should be supplied with religious
books; and had it not to the influences of best wisdom, on
beternal separation from heavenly enjoyment?
concern then existing in his, and the minds of
many others, we might many others, we might have had rew or no
books of that description. But they too well
knew the powerful knew the powerful and extensive effects, pro-
duced by the dissemination of their testimonies through the press, to sleep over a subject of such importance, and to leave unemployed So mighty an instrument in the cause of Is the Is there not the same need now to keep
alive to this duty for the benefit of the rising generation? Even, in old settled places, families may be found with very few religious
books, or any other kind, and bow much books, or any other kind, and how mlach
greater need is there for a proper supply in
new settlements, where the first efforts are new setulements, where the frirst efforts are
directed to meet their physical wants, and directed to meet their physical wants, and
consequently little can be done towards menconsequently little can be done towards men-
tal improvement. As a society we are too tal improvement. As a society we are too
supine and regardless of our own cause and
existence There is too much selfishness in existence. There is too much selfishness in
us individually. We love ease and the means us individually. We love ease and the means
to set ourselves at ease. There is greatly wanting a noble, generous public spirit, that loves the cause of Christ in reality, and would
lead us to devote time, labour, and means,
for for the good of others, which would redound
to our own advantage, and the health of the to our own advant
Society at large.
$=$
For" ${ }^{\text {"the Friend." }}$
3telice of the past.-No. 2.

The following particulars of the life of
Warner Mifflin are principally extracted from a work, writea by sans which was approved and sanctioned by his f
ner Mifflin's Defence."
"I was born [1745] and chiefly raised on the Eastern Sbore of Virginia; and although my parents were of the religious Society
called Quakers; and exemplary in their lives, yet I witnessed great incitements to a deparyure from the principles held by that people,
there being none of the profession, except our there being none of the profession, except our
family within sixty miles; and my associates family within sixty miles; and my associates
were of those, who tenaciously held the prevailing sentiments in favour of slavery : so
that I had no opportunity of having that I had no opportunity of having my heart and views enlarged on tis interesting subject,
by conversing with such of my brethren in profession, who had come to see the necessity of an impartial inquiry into the nature and
tendency of this atrocious practice. tendency of this atrocious practice.
"Thus situated, and my father then possessing a number of slaves, I was in great danger
of becoming blinded by the influence of cusof becoming blinded by the influence of cus-
tom, the bias of education, and the delusions tom, the bias of education, and the certainly
of self.interest; from whence I cen
must have become fettered as in the chains of wrong habits, had not the emanations of Di-

- vine Light and grace (which I had been earnestly instructed to pay attention to) power
fully prevailed in successive visitations, so
operating as to subvert the effects of danger-
ous prepossessions, and disposing my mind to
sins.
"And it is with peculiar satisfaction $I$ have
to renark, that my father was not long be to renark, that my father was not long beAfter mealing espousing the sincerity of hise of lis profersions.
he libe liberation of an by the liberation of an hundred blacks, notwithstanding the discouragement of a a law
hen existing, he became a zealous advocate then existigg, he became a zealous advocate
and intercessor for them with their masters, and intercessor or them were his labours suč-
and, in many instances,
cessful : often appearing alone in courts of cessful: often appearing alone in courts of
law, amidst surrounding opponents, to plead wh cause of individuals of thad a claim to freedom.
"A
"An occurrence took place about the four-
teenth year of my age, that tended to teenth year of my age, that tended to pave
the way for the reception of those impressions which have since been sealed with indelible
clearness on clearness on my understanding. Being in the
field with my fathers slaves, a young man
among among them questioned me, "Whether
thought it could be right, that they should be
toiling to raise me toiling to roise me and ITsent to solhool, and by-
and-by their childaren must do so for mine and-by their children must do so for mine
also? 'Some little irritation took place in my also. Nome litle irritation took place in my
mind at first ; but his reasoning finally soim-
pressed me as never to be erased. pressed me as never to be erased. The idea of
losing so much property as what $I$ might prolosing so much property as what I might pro-
bably expect from the great number my father bably expect from the great number my father
possessed, seemed hard on first view to recon-
cile; however, before I arrived at manhood, I possesseo, hever, before I a arrived at manhood, I
determined never to be a slave-holder--yet, on settling in a married life, commenced the
proving of my faith on this head- 1 became proving of my fath on this head- 1 became
possessed of several minor slaves by my wife, and divers came from my father's on difierent
errands, with a cocclusion to abide with me, errands, with a conclusion to abide with me,
without any move thereto on his part or mine : as also several that never lived with him, that were of my mother's family of blacks from
Kent county, Maryland-thus all I then had Kent county, Maryland-thus all I then had
of lawful age, being volunteers, I sat down of lawful age, being volunteers, I sat down
quiet in the use of them, until at length I $I$ be-
came almost persuaded I came almost persuaded I could not do with-
out them. And when the subject of freeing out them. And when the subject of freeing
blacks was treated on, the prevailing sentiblacks was reated on, the prevailing senti-
ment was that negroes were such thieves
they would not do to be free; and though I was was chiefly the plea of slave-holders, yet was glad to embrace it as a prelext o
keeping mine; but I was not suffered long to rest unreproved in this spot; my fig-leaf
covering of excuse was stripped off, and my state discovered to me by the penetrating
rays of that light which maketh manifest, rays of that light which maketh manifest,
ifor whatsoever makeeth manifest is light ;
from whence considerable conflict arose in from whence considerable conflict arose in
my soul; when affer continuing for some my soul; when after continuing for some
time debating, resolving, and re-resolving, a period arrived, when He who hath his way in
the clouds, in the whirlwind, the earthquake, and thick darkness, was pleased to arouse me
to greater vigilance by his terrors for sin, for baving omitted what had appeared clearly as my duty in this business, when in a time of thunder-storm, every flash appeared as though
it might be the instrument to despatch me into a state of fixednesss, and with the measure of my duty herein not filled up ; what then could

And though these sensations may appear
trange to some, who neither fear God nor strange to some, who neither fear God nor
egard man, yet I still retain a williogness, hat such seasons of convulsion in the outward elements, may be impressive of solid instruc-
ion to my mind. "It then settled on my understanding, that
should indeed be excluded from happiness I continued in this breach of the Divine av, written upon my heart as by the finger hamily had ; although want and disgrace to my should 1 adhere to its dictates. Afier which, in the year 1774, I manumitted those I had my wife, flatering myself such who came bey chose to continue as heretafore, until being visited with affliction, on the presentaion of an awful eternity, a willingness was
wrought in me to cast my care on a mercif Providence, and to resign care on a merciful what I did believe was called for at my hands, hat of bearing a faithful testimony against men ; therefore let my father laving, fellowake the blacks away, or authorize me to set would free. He readily told me, I might do as would; on which, in 1775, I executed an-
$\qquad$
Extract of a letter from Sumuel Fothergill,
dated Warrington, Ninth month, 1757 , "For our part we seem (l mean the Soci-
ety) to live in great union, but $I$ fear the anity of the one ever-blessed Spirit tis not the
source, but rather an anrement o let the source, but rather an agreement to let things
go as they may or will, wihout caring much
boout them: and if any are zealous for the estimony, rather to single them out as turnhe Church's quiet."
" Most men take up principles according to heir own, or other men's understanding of the ciples jand so the Sparitand and light of the
Lord judges not in them, but they themselves udge according to an assumed knowledge.
Flesh is not silent the man is not dead in less is not silent, the man is not dead in
hem, but lives only in a higher region. Before he lived in apparent unrighteousness, now
he lives in an inagined righteousness and
fith; but not in the Son's righteousness, the aith; but not in the Son's righteousness, the
Son's faith, power, and dominion-at best, oly in that which he imagines to be so. Ob,
bappy is conceivings about the things of God, the Scriptures and the promises, into the Spirit
and life, into the truth and power, who walks and life, into the truth and power, who walks
with God therein, daily witnessing the redemption which is of him through his Son
Jesus Christ, who is known and partaken of in the pure quickening Spirit, and not otherwise. He that is truly begotten of God, and
dwell with him the light which is eternal, dwells with him in the light which is eternal,
nows that he is of God, which others may strongly imagine, but none else can truly
know it, but may easily err, and be entangled
that which has the appearance of zeal, and
even in some, $I$ have feared, from the meloldy of their own voice, which makes the creatur imagine it is as on the mount, when its fruits
its spirit, and its brethren's religious sens its spirit, and its brethren's religious sense
declare it is not. And this spirit, not being
suffient learned in that meekness, diffisufficiently learned in that meekness, diffi sufcee and doubt, which accompanies the true
dospel, is impatient of contradiction, and very gospel, is impatient of contradiction, and very
apt to smite at the honest fellow-servant, when put on re-examining its attainment, prospect,
and foundation. From these two extremes, and foundation. From these two extremes,
joined to my own great poverty, arise pain,
and often deep anxiety. I need not desire thee to excuse my irregularity and freedom I know thy sympathising heart can bear with
the poor and weak. Only I would desire that as often as thou finds freedom, thou wouldes as otien as thou finds
let me hear from thee
I salutè thee, dear friend, and thy wife, and farewell.

Anthony Benezet.
"Of this virtuous, humble man, so werl and strenuous opposer of the slave-trade, littl need be said here. He was born at St. Quin tin, in France, in 1713 . He was of a respect
able family; bis father, a wealthy man, was protestant, and, along with many others, wa obliged, by the persecutions which followe the revosation of the Edict of Nantes, to seek
a shelter in a foreign land; he accordingly rea shelter in a foreign land; he accordingly re
moved with his family to London, and atter wards to Philadelphia. His son Anthony joined the Society of Friends, about the four pant of his life pursued the useful occupation part of his -e pursued A competent judge has
of a school-master. A
pronounced him "one of the most zealous, pronounced him "one of the most zealous, vigilant, and active advocates which the
cause of the oppressed Africans eyer had." After a life spent in endeavouring to serve
God and eminently devoted to the service of God, and eminently devoted to the service of his fellow-creatures, he died, aged seventy-
one years, on the third of Fifth moulh, 1784 . one years, on the third of Fifth mounh, 1784 .
At his interment the greatest concourse of
persons, of all ranks and professions, was prepersons, of all ranks and professions, was pre-
sent, that had ever been wituessed on such
suat sent, that had ever been witnessed on such
an oceasion in Philadelphia. Several bun-
dred black people attended, to testify their egard for this Friend of their oppressed race and of mand.
$\qquad$
velics of the finst. N .3
 warner miffling.
"About the twenty-fourth year of my age,
[1769] I was put into the commission of the peace, which tended to excite considerable thirst for preferment in government, a taste
that had much impeded the progress of my testimony against slavery, as it furnished an
idea of additional necessity for slaves to sup.

## port me in that mode of life. I was solemnly

 when about undertaking the commission, an solved to discharge my duty therein fully, he best of my understanding, I never felt tha peace of sool I desired, during my continunce in office. This brought me into a stric crutiny, and a confirmation succeeded of the Truth of our great Master's declaration, ‘M M
kingdom is not of this world.' My mind hath kingdom is not of this world.' My mind hath
remained steadfastly attached to this sentiment, when at different times since I have been solicited to accept of any station either the legislative or executive departments on fits for the promulgation of peace and good will among men, when there is an embarka on in human policy, on its floating sea party spirit; that gendereth envy, malice
revenge, rents, divisions and war. The abur dant use of oaths, with frequent perjuries, what relates to matters of government, appea me not only a manifest violation of Chris'
junction to his followers, , Sivear not at all junction is a profanation of the sacred name "And indeed, I have fett scrupulous o Laking an active part at elections, lest I shou party, but also contribute by my vote to the placing those in power who might become
apressors of tender consciences. If we ppressors of tender consciences. It we give
no just occasion of offence, but are in other respects useful members of the community, we may be admitted without censure to the exer-
cise of these scruples; and it would be more ise of these scruples; and it would be mor
the honour as well as blessing of world, if the tender conscience was more berished.
"I was concerned with two estates,
which belonged many of the African race; ne they were willed to the heirs particular ne they were willed to the heirs pariculary
named, and, as executor, I conceived I must
xercise the government over them, to exercise the government over them, to enable
me to sette with the heirs. But I was turned solidly to consider, that I should not be justiied in doing that for another, which I was ccount. The prospect being clear, a solemn lieved to be the language of holy certainty, That neither 1 nor mine should ever suffer by my discharging them. 1 called them in, anc
let then know, so far as I had power, they let them know, so far as I had power, they
were free. Sone who were bired by their own consent, I inforned, must continue the
time out, and they should have their wa ces time out, and they should have their wages,
and likewise all their earnings from their and likewise all their earnings from their
master's death. This was fuly complied with on my part, to the best of my knowledge; and
according to my fait, so was the event, the several heirs as they arrive
he slaves, and released me.
"I also found an engagement to make restitution to those I bad held in a state of bond-
age, for the time so held, which was done age, for the time so held, which was don,
according to the judgment of indifferent men, arreed on by myself and the blacks. And on
reflection, I found I had so nuch hand in selling some, as to put me under an obligation
to release them; which I did to a consider. release them; which I did to a consider-
able amount, on my own account, my then

## ife's, and some who belonged to her father

 "A grandfather. this time, I was appointed on a committee to labour with the members of our Society who held slaves, in order to convinceheir understandings, of the inconsistency of eir understandings, of the inconsistency of
his practice with Christianity. This labour is practice with Christianity. This labour our members liberated theirs. Now great stir as made, as if the country was going to be
verturned and ruined. It appeared as if the ing spirit had gone forth to deceive the peopie. On my seting mine free, as I thought
best to put them from me, to manifest they it best to put them from me, to manifest they
were so, it was circulated that Mifflin had set ee a parcel of lazy, worthless negroes; the ould make nothing by them, therefore set hem at liberty. This reflection had some eight with me, however unjust, and regard
ig Scripture injuction, not to let our good ing scripture injunction, not to let our yood ropose their having land and teans, and in eturn they should give me half their produce,
hich was put in execation with those who hose to accept the terms. Immediately the
chen then lose was turned, that Miffin was making nore money by his negroes now than ever,
nd keeping them in more abject slavery nd keeping then in more abject slavery,
nder the pretence of their being free. I then ctermined to do what I did believe to be ight, not regarding the unbridled tongues of
nen; and so I have endeavoured to act unil
cill is time, pressing through both good and evil report.
"A nother trial occurred; I felt religiously ngaged in testimony agai mene pernicious use of a rdent spirits, so generally prevalent,
particularly in time of harvest. We had been
on the superfluus use of it in a the superflucus use of it in my family, and
aying mysell out as a candidate for prome aying myself out as a candidate for promo
ion in government, as before hinted, when in he cormmission of the peace, I frequently
ept the bottle and bowl on the table froo kept the botile and bowl on the table from orning until night; it being then, and I fea
yet too nuch, the corrupt manner by which yorldy promotion is commonly attained. ow found a sore confict was to be exper enced, in attempting a practice so reverse to
what I bad been in, and in whici I should tand alone. And having discharged my laves, I feared I might never be able to sav ny grain, or carry on my farm to support my
amily. But the conviction of its rectifude was uch, that I felt impelled to make the allempt, had a number of puople in my field, a mas mason, with divers of his hands, among
thers. I thought if he became reconciled, it vould tend to sellle the minds of his con. parions, therefore began to discourse wost shocking manner, be damned religion, and
said he would have rum. This so affected said he would have rum. This so afected
me, I left the field, apprehending I should never be able to stem sucb a torrent. But seriously pondering on it, it sealed on my spi-
it, that if I should hand out this liquor, and ny life by its means be lost, as I had several imes seen a danger of being the case, I should
it be clear of the blood of such. On which ot be clear of the blond of such. On which o use it again on any like occasions; and with
hankfulness, I may acknowledge, I have been
the friend
 disuse of it in my fields, and so preserved
from the misapplication of it since, that in all
real and proper of the word, so also it is the
rification of the thing, the my concerns there has not been one pint used except on particula
and that but litle.
is appearance, and as I was religiously re its appearance, and as I was religiously re
straiued from taking any part therein, 1 had the epithet of toryism placed on me by inter ested holders of slaves. Insinuations wer
thrown out that my labouring for the freedom thrown out that my labouring for the freedom
of the blacks, was in order to attach them to the British interest, notwithstanding 1 had
liberated mine on the e round of religious conliberated mine on the ground of religious con
viction, before this revolutionary period ar rived. Added to this, on the issue of the bills of credit by Congress, I felt restricted from receiving them, lest I might thereby, in some
sort, defile my hands with one of the engines of var. I was dipped into sympalhy with the con dition of the blacks, being declared an euemy to my country, and like them, thrown ou
from the benefit of its laws. This for no othe crime, but yielding to the impulses of Divine grace or law of God written in ony heart. Abundant threats were poured out, that my house should be pulled down over my head
that I should be shot, carted, \&c. This proved a fiery trial, my soul was almost over-
whelmed lest 1 should bring' my family to ant, and it might be through a deception. not a field in the bitterness of my soul, an without anty sensible relief returrned back, On
tepping into the door I espied a Testament, tepping into the door I espied a Testamen
and opening it in the 13 th chap. of Revelaand opening it in the 13 th chap. of Revela
tions, found mention there made of a time when noue should buy or sell, but those wh received the mark of the beast in the righ
hand or forehead: and it is fised in my mind hand or forehead and it itier those impres-
that if I took that money ation
sions, I should receive a mark of the bestial pirit of war in my right hand; and then the ter must follow. I then resolved, through the Lord's assistance, which I craved might be
afforded, never to deal in any of it. This afforded, never to deal in any of it. Th so far united with me as to refuse it likewise, saying, though she did not feel the matter as I did, yet, through fear of weakening my
hands, she was most easy not to touch it , became much strengthened, and resigned became much strengthened, and resigned to
suffer what might be alloted ; feeling at times the prevalence of that Power, which delivers
from all fear of the malice of men or inferna spirits, and reduces the soul into perfect sub
jection to the holy will and ordering."
the catholic church. "Something [says Robert Barclay] which I, together with my
cerning the church.
"The Church then, according to the grammatical signification of the word, as it is us gathering of pune sing an assem the substantive $i_{k x \lambda y \text { gix }}$, comes from the word substantive $i_{x \times \lambda \eta \delta i x}$, comes from the word
cliurch, being no other thing but the socieiely,
gathering, or company of such as God hat gathering, or company of such as God hath
calleded out of the world, und worldly spirit,
und called out of the worla, und worldly spirit, th
walle in his LiGrt and Life. The church then so defined is to be considered, as it com-
prehends all that are thus called and gathered prehends all that are thus called and gathered
truly by Goo, both such as are yet in this
ferior world, and such as having already aid down the earthly tabernacle, are passed nto their heavenly mansions, which togethe
do make up the one Catholic Church, con make up the one Catholic Church, con Ouning which there is so much controvers here can be no salvation; because under thi aurch and its denomination are comprehend all, and as many, of whatsoever nation outwardly strangers, and remote from those ho profess Christ and Christianity in ivords
nd have the henefit of the Scriptures, as be ome obedient to the holy light and lestimon of God in their hearts, so as to become sanc
ified by it, and cleansed from the evils fied by it, and cleansed from the evils o
beir ways. For this is the universal catholic spays. For thit, by which many are called rom all the four corners of the earth, and cob: by this the secret life and virtue of
Jesus is conveyed into many that are afar of even as by the blood that runs into the veins and arteries of the natural body, the life is convey
d from the head and heart unto the extrem d from the head and heart unto the extrem
parts. There may be members therefore of arts. There may be nembers thererothe
his Catholic Church, both among heathens,
Turks, Jews, and all the several sorts Curks, Jews, and all the several sorts of
 haps burdened with the superstitions and for
mality of the several sects in which they are engrossed, yet being upright in their hear to be delivered from iniquity, and loving to
ollow righteousness, are by the secret touches follow righteousness, are by the secret touches
of this $h o l y$ light in their souls, enlivened and
quickened, thereby secretly united to God, and therethrough become true members
his Catholic Church. Now the caurch his Catholic Church. Now the c.aurch
this respect hath been in being in all gener
tions; for God never wanted some such wit hesses for him, though nanany times slighted
nd not much observed by this world. and and not much, observed by this world; and
herefore this church, though still in being herefore this church, though still in being,
hath been oftentimes as it were invisible, in that it hath not come under the observations of the men of this world, being, as saith the thin Scripture, Jer. iii. 14, one of a city, and two
of a fumily. And yet though the church
thus considered may be, as it were, hid from Whus considered may be, as it were, hid roit
wicked men, as not then gathered into a visi-
Lle fellowshiz, yea, and not observed even by Sle fellowship, yea, and no observed even notwithstanding, many belong to it, as when
Elias complained he was left alone, 1 Kings xix. 18, God answered unto him, 1 have re-
served to myself seven thousand men, who have not boved their lnees to the image of Baal; whence the apostle argoes, Rom. 11, the be-
a
a remnant in his day.
applying the promise The promises of God are great
Th, and give to partake of the Di re, those who wait upon the Lore wih and obedience of the Truth. T whes to which they belong; and
which they do not belong. If any or promise to himself, not being in tha partakes not of the comfort of the his imag ginary apprehensions of
"There is a state of wounding, judg God's pleading with the soul, on ac . He that breaks and wounds, ca me Spirit and power, with which he nd it is hard to lie under the judgi ar the indignation of the Lord, and
年en the wound which he makes, en the wound which he makes,
pur in the oil to heal. For there
Far, which will be offering to heal be ear, which will be offering to heal be
ason, and will be bringing and ordises, otherwise inan or npliesthe. This
ord intlend otched against, that the iligently watched against, that the not healed slighty, peace spoke
pe raised, which is not of the Lo
ive up to feel that which wounds, to e woundings of thy soul's friend, ar
$w$ before him in this state is the rig aitiog upon him in the way of his jui nd righteous indignation, until the s
ounded speak peace. For the sai eak peace and not another; ' I, the
ound and I heal; I kill and I mal
. Let every one that would not be d misapply the promise, wait to omise belongs. He having brought it into t
the soul, having which they belong; will lead to the them, to the receiving the good rall witness the gospel to be a glorio inion, a state of holiness, a king ghteousness and peace, wherein t
verlasting mansions and dwelling hrist Jesus, for the seed of the righ vermore. The Lord Gich or goodnest
vercy life, power, and rich
he light of his own Holy Spiritito sh our hearts, guide you thereby into e true way, even in the pure livin
hich was, and is but one forever, 11 say come into the true possession : may come
enjoyment
things."
Bears Fishin $=$ Bears Fishing.--During the height
shing season the salmon a re so plen lling revers and creeks of Karntchall
he bears catch them with the greates nd will then only eat of the heads ane he Kamtchadales say, that a large
poil from twenty-five to thirty fish of Is the senson advances, and the fi
carcer, the bears become less choice ood.--Dobell's Kamtchatka.
to be aware of the consequences $\begin{gathered}\text { cult for the natural man, who rarely fails to }\end{gathered}$ Yow from the incautious use of lan-
hich is the expression of opinions s to be unsound, ,ce. rinstance of the influence which this
f modes of thought and expression of modes of thought and expression
our principles, exerts, is found in ent views respecting the First-day of Other religious societies habitually
the name of Sabbath, which im $f$, this particular day of the week 3onsecrated by a perpetual decree to
Pivine worship, and that any labour there day should be employed 3ughts and Divioe worship, is our en. The Friend who blends in his ow ar of leaning on the wrong one, and nis assent to the maxims on which
ed. Now, so far as he does thit ed. Now, so far as he does this
is as to limself one of the sironges
f our doctrines. For, if the Jewish rm an exception-if, with respect
hand-writing of ordinances has spensation is purely spiritual, and may be other exceptions, and our
3mbe builtupon the sand. This opinsanctily of the day cannot fail to in
liog, that the worship performe ist be peculiarly acceptable to the ng, and it must lessen in the same
value of that which is performed a d times. It may even be assigne se of an imagined effect - namely
mid-week assemblies do not answe mid-week assemblies do not answer
pof social worship and communion extent and unhappy characteristic of thi
sentimen and speculation, is, thai
slife in s life in excitement, in proportio
Is, the calm and simple narrative a the journals of our own Friends
and distasteful, and are forsaken ghly wrought and exciting expres
votional feeling. This change votonal feeling. Tjustice to those
nk does great iny
ritings. To my mind, they are most instructive and edifying of umpositions. They are more free,
from cant, from affectation, from n, than auy other religious auto-
. Their very nakedness of the of style constituting what some
© dulness, is closely connected with 3t merit. Each one of them is ith
rd rd of a new exemplification-vary-
B individual's temperament, intel. is history and condition in life--
ind f the Holy Spirit to conform and
1 these opposing elements to its 1 these opposing elements to its
purposes, and proving by the uni-
he result, in so many various and 95 , the reality and the efficacy Power to which they bear testi 1 of form is the necessary conse
is loosening of opinion from it in loosening of opinion from its
induct the natural substitute for
ip of the cross which is so diff

## eek to supply by artificial heat the decay hein inner warmth of vital and spiritual rel

 If thion.gion
If this become the situation of those wh have been called upon to preach the gospel,
how effectually does it close to them the pring of living ministry. Where it becomes power of discriminating the sound from the osound, the living from the dead? A lifeless
ministry, dull and drowsy meetings, an im patience of silent worship, thus imperceptibl reep in.
If we
II we examine the manner in which this
secret defection from obedience influences the social relations and the religious common wealth, we shall find equal occasion for melan
holy reflection. Its first effect being to holy reflection. Its first effect being to re move the power by which the natural propen-
sities are kept in subjection, they soon regain
their influence, softened, it is true, and accomtheir influence, softened, it is true, and accom-
modated to the peculiar position of the indi-
vidual The propensities and passions of man vidual. The propensities and passions of man
can feed and fatten on whatever food is offered an fed and anten on whatever food is offered
0 and costly garment, how plain soover its fash in ; ambition find an ample field in
Nay, more--do but allow them a corne Wever narrow, for secret indulgence, an
tey will be the loudest in their censure he excesses of other propensities: Grant eace in their favourite objects whatever thes may be, and it is marvellous, how closely the in counterfeit the voice of duty in all others proportion as men cease to be governed in hurch, by an awful sense of religious duty ther motives-misplaced or unworthy-mu
et in its stead. It would not be dificult $t$ race the manner in which private friendship the undue and even servile admiration of pular preacher, he interests, the opinions e prejucices-nay-the animosities of par
icular combinations and private circles-may hus alinost imperceptibly become the predo inating infuences in public affairs. For courned in its deliberations by the presenc of the Head of the Churib-the men wh
compose it, enjoy neither as individuals, no a body it, enjoy neither as individuals, no a body any immunity from error, save in wich comes from above, and which descend pon the pure and the humble, and the sin the obedient alone.
There is another form of this delusion t munities like our own are peculiarly liable nowledge and wealth, when dedicated to the whice value it it not easy to appreciate. But when they merely minister to the loye of inlellectual or physical indulgence, they may charm to sleep all the higher facullies of the
soul. How easy is the descent for such a sul. How easy is the descent for such
people into a benevolent philanthropy occupy ing itself abroad rather than at home-con
miable mauners-and basking in a sort of Let no one seek to turn aside the severe reality of these traths, by fastening them veron
others, or accuse me of fomenting unworth thers, or accuse me of fomenting unworthy
feelings. There are times when the dutie elings. There are times when the duties
for which men must prepare themselves require the closest examination of themselves,
he most unsparing truth to others. the most unsparing truth to others. May the
Father of Spirits grant unto the chirch, ather of Spirits grant unto the church,
bhould that bour of her need ever come-hampions-regardless of obloquy and fear less of man-who shall, in the majesty of
neekness, and the invulnerable armour of meekness, and the invulnerable armour of
integrity, stand forth, for the right and the
true-the law and the testimony!

## =

Even sin may be sinfully reproved; how
thinkest thou that sin shall redress sin, and
restore the sioner.-Leighton.

 member and elder of Guponowder Monthly Meetigg
 neh patience, and quietly passed away.
[The following notice of a Friend, whose death wa [The following notice of a Friend, whose death was
mentioned the week before last, coming from his imp
mediate neighbourbood, it is thought best to insert.]




 he few members of Horshum Monthiy Meeting, whi
Were made willing to beo the number of his deapised
Collowers. Samuel Spencer cordially united; and not



 hoved, so that the grave, over him, had no viciory-
hortly before his peacura departure from the chakkes
mortality, being greatly wastec by disease, he ex.


 nothly Meeting, Orange $\quad$.C, in the nine —. First month



 ngy of Moses and of the Lamb, in that blest abode

here sorrow and sighing are known no more for| song of |
| :--- |
| wher." |
| evo |

1843, at his the morning of the 23d of Twelfit mo.,



the friend.


warner mifflin.
"The (Continued from page 151) "The war advancing with increasing dis-
ress, gloomy prospects opened, and close provingsseemed at the door of such who were
measurably redeemed from the spirit of par(y. Not only our testimony against war, in
the support of which our religious Society ha Y. Not only our testur religious Society has
the support of which our
been oft brought under trials; but that against pulling down or setting up of governments
was brought to the test. There are those, who from full experience know, that it is not a cunningly devised fable, but the truth of
God revealed in the heart, through his light God revealed in the heart, through his ligh
and good Spirit, that shows us we are called
on raise the pure standard of the Prince to raise the pure standard of the Prince o
Peace, above all party rage, strife, contention
rents and divisions, in the spirit of meelnos rents and divisions, in the spirit of meeknes
and wisdom; and in quietness and confidence and wisdom; and in quietness and confidence
patiently to suffer what may arise for the pro pation of this peaceable goveroment of the
moniloh; in and through an innocent life and
SNo conversation; wherein the language is felt o
'Glory to God in the highest, on earth peace and good-will to men.' This was the experience of many, - I am bold to assert it, -even
during this cruel war, when thousands of men were endeavouring in its fierce and voracious spirit to destroy one another. Such have been my own sensations, when at one viev I have
beheld both parties, and had to risk a passage beheld both parties, and had to risk a passage
through them. 1 counted no one my enemy If felt no fear from nny thing on my part in thought, word, or deed; many times conclud
ing, I should have had no objection for the two contending generals to liave known my period of that calamity, been convinced would not do for me, even in idea, to wande Without the boundaries of my professed prin
ciples; or I could not expect to be sustained ciples; or I could not expect to be sustained
by the secret aid of the God of the faithful whose everlasting arm of help, with humble
gratitude I may acknowledge, hath been $\underset{\text { stretched out for my strengthening and con- }}{\text { grat }}$ strecthed
firmation in a variety of instances: one o
which was, when called upon among other which was, when called upon among other
for the support of Truth, to appear before the assembly of Pennsylvania, on behalf of ou Friends who were banishiod from Philadelphia to Virginia, fur the well-known forgery and unjust charge on our Society, dated from
Spank-town; respecting which, some yet un-Spank-town ; respecting which, some yer un,
dertake to vilify us, though it hath been so fully refiut

* During the war of the Revolution, many unjus




$\left\lvert\, \begin{aligned} & \text { an American officer of high rank, whether he } \\ & \text { did believe that could have been written in }\end{aligned}\right.$ did believe that could have been written
any of our meetings? to which he replied
'He believed it was swote in mecting He believed it was wrote in a meeting-house,
told him it would be hard for us to be a I told him it would be hard for us to be an
swerable for all the crimes committed in ou meeting-houses, when they chose to take them from us by foree; but did he believe it was
written by any of the Society? His answer written by any of the Society? His answer
was, 'He believed General Sullivan knew was, 'He believed General Sulivan kner
who wrote it. When on the day of the bat le of Germantown, our Yearly Meeting issued
testimony respecting our peaceable princitestimony respecting our peaceable princi-
ples, denying said charge, 1 was one among others, appointed to poresent this to to the com-
oander-in-chief of each army. This was ander.n-chief of each army. This was a mies, most of whose minds were perhaps agilated, and many of them afresh fired by the We had no passport, or shield to protect us English monarch, origingly, writen ata a time when the
minnotes of Congress hiemselves, were full of profession
onllegiance to King George, wero reprinted os os some nillegiance to King George, wero reprinted as some
ining new : and, at limes, sentences were interpolate
orender To render them more odions to the people. Amongs
all
prioe papers prepared
to injure Friends, during that



 Siends, This one purported to
fie Yeerrly Meetig of ppanktow,
Sighth month, of that same year

 Rabway, was given to the phace in dorision, ned by
those acquaintd with this fact was never used excep
 nty that no Yearly Meeting of Friends would atach
itto doumont sisued by hem, ven lid there been a
Yearily Meeting held at that place, which there was


 curate, insasmuch as the whole neighbourthod could tes
tify, that the Friend had dispersed to thoir respective
homes, before the dat of of the paper. Wes. before the date of the paper.
This is not the onl palpable inco
is stated therein









 Hopevell, in Virginin, A detailed history of this trans
ction might be ineteresting too the readers of "The
iend," but it would break etion might be interesting to the readers of "The
耳riend, gut it would treak too much the sketch of
Warner Mifliniss ilif to tive it here.
om any merciless attack, but our own inno
ence, sheltered by the wing of Divine pre ervation. Here I was brought into reneved mpathy with our oppressed African brethren,
ho are many of them exposed to the unconrolled power of man, without any tribunal on the earth whereunto they can appeal fo dress of grievances."
The Yearly Meeting The Yearly Meeting of 1777 closed on the
th of the Tenth month, the day of the battle $f$ Germantown; and it is recorded, that hilst James Thornton, the clerk that year,
vas signing the testimony against war, the as signing the testimony against war, the
neeting-house was shaking from the constan discharges of artillery. The concluding minte of that year is worthy of record,
"It bath been truly comfortable "In hath been truly comfortable and re-
reshing to the minds of Friends who have tended this meeting, that through the have indness of the Father of Mercies, we have been permitted to hold the same in remark-
able quietness, notwithstanding the present ale quietness, notwithstanding the present
otward commotions which suround us; and
eing evidently favoured through the sitting eing evidently favoured through the siltings
heroof with the sweetening influences of Truth, which have been increased, and coninued to the close; tending remarkably to nite our minds to one another, as well as in
reverent praise to the holy Head of the ehurch." praise to the holy Head of the Warner Mifflin volunteered to undertake
he delivery of a copy of the testimony gainst war to Washington and Howe. In
erforming it, lie passed among the dead bodies priorming it, he passed among the dead
who had fallen the previous day in battle. In conversation with Washington, he frankly
old him, "I am opposed to the Revolution old him, "I am opposed to the Revolution,
and to all changes of government which and to all changes of government which
occasion war and bloodshed." Some years aterwards, when Washington was president
of the United States, Warner visited him at ew York, and was received with great kindvess and respect. Washington remembered
he conversation at Germantown, and inquired on what principle he was opposed, to the Revo-
ution He replied, "on the same principles ution. He replied, "on the same principles
hat I should be opposed to a change in this government. All that ever was gained by Revolutions, are not an adequate compensa-
ion to the poor mangled soldier, for the loss tion to the poor manyled soluier, for the loss
of life or limb." After a pause, the president or
replied, "Mr. Mifflio, I I inonour your sentiments; there is more in th?
have generally considered."

$$
\begin{aligned}
& \text { Dave generally constered. } \\
& \text { During the war, many indiduals amonst } \\
& \text { he members of the Society of Friends, were }
\end{aligned}
$$

$$
\begin{aligned}
& \text { During the war, many individoals amongst } \\
& \text { the members of the Society of Friends, were } \\
& \text { brought under considerable uneasiness of of }
\end{aligned}
$$ mought under considerable uneasiness of order of Congress. Paying the taxes levied by

Tnew the proceeds
of these taxes were almost exclusively devoted to the support of the army, and the continuance of civil war, and whilst they felt the obligation of obeying the command of their Mas-
ter, to "render unto Cæsar the things that are Cæsar's," they doubted, whether it properly ap. plied to a case, where the right of government
was yet in dispute. Many declined paying, was yet in dispute. Many declined paying,
and suffered heavy distraints on their prioperty in consequence. Among
Mifflin's father was one.
Warner could not take the paper-money
connected with violence and bloodsbed. F
several years other money was not to be or his produce, and being in debt, and no enough to pay even the interest, he suffere considerable pecuniary losses.
Beside the injury sustained in his property here were many petty embarrassments co
nected with his conscientious scruple. House hold utensils and furniture, which were broken ould not be replaced, and it required no Fittl ingenuity to get together a sufficient amount
of coin to bear his expenses as he travelled of coin to bear his expenses as he travelled
through Delaware, Maryland and Virginia, to
defend the rights, and plead the cause of the negro. The following letter is in point:-

Kent, 11 th of First mo, 1781.
Dear Friend,- I am just about to start for can be done in the case of a negro sold ther for a demand against my father for tax. M wife has several times proposed to me to try and get some pewter. Earthen-ware havin
been cheap, and my wife liking it much bet ter, we have almost no pewter, and our stoc of crockery-ware is nearly exhausted. I have
thought of thee this morning, in connection thought of thee this morning, in connection
with this subject, knowing thou hast a share in an iron-works, where it is likely thou has a considerable demand for Iodian corn. As 1
do not like to send any thing I have for sale to a common mod appear running almost through every channel of trade, I have concluded to propose
to thy consideration, if it would suit thee to to thy consideration, if it would suit thee to
look and see if theu canst find and furrish us some. It seems probable to me, there may
be some families in the city that may have larger share than may be proper for them,
under their present circumstances, to keep. Of under their present circumstances, to keep. OI
such as this I should be willing to have, if 1 could get it, in a way that I could conveniently pay for. For this purpose I thought be glad to hear from thee thereon. It is not likely, except the winter should continue as it has begun, that it would be sent up till spring. or that the pewter should be got down.
was thinking if we could get half a doze common plates, and two middle size dishes, it would do. Some more plates, if in reason to in had, I should like. This for the present
I believe, must wind me up, being in gre baste.

1 conclude thy well wishing friend,
(To De continueed)
Memoirs of Samuel Fothergill
(Continued from page 150.)
The epistle inserted to-day, although ad.
dressed to a particular meeting, is fraught with counsel of extended application, and suited as well, perhaps, to the present time, as the world, and the specious snare of an " indolent rest" are as present and potent as
ever, in the hands of the unwearied adver-
sary, to captivate those, who being hearers of

## he word, but not " doers," may be deceivin nd lulling themselves into a false and fal

 ecurity."Whilst thus closely engaged, and deeply
exercised for the cause of truth in America amuel Fothergill was of truch in Americ riends at home, and from Nantucket ad lowing epiends of Penketh meeting the there a
ship ""-
Epistle to Friends of Penketh Meeting Nantecket, Sixth mo., 28tb, 175. Dearly Beloved Friends,-In the sensi renewings of that melting, humbling love
which hath often bowed my spirit and your in reverend, holy worship, when present with
you, do $I$ affectionately salute the truly mongst you, as present in spirit, thougl living no cause of truth, far separated in body; yel no means less inwardly anxious for your hen present amongst you, and engaged in everal measures of the fulness of Christ. which true love, my spirit thath often secretly eached towards you; and of late, with that iberty to salute you with a token of love unliberty to
feigned.
First to
of the he
First to you, my beloved friends, partakers
f the heavenly calling, who have surel known him in whom you have believed, and seen made witnesses of his powerful resurrection unto life; my soul is at this instant bow-
ed, with and for you, hat ed, with and for you, that nothing may be ad-
nitted to weaken your hold, or diminish your following on to know him, and his work, who hath made his voice know, and his holy yarm bare for your help. I have seen the ssares
laid in your way; the love of the world, and
lhe in he indolent rest in the remembrance of former avour; together with the strong touches of
heavenly help, which have been considered marks of approbation of your consesentered as as
rather than what the Lord Almighty hem for, even strong inducements to follow on
ol know him. This fatal mistak know him. This fatal mistake hath some-
imes led the truly visited into a partial worl and centred them in a false rest; in a low, and
and warfish, weak state, subject to frequent failares and bruises, which have eclipsed and
dimmed the beauty which the Lord momed the beauty which the Lord of the
heritage would have endued you with. There
fore, beloved frien fore, beloved friends, wait for and submit to
the shaking, loosening power, which would lead from the unnecessary embarrassments o
this world; for such are those which lead to forget God. Follow faithfully to Bethel, t Jerico, hrough Jordan, and to the lathe vision the heavenly messenger; so shall a double artion ond cause of the Highest be magnified
name vour own treasures enlarged, and those who are behind encouraged, by your example, to
diligence and steady care to possess the like urable inheritance. On the contrary, where spirit, prevail amongst the seeming foremost spirit, prevail amongst the seeming foremost
ranks, it encourages in undue liberties, relaxes
necessary care after their own help, and is a
tumbling-block in the way of the weal, ladly admit of these discouraging pros, wh as they fatter their own negrigienge, and prospeak,
a language calculated to indulge them in language calculated to indulge them in thei-
remissness suitably to labour for hidden treas remissiess suitably to labour for hidden treas-
ure in their own possession. Let, therefore, the word of exhortation be received by yofore, to
stir up to an increase in faithuil otedion stir up to an increase in faithful obedience
ever bearing in your ever bearing in your remembrance the loving
kindness of the Lord of sure mercies, and its end, even your own establishment, and the help of others by your living example,
that you, being faithful followers of him that you, being faithful followers of him who
hath entered into rest, may say to others, Follow me, as I I follow Christ."
And I am fully assur
And $I$ amm fully assured that the honest travellers amongst you, to whom my spirit is
secretly united, will not be overlooked. A1. though they may have pensively to muse on
the roll written within and without ion, mournien within and without, lamentation, mourning and woe, He who has bowed
he heavens, and come down for the help of his ownensed, and come down for the help away his holy of
form
rom their requests, but speedily arise for hrom their requests, but away his holy ear
fheily arise for heir sure deliverance.
You also
You also, my friends, who are not so sensi-
Oy united by a birth from the immortal sed to the true family as I have often begged sed you, have a place in my remembrance, and an
affectionate concern that you afiectionate concern that you might be pre-
vailed with to work while it is yet day you, and be excited to seek after the one ibing; a solemn approaching hour will con-
vince you that it is absolutely necessary for peace and rest forever. How locessary for
racious Hand been extended for hath the even all the day long, until the evening has rawn near, and his locks have been wet with is dews; unviling to leave, and graciously
nindful of you. Oh! that none such may survive the extending of the blessed arm of all-substantial strength, and remain in ad-
vanced life as trees twice dead, and plucked anced hie as trees twice dead, and plucked
up by the roots, reserved for Tophet, pre ared of old for those who forget God.
And 0 that the youth amongst you, to
whom even Dives's desire for his brethren, bat one might be raised and sent from the dead to wiant the raised and sent from the
when granted, which I am a living motument, might be roused, in very beart, to seek carefully afte
heir own interest, and to study betimes these hings which can alone malke their lives truly omfortable, and enable them to fill up their essential duties here, and rest in peace at the
solemn approaching conclusion. Whatever place it may now now have with yon. Whatever satisfied I m you have been eminenty favoured; and ne upon line, precept upon precept, have nd mercy, which mpy soul craves your revernt remembrance of to your profiti, for they ill not fall to the ground, bot remain, as pro-
table direction to the right-minded, or hable direction to the right-minded, or a
dreadful hand-writing upon the wall against w, saith the Eord negligent. For thus, even ow, saith the Lord Almighty, respecting the
ssue of his word to his visited people, sue of his word to his visited people, as of
Id, -"As the rain cometh down, and the ow from heaven, and returneth not thither,
the friend.

the friend．
generous hospitality of
central situation，made it of Friends in Cornvall；a all was，to a far greater extent
Ingland ：both being the scene． England：both being the scenes
rable visiations of Divine love，
a s ，as to the outward，of the Sc
respective districts．Betwee respective districts．Betwe
these two honourable widows frequent intercourse，as we
sion by marriage ；Marare frequen by marriage ；Margare
of her dauhters，Mary an
of of her daughters，Mary an
some parts of the west of Eng and Thomas Lower，L．Ham years after．Margaret $\mathbf{F e}$ years after．Margaret $\mathbf{F E}$
H1 on religious service in 1668 lithouse，who was an inmate in
lamily at Swarthmore，whe amily at Swarthmore，when
sited them in 1652 ，afterwards in her house，and married Tregangeeves， like tholl th ［all，became members of the ands．Those who travelled in ministry were always welcome
jeetings were regularly held ir is published，＂A Relation 1s pubished，＂A Relation o
and departure of that ancien
e woman，Loveday Hemble e woman，Loveday Hambly
stimonies concerning her lif on．＂From this account，th ：es are in substance chiefl
ain Coale，of Reading，says nonyi，and descended of honour amongst men．It was my lot
Jld servant to her for about two was more like a mother to m
：．Under many trials and suf s very valiant and and cheerful
t family，and God fa mily，and God gave her a
of wisdom to order it．He entifully spread，and she tool all might have sufficient，anc he good creatures which Go
should be abused or waste the day，as she had opportu gst her family，in a cool an ospirit，as Ithouse testifies to the same suffered great reproaches and 0 account of her religious pro
；several times cast into prison stock were taken away in grea the value of many hundred mes forty cattle at once，chiefly 11 testimonies adainst the op
hes．－The spoilers，however －On the contrary，theires sub－ twithstanding these frequent increased beyond expectation lessed her in basket and in ＇pply her persecutors，or their
y were in want ；often saying，
＇What is all the world？I have enough．＇She
always took joyfully the spoiling of her goods
with the bonds and imprisonments that like wise attended her for matter of conscience or no other occasion could justly be taken gainst her，than concerning the way and we no man any thing but love．She was ber aspitable and charitable to the utmos ber ability，lew exceeding her for love an er mind by excellency of speech，yet her only，but manifested to be real，not in words ＂A nursing mother was she，＂says Thomas to all．The rich knew her heart was free he poor missed not ber house ；the strange odged not in the street ；but many times re he delights or possessions of the world；but her delight was in the Lord，and in the pro－ notion of truth and righteousness in the earth
Being no flatterer of any，nor one that woul Seing no flaterer of any，nor one that would
daub with uotempered mortar，as her hear was，so was her language，dealing truly with
11 ，without respect of persons ；for she feared all，without respect of persons；for she feare
o man，but the plain man＇s path was her de o man，but the plain man＇s path was her de
ight，neither could the frowns of any make er start aside．It was as her meat and drink to do the will of her master Chris
Jesus．Her integrity was great，her bo Hesus．Her integrity，was great，her bo
bode in its strength，and she was preser abode in its strength，and she was preser
ved after a wonderful manner in her latte ed ars．＂．
Alexand Alexander Parker，who travelled witt ero counties of England in 1676 ，in the work tero countes of gives the following account of
of the ministry，
his visit at Tregangeeves．＂On Fifth－day， his visit at＇Tregangeeves．＂On Fifth－day，
ve came to L．Hambly＇s，where we had a
pod meeting．I stayed זhere，while G．W． good meeting．I stayed［there，while G．W．
vent to Truro and had a large meeting． Many strangers came in，and were tender
ad God＇s heavenly presence did accompany nd God＇s heavenly presence did accompany
s．Poor old Loveday was even overcome and yoor old Loved in her heart，to soee her heouse，
which she had lately enlarged，so filled．She which she had lately enlarged，so filled．She
hath a zeal for God，and loves the prosperity oth a zeal for God，and loves the prosperity again to L．Hambly＇s，where，on Firstamed，
we had a very large，blessed，and heavenly we had a very large，blessed，and heavenly
meeting；the house would not contain the people，but several were without，and the Lople，but several were without，and we
Lord＇s power was manifest，and virtue wen
rith．The priests＇ Forth．The priests＇congregations were thin
nd some said，if we stayed awhile，they nought we should have most of the people of wo parishes．（See＇Letters，\＆c．of Early
Friends，＇edited by A．R．Barclay，1\＄41，pp
L．Hambly＇s life was prolonged to seventy－ eight years．For about seven weeks befor her death，she was mostly confined to her bed． Though her memory much failed as to out
ward affairs，yet she continued during that time，in a a good frame of spiritat as to heavenly hings；and when any friend spolse to her of hem，sle appeared revived，and was full of
good expressions and praises to the Lord，for his manifold mercy．Yea，daily and hourly she sounded forth his praises ：and prayed him
to continue his mercy towards her，to heir
handmaids，＇and to his church．The night hand maids，and to his church．The night
before her departure，among many other sim－ ilar expressions，she spoke as follows：＂My heart and soul are poured forth unto thee，oh
thou eternal God！thou art the coonfort thou elernal God！thou art the comfort
and salvation of odd agee a and the desire of my and salvation of od age；and the desire of my
heart is，that all my rriends may be kept faith ful to the living God．The Lord knows my
heart；I never loved the riches of this world heart；I never loved the riches of this world；
for what is it worth？it is all vanity and ves－ for what is it worth？it is all vanity and ves．
ation of spirit．I desire to take up the shield
of faith and the helmet of salvation， If faith and the helmet of salvation，and that
I may dwell in the house of God．＂And not I may dwell in the house of God．＂And not long before her departure，in a deep expres－
sion of soul，she said，＂Glory，glory，eternal glory ！for thy great kindness and love to thy
handmaid．＂Thus did this upright womat handmaid．＂Thus did this upright woman
finish her course in faith and peace，leaving cause her course in friends to rejoice in theace，leaving hat she entered into the possession of ever－
that asting blessedness．
No particulars
No particulars have been found of her hus－
band，or of her birth or marriage．Her band，or of her birth or marriage．Her
maiden name appears to have been Billing． She left no children，but was for many years
widow，and departed this life on the $14 t h$ of widow，and departed this life on the 14tho
Tenth month，1682，leaving＂a competent enth month， 1682 ，leaving＂a competent
estate to be divided among her relations and
friends，and to the poor of the neigbbouring estate to be divided among her relations and
friends，and to the poor of the neigbbouring
parishes．＂Many hundreds of other people parishes．＂Many hundreds of other people
attended the interment of her remains，in a piece of land at Tregangeeves，which she had piece op liated for a burial－ground，and which
aps still retained by the Society for that por－－ pose．
zetics of the
2elics of the 子axst．－No． 5.

warner mifflin．
（Continued from page 15s．）
Since the poblication of the last number，I ves discovered one or two slight inaccura
ins into which I was led by an article oin Warner Mifflin，＂in，an old volume of
The Friend of Peace．＂From an exa The Friend of Peace．＂From an examina－ ion of the records，it appears that Jame
Thornton was clerk of the＂Committee or Eistles，＂which drew up the testimony，and Episties，which drew up the lestimony，and
Fot the clerk of the Yearly Meeting．Si Friends were appointed by the meeting to
take the＂testimony＂to Washington añi ke the＂testimon＂＂to Washington an
Howe，who were directed by minute，＂t endeavour to lay before said generals，or any of their officers，or orther people，the reason
publishing that testimony，and also further to publishing that testimony；and also further to riends，or proceed in other respects on be
and balf of Truth and our religious Society，as
vest Wisdom may dictate and make way for best Wisdom may dictate and make way for
them．＂The baule of Germantown was eng．The batule of Germantown was
ught on Seventh－day，and on Second－duy the tire committee leff Philadelphia to attend to
appointment．The following account s appointment．The following account of
＂We the committee ：－
＂

Yearly Meeting，to visit the generals of the and believe，through the Lord＇s blessing，the as that others may be assisted with himself to
 the week following our said meeting，proceed－
ed to Gere having been great openness，and
隹 ed to General Howe＇s head－quarrers，
Germantown，and had a seasonable opportu－ nity of a conference with him，and delivered
him one of the testimonies issued by the Yearly Meeting；and then proceeded on our
way to General Washington＇s camp，at which way to General Washington＇s camp，at which
we arrived the next day，without meeting we arrived interruption．Being conducted to
with any
head－quarters，where the principal officers head－quarters，where the principal officers
were assembled in council，we were，after wailing some time，admitted，and had a very walling some tope，admin，an Society from
full opportunity of chearing the some aspersions，which had been invidiousl
raised against it；and distributed a number of the said testimonies amongst the officers，who received and read them，and made no objec－ tions．We were much davoured，and merci frulth，and the presence of the Master was very sensibly felt；who made way for us be yond our expectation，it being a critical and dangerous season．
we were kindly entertained by General Wash－ ington and his officers ；but lest on our return
we should be examined，as to intelligence，we we should be examined，as to intelligence，we were desired to go to Pottsgrove for a few
days，within which time such alterations might take，place，as to render our return less excep． tionable to them．We were accordingly sen
there under the guard or care of a single offi－ there under the guard or care of a single offi－
cer，and hospitably entertained by Thomas cer，and hospitably entertained by Thomas
Rutter，a very kind man，and others of our Friends．In that town we bad some good service discharged on Sixth－day afternoon，an were discharged on Sixth－day aternoon，an detained between three and four days．Tw of the Friends，upon coming within the Eng
lish lines，then near Vanderin＇s mill，wer stopped，and questioned respecting intelligenc stopped，and questioned respectirg ane
about the A mericans．This they declining t give，they were sent under a guard to the
Hessian colonel，who commanded at that post Hessian colonel，who commanded acherest
He proposed several questions respecting th
American army，which the Friends decline to answer．He grew very angry，rough，an uncivil，using some harsh reffecting language，
and ordered a guard to condact them to the Hessian General Kniphausen，who appeare more friendly．But he not understanding the English language，sent them under the con－
duct of a light－horse－man，or trooper，to duct of a light－horse－man，or trooper， 1 own．Upon the two Friends informing on of his aid－de－camps who they were，they were
dismissed，without being further interrogated． dismissed，without being farther interrogated
So that no kind of intelligence was obtained from them，nor any departure from the lan．
guage of the testimony they had delivered． guage of the testimony they had delivered
We believe the Lord＇s hand was in it ，in guarding us from improper compliances，and bringing it through this weighty service，
though it was a time of close humbling bap． tism．As to the charge respecting the intel－
ligence said to have been given forth from Spanktown Yearly Meeting，we believe Ge－
jeral Washington，and all the officers then neral Washinglon，and all the officers then
present，being a prety many，were well satis－
fied ast to Frien
ion，tending to remove and clear up so
rejudices which had been imbibed． prejudices which bad been imbibed．

## Wm．Brown， James Thornton，

Nicholas Waln，
Shime．Emuen，Jr，
Joshea Morris，
Warner Mifplin．＂
In the spring of 1781，Warner felt a con－
cern to attend the Yearly Meetings of New York and New England，and many of the
Meetings of Discipline within the limits of the Meetings of Discipline within the limits of the
atter．His prospect was to encourage Friends later．His prospect was to encourage Friends
in the due support of the discipline in the spi－ rit of the Gospel，and to urge a return to pri－
mitive principles and practices．Having the mitive principles and practices．Having the
unity and sanction of his Monthly Meeting， he，in company with his friend George he，in company with his friend George These two Friends both stood in the station
elders，and being sound disciplinariaus， elders，and being sound disciplinarian atisfactory to the honest－hearted amongst riends to the eastward．The following let－ r from George Churchman to a Friend
Philadelphia，gives some hint of their pro－ Philadelphia，
ceedings：－

Falmouth
＂Seventh month，1st，1781，
， ＂Dear Friend－Having very offen thought of ince this tour into the eastern part of the ontinent，and having an opportunity by id Cooper，who proposes returning home
ard this evening，I was willing just to let ward this evening，I was willing just to let
hee know，we have，through favour，been ermitted to attend both Yearly Meetings as roposed；also divers Monthly Meetings，\＆c．，
the main land，as well as on Nantucket． The main hand，afore the Quarterly Meet－ We arrived here before the Quarterly Meet－
ing held at this place yesterday．Divine assistance has been afforded from time to
me，to preserve，in quiet resignation of mind ume，to preservere，in quiet resignation of mind，
with a heart in measure givenup to endeavour perform what appeared right，as the way pened，in the different places．Divine kind ess being yet extended in an admirable man replenish the humble，and encourage the eeble minded，has afforded frequent occasions of gratitude a
oly Author．
＂Janies Thoroton，Samuel Smilh，and Thomas Carrington，have been much in our ompany or soveral weeks past，and perhap，
vay continue so for a week or ten days Snger；if we should go to a Quarterly Meet－ g at Hampton，beyond Boston，which is
hought of．They have health，and ofte avoured to perform the part，they came unt，
U With kind love from the Friends men tioned，as well as from Warner and mysel
to thee，thy wife，and the maidens ${ }^{*}$ near thee，thy wite，and the maidens near thy
$\rightarrow$ Rebecca Jones and Hannalh Cathrall．
green situatho Great Husbandman，
＂Thy affectionate friend，
＂Perhaps we may get back about the se－ phia，at least，if nothing occurs to the con－ rary．Moses Brown，who sits by me，and
has been at Nantucket with us，desires to be indly remembered to thee．＂
indly remembered to thee，＂
How Tarner felt on tis return from this． ervice is pleasantly set forth in the following ，of Philadelphia ：－
＂Dear Friend－I may inform thee that I rrived at home the twenty－fourth，under a
olerable degree of quiet of mind；and I rrust olerable degree of quiet of mind；；and I trust
under a measure of a thankful sense of the enewed kindoess of the Father of Mercies onferred on me a poor unwort hy creature．I
onuld just．inform thee，I still feel my mind engaged to press forward for the mark set be－ ore us，believing it is many times cause of hat they have companions therein hat they have companions therein．
＂With love to self，fa mily，and friends，thy well wisher， ＂Duck Creck Warner Miffinv．＂
＂Duck Creek，26th of Eighth mo．，1781，＂
At the close of his description of the visit
Washington and Howe，Warder in his
o Washington and Howe，Warner in his
＂After many similar exercises，with fre－ quent calls for，but little seizure of my pro－ perty，＇till the close of the war，（when great
poil was made，through a steady perseve． spoil was made，through a steady perseves；
rance things began to wear a different aspect； rance thigs began to wear a difierent aspect， ally abated，so that，through the whole， 1 had

## $=$

## botaerly mindess．

＂Let us all strive to excel in tenderness hard and evil thoughts one of anopther，and om harsh interpretations concerning any ing relating to one another．This is un－ at exceeding shameful and inexcusable，to be ound in one brother towards another．How any weaknesses doth the Lord pass by in
s？How ready is he to interpret every thing ell concerning his disciples，that may＇bear a ood interpretation．＇The spirit，saith he，is villing，but the flesh is weak．＇When they
ad been all scattered from him upon his eath，he did not afferwards upbraid them but sweetly gathered them again．O，dear ends，have we received the same kind of ruits，being ready to excuse，and to receive hat may tend towards the excuse of anothe any doubffit case；and where there is any
vil manifest，wait，$O$ wait，to overcome evil manifest，wait，O wait，to overcome it
wiith good．Let us not spend the strength of
竍 with good．Let us not spend the strength of
our spirits in crying out of one another be
cause of evil；but watch and wait，where the cause of evil；but watch and wait，where th
special conscience of doing his duty; and shall real use, if the members thereof do but dili
likewise defray such other necessary expense gently altend to the service. A committe
as may as may occur in that service : and as the said remaining income of my estate, after my
wife's decease, will not be sufficient to defray the whole expense necessary for the support befe who had been manumitled by Frieds of such a school, it is my request that the sitting at General Assembly, which wasthen of such a school, it is my request that the sitting at Richmond. Our Eriends, Jonh
overseers of the said Public School shall join Parrish and Warner Mifflin found freedom,
in the care and expense of such a school or (or I believer schools, for the education of negro, mulatto or Indian children, with any committee which may be appointed by the Monthly Meetings of
Friends in Philadelphia, or with any other body of benevolent persons who may join in raising money, and employing it for the edu cation and care of such children. My desin
being, that as such a school is now set up, being, that as such a school is now set up,
may be forever maintained in this city."
(To be continuel.

2atics of the 3idast.-No 6

warner miphlin.
(Continued from pago 167 .)
" Congress have published a declaration, That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of bappiness. That
to secure these rights, governments are instito secure these rights, governments are insti-
tuted among men.
substance substance of the doctrine I had been concernen to promulgate for years, I became animated
with a hope, that if this was sincere in the representatives, and by them inculcated a mong
the people generally, a blessing to this nation mpany those endeavours. To serve my country by exertions to remove one cause
of impending judgments, I was concerned to unite with my brethren in representing th
matter to different legislative bodies. In th year 1782 , wexenppeared before the assembly
of Virginia ; which was attended with atisfaction, having a set of liberal spirit members to deal with, when a law was passe
admitting emancipation. To this law, Judg
Tucker says in his late publication attributed the liberation of some thousands lacks.
The following letter gives further informa ginia, referred to
"Petersburg, Sixth mo, 26, viz. :"Dear Friend,-I have received thy kin our valuable Friend John Parrish., He and
Warner Miftin got across the Yearly Meeting; which was also attended by Joshua Brown, Abraham Griffith, and my
brother-in-law John Hough. The meeting was large; a time of Divine favour; and the
business thereof was transacted in much unanimity. A Meeting for Sufferings was proposed
and established; which, I believe, will be of


#### Abstract

gently a atend to the service. A committe was appointed by that meeting, to lay the suff ferings of some of the enslaved $A$ fricans, an lerings of some of the enslaved Africans, and some who had been manumitted by Friends, before the General Assembly (or, I believe I may be safe in saying, a con- cern) to attend us in that weighty service. We staid in and about Richmond for almost three weeks; and, I think, had every day more or less labour on the subject of slavery, both less labour on the subject of slavery, both with the members of he Assembly, and others. Which, I believe hat Which, I believe, hath been instrumental in spreading and fixing the testimony in that spreading and fixing the testimony in that respect more than it has hitherto been in these parts. We were favoured to obtain a law to impower any person to emancipate his or slaves. The members of our Society in this government, who continue to hold their negovernment, who continue to hold their ne- groes in bondage, will now be left "Thy very affectionate friend, "Edw'd Stabler." "In 1783, we presented a memorial to Con gress respecting the slave-trade, and met with encouragement. And afterwards in the Assemblies of Pennsylvania, Maryland, and Also in our after-application to Congress, it was evident that a applageate part of that body vere favourably disposed towards the rights were favourably disposed towards the rights of this people. From these. encouraging cir- cumstances, I was induced to hope that Di. cumstances, I was induced to hope that Di- ine favour might yet be contioued to this land ; though oft ur progress in this business was fears, tha our progress in this business was not propor- tionably great to the light that bad arisen. Indeed it is ndeed it is a mournful consideration, that his nation should yet be stained with the lood of the African trade; and that 700,00 laves, according to latter calculation, shou ontinue to groan in a land of boasted liberty My beart has been grieved, and doun lamented for this afflicted race, as well as the conditio of my country; baving oft felt as I did at the beginning of the Revolution, apprehensive the hand of judgment was ready to be opened and outstretched upon a auilty people, if there was not greater reformation was not greated reformation in thisle, if theint, so as lo appease offended justice. The outrage ommitted therein against humanity, I con. ider as alone sufficient to draw eign indignation, exclusive of those other evil and vices too prevalent in the land. "An occurrence took place which produced enewed exercise of mind, and in the hour of ffliction sealed further instruction sabject. I received a severe hurt on my leg, od whilst under estreme angoish in dressing was brought into sympal it, was brought into sympathy with a poor soldier, whose leg being fractured, and he left, without help, in the feld of bate left, without help, in being fractured, and he sensatl of batle. The sensation was so power full, I told my wife, that ver since arriving to years capable of judg- ing, I had a teatimen $\mathrm{ing}, 1$ had a testimony a against war, but never o powerfully as at that time; feeling, very farthing we were possessed of, was eized for the purpose of that if seized forthing we were possessed of, was surpose of supporting war, and voluntarily one shilling, that I was satisfied I ould not so redeem it. "Shortly after which hat a vessel from the West Indies was run ashore at Lewistown by the English, and the militia were called upen to kee plundering her. On which this clear present pation took place-here is the channel throsen- which in a time of which in a time of national hostility those sweets $I$ am so fond of come sweets I an so fond of come; at a manifest risk of the lives of fellow-men. I remembere powerfully what were David's sensations when his valiant men rushed through the P Pilistine army to bring him water from a well army to bring him water from a well which he longed for; he was struck with sympathy he longed for; ;he was struck with sympathy for their situation; and beeause they went in jeopardy of their lives, was not easy to gratify his palate therewith, but poured it out in deacation to the Lord. In like manner I felt a probibition from using foreign imports, and a pring the continuance of the war, never douched therewith, imports and to touched therewith, except what seasoning of salt might have been in my food when from salt might have been in my food when from home. And being brought into a deep feeling Core. And being brought intoa deep feeling or the oppressions of the poor Africans in he West Indies, he West Indies, have never been easy with ndulging in the produce of their labours indulging in the produce of their labours ince $;$ least it should even, in a small degree ince; least it should even, in a small degree, ontribute towards the continued existence of a trade, which interests the planters in veping up the number of their groaning la"And f xalteth a nation, but sin is a shame to any apople, I people, I am auxiously desirous we may be be numbered with the wise promoters of the pubambered with the wise promoters of the pub- ic good. And indeed $I$ am persuaded, that the growing sinn of Ammerica, if persisted in, vill be finally attended wwil, dend will be finally attended with dreadful conse- quences, according to the testimony of the suences, according to the testimony of the sacred records, that, 'verily there is a reward or the righteous, verily there is a God that odgeth in the earth;' and in the due exercise his judgment, taking cognizance of the acall, according to the fruit of thecir donpengs ; to tionsas well as to individuals, let the sophist seculate as he will about sacred things, in hat wisdom which darkens counsel by words without (true) knowledge. It it from a sense of duty, both to myself d country, that I make these observations, d state some things interesting to was on this ground I became engaged with others, to urge the subject of our concern to different Legislatures ; fiferent Legislatures; to remove legislative obstacles from those disposed to liberate their slaves, and to protect those set free. And though salutary laws have been enacted in mil states, for which I believe a blessing will or doth descend upon them, yet still the will or doth descend upon them, yet still the vil is continued in other parts of A merica in most glaring degree. Where conscientious ersons are discouraged from liberating, as by existing laws the blacks are Jiable afresh to be taken into captivity, by a dissolute people disposed to a aailivinemselves of of unrighteous hws; in many instances great numbers have eeen cruelly seized and sold into renewed ben cruelly seized and sold into renewed bondage. Doth not this exciee a fearful apt bondage. Doth not this exciie a fearful apt. rehension that the measure of their iniquity, s filling up, who so act, and that they are


the friend.
ripening for that chastisement which shall be the approbation of heaven, I should long ere ishment. Whether this be true o
 and by a more righteous procedure, endeavour If possible, to avert the impeneding ststroke
and what may be expected, both in that an other states, where there is an increase o cruel and barbarous separation suffereded be
tween the nearest connections in life for gain tween the nearest tonnections in life for gain
even where they have had magnanimity even where they have had magnanimity
enough to give some check to the Africau enough to give some check to the Africat
trade! An additional enormity prevailing,
the frequent trade: An additional enormity prevailing,
the frequent kidnapping of free blacks, carry
ing them off and selling them for slaves, in ing them off and selling them for slaves, in some instances whole families, and in other
separating them one from another.
it is urged as "It is urged as a very great objection to
the emancipation of blacks, their disposition the enancipation of blacks, their disposition
to pilfering; but is it not the worst of robbery to pillering; but is it not the worst of robbery
depriving them of that most valuable proper pression of slavery, the very cause of thi necessary of 1 if, hat mes for almost every necessary of life, they naturally put forth a
hand to partake of what their labour gives them some claim to in equity from their pos sessors, where due support is withheld ; and these practices becoming habitual, in their
impoverished condition, they discriminate not sufficiently between the property of those they labour for and others ; but when opportunity presents, frequently supply their wants from
all alike, except where a principle of ref rectitude restrains from all such acts. I
attempt not to attempt not to palliate the crime. I have
endeavoured, what lays - in my power, endeatoured, what lays - in my power, to re-
probate such proceedings, labouring to inculcate the Christian doctrine of returning. good for evil, whereby they may know an overcoming evil with good; and to point out the
necessity of departing from these practices being objections speciously alleged against
their general liberation. But as slavery decreases, and is exploded, we may reasonably
hope its concomitant habits will also decran and a greater nobility of soul take place. believe the Almighty hath arisen to jadgment, in this business, and that his voice will be all the clamours of the people; overpowering all opposition whatsoever.
of our we proved more faithful in the discharge
believe they would act dod and this people, 1 Believe they would act differently towards us.
But where do negro crimes exceed the crim. of white men, when we view them, selling
tender babes from a fond mother, a beloved wife from an affectionate husband, or an aged father from bis offspring with whom he hath lived from their early years; and, although a
lave, capable of the ties of affection and slave, capable of the ties of affeetion and en-
joying consolation in their society; and now, as to this life, forever parted? Ah! what language can paint in its genuine colours this
abominable practice! How rejoicin $/$ would be to me, if prith Divine allowance, 1 might be
paced in an allotment exempt from that placed in an allotment exempt from that con-
inued grief of soul, which is almost daily re-
newed, from newed, from seeing and hearing of those acts of inhumanity committed by my countrymen!
Could have believed myself authorized by

duty towards my Creator and my country."
dischathing my
$\stackrel{\text { (To be continued) }}{=}$
THE TREASURY.
"And لesus sat over against the reasury."
view, m,
sees
sees the hand that bears the gif, tho beart thay
gives it too;
The sanction onious pharisee with his phylactery yide,
Humility"
U pride;,"
The Ananias offering that keepetib back a part,
heostinntatious giver wisenary an undivided heart;
with hiswhile offered ox;
bopite-hearted woman with her spikenard' in ber
be litle child with his pet-dove to offer to the Lord

Surike m, his b breast, nor dares to raisea suppliant loot
to

All, arl, there! Hnto Christ's treasury their tributes free may

$=$
For "The Priend"
the rhode island murder.
[A correspondent from Rhode Island, afte解
The details of this deed are horrible and
appalling. They contain much warning, and appalling. They contain much warning, and, ing to be taught by the scenes which a passing around them. They furnish abun-
dance of evidence that man is too unmindful
ance of evidence that man is too unmindful of he fallacious assurance that there is protection and safety in a human code. Here a man is butchered in the most shocking manner, with-
in a quarter of a mile of about a dozen houses - within a mile of his own house-in a foot-
ath crossing his own possession, which is able to be travelled every half hour of the where the penaly of human law is as severe as it can be ! This is a plain demonstration
hat human law in itself, is not only insuffent to prevent crime, but that it is not capa or to a secluded spot for his deeds of dark.
ess. It seems to me that ion should be sufficient to such a consider xamine ourselves, and see whether we, by sample or otherwise, contribute in any way rishmen, have been suspected ree brothers, cipated in the murder. They have been ar rested, and are now in prison waiting their
ial. It is said, that they are somewhat nial. It is said, that they are somewhat inured to vice, and that it is probable they
mersuaded that since they have among us, they have seen and
ttle that would have a tendency heir virtue.
There are a variety of yays to and promote the evil passions whi
the perpetration of crime. These haps, received their first lessons of
examples which were publicly examples which were publicly
Our school-books are filled with
俍 the hero and the patriot; and milit
otism is but another name for huma otism is but another name for hun
ter. The principle taught in our d retaliate injuries, and cowardly in of orgive them; and we have every
believe, that the above hentiond celieve, that the above mentioned
like many others, perpetrated for the
pose of satistying a thirst for repeatedly urged, and sometimes हE
the pulpit, that the Christian doctric he pulpit, that the Christian doctric
resistance, patient-suffering, and fo of injuries, is wrong, and dangerous
have amongst us a politician who hs be wealthy and influential, his princ be as corrupt as corruption itself; hi
be immoral and desperately profane habits extremely vicious; yet the pul
ministers and layenen and ass resolutions, approving and recon public. We publish these resolutior world, and thus give countenance and
to the very examples which have o the very examples which have
powerful influence in forming the chz
hose degraded mortals, whot we fer hose degraded mortals, whom we fer
ous to punish, for following out the beld up to their imitation. It see f Truth on all occasions, and impari ountenance bad conduct, whereve
hoever it may be found, we sho punish crime, and save ourselves the punishing many offenders. The
ve, and the more I become acquail he prevailing institutions and custor ountry, the more I am confirmed
ief, that many of these are better a affict and punish mankind, than it

and | $\begin{array}{c}\text { them. } \\ \text { I kno } \\ \text { cent, and }\end{array}$ |
| :---: |

I know not that we ever condem ate and feel certain we do not eve et, it is very possible, that we have those whom we punish for crime.
Human Human law, properly maintained,
hances the prosperity and good eople ; but how must it fall short o ing safety and protection, when we e is violation in one class, of men, an
ame time, endeavour to enforce its $c$ me time, endeavour to enforce its
apon those of another description
ings furnish mater hings furnish of anatter for serious ref
hey are worthy of the consideration hey are worthy of the consideratio est of men; and, I think, they cim the attention of those who
sted in the political institutions of a. If it be true that men are ac
a Power superior to human fo.
ur years ago, a friend of the Earl of
to haviog occasion to onrol an Egyptoo having occasion to onrol an agyp
mmy, was surprised to find a fel nimy, was suppios along with the
of wheat enclose id having made a present to this mag. of four seeds, it was sent to his mag
seat of Tynningham, in East Lothian seat of Tynninglam,
1 in a favourable spot in the kitchen.
an on the frist of Novermber of last year.
in the kindess of his gardener, we
in hess highly interesting seeds; and a imperfect account of them has ap.
n a contemporary, we venture to lay n a contemporary, we venture to lay
ar readers the following brief descrip. rem:-Allogether there may be nearl ed stalks, ranging in length from
ve to upwards of six feet. The leaves ve to upwards of six feet. The leaves
ider than usual, and fully an average mgth. The grain is in two rows of and one or two that we counted con wenty triplets on a side, or forty o
The ear carries a feiv barbs o the upper end, and is open and distan the grains. It towered nearly a $t$ before any of the varieties sown at period th the noighbourng Egyan wheat
ins of the modern Egptian wn along with it, and certainly no two
can be more entirely dissimilar. The can be more entirely dissimilar. The
is dwarf-not more than four feet losely set, and barbed in every part ar, and its general resemblance to its progenitor is not greater than that of
o wheat." wheat.
curious circumstance is by no means
idented. Seeds have on several former ns been obtained from the cases of
in mummies, and have in all instances, Jwn, been productive. In at least one
 body of the mummy, and nevertheless
ated. Some circumstances not greatly led. Some circumstances not grealy
lar are recorded. About sixy years
and digging up a part of the wall of Anto-
vhich extended between the Forth and some wheat was found in a small re-
uite sound, excepting that it was !uite sound, excepting that it was sh the present writer once possessed a
uantity, could not be less than fifteen uanity, could about the same time, on overy of a Roman bath at Inveresk, there was a colonia or town of the conof the world, a jar of wine was found
the Falernian so much celebrated by , but converted by time into a viscid ice, though still possessed of a luscious
ess. We grieve to say that the magisess. We grieve to say that the magis-
of the " honest town" got it down to rall, and inconsiderately consumed the
of it that night in the form of negus. A ars ago, some raspberry seeds wer s , near Dorchester, thirty feet beneath s, near Dorchester, thirly feet beneath
face, and which from the coins of Ha iccompanying it, was supposed to have
d there for sixleen hundred years. d there for sisteen hundred years.
seeds were sown in the garden of the
seral en the new plants which sprang fro
ummin, found in the tombs in the south of
France contemporaneous with Marcus Aureus and Clodius, germinated on being sown
and an onion, found in the hand of a mummy nd therefore presumably from two to thre housand years old, was as ready to vegetat as the wheat above mentioned.
Wonderful as these instances o means show the utmost persistency or seeds in retaining their vitality. Wherever
earth is brought to the surface from a considerable depth, new plants grow upon it, the oduce, it may be presumed, of seeds proba
ly dornant there for ages. Of this pheno nenon one or two unusually striking instances
nay be adduced. "To the westward of Stir nay be adduced. "To the westward of Stir
ing there in a large peat-bog, a great part of Wh there is a large peat-bog, a great part or
hich has been fooded away by raising water
om the river Teith, and discharging it int rom the river Teith, and discharging it into he Forth, the under soil of clay being then
ultivated. The clergyman of the parish, standing by whe clergyman of the workmen were formin
ditch in this clay, which had been covere with fourteen feet of peat-earth, saw som seds in the clay which was thrown out of the
ditch; he took some of them up, and sowed hem; they germinated, and produced a crop
of Chrysanthemum septum. What a series of years," remarks the narrator of the circum-
sance, "must have elapsed while the seeds were getting their covering of clay, and while his clay became buried under fourteen feet of
eat-aerth " ${ }^{*}$ Some negative evidence on this
oint point is, we believe, to be bound in the fact.
hat Roman utensils have been hat Romat utensils have been found in the face has not been exposed since the time when
that people occupied our country-say sixteen that poople occupied our country-say sixteen
hundred years-however much more I The hundred years- however mucme respects still
instance which follows is in some
more curious, while it undoubtedly speaks to more curious, while it undoubtedly speaks to
a much longer lapse of time. "About twena much onger lapse ears ago," writes Judge
ty-ive or thirty yean
Tuckerman, of Boston; to Dr. Carpenter, of Mriskerman, "Judge Thatcher, one of the judges
Br the Suprene Court of Massachusetts, Tol of the Supreme Court of Massachus town on
me that he knew the fact, hat in a town
the Penobscot river, in the State of Maine, me Penobscot river, in the State of Maine,
the Pa
and about forty miles from the sea, some well. diggers, when sinking a well, struck, at the
depth of about twenty feet, a stratum of sand, which strongly excited curiosity and interest from the circumstance that no similar sand
was to be found any where in the neighbourwas to be found any where in the neighbour
hood, and that none like it was nearer than the sea-beach. As it was drawn up from the well, it was placed in a pile by itself, an unwillingness having been felt to mix it with
the stones and gravel which were also drawn up. But when the work was about to be finished, and the pile of stones and gravel to be removed, it was found necessary to re
move also the sand-heap. This therefore was scattered about the spot on which it had been ormed, and was for some time scarcely re membered. In a year or two, however, it wa perceived had a arge nemg up from the ground over which
had sprung
the heap of sand had been strewn. These the heap
terest, and care was taken that no injury hould come to them. At length it was and that they actually bore the beach-plum, which had never before been seen except
immediately on the sea-shore. These trees immediately on the sea-shore. These trees
had therefore sprung up from seeds which had had therefore sprung up from seeds which had
been in the stratum of sand, which had been been in the stratur l-diggers. By what con-
pierced by the well
vulsion of the elements they had been thrown alsion of the elements they had been thrown
here, or how long they had quietly slept bethere, or how long they had quietly slept be-
neath the surface of the earth, must be determined by those who know very much more
anan I do.". A very little knowledge of ge han I do." A very little knowledge of ge-
ology is suficient to throw some light on the logy is sufficient to throw some light on the
history of these seeds. The sand in which hey were found was probably one of the aperficial strata, which, though recent comared with others, are old with regard to our on a coast near the sea which laid down the sand, and thus were placed in a tomb which

vas destined to preserve them for numberless | was des |
| :--- |
| ages. |

*Carpenter's General and Comparative Physiology.
(To be concluded.)
$=$
To Soften Putty.-This being often an glass with the gardener, hrames, without breaking it it, he
grat
ill will be glad to know, that a very strong solu-
ion of caustic potash, or causlic soda, applied o it for a few hours, by laying upon it an old
rag dipped in the solution, will have the derag dipped in
ired effect.

Oaths.-Socrates, the great promoter of virtue among the Athenians, had this saying,
"that good men must let the world see, that heir gand men must let the world see, that
her dealings are more than an oath."


 rom our midst-a soiemity pervades our mind in the
recollection of departed worthund und evelico it a doyy
ratefuly gratefally to commemorate those who have iive a nd
died in the Cratisian fait, in the hope that it may bo
an encourgement for the young and rising generation

 onsoling belief he has entered into his rest.






 full hope of an inher
lasting hapbitations.



## warner mifflin.

About the commencement of the year 1783,
Warner Mifflin met with a deep trial, in the loss of his eldest daughter. To a much value date of Third mo. 10th, 1783.
"I think I hinted in my last the indisposi
tion of my eldest daughter. Since that time tion of my eldest daughter. Since that time
she has been removed from a painful conflict she has been removed from a painful conflict,
I believe, to a better abode. I have felt desires to be in a situation that I might with proper authority adopt the language of Job
-The Lord gave, and the Lord bath take away, blessed be the name of the Lord.' It in istrations of the rod and the staff, to be enabled
to bless and praise His ever adorable name. to bess and praise His ever avorable name at times, amidst my deficiencies, a desire that nothing may be pitied or spared that may be
offensive, and that I may be stript of every temporal enjoyment, rather than that I might be suffered so to conduct as to be shut out from his life-giving,
is the true comfort."
The memorial to Congress which Warner The memorial to Congress which Warner
mentions as having been presented in 1783 , was drawn up by a committee of the Yearly Meet-
ing, and was generally signed by Friends asing, and was generally signed by Friends as. sembled. It appears from the minutes of
Congress, 10 have been presented on the 8th Congress, onave Tenth month, four days after it was issued
by the meeting. It is as follows:-
"To the United States in Congress assem-
"The address of the people called Qua-
kers.
"Being, through the favour of Divine Pro
"Being, through the favour of Divine Prou
vidence, met as usual at this season in oor
annual assembly, to promote the cause of annual assembly, to promote the cause of
piety and virtue, we find with great satisfacof an oppressed part of our fellow-men hav been so far blessed, that those of them who have been held in bondage by members of out
religious Society, are generally restored to religious Society, are generauly resh.
freedom,--their natural and just right. "Commiserating the afflicted state in
which the inhabitants of Africa are ve deeply involved by many professorro of the
mild and benign doctrines of the gospel, and affected with a sincere concern for the essen. tial good of our conntry, we conceive it our indispensable duyy ple, as an interesting subject, evidently claiming the serious attention of those who are en trusted with the powers of government, as guardians of the comerty.
and advocates for liberty
"We he "We have long beheld with sorrow the complicated evils produced by an unrighteous
he human species to the deplorable state of arainst. Only one of the delegates from New
restoration of peace, and state effusion of human blood, we are persiaaded, denominations, gratitude and of thankfulness to the all-wise Controller of human events; but
we have grounds to fear that some, forgetful we have grounds to fear that some, forgetiul
of the days of distress, are prompled by ava-
ricious motives, to renew the trade for slaves ricious motives, to renew the trade lor slaves
othe African coasts, contrary to every huane and righteous consideration, aft oppo ed, in favour of universal liberty; thereby increasing the too general torrent of corrup ion and licentiousness, and laying a founda
ion for future calamities. ion for future calamities.
" We therefore earnestly
hian interposition, to discourage and prevent oo obvious an evil, in such manner as unde
"Signed in and on behalf of our Yearly eeting, held in Philadelphia, for Penosylva in parts or Marylan Delaware, and the wes Fourh-day of the Tenth month, 1783 , by
535 Friends.?" courth-day of
Warner Mifllin, George Dillwyn, James
Pemberton, Anthony Benezet, David Evans, David Cooper, Robert Kirkbride, John Par rish, John Hoskins, Joseph West, Benjamin
Clark, Daniel Byrnes, George Bowne, Ei Yarnall and Jacob Lindley, were appointed t ay it before Congress, which was then sitting attrincelon. Aith it, and were respectfully re ceived.
The jou The journal of Congress as published does morial, but by a letter from David Howell one of the members from Rhode Island, ad ressed to James Pemberton, we are informed
that a few monthis afier its presentation, it was referred to a committee. This committee consisted of Thomas Jefferson, of Virginia,
Jeremiah T. Chase of Maryland, and David Howell, of R hode Island. In order to test the eelings of the members of Congress, this
committee introduced into a " report of a plan for a temporary government of the western "That after the year 1800 of the Christia era, there shall be neither slavery. nor involuntary servitude in any of the said slates,
otherwise than in punishment of crimes, whereof the party shall have been convicted, On the 19th of Fourth month, 1784 , this
report coming under consideration, Spaight, report coming under consideration, spath, above paragraph; this was seconded by Read,
of South Carolina. The question was then raised, shall this paragrap qustand? On this the yeas and nays were called, when Happeared
that the delegates from New Hamphire, Massachusetts, Rhode Island, Connecticut, New. York and Pennsylvania, voted in the
affirmative; Maryland and South Carolina in the negative; North Carolina was equally
divided; Virginia stood one for, and two
against. Only one of the delegates from New
lersey was present, who voted in the affirmaive. By the then constitution of Congress,
it required the agreement of a majority of the it required the agreement of a majority of the
representatives of seven of the states for the enactment of such a provision; and thus this
resolution was lost. Had the other delegate resolution was lost. Had the other delegate
from New Jersey been in his place, the United Srom New Jersey been in his place, the unied
States might perhaps long since bave been States might perhaps long since. have been
relieved of the burden of slavery. The repre-
sentatives voting in the affirmative from the sentatives votiog in the affirmative from the
southern states, were Thomas. Jefferson, of southern states, were Thomas Jefferson, of
Virginia, and Hugh Williamson, of North Cracolina.
Friends
Friends were not disposed to let the subject
hus rest; and when Congress which had thus rest; and when Congress, which had
held its sittings at Alexandria in the commencement of 1784 , met acceording to its adjournment towards the close of that year at
Trenton, they proceeded to take some steps Trenton, they proceeded to take some steps
to revive their address before that body.
They They were also desirous of distributing amongst the members of Congress a printed sed Africans." To inquire into the best mode of managing the matter, James Pemberton addressed a letter to David Howell, who ap-
pearsto have been a firm friend to the cause pears to have been a firm friend to the
of freedom.: $\ln$ reply, D. H. writes :-

$$
\text { "Trenton, Dec. 22d, } 1784 .
$$

"Sir,-Your favour of yesterday has been
ut into my hands. I am always pleased to be clarged with any service in my power to ender to the cause of personal liberty, in and I yay add, successfulu a part. "The address pressented do Congress by a deputation from your Yearly Meeting of 178 which your peopleare pleased to observe was
courteously received) was, while Congres esided at Annapolis, referred to a commitlee The subject-matter of the address met the ishes of many respectable members; a report
hereon was made by the committee. This eport was taken up in an unfavourable time, for indeed no other presented itself for wan a full representation,, and lost. necticut and Delaware, as well as Maryland are unrepresented. The three former might
vish to be present at the determination of Congress on the sabject in question, udd to his that our time bas been taken up already "As you are pleased to ask my opinion as to the mode of presenting some pamphlets on the subject of personal liberty to the members of Congress, I can only inform you, that the usual method has been to enclose them in a
cover, with eac̈h particular delegate's name written on the pamphlet for him, directed to
the President of Congress, accompanied by a letter of information.
II would wish that the letter to the presidress, as to put it in our power by referring hat letter to a commit.
"A in an easy manner.
As soon as Congress shall be seated for
he winter, and have a full house, a favourable

THE FRIEND.




 1 Shaon hiose ives are go who are free from the desire of
-who scrupulously respect the - who scrupulously respect the
eers, and are not forgetting the
to prefer others as better than to prefer others as better than nembership in such a body con-
3 , and is of inestimable value$y$ naturally prevail, and there can osition to speak unfavourably of
vhere no occasion is given. The vhere no occasion is given. The
the reality of the religion of the 1 appear, in watching them-
ey may not be deceived, by sub-- own wills for Divine guidance,
ttching over those for good, and
whom ttching over those for good, and
whom they consider objects of
hy state, where the great pur-
ch government are steadily adch government are sleade
e can be no desire on the par
pe k to make offenders, to prove
srong, rather than listen to their Jubious allegations, or to exert
ns to deprive them of member-
, them as to their fellow-profes. 3d long-tried allegiance to the lis cause, will be tenderly res-
elings will be cherished to overdoubiful errors, where no defec-
le exists. A disposition to vaunt le exists. A disposition to vaunt
or to treat with levity or con-
cientious persmasions of youth, ulged, being altogether reverse
ad example, who came to give im for many-to usher in the
$f$ love, and kindness, and for which they shall not hurt no I the Loid's holy mountain.
Spirit, who came to save he members of his church will
I seeking out those who bave $r$ the purpose of winning them uefold, rather than driving them
of religious Society; and will of religious society; and will
rom using the authority with
y be intrusted, to annoy, or to tation of any, where no viola-
scipline has been commitled applied for its legitimate pur-
r heavenly wisdom, could not engine for private grudge to pretext to preserve unity or urch ; but being administered
men fearing God, and er power, popularity, or filthy be maintained for the preser
the unity of the faith, and i se, and to reclaim the wander ed done in the spirit of meek-
rt -felt tenderness towards all ase of the danger of getting
es. Such feelings are the
with proper confidence look to be indued
with ihe pure and peaceable wisdom that
can guard him from imaginary self-import. can ge,
ance,
others. others.
Men not infuenced by this peaceable wiss
dom, want the essential qualification to judge
 heir wills and passions-they will have a
cuase of their own to manage and support-arknoss will be put for tight, and to the he result. The timid yet sincere lovers of
the Truth, and order and sound principle,
 performiog their religioios duties, would be tempted to retire from public service, and
leave hhe rround to be occupied by those who
lare ave countenanced by the ruling men, and thus
ane
heir ruw their work would be arrested and
robbed of their much-needed aid.
Such a state may overtake our religious
Sociely. It is possible for men to be in wrong, even while they make the highest profession of Divine authority for their acts, and eerform what they do with an extraordinary
shor of sanctity, that may work upon the
eelings, and gaia the assent of the credtlous and when this takes place, there can be but a hort step to anarchy and dissolution.
Samuel Fothergill, in a $a$ letter Churchman, speakingof a place once occupied
by some of the most eminent Hat tiere the head has become the tail, they
 be again, in other places. But hove ootray
would be this lapsed state, to the design of woud be this lapsed state, to the design of
the efead in orming us into areligious com. pact-how opposite to the intention of a
hurch, composed of many members harmo ionsty performing thair several functions
difying itself in love;
 dom and gentleness of Chris. When one
member is honoured by the Great Head, all he others rejoice with it; and when one suff
fers, the rest suffer with it in the true church. They sympathize with one another, though
separated by sea and land; they inquire after ach others fare, and freely give themselves the eosperts sake, as being bound with thom;
and labour for their streng|t and fortitude in nd Iabour for their strength and fortitude in
Heir nfllictions, and that in the Lord's time seir aflictions, and that in the Lords stime
lheir bonds may bebroten And they know,
leng in the true faith, that these bonds will be brokn, and all oppressors will withe ay
-
Important Discovery- - - discovery has
Been made of a way of hardening wood so so as og give it almost the compactaess of iron
his, it it said, is done by exhausting the air from the wood by an air pump, ang then sat.
rating it with iroo and lime, in seen urating it with iron and limp, ind in hen sation.
Wood submited to this process, has been used





## WARNER mifphin.

Warner Mifflin attended the Yearly MeesWarner Mifinin altended the Yearly Meesan active part in its business. Some weeks
affer his reurn home, he wrote a leterer to a
Ftind Friend, from which the following is ex-
raced: -.
"Kent, ye 1 bilto of Eleventh mo, 1788.
"Dear Friend:- 1 am, and have been in
ut a poor state of health since the $X$ Xearly Meeting. It in probabee thou hast heard that I was taken sick on my way home. I stifl
continue weak, and, at intervals, am very conimue weak, and, at intervals, am very
poorly. $I$ much desire it may tend to arouse me to a more earnests solicitude for the neeces.
sary sary preparation for that solemn event that
awaits all, and which cannot be shunned. I
 so, as to induree me to think sometimes, more
\#fiction is requisite, and will be administered
 hen I do desire I may not be spared, whatever Infinite Wisdom sees necessary to fit me
or his, pleasure. May I be his on his owa
 In this letter, afier narrating the many dif
culties he laboured under, in raising suffí collties he he taboured under, in raising suffic
cient money to py for a piece of land which
 ours, he adds:-" 1 am under the neeessity raising 1502. speedily, to discharge a bon gare for a ing
gears in selling."
His sickees."
His sickness was succeeded by a very pais.位 sore upon his leg, and whilst endurirg pithe pain of body ha seemed renewedy drawn into
sympathy with his sufferigy brethro of the
African race.
He knew African race. He knew that his ancestors
nad sold negroes into $V$ virginia, and that by the creased, and he was uneasy at the been On the 7 th of First month, 1785 , he wrote Wus :" "I feel my mind engaged to go to
irginia, to tabour to obtain the liberty of some enegroses sold by my predecessors, and the descendants of such. I Io not see any
time more suitable than the present if I can time more suitable than the present, if
get my leg well enough to trave..
Shorlly after enabled to go to Virginia to attend to his won. cern, which detained. hima a fow weeks. His.
letters, about this time speak of the great dif. letters, about this time, speak of the great difcoulties he laboured under respecting the poor
Slacks, who flocked to to his house for advice and assistance
dated
do
The following is extracted from a letter,
"Kent, Tenth mo, 7th, 7785.
"Dear Friend:-How good and how pre.
cius a thing it is for brethren to dwell to. cious a thing it is for brethren to dwell to.
gelther in unity. $I$ Ihought $I$ really felt
something of this in thy last leterer to me,
being satisfed that thou hadst truesympathy
being satissied that thou thasta true sympipath
with mee; and thy letter afforded a relief to my mind that $I$ cannot readily express.
"I have had a pretty close turn of sickness, have set off for the Yearly Meetiig. The
thoughts of being debarred the satistaction of being with my friends, added no little to the exercise of my mind ; and the suggestion
arose in me that $I$ was not worthy to be with
them. * * * *
"It appears to to to be a trying day in
various pespects, and such a torrent of world various respects, and such a torrent of world.
ly-mindedeness, that t a mat at times almost afraid we shall hoses a great, part of what was gained
in our late troubles, in our late troubles."
Warner Miffin had
that a memorial on the subject of slavery
 State of Delaware; and having drawn one up,
towards the elose of 1785 , he sent it to the towards the lose of 1785 , he sent it to the
Meeting for Sufferings in Philidelphia, for theeing ingment and revision. It was somewhat
modified by the Monthly Meeting of Duck Creek, and by the Meetiog for Sutitinggs, and
then having been approved by Wilmington and then having been approved by wilming ton an Friends resident in thens Stateate of Delaware, an
presented to the Assmbly early in the Firs presented to the Assembly early in the Firs
nont, 7886 . It appears to thave been de
tive month, 17886. It appears so have been de-
 turned from another of his visist of mercy t. Virginia. The mermorias was as follows:-
i. To the General Assemply of the Delaware State.
"The e Memorial and Address of the People
called Quakers, inhabitants in the said state, respectfully sheweth:
respectraty shawewh: hben long afected with the
oppression exerecrised over the black people by oppression exererised over the black people by
many inhabitats of this state, as asso in other
 obseree, thata a sense of the evilio of withholding
from them their just and natural right of persomal freedom hath so far prevailed, that the Legisitatues in several of the United Slates heave interposed their authority for the aboli-
tion of slavery. Encouraged by which, and tion of slavery $\begin{aligned} & \text { Encouraged by which, an } \\ & \text { a persuasion that divers menibers of you }\end{aligned}{ }^{2}$. a persuasion han enslaving our fellow-men to
house beiold
becontrary to every Christian and moral obliaation, we take the liberty to address you on
lhis very important subject; earnesuly desiring it may claim your most serious, disinterested attention and that tin a Leegistative a paity you will be pleased to apply
for removing the reprochfful evil.
"It is well known that the Africans, many bondage among us, possess a considerable ter
ritry in which they enioved their freedom ritory, in which they enjoyed their Treedom,
but hhrough the avariee of professed Chis.
ting have been tians have been encouraeyed in oppression and tyrany, one over another, and affer being
forced from their native country sparated
 jected toa a state of abject slavery and severe
distress a many of whom, and their offspring
re now groaning under oppressive bondage in
dhis ogverment.
al Wis gyveramen.
It is also kno sons among us, of diat many religigious per.
from a conviction of the abominanhinations, rom a conviction of the abominable and com-
licated evil of holding them in slavery, bave been induced to mominumiem and in slaveryery, bave liberty; but former legisataors in this government, actuated by mistaken poilicy, or other
motives, have increased the difituly by en hancing the security required to indemnify the
public against the charge of providing for public against the charge of providing for
them, in case of their falling into want, which is thought unreasonable, and therefore seldom
complied with, as healthy negroes set at liber ty, in the prime of life, are mostly subject to mmediate taxation, by which, contributing to
the common charges of the community, they the common charges of the community, they
are justly entitiled to the common privileges of are justy ente. Contrary to which, on being
other reemen.
apprehended for misdemeanors, they have been onied an open trial, and convicted on unequal rom what are provided for the common benefit other members of civil community ; and the oost arising therefrom, and the damages ad their former masters, by whom they were emancipated, under the plea of neglecting to give the security by law reqqire. Whereby
some who could not, consistent with a good conscience, retain them in bondage, have been
ciable to heavy penalties. made liable to heayy penallies.
"Instances haye also
"Instances have also occurred of some who had restored their slaves to freedom, unjustly
reclaiming, and again reducing them to state of boodage.
"We therefore entreat you to take the state under your mature consideration, and grant them such relief as justice, bumanity oemmon natural rights of mankind, and Christian religion require. Desiring that your minds may be influ
your direction,
"We are your respectful friends," \&c. The commiture, were well satisfied tha they had been in the way of their duty, an hought that it was productive or
(To be continued.)
(To becontinued)
Froors "The Friend"
The net riend," is constanty proved by the variety useful information convered through it
columns. Even the revival of transaction long gone by, showing the industry and ener
of our forefathers in the cuuse of religion nd benevolence, may animate their posterity
similar deeds productive of like good results. One of the advantages of bringing to light the history of the Willing's Alley Semi
nary, should be the incitement of Friends in his city to adopt firther measures for the
mental improvement of our coloured populaion. We must be aware that the slave
bolitionist, frequently points to the degraded
state of the free blacks, and insists, as a plea
ar the anti-christian system of slavery, sate of the free blacks, and insists, as a plea
or the anti-christian system of slavery, that
many are placed in a worse condition than many are placed in a worse condition than
before they obtained their freedom. Although we do not admit that their situation, however
destitute, is any proof of the rectitude of hopelestitute, is any proof of the rectise to permit
less bondage, yet it may be wise
heir argument, as well as the wants of our heir argument, as well as the wants of our
uneducated brethren, to prompt to every eflort proper for busthren, to prompt to every end ex-
pand their minds by a suitableg course and of lite. pand their minds by a suitable course of lite-
rary, scientific, and religious instruction. If rary, scientific, and religious instruction. If
a lot were obtained conveniently located, and
building of ample building of ample accommodations erected, he elementary parts of an English education, but the mathematics and the classics might
be taught, and much benefil be conferred on many of that people.
Great change has Great change has taken place in a large
number of the coloured citizens of Philadelphia within the last fifty years, as regards
learning, the acquisition of the comforts of ife, and their character for sobriety, probity, and it may be hoped, the possession of vital
religion. But, as it is among the white population, hundreds of their children are growing
up with few up with few opportunities of improvement,
under the restraint and care of pious parents, under the restraint and care of pious parents,
and these, unless placed in schools, may coñribute to the mass of dissipation, debauchery and riot, greatly increasing in our country.
If it is necessary to provide schools for the right education of white children, and to guard them from the contaminations of a corrupt world, the parents of whom are fully
ware of the importance of all these means to form the character, and to preserve the morals of the child; how much more imperative is the duty, where the coloured man is placed under
disadvantages, which disable him perhaps in the first place from clearly seeing the need of The irst place from clearly seeing the need of
this care, and if he duly fees it, prevent him
from from acquiring the means for instituting
schools to carry into effect the godly concern schools to carry into effect the godly concern
for his offspring. The white man must make this provision for his coloured brother, and bestow upon him the blessings of a righth edd-
cation, as far as is in his power. How many, cation, as far as is in his power. How many,
to a greater or less extent, are procuring their to a greater or less extent, are procuring their
wealth and their comforts by trading in the products of the labour of the coloured man?
and how reasonable would be the return, to and how reasonable would be the return, to
endeavour to rouse him ap to the considerendeavour to rouse him ap to the consider-
ation that as an accountable being, crented to ation hat as an accountable being, created to
glorify God on earth, and to borever blessed
with bim in eternity-it is his duty to live in with bim in elernity-it is his duty to live in
the fear of his Creator-to improve his time the fear of his creator-to improve his time
and his talents, that he may be useful to himself and his fellow-man. How inconsider be, compared with the wealth derived from manufacturing and trading in cotton alone,
vould be the expense of suitable seminaries or the instruction of colloured children under Much is sualifid religious tutors. he rights of the slave ; but said, on behalf of the rights of the slave ; but declaiming a gainst
he sin of slavery,
not all that is required of us. And if we mean what we esay on that subject, and sincerely desire the real and per-
manent welfare of the cruelly-treated children
and after a solemn opportunity, was interred
from his own dwelling, the $23 d$ of the same,
in the family burial in the family burial-ground, by the remains of
his beloved wife. His funeral was attended by a numerous concourse of people, of variwere desirous to unite with his family a friends in paying the last sad tribute of re
spect to one whom they had loved in life, and mourned in death.
$=$
THE GOOD OLD WAY.
I have perused with much satisfaction an article in No. 20 of the present volume of
"The Friend," in which is portrayed the danger of attempting, by scholastic learning,
o explain the doctrines of our Society, and reasoning metaphysically on points, which the be inadequate to explain or ben, and ever will believing, with the writer, that such attempts the honest inquirer after Truth. The article
also appeared to me to be seasonble in also appeared to me to be seasonable in other
respects; having for some time been aprespects; having for some time been aping events, that the spirit of restlessness and speculation, which seems to characterize the
present day, has, to some extent, found its present day, has, to some extent, found its
way into our once peacefflel and confingng en-
closure. The effect of which is, to diminish the regard of many amonstt us for the plain
and simple way in which our worthy prede and simple way in which our worthy prede-
cessors walked, following their Divine Master not only when they could triumphantly say,
"Hosanna to the son of David; blessed is the King of Israel that cometh in the name of
the Lord !" but also continuing with him in the Lord but also continuing with him in
his temptations, and following him through
tribulation and suffering, even to " prison and That a disposition to find fault with, or explain away, the sound Scriptural dootrines
earlessly maintained by those faithful "sons of the morning," is the offspring of disobecan doubt. For the faithful and obedient disCiple among us is satisfied with the good old
way in which they walked, and has no dispo way in which they walked, and has no dispo
sition to range the fields of speculation, where the traveller often loses his way, and becomes a bevildered wanderer as on the
mountains" of an empty profession.
It appears to mee evident, that there is
among many of the high professors in lendom a retrograde movement-an aversion To the narrotw path of self-denial and suffering,
with a disposition to trust in a lifeless, formal Wrofession, inder the fallacious hope of making it do; and getting on towards the " rest," in a broader road than that his ravelled, and found only safe by the faithfral
of generations past. Thus the important dis. tinction between labouring in our own way and
time, and a willingness time, and a willingness and qualification to
labour in the Lord's way and time, is losit labour in the Lord's way and time, is los
sight of or rejected-restraint upon the actisight of or rejected-restraint upon the acti-
vity of the creature thrown off-and thus a mighty current is set in motion, bearing a way
before it the "ancient land-marks," and waft-
ing on its surface towards the " dead sea" of
popery, the light and chaffy materials which popery, he light and chafty materials which
make up the great bulk of professing chris-
tendom. To prevent our Society, or any part tendom. To prevent our Society, or any part
of it, from falling into, and being carried away of it, from falling into, and being carried away
by this backward current, it bebooves every true Friend to redouble his diligence in sup. port of those ancient doctrines and testimo-
nies committed to us as a people nies committed to us as a people : and having
thus fulfilled our part, transmit them unim. thus fulfilled our part, transmit them unim-
paired to our children a a a precious inheri-
lance. Should this happily be the case, I can pance. Should this happily be the case, I can,
but believe that the day is not far distant, but believe that the day in not far distant,
when- multitudes of the honest when -multitudes of the honest-hearted up and
down in the world, wearied with the obser-:
vance of lifeless forms, and hungering for the vance of lifeless forms, and hungering for the
bread of life, will come flocking to the standread of life, will come flocking to the stand-
ard, as "doves to the windows ;" and our
Zion ard, as "doves to the windows;" and ous
"Zion become an eternal excellency-the
oy of many generations." oy of many generations."
Intimately connected
Intimately connected with the upholding of
our doctrinesand testimonies is the maintenance our Christian discipline. So close isthis conour Christian discipline. So close is this conand power of godineses, is but to maintain the ther. And on the contrary, to invalidate or
mpair the one, can but. tend to weaken and destroy the other. Hence, in view of the present aspect of things amongst us, the subject of the right administration of the discipline
hecomes one of deep interest, and of vital importance. Set up and established in the auhority of Truth, our discipline bas tended in o small degree to promote the cause thereof.
It has been the means of strengthening It has been the means of strengthening the
bond of union both of faith and practice. And when we reflect on the admirable manner in-
which in these, as well as many other respects, it has performed its office, and answered the bligation framers, how imperious is the maintain it onimpaired. Then let us suffer no considerations of expediency to induce us to disregard its plain provisions; ever bearing in
mind too, that it will oot be safe for any members, however high their standing, or large
heir number, for these or any other reasons, heir number, for these or any other reasons,
o depart from it. But under a sense of our bligation to the Head of the Church for its upport, endeavour to administer it in the spi--
it in which it was instituted; which is nothing rit in which it was instituted; which is nothing
less than the "Spirit of Truth"一 the spirit- of
ove and tenderness. If
If love and tenderness. If the discipline is
rightly administered, this spirit will ever be: redominant in the minds of those who are
ngaged in this important work. The feelings and rights of members will be regarded with he most scrupulous eare. A desire to restore
will be the prevailing motive in every move. will be the prevailing motive in every move-
ment-the main-spring of every act. Should nent-the main-spring of every act. Should
other feelings unhappily prevait, hrough pre-
udice or inattention to the manitions of $T$ ruth, judice or ingatention to the monitions of Truth,
he work will be marred. True judgment will the work will be marred. True judgment will
be liable to be turned away backward,-the feelings of the sulpect of dealing be wounded;
and in this state should judgment go forth and in this state should judgment go forth
against him, or bier, which ever it may be, not only will the individual suffer, but Society
will suffer also. How important then that will suffer also. How importalude of offend-
lone should be paced in the att
ers without just cause, and that no ground for ers without just cause, and that no ground for
complaint of injustice or oppression be given

| to those disowned, lest the , story of their | article, 184 Arch street, where they will be |
| :--- | :--- | :--- |
| wrongs reaching the public ear, reproach |  |
| thankfully received, and carefully appropria- |  | wronge reaching the public eary, reproach

may rest upon the Society, and the cause of Truth be evil spoken of. What injury maz not thus be done by one unjust disownment
And how important in the transaction of thos
weirgty weighty concerss, that the eye be kept single
to the pointings of Truth. Then will there be nothing done to hurt or destroy; and the great Head of the Church, whose the cause is
will bless the faith will bless the faith fal and arduous. labours o
his servants to their humbling admiration, an his servants to their humbling admiration, an
to the building up of his church militant to the
earth.
lantfully received, and carefully appropria Philad., Third mo., 1844.

 WARNER MIFFLIT.
(Continued from page 189.)
In the First month, 1787, Warner attended the Legislature of Delaware, for many days he fall of the year, he accompanied his dea
fiend William Jackson on a visit to North Carolina. In preparing for this journey, he had many deep baptisms to pass through
which are in some measure set forth in the
whis "Leowing extract from oue of his letters :-
"Lesburg, in Virginia, 14th of Tenth mo., 18 . "Esteemed Friend:-Being at this plac
with my esteemed Friend William Jackson together with our Friend Eleanor Ballard and companion, on our way to Carolina, $\stackrel{*}{*} * * M y$ mith affectionate nearness * * * My strait has been great leaving home ou was a bitter cup, that-1
that I thought it wat
should have been glad to have been excused should have been glad to have been excused
from. I thought if a small spell of sickness rom. I thought in a small spell of sicke bee had prevented my going,
more pleasant; bot 1 was left without suffi-
cient excuse of this kind ; though I have a cient excuse of this kind ; though 1 have
cold, and have had on my journey severe pain
and in my breast; but am better. I believe m
ourney has been undertaken, like leaving a follow Him; which, if I am not mistaken all I have in view. And if we would men e matter, to whom else can we go? As H
one remains to bave the words of eterna lone remane thought if I was an extraordinary preacher, it might be worth while to go and have sometimes questioned what I can
or 1 To.day it has fixed in my mind, hat if He require me to go, and nothing be laid on
me to do, it will not be without its reward." Warner's visit was not without its field o
abour for the exercise of his talents. Saral Harrison whoattended North Carolina Yearly Meeting that year, says, in her jouroal :"Ahler the Yearty Geening, we altended neetings at Deep river, Springfield, Marlbo-
mough, Providence, and to the Quarterly Meeting at Cane creel. Here we met with
William Jackson and Warner Mifflin, Charity Cook, and Rebecca Fincher. The subject of holding mankind as slaves came weightily before this meeting, and a committee was ap
pointed to visit all such as have slaves; and they continue to disregard the wholesome dvice of the body, Monthly Meetings wer directed to disunite them. Warner Miffli
vent to attend the assembly of North Car lina, with a well-written petition from the ina, with a well-

Among the trials which attended Warner
Mifflin in the year 1788 and 1789 , was an Miffin in the year 1788 and 1789 , was an
apprehension of duty to pay a visit to Friends apprehension of duty o pay a
in England, with a view particularly to atend
and the meetiogs for discipline. His Monthly and Quarterly Meetings set him at liberty;
but a dificulty arose in the spring meeting of but a dificulty arose in the spring meeting of
ministers and elders, 1789 , which is 'hus ministers and elders, 1789 ,
described by Job Sot. "Dear Warner Miflin's concern for England is doubtless well
founded. But though. the Monthy and Quarterly Meetiogs have approved it, the general
mecting of miniser meeting of ministers approved elders think he cannot go orderly, till the Yearly Meeting points
out a way for elders to visit the churches, out a way for elders to visit the churches,
seeing there is no letter of discipipine for it. And his concern being especially to build up Israel in the line of order, Friends think he
must go orderly. He is very submissive, and nust go orderly. He is very su
his concern. feelingly weighty.?.
his concern. feelingly weighty."
Warner. writes, Fourth mo., 11 th, 1789 :-
" My mind feels quite calm and conposed My mind feels quite calm and conposed sspecting England. I have no point to car-
ry; and think I have been right in opening he matter before my friends; and believe that it is my duty patiently to abide their determi-

ation. Since it is before them, it is some ation. Since it is before them, it is some | What taken off of me. ****** $\begin{array}{l}\text { am } \\ \text { clear of censure or hard thoughts, and feel I }\end{array}$ |
| :--- |
| ve the brethren," | Ware the brethren."

Warner attended the Yearly. Meeting in the Ninth month, 1789 , and was appointed on
committee to draw up an address to Congress on the subject of slavery and the African slave ade. The committee prepared a strong
ocument, which was approved by the Yearly meeting; a and Warner, wihh a number of other riends, were desired to present it to Conress. In the Second month, 1790, although was suffering under severe indisposition of
ody, he, with ten other members of the comiittee, and John Parrish as a volunteer, went New York, where Congress was then sit-
ing. The meeting for sufferings of New The meeting for sufferings of New
Tork having drawn up a short address on the riject of slavery, both addresses were pre ntted at the same time, and being read, the House of Representatives appointed a commit-
ee to consider them. The Friends from Plit adelphia, being invited, altended the sittings of that committee, and had full liberty to lay
fore it their sentiments. They also visited before it their sentiments. They also visited the me
rally.
Some
Some of the delegates were opposed to their
vishes, but a majority seemed favourably dis wishes, buit a majority seemed favourably dis posed, and the subject by the report of the
committee was spread on the minutes of Congress. Warner and his colleagues re-
urned, satisfied that some good had been Warner now prepared a short essay o he meme which he wished distributed amongs im to Philadelphia in the Fifth month, 1790 ad it appears to have been approved of by ne members of the Meeting for Sufferings, York for their care, in placing it in the hands of those for whom it was intended. Th ssay I have been unable to obtain a copy or
the 3d of Sixth month, Warner thus wrote to
a Friend, to whom he had committed bis a Friend, to whom he had committed his
essay:
" Dear Friend:-I have thought I should "Dear Friend:- 1 have
like that Madison nas noticed amongst those
to whose care that little piece of mine is sent ; oo whose care that little piece of mine is sent, also John Page from tirgiaia. thought whether being partculary named
would not animate them the more to put for
ward the business. George Thatcher, of Mas ward the business. George Thatcher, of Mas sachusetts, is also a particular
and friend
friendy to this business.
I will keop a copp, and think it would be well Yo know that it has been received in Ne
York speedily. Richard Bland Lee, of Vi finia, will give attention thereto;-he is young man, as is Sena from Maryland, an
friendly. Governor Trumbull from Connec rriendly. Governor Trumbull from Connec-
ticut is in this city; I wish he could be seen ticut is in this city; Ine some of you, I met him last evening a
by son
Bequanin Chew's. He is very friendly now he was in New York
On the 15th of Sixth month he writes fron
$*$
is own residence "I am rinuch burdened, for the poor black are running to me in droves from Maryland men, women'and children, to get out of the
way of being sold into Georgia and the Caro way of being sold into Georgia and the Caro
linas. I wish the late Yearly Meeting Maryland may have prepared something fo heir next assembly. I desired to be at tha meeting, but it seemed out of my power.
"The continued traffic in the poor blacks grievous, as I have frequent opportunities o
knowing, for thinking I can do something for for them raising in different parts of Mary land, and I have lately received a very comfortable letter from a church clergyman in the lower part of that state." "Yesterday
afternoon, I suppose, was interred the re.
mains of our valuable Friend John Cowgill, the most substantial pillar in our Quarterl Meeting, I believe.
Early in 1792 a
State of Delaware to revise its constitution A plan of a iew one being prepared, the con
vention directed it to be printed, and then vention directed it to be printed, and the
adjourned to the 29th of Fifth month, in orde that their constituents might know what they proposed doing before it was too late. The Meetingtor Sunerings in Philadelphia, deeme
that the cause of Truth and Righteousnes demanded, that they should protest agains the adoption of parts of the proposed plan Mifflin, with some others, took down to ver, and presented to the convention on its a
" To the Convention of the Delaware State
"The Memorial and Address of the Religious Society "The wéight and importance of the busiized to deliberate, and your responsibility to the Most High, by whom kings reign and princes decree justice, as asficient to impress
tuents, are considerations sufficient your minds with a sense of the necessity of
waiting for, and seeking to be indued with the
isdom that cometh from above, which, as an
postle of Christ defines, is first poostie of Christ defiaes, is first pure, the
ceall of mere, gentle, and easy to be ent good fruits. Jam. iii. 17.ed. "Having inspected, and considered the
draught of a constitution of governnient, pub Whed by your order for the consideration o Hal subjects that claim your further most serious attention;' one of which appears to be
ceknowledged as such by the declaration conainowledged as such by the declaration con-
an article the first, and section first, That no power shall or ought to be vested in
assumed by any magistrates, that shall assumed by any magistrates, that shall in ny case interfere with, or in, any manner
control the rights of conscience.' But in sec tion the second, of the eighth article, it it
directed, 'that provision respecting the miliia shall be made by law, conformably to the
onstitution of the United States ; which seems to invalidate and clash with your own
judgment of the solemn obligations of con sience, leaving the Legislature at their dis.
cetion to fine and oppress those who, from retion to fine and oppress hose who, from
conviction of religious duty, are conscieniously restrained from being active in war
ike measures, and the use of military ike measures, and the use of military
weapons; and thus, true liberty of conscience
s liable to be violated, and persecution to fol w. We therefore submit to your consider tion whether clear and explicit provision
hould not be made, leaving all persons really scrupulous of bearing arms, to the free exrcise of their conscientious persuasion without any restraint, or penalty on that account.
The direction of conscience being solely the prerogative of the Almighty, who is the Source of Power, it is evidently repugnant to hi Sovereignty for any human government to fine
or punish men, who, in compliance with the or punish men, who, in compliance with the
injunction of that Supreme Legislator, decline, or refuse to submit to such requisitions.
Oi which just Oi which just principles we conclude the Le as we are informed, some others of the States, have forborne the attempt to control the dic. tates of conscience, and left the religiously
scrupulous without being subjected to any penalty in respect to military matters. "Secondly.-The abject afflicted condition of great numbers of the human kind in the
State of Delaware, (as in other parts, appear State of Delaware, (as in other parts, ) appear
o require not only the commiseration of indirequire not only the commiseration of ind
iduals, but the interference of public authority to promote and provide for their relief from the hardship and cruelties which reltey
suffer. The iniquity with the moral and posuffer. The iniquity with the moral and po-
litical evils resulting from slavery in this enlightened age, are beome more and more obvious and condemned, and the eyes of dis-
tant nations are turned to view the conduct of tant nations are torned to view, the conduct
the people of the American States, in respect the people of the American states, in respect which we are persuaded ought to be impar-
ially extended to persons of all descriptions. tially extended to persons of all descriptions.
The validity of this sentiment is fully acknowledged by the early declarations of Congress, and other public bodies ; ‘ that all
men were created equal, and are endowed by men were created equal, and are endowed by
heir Creator with certain inalienable rights,
mong which among which are life, liberty,' \&c.; and the
constitution you have proposed speaks the
like language. We therefore hope, that so
favourable an opportunity as now favourable an opportunity us now offiers will
not be suffered to escape without proper pro-
vision for redress of the grievances under which the oppressed blacks labour in this
whien
state, as also to prevent the increase then ate, as also to prevent the increase thereof by a prohibition of the iniquitous traffic to
Africa for slaves, and the trading in their persons at home. Thus will be given to the orld a laudable proof on your part, that the
declarations which have been extensively declarations which have been extensively
circulated in favour of civil liberty, and the natural rights of men, are not a mere empty
sound of expressions, calculated for partial "mporary purposes only.
sincere concern for the repputation, prosperi y, and happiness of the Delaware State, we rnestly solicit, that in your revision of the
proposed constitution, such alterations and improvements may be made as shall demonstrate your intention to guard the rights of conscience, and establish the civil rights of
men, extending to others that share of liberty which you wish to preserve for yourselves, hereby fulfilling the gospel precept, and ad-
verting to the solema expostulation of the erting to the solemn expostulation of the
Amighty, through one of his prophets which Imighty, through one of his prophets which
mains in full force and obligation at this day: / Is not this the fast that I have chosen, To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go
fee, and that ye break every yoke? ? Isa. free, and that ye break every yoke?' Isa.
viii. 6.
" Wi. "With desires that true wisdom may direct
our councils-we are your real friends." Nore.
Norz- - In regard to the question of $\mathrm{H} . \mathrm{C}$. W, W, the
uthor of the fragments concerning W. Mifflin, would

 vesion had, wis in in its preeventing the introdupotion of tate more direct action agoinst slavery, and the slave-
rade, Which was urged on Congress by the Sociely of
Fiinds. .
The Pope,-A leading Catholic paper in Italy, who thus bemoans the condition of He Pope's affairs: "-" The condition of the in a we's fretances is very bad, and the country
state ; but that, notwithstanding, he is obliged to lo levy further imposts upon the people, for the purpose of increasing the
army. The direct taxes have been doubled army. The direct taxes have been doubled
hroughout the States, and the custom's duties have been greatly increased." What a contrast with the palmy days when kings were
waiting bareheaded vaiting bareheaded for the Pope's blessing,
and every throne in Earope trembled at his aod.
"If people see clearly what is true, they
will at once discern what is false."
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## THE ANCIENT Testimony

THE ANCIENT TESTIMONY
Of the Religious Society of Friends, \&c.
(Continued from page 194.)
The subjects of water baptism, and the use
of bread and wine, have recently engaged much attention among Christian professors
and we trust the minds of many are gradually reparing for the reception of views respect preparing for the reception of views respect
ing them, more consonant with the spirituality of the gospel dispensation. It is therefore
highly important, that our members should highly important, that our members should faithfully support our testimony in these par-
ticulars, and be careful not to be " entangled with the yoke of bondage;" "the beggarly ele ments and carnal ordinances," from which our
forefathers were redeemed by the outstretch ed arm of Divine power.
We should ever bear in mind that, the Son of God came into the world to put an end to everlasting righteousness ; and that if this all-important work is accomplished, it must be carried on and perfected in the heart of man
by the Spirit.of God-no outward ceremonies by the Spirit.of God-no outward ceremonies
can ever effect it. The dispensation of types can ever effect it. The dispensation of types baptisms, was finished and passed a way when
our blessed Lord was crucified; and was suc. our blessed Lord was crucified; and was suc-
ceeded by the more glorious dispensation of the gospel, which is spirit and life to the penitent and obedient soul. The Holy Scriptures.
plainly declare that there is now but one baplainly declare that there is now but one bapsoul; " oot by the putting aptay of the filth
of the flesh, but by the answer of of the flesh, but by the answer of a good con-
science towards $G$ od, by the resurrection of science towards God, by the resurrection of
Jesus Christ." Few of the advocates of water baptism contend that it is necessary to salvation; while the New Testament uniformly represents the baptism of Christ effectual in purifying the soul from the defilement of sin, and consequently essential to its salvation.
The forerunner of our Lord testified, "I indeed baptize you with water unto repen-
ance; but he that cometh after me is migh.
tier than $I$, whose shoes $I$ am not worthy to
bear ; He shall baptize you with the Holy
Ghost and fire ; whose fan is in his hand, an he will thoroughly purge his floor, and gathe his wheat into the garner, but he will burn us
the chaff with unquenchable fire." Thes striking figores are a lively representation o
the work of the Holy Spirit in the hearts of those who submit to his operations, whereb
they are thoroughly refined from the polluthey are thoroughly refined from the pollu
tion of sin, and the transgressing nature win tion of sin, and the ransgressing nature win-
nowed away, so as to prepare the soul for
being gathered iote being gathered into the heavenly garner.
To those who thus yield themselves to thi fiery baptism, and follow Christ in the regen eration, the apostle addresses this language ye are complete in Him, who is the head all principality and power: in whom also ye
are circumcised with the circumcision made are circumcised with the circumcision made
without hands, in putting off the body of the
sins of the flesh, by the circumcision of ins of the flesh, by the circumcision of so ye are risen with him, through the faith of the operation of God, who raised him from of the opera
he dead.,
As many
As many as are thus baptized into Jesus
Christ, are baptized into his death; and like Christ, are baptized into his death; and like
as Christ was raised up from the dead by the lory of the Father, even so these also wall in newness of life. "They have put on
Christ," and "become new creatures; ol Chings are passed away; behold all things are
become new, and all things of God." This, become new and all things of God." "This,
and this only, is the baptism of the gospel and this only, is the baptism of the gospel,
and this is complete and effectual in itself; nd this is complete and effectual in itself or sprinkling, -which relate to the body only,
and can never affect the soul. and can never affect the sool.
Our views respecting the participation o
the Lord's supper, are of the same character The passover supper, ol whe which Jesus savace the read and wine so his disciples, was abolish
ed with the rest of the Jewish ceremonies, a d, with the rest of the Jewish ceremonies,
his death; and although the disciples, from
heir attachment to the law of Moses, prac their attachment to the law of Moses, prac-
tised it after that event, as they did circumhings strangled; yet we find nothing in Scripture to warrant the assumption that it is
standing ordinance in Christ's church. He a standing ordinance in Christ's church. He
himself declares, "except ye eat the flesh of
the Son of man, and drink his blood, ye have no life in you: whoso eateth my tlesh, and
drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh
is meat indeed, and my blood is drink indeed meat indeed, and my blood is drink indeed lood divelleth in me, and I in him." When his disciples murmured at this doctrine, he
told them, "It is the Spirit that quickeneth, the flesh profiteth nothing : the words
hat I speak unto you, they are spirit and eth, the flesh profiteth nothing: the words
that I speak unto you, they are spirit and
they are life."

We believe that this communion chnot have eternal life, is inward ural, -a real participation of his
ire, through faith in lim, and obed ure, through faith in him, and obed
is Spirit in the heart; by which th
an is daily nourishe nan is dialy nourished and strength
ept alive unto God. This is the pt alive unto God. This is the
union of saints, in and with Chr heir Lord, and it is not confined to ave the knowledge of the Holy S of the coming and sufferings and
he Son of God, as the propitiation but is graciously granted to ever nd obedient soul, who is faithful to
ree of light and knowledge with wt ee of light and knowledge with w
voured, agreeably to the testimo voured, agreeably to the testimo nd knock: if any man hear my $v$ v
pen the door, 1 will come in to him wen the door, I will come, Having thus set forth the yiews
a people, have always believed a people, have always believed ained, in regard to these important
we think it right renewedly to call on of our members to some of tho an testimonies, into which the eased to lead our worthy predece
which it is no less obligatory on us or uphold at the present day.
divine worship.
Divine worship is the highest mportant duty, in which the min
an be engaged. It is no less tha rercourse with the Father of $\mathrm{S}_{\mathrm{p}}$
ofering the tribute of homage and offering the tribute of homage and
o "the High and lofty One, who ternity, whose name is Holy";" bu descends also, to "dwell wih him
contrite and bumble spirit; to contrite and humble spirit; to
pirit of the humble, and to $r$ eart of the contrite ones." This is not dependent upon, or necessaril
ed with, any thing which one man d with, any thing which one man
nother; but must be performed be oul and its Almighty Creator ; for Spirit, and they that worship Acceptable worship cannot be Acceptable worship cannot be
hrough the assistance of the Spirit he being our Mediator, by whom o
approach unto God, and from whot pproach unto God, and from who derive, or this engagement, both tongue." In order to experience
sary qualification, it is our duty t ind withdrawn from all outwardo everently and humbly to wait upo
the silence of all flesh; that so pleased, through the revelation of
10 give us a true sense of our ne

# Markers unveiled to bring history to life on U.S. 113A 

By NATE DELESLINE III The News Journal

Most people drive through Magnolia without realizing the area's rich history. That's why Neil Holzman and a handful of others worked to get the small cemetery just north of the town recognition in the form of historical markers.
Thursday marked the unveiling of two markers at the site on the east side of U.S. 113A. The first marker recognizes the location as the former site of the Murderkill Friends Meeting House, which Friends Meeting House, which
was torn down more than a cenwas torn down more than a century ago. The current Quaker
meeting - Camden Friends Meeting - is the descendent of the earlier organization.

The second marker recognizes one of America's foremost abolitionists, Warner Mifflin, who is buried there.

Each year, the state typically places 25 to 30 historical markers, all of which must be sponsored by a member of the Delaware General Assembly. Sen. Margaret Rose Henry, D-Wilmington East, sponsored the legislation for these markers.
"I think this is the best it's looked in 150 years," Holzman said as he surveyed the tidy plot.

The cemetery has known harder times.

## Taking initiative

After the Murderkill Friends meetinghouse was removed in 1844, the property became overgrown. That is, until the late Charles Caplinger, of Dover, stepped in.

A veteran of the Korean and Vietnam wars, Caplinger worked for more than a decade to clear trees, briars and vines that had overtaken the cemetery. All the work was done on his own time and at his own expense.
"He just took this project on" without being asked, said Mike Richards, of the Camden Friends Meeting "He thought it was a shame it was so overgrown."

By the early 1700s, Quakers were gathering in the area regularly for worship. As the group grew, they erected a building in 1760 to house the growing congre gation.

The structure caught fire and Richards praised the contribution


## ONTHE WEB

For more information on historical markers in Delaware: www.state.de.us/sos/dpa/markers/
was rebuilt from brick
By 1814, the members consid ered moving to nearby Camden and regular services at the Magnoia site stopped around 1828 . In 1830, the members united with the Camden organization and the Magnolia building was torn down in 184

Warner Mifflin, a Virginia na tive, came to Delaware as a youth. Born into a slaveholding Quaker family, he released his slaves in 1774 and soon became one of America's foremost abolitionists Mifflin traveled the country extensively and was recognized interna tionally for his anti-slavery efforts. In 1788, he founded Dela ware's first abolition society.

## Recalling history

Mifflin was best known for call ing for peace between Gen. George Washington and British Gen William Howe during the Revolutionary War. He died in 1798 and was buried at the Magnolia site The marker on his grave was moved to the Camden location in the 1930s to escape the over growth.

At Thursday's ceremonies


The News Journa/GARY EMEIGH Jonathan Mcllvain, 16, of Dover, replaced the dilapidated steps leading to the newly marked meeting house cemetery as part of a project to earn his Eagle Scout badge.
of 16 -year-old Dover resident Jonathan Mcllvain, who replaced the dilapidated steps leading to the meeting house cemetery as his Eagle Scout project. Mcllvain and his parents solicited the help of three fellow troop members, and local businesses donated materials.

Brandan Bradley, a 2004 Polytech High School graduate, also played a part in preserving the site. As part of a senior project, he made a new sign listing the names of about 150 individuals known to be buried there Caplinger had in stalled a similar wooden sign talled a similar had fallen into disrepair. The new had fallen into disrepa
sign is made of metal.

Richards said he thinks the list is complete, but said there could be omissions.
"Records get kind of sketchy when you go back that far," he said.

Russ McCabe of the Delaware Public Archives said he realizes history does not always seem terribly interesting. But the more you learn about the past, the more history comes to life, he said. Having a creative imagination is key.
"If you don't have a creative imagination, folks, you don't really appreciate history," McCabe said

To offer help or for more infor mation call Richards at 697-6910.
Contact Nate Delesline III at 324-2281 or ndelesline@delawareonline.com.


Mike Richards (left) and Brandan Bradley look over the sign Bradley made last year listing the names of about 150 individuals known to be buried at the former location of the meeting place of the Murderkill Society of Friends in Magnolia.


[^0]:    * During tho war of tho Revolution, many unjuet jealounies wera harboured reapecting the Society of Friende, and many calumnics wore ralised to prejudico tho community agoinst ife members. Tho various doo. uments which tho Yearly Mecting of Philadelphily, and Ita Alceting for Suffirings, thought it right to issue, oxhorting their membera to support the Chriatian testimony agalnat war, were roprinted in the publio news. papers, acommpanfed by romurke cateutated to exayperate tho unthinking and niready oxelied mulitude. Documonts setting forth the attsolment of Frionds to tho

[^1]:    Nork-In rogard to tha question of H. C. W., the nuthor of tha fragmenth conecrning W. Mitalin, would roply, that ho underatandm tho worda "asidd stutea" to rofor to the new states io bo formod ous of tho territory for which tho committeo was ralsed to propose a form of government. The influence which the voto upon tho question had, was in its provoniling the introduction of that moro direet aetion againat olivery, and the slave. Irade, which wan urged on Congrese by tho Soolety of Frionde.

[^2]:    - Thia niludes to tho cape of a number of blocka at freo by Filandn, linving been sold by order of Coutt again into boadngo.

[^3]:    - Warner Mifllin's principlo and pracitce, may be suitably net forth in tho following aniecdute recently told of him by a alavo-holder. Wernor had been plead. ing with nn Individual In Virginla for tho freedom of a alavo which ho himaelf had had mome intoreat in. The mastor who had found this vervant ontifely faithiftif and trutworthy, refumed to liberate hifi, or ta sell thin, on any reasonabla tetins, Aftor Wirner lind extanuated hia powers of reasonlage und parauusion, he begred use favour that he mighe have a private opportunily with the negro before he left tho houre. Tho olave.lolder Was vory reluctant to give conment; expecting that Warner would embracs the opportuality to urge the elave to escape. At last ho appeared to yleld,-but when the Individuni wea Introluced, took caro to eserele himuelf in a poititun which enabled hilin to overhear all that payed.
    Warner informed the bluok man that ho hid done all that foe cuuld do to obtain his freedom, but had not bern ablo to effeet It; and now hie deaired that lio would bo resigned to hia situationt wind atithnully and diligenly serve his manter i concladloge with stating that ho did believe that by mo doling ho would alsiten tho time of his bondage, The alave.holder was much atruck with the Cliriatian iplrit of the advico of Warner, ato diffurent from whit ha had eapeceled to hear., It wo affected him, that he could not feel cany wo long as the iman wum in bondage lo him; -and aller a lime ha wain constralned to liberato him.

[^4]:    Reproduced whth permisalon of the corbyight owntr. Further reproduction prothbited whthout permbs

[^5]:    ${ }^{3}$ [The Delaware Society for Promoting the Abolition of Slavery and for the Relief and Protection of Free Blacks and People of Colour Unlawfully Held in Bondage, organized in 1788.]

[^6]:    ${ }^{18}$ It seemed to me necessary to introduce this addition here in order to complete the history of these important societies.
    ${ }^{20}$ [The Virginia Society for Promoting the Abolition of Slavery, organized under the Quaker leadership of Robert Pleasants about 1790.]
    ${ }^{2}$ [General Horatio Gates ( $\mathbf{1 7}^{28-1806}$ ). who in 1790 freed the slaves on his Virginia plantation.]

[^7]:    a [From "An Address to the Public; From the Pennsylvania Society for Promoting the Abolition of Slavery, and the Relief of Free Negroes Unlawfully Held in Bondage," November 9, 1789, signed by the Society's president, Benjamin Franklin. See The Writings of Benjamin Franklin, ed. A. H. Smyth (New York, 1907), X, 67.]
    ${ }^{2}$ [The descriptions of these committees were taken from Franklin's "Plan for Improving the Condition of Free Blacks." See Writings, X, 128.$]$
    ${ }^{2}$ Such also are the respectable Moravians, who have successfully educated and trained so many Negroes and Indians in the West Indies.

[^8]:    $s$ ["To the Honourable the Convention of the United States Now Assembled in the City of Philadelphia. The Memorial of the Pennsylvania Society for Promoting the Abolition of Slavery, etc." Philadelphia, June 2, $178 \%$. MS in the library of the Historical Society of Pennsylvania.]
    $\Rightarrow$ [John Vining ( $1758-1802$ ), member of the Continental Congress, senator, and brother of Mary Vining, of whom Chastellux wrote: "I met a rather ridiculous woman who nevertheless is a well-known figure in Philadelphia. This was Miss V -, famous for her coquetry, her wit, and her spitefulness. She is thirty years old and seems to have no idea of getting married. Meanwhile she puts red, white, and blue and every other possible color on her face, wears the most extraordinary dresses and hairdos, and like a good Whig puts no limits upon her own liberty." Voyages (Paris, 1786), I, ${ }^{264-265}$. Chastellux was right, for Miss Vining maintained her independence to the end and died an old maid.]
    ${ }^{n}$ [Gustavus Scott (1759-1801) of Maryland, Elbridge Gerry (1744-1814) of Massachusetts, and Elias Boudinot (1740-1821) of New Jersey-]
    ${ }^{2}$ [Aedanus Burke of South Carolina, Considerations on the Society, or Order of Cincinnati . . . , Philadelphia, 1783 . The translation, or rather imitation, of this work by Mirabeau and Chamfort, Considerations sur l'Ordre de Cincinnatus, London, 1784 , which included material supplied by Franklin and was written at his suggestion, was one of the important attacks in France on the principle of aristocracy during the period just prior to the French Revolution.]

