

we could not forego anything essential to our Christian profession, as a complete and consistent whole.

"Sufficient time having now, apparently, been spent upon this subject, the Clerk informed the meeting, that he would proceed with the Report from the Meeting for Sufferings, respecting the question submitted to their consideration, viz., the propriety of omitting, in the general epistle, the amount of disbursements for tithes, and other demands of an ecclesiastical nature.

"The minutes of the Yearly Meetings of 1851 and 1852, first introducing this subject, and submitting it for consideration as above, preceded the reading of the report. The committee, on which the business had devolved, informed the meeting in this report, that for reasons which they briefly stated, they had to recommend that the amount so disbursed should not continue to be specified in the printed epistle. Instead of this, they suggested the circulation, in a separate form, of an analytical table of the particulars composing the amount disbursed."

"After a very full and free expression of opinion, in which it seemed obvious that the sense of the meeting was more opposed to any change than in favour of what the report suggested, a minute was framed to this effect, that there was not sufficient unanimity to warrant a departure from the practice of late years, which was admitted to be an improvement upon the plan previously pursued. The subject was also deferred to next Yearly Meeting, and not left, as of late, to the continued attention of the Meeting for Sufferings.

"The Clerk called over the names of the different Quarterly Meetings, to ascertain, through the different reports, if any propositions had been entrusted to them for the consideration of this meeting, when it appeared that no such documents had been forwarded.

"Proceeded to read Reports of the Society's Public Schools. First, as usual, came that for Ackworth. The chief topics in this report, are, an acknowledgment of gratitude for the healthy state of the institution, notwithstanding the prevalence of scarletina in the autumn of last year, which had been of a remarkably slight kind—about thirty-four having been affected, who were all favoured soon to recover. The school had continued full; while there were not fewer than 120 children on the list, waiting for admission. The water-works were stated to have been completed, shortly after the issuing of last report, and gave the greatest satisfaction; the quality of the water, too, being excellent; pure, soft, and useful for culinary and other domestic purposes. The expenditure had exceeded the income by a trifling sum; the average cost of the children also exceeds that of last year, being £21 6s. 11d. Great attention continues to be paid to the moral and religious training of the scholars. The study of the French language has been introduced, and that of the Latin somewhat extended. The subscriptions from Quarterly Meetings had increased, and thus was evinced, on the part of Friends generally, a growing confidence in the institution. The Report was minuted as satisfactory to the

meeting; and a subscription, in aid of the school, ordered as usual, to be forwarded within the year, to the Treasurer, Samuel Gurney, London. The Quarterly Meetings were also desired to nominate representatives to the General Meeting of Ackworth School, to be held there, on the 6th of Seventh month.

"The sitting having lasted upwards of three hours, it was concluded to adjourn to Second-day morning, at ten o'clock.

"Second-day Morning, Fifth month 23d.

—The first business taken up at this sitting was a report from the committee appointed to consider the state of our Society in America, as induced by the separations which had latterly taken place in that land. Previous to reading this report, it was thought desirable to recur to the minutes of some preceding years; from the first of which it appeared that the appointment of said committee had originated in 1848, and was continued from time to time, till, in 1851, it brought in an address to Friends in America on this the subject of their appointment. The minute of last year continuing the committee was also read. On a desire being expressed to hear the said address, it was accordingly complied with, and the address read. The way thus prepared, the report itself was next read. It was but brief, simply stating that while the committee had continued to feel deeply the importance of the matter intrusted to them, they were not ready to advise the taking of any further steps; and, consequently, desired to be released from the appointment.

"A very considerable time was spent in deliberation on the question, whether to adopt the judgment of the committee, or whether any thing further was required at the hands of this Yearly Meeting, in the way of remedying, or assisting Friends in America to remedy, the still existing painful position of the Yearly Meetings on that Continent."

(To be continued.)

FRIENDS' ASYLUM.

The Managers are desirous to engage a Steward and Matron for this Institution. Application in writing may be made to either of the undersigned.

THOMAS EVANS,
No. 180 Arch street.
CHARLES ELLIS,
No. 95 S. Eighth street, or
No. 56 Chestnut street.
JEREMIAH HACKER,
No. 144 S. Fourth street.
SAMUEL BETTLE, JR.,
No. 101 N. Tenth street.
JOHN M. WHITALL,
No. 161 Filbert street, or
No. 138 Race street.
WILLIAM BETTLE,
No. 14 S. Third street.

Philada., Sixth month, 1853.

TO TEACHERS.

The "Overseers of the Public Schools founded by Charter," propose opening early in the Ninth month next, two schools, one for boys and the other for girls, in the vicinity of Broad and Spring Garden streets, Philadel-

phia. A liberal compensation will be secured to competent teachers.

Persons disposed to apply for the situations, will please forward their applications and testimonials of their qualifications, to the undersigned, before the first of Eighth month.

THOMAS KIMBER,
No. 50 N. Fourth street.
THOMAS EVANS,
No. 180 Arch street.
CHARLES YARNALL,
No. 39 High street.
SAMUEL BETTLE, JR.,
No. 101 N. Tenth street.
Philada., Seventh mo. 2d, 1853.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 S. Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whitall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—John Elliott, No. 41 N. Fifth street. John Carter, No. 105 S. Twelfth street. Nathaniel Randolph, No. 585 Vine street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.

Matron.—Margaret N. Wistar.

MARRIED, on the 23rd of Third month last, at Friends' meeting-house, at New Garden, Chester county, Pa., ISAAC GOOD, to ELIZABETH, daughter of Caleb and Lydia Seal, all of that place.

DIED, on the 2nd of Fourth month, 1853, at the residence of her husband, ANN, wife of James Steer, in the 60th year of her age. Her illness was short and severe. She was a member of Concord Preparative and Short Creek Monthly Meeting, Belmont county, Ohio, and daughter of Nathan and Margaret Lupton, formerly of the same place.

—, at Horsham, Montgomery county, Pa., on the 1st ult., WILLET LUKENS, son of Jacob and Jane Lukens, in the 17th year of his age.—Although the undeniable messenger has thus early been sent with the solemn summons to appear before the Judge of quick and dead, yet his friends are comforted in believing, that through attention to the immediate teachings of the Holy Spirit, this dear and promising young man was mercifully prepared for his final change.

And on the 22d ult., JOSEPH R. LUKENS, a younger son of the same bereaved parents.

—, on Fifth-day morning, the 23d of Sixth month, after a lingering illness, BENJAMIN WHITALL, a member of Woodbury Monthly Meeting, in the 56th year of his age.

—, on the 2nd instant, in the 91st year of her age, REBECCA BARTON, widow of the late John Barton, of Newtown, Gloucester county, New Jersey. For several years past she has been a member of the Southern District Monthly Meeting, in this city.

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For "The Friend."

BIOGRAPHICAL SKETCHES.

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 371.)

SARAH KNOWLES.

Sarah Lee, who was born in Great Britain, in 1684, came to Pennsylvania, early in 1713, and settled in Philadelphia. She was an acknowledged minister of the gospel, and soon became a very useful member of the meeting to which she was joined. She was married, on the 10th of First month, 1713, to Francis Knowles, an honest consistent Friend, who was a bookbinder by profession, and kept a shop to increase his income.

Although very diligent in attending meetings at and near home, we cannot find that she ever travelled abroad with a minute or certificate. Her labours with delinquent members were great, and she was frequently employed in visiting families, for which she had a peculiar gift. A testimony concerning her says, she "was of an innocent, exemplary life, and conversation, and favoured with a gift in the ministry, which was lively and well accepted." "She was very serviceable in visiting the families of Friends, being well esteemed, and in good unity amongst us."

In the very midst of a career of great usefulness, and in apparent health, she was suddenly removed from works to rewards; being taken with a fit of apoplexy in an afternoon meeting, at the Bank Meeting-house, on the 8th of the Twelfth month, 1735. She was in the 53d year of her age.

SARAH LAY.

The memorial of this Friend, who deceased about Twelfth month, 1735, has recently appeared in "The Friend."

JANE GARRETT.

Jane Garrett was the wife of Samuel Garrett, of Darby. She was, a short memorial of her informs us, "a woman well beloved and esteemed; had a lively gift in the ministry, and thereby was often instrumental to the edifying of the church. She was religiously carried to London, and died in the way of Truth. She died the 10th of the Ninth month, 1736."

WILLIAM WALTON.

William Walton was born in Byberry, Gloucestershire, England, in the year 1661 or 1662. He removed to Pennsylvania, in company with three brothers, about 1682, and settled in the part of Philadelphia county, named after their native place, Byberry. Although the brothers were all in limited circumstances when they came to the province, yet by industry, frugality and good management, they became prosperous men, and apparently thriving also in spiritual things. William was the youngest of the brothers, and married, in 1689, Sarah Howell. He was soon called to the work of the ministry, and was for nearly half a century a faithful labourer therein. One of the first great trials he was called on to endure, appears to have arisen from the defection of George Keith, who, by his plausible pretences, had involved Nathaniel Walton in his controversy with Friends, and finally led him entirely away from that Truth, of which he had been convinced. Nathaniel was as an elder brother dear to William Walton, who felt himself under special obligations to him, for he had paid for his passage to this country, and had acted as a father towards him. But he did not flinch from the performance of his religious duty, and with his brothers Thomas and Daniel signed the testimony

against Keith. This act separated them from fellowship with their brother, who continued, at least for many years, embittered against them.

In the year 1713, Nathaniel, remembering that he had paid five pound sterling for his brother William's passage to America, manifested the bitter feeling which rankled in his bosom, by writing him a letter, demanding the repayment of that sum with compound interest which for thirty years and upwards, he says, had almost come to two hundred pounds, old currency. He says, he had worked hard for the money in England at a groat a day, and adds, he had made a man of William to that day, and that he most certainly expected him to pay him some way or other to his content. Not because he could not do without it, for he blessed God he had plenty of everything, but because it was his due, and William was able to pay it.

We know not how the affair terminated, but William was a prosperous man every way, and was in high esteem, particularly in religious society. He had known what it was to pass through public opposition in his ministry, which probably all arose from his faithfulness against Keith, but he lived it down. His travels in the ministry were not extensive, with the exception of a general visit throughout Virginia, Maryland and Carolina, performed in 1721 in company with Richard Busby. He visited at times the Yearly Meetings for worship held at different parts of his own Yearly Meeting, and was diligent in the attendance of his own and neighbouring meetings. He also was at times engaged in visiting in gospel love the families of Friends, and continued in unity with the faithful, esteemed and honoured as a father in the Truth to the end of his days. His death took place on the 8th day of the Twelfth month, 1736, he being about 75 years old.

RICHARD TOWNSEND.

Richard Townsend was born in Old England, about the year 1644. His parents appear to have resided in or near Cirencester, in Gloucestershire, and to have been convinced of the Truth as professed by Friends when this their son was quite a child. Richard Townsend, Senior, was imprisoned for his conscientious refusal, in 1649, 1650, and 1651, in the great at Cirencester. Richard, the son, settled in Martin's-le-grand, in London, where, in 1680 and in 1681 his goods were distrained for the maintenance of the priest, and in the latter year, for his refusing to bear arms.

By this time he had become a Quaker by conviction as well as education, and had married amongst them. Of his removal to Pennsylvania, we shall use his own words.

"Whereas, king Charles the Second, in the year 1681, was pleased to grant this province to William Penn and his heirs forever; which act seemed to be an act of Providence to many religious good people; and the proprietor, William Penn, being one of the people called Quakers, and in good esteem among them and others, many were inclined to embark along with him for the settlement of this place.

"To that end, in the year 1682, several ships being provided, I found a concern in my mind to embark with them, with my wife and child; and about the latter end of the Sixth month, having settled my affairs in London, where I dwelt, I went on board the ship 'Welcome, Robert Greenaway, commander, in company with my worthy friend, William Penn, whose good conversation was very advantageous to all the company.

"At our arrival we found it a wilderness; the chief inhabitants were Indians and some Swedes, who received us in a friendly manner; and though

there was a great number of us, the good hand of Providence was seen in a particular manner, in that provisions were found for us by the Swedes and Indians, at very reasonable rates, as well as brought from divers other parts, that were inhabited before.

"Our first concern was to keep up and maintain our religious worship; and, in order thereunto, we had several meetings in the houses of the inhabitants, and one boarded meeting-house was set up where the city was to be, near Delaware; and as we had nothing but love and good will in our hearts one to another, we had very comfortable meetings from time to time; and after our meeting was over, we assisted each other in building little houses for our shelter.

"After some time I set up a mill on Chester Creek, which I brought, ready framed, from London, which served for grinding of corn and sawing of boards, and was of great use to us. Besides, I, with Joshua Tettery, made a net, and caught great quantities of fish, which supplied ourselves and many others; so that, notwithstanding it was thought near three thousand persons came in the first year, we were so providentially provided for, that we could buy a deer for about two shillings, and a large turkey for about one shilling, and Indian corn for about two shillings and sixpence per bushel.

"As our worthy proprietor treated the Indians with extraordinary humanity, they became very civil and loving to us, and brought in abundance of venison. As, in other countries, the Indians were exasperated by hard treatment, which hath been the foundation of much bloodshed, so the contrary treatment here, hath produced their love and affection."

(To be continued.)

The Non-Slaveholding Population of the South.

—Much misapprehension exists among us in regard to the character of the population of the Southern States. We are too much accustomed to speaking of the slaveholders as the "South." In the following table, compiled from the statistics of the last census, the precise state of things will be seen. In the first column of this table will be found the whole number of slaveholders in each of the Southern States, and in the last column is given the aggregate white population of each State:—

States.	Slaveholders in each.	White Population.
Alabama,	29,295	426,514
Arkansas,	5,999	162,189
Dist. of Columbia,	1,477	37,941
Delaware,	809	71,169
Florida,	3,520	47,203
Georgia,	38,456	521,572
Kentucky,	38,385	761,413
Louisiana,	20,670	255,491
Maryland,	16,040	417,913
Mississippi,	23,116	295,718
Missouri,	19,185	592,004
North Carolina,	28,303	553,028
South Carolina,	25,596	274,563
Tennessee,	33,864	756,836
Texas,	7,747	154,634
Virginia,	55,063	894,800
Total,	347,525	6,222,418

A Name.—The Woods, of Lancashire, England, are a distinguished family for character, wealth, and talent; the eldest son, John Wood, has been returned member of Parliament for Preston several times, and proved himself a steady supporter of civil and religious liberty. A laughable circumstance once took place upon a trial in Lancashire,

good ancestors, which the full light of reason banish forever, with the philosopher's stone, the histories of hobgoblins."

While he was thus speaking, we had wandered the green alleys under which my logician found me meditating, and the river ran lazily at my feet, in an uninclosed spot, exposed to the burning rays of the sun. "My friend," said I, "I grasp him forcibly by the arm, and constraining him to remain immovable before me, to shield me from the more oppressive influence of the sun, 'I much admire your mode of reasoning; in thus standing at the foundations of a contested subject, you have got rid of so many serious difficulties, that I am tempted to experiment in your way of thinking and reasoning. Really you and Quintilian are very clever fellows.'"

"You flatter me," said he; "but permit me to take a more convenient position to receive your arguments; for I assure you I feel as though I were trying in the sun."

"What, the sun! You, the foe of prejudice, cannot free yourself from such a simple one as this. You believe in the sun?"

"The sun a prejudice! My good sir, I am not to believe in it; it is burning me up." "Let us reason coolly," said I, fixing him in his position. "I had hitherto believed that this admirable harmony of nature—the grandeur of the might of his intellect—the marvellous circle of an entire creation submitted to his influence—his reason governing the tempest of his passions—all sufficiently indicated the disjunction which separates him from other animals; but that, by the law of contradictions, you have demonstrated that his intellect is nought but baseless; and that his existence is without an overruling principle in my turn, by the same argument to cure you of your error relative to the sun."

"What is the sun? Is it a cloud enflamed, a glowing rock, a fire that extinguishes and renews itself, a mirror, a fifth element, a composition of its fires, a spiritual flame, a globe which emits its rays of light, or receives them, as Xenophanes, Democritus, Philolaus, Aristotle, Antisthenes, Pythagoras, and Newton have all turned averred? Then, how large is it? Anaxagoras gives it a diameter of one foot; Anaxagoras extends it to the size of the Peloponnesus; Empedocles makes it the size of the earth; while Thales believes it nine times, and Thales sixty times as large as the moon; Lucretius says it is as large as the earth; and Anaximenes retorts circumference to that of a leaf; and, finally, Cassini pronounces it a million times bigger than the whole earth."

"Well, agreed! but it burns me."

"It cannot burn you if it does not exist, of which I am convinced logically to convince you. Let me propose, Xenophon asserts that each zone has its own sun; Empedocles admits two; thus you are irradiated on every side; I invoke, therefore, the principle of Quintilian and your own, and decidedly that the existence of the sun is but a fiction of our good ancestors."

"I will do what you like," cried my enraged reasoner, "I will tear violently from my grasp, 'but your argument has damaged the membranes of my brain and I am here in the heat.'"

"And recover yourself," said I; "and, sage as you are, endeavour to comprehend that the mortal soul is to the moral creation, what the material is to the material: man and sovereign of his own; cease to pride yourself on treading your own feet, and renouncing your immortality."

For "The Friend."

BIOGRAPHICAL SKETCHES.

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 261.)

ABEL HINGSTON.

This Friend was born in England, about the year 1661. He was an early settler in Philadelphia county, where he resided for many years. Being faithful to the convictions of Truth, he grew in religious experience, and became qualified for usefulness in the church. In 1719, he was appointed an elder of Abington Monthly Meeting for Byberry Particular Meeting, and this, as well as many other appointments, testify to the consideration in which he was held by his friends. He was a useful member of religious Society, continuing even to advanced age a willing labourer for the Truth, in the station to which he was called. He deceased Eleventh mo. 26th, 1747, aged about 86 years.

HATTIL VARMAN.

Hattil Varman was born in the county of Wexford, Ireland, in the year 1685. His parents were religious persons, who, having been convinced of the Truth themselves, were concerned to bring up their children therein. Being brought up in the nurture and admonition of the Lord, Hattil bowed to the visitations of the Holy Spirit, and grew in religious experience. After he reached maturity, he married Abigail Sandwith, a daughter of two valuable Friends, William and Joan Sandwith, of Ballina Carick, in the said county of Wexford.

In the year 1728, he removed with his family to Pennsylvania, and settled in Leacock township, Lancaster county, "being well recommended by certificate from Cooladine Monthly Meeting." They were far from any meeting, and Hattil and wife were "exemplary in often calling their family together to worship God." After a time other members of the Society of Friends settling about them, a meeting both for worship and discipline was established, which was held at first in their house. His wife, of whom we shall have more to speak, received a gift in the ministry, and laboured therein. The memorial issued concerning him, states, "He was a constant attender of meetings, both for worship and discipline, and an exemplary, humble waiter therein; of an orderly life and conversation; much desiring the prosperity of Truth. A true labourer in the church, and a lover of good order therein, being well qualified to act in the discipline thereof."

He continued a willing-hearted servant in the Lord's cause, engaged therein, until very near his end, being spared the weariness of long sickness, and of much suffering. About five days before his death, he became weak and helpless, but did not complain of any sickness or pain. He gradually declined, being sensible until about his close, departing this life the 27th of Twelfth mo., 1747, and was buried at Friends' burying-ground, in Leacock. He was aged 77 years.

GRACE HARKER.

Grace Harker was born in England, about the year 1669. She was married to Adam Harker, of Middletown, Bucks county, of which meeting they were both for a long time useful members. Grace received, whilst young, a gift in the ministry, in which she laboured to the close of her life, and Adam was appointed an elder, in which station he was faithful and in good unity with his friends. "She was," says her memorial, "a woman of an innocent, exemplary life and conversation, received a gift in the ministry in her young years, and was

a careful attender of meetings until old age." She died Twelfth mo. 10th, 1747, aged 78 years. Adam Harker, a few years after the decease of his wife, removed to Philadelphia. He had been very useful in religious Society; but now in extreme old age, seeking another residence, no account of his death has been preserved.

ABIGAIL PAXSON.

Abigail Paxson was born in the year 1675. Her residence was at Buckingham, Bucks county. She was a faithful woman. Her memorial says, she "was a diligent attender of meetings, even in her old age; had a gift of the ministry, in which she was exercised pretty frequently. She was sound in her matter, which tended to edification."

She was a widow at the time of her death, which took place Twelfth mo. 14th, 1747, she being then 72 years of age.

WILLIAM NIXON.

William Nixon was a valuable Friend, who, on Richland, Pennsylvania, being established as a Monthly Meeting, in 1742, was appointed an elder of that meeting. His friends say: "He was a constant, zealous attender of meetings for worship and discipline, and very exemplary in observing the hour to meet, and of solid gravity and watchfulness in meetings, and was zealously concerned to maintain good order in the church to the end of his days." He died Twelfth mo. 14th, 1747, being in his 67th year.

MARY MARRIOTT.

Neither the time of the birth of this Friend, nor her maiden name, have I been able to learn. She was one of the Friends of Gwynnedd, and received early in life a gift in the ministry of the gospel. She was married to our friend, Cadwallader Foulke, of whom we have already given an account, to whom for many years she was a loving and tender wife. In the year 1724, she was first appointed as a representative to the Meeting of Ministers and Elders, which shows that she was then received as a minister.

Having put her hand to the gospel plough, she did not draw back, but continued industriously employed therein until her death. The first extensive religious visit paid by Mary Foulke, of which we are informed, was with Susanna Morris, to New England. This was performed early in the year 1728.

In the beginning of the year 1731, Cadwallader and Mary Foulke removed to Philadelphia. A certificate from Gwynnedd, affectionate and full, was granted them, in which she was "recommended to God's grace, and the guidance thereof." The removal appears to have been in the ordering of Truth, and the sphere of usefulness of this devoted couple was enlarged, to the benefit of the church.

In the latter part of 1739, she laid before her Monthly Meeting a prospect of religious service in Barbadoes, and in New England, with information that her friend, Hannah Cooper, was under similar concern, and that they proposed paying the visit in company.

(To be continued.)

Dear Friends,—Prize your time, and the love of the Lord to your souls above all things; and mind that light in you, that shows you sin and evil; which checks you when ye speak an evil word, and tells you, that you should not be proud, nor wanton, nor fashion yourselves like unto the world; for the fashion of the world passeth away. If ye hearken to that, it will keep you in humbleness of mind, and lowliness of heart, and turn your minds

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under "Biographical Sketches" entered fro p. 323 307
from 349^v 31

"Sarah Mitchenor.

Sarah Mitchenor, an approved elder
of Abington Monthly Meeting, deceased
during this year, but the time I have
not found."

item before is 1757 this appears to
be a reprint in ongoing
series of some earlier work?

Vol 33 #38 7th 5th mo 26 1860 p. 300

under "Biographical Sketches"

"John Mitchenor.

John Mitchenor, of Horsham, for many
years a valuable elder of Abington Monthly
Meeting, deceased some time in this year, 1765."