

conjointly is the Universal Friend.' To complete the character of so extraordinary a personage, she has her attendants of the extraordinary kind also, and those attendants are said to be two witnesses which are prophesied by St. John the Divine, in the Revelations. (See chap. xi. from the 3d to the 13th verse.) The Universal Friend, as she is styled, appears to be about 30 years of age, of the middle size of women, not genteel in person, and rather awkward in her carriage, her complexion good, her eyes black and remarkably brilliant, her hair black, and waving in beautiful ringlets upon her neck and shoulders, her features regular, and her face thought by many to be perfectly beautiful. As she is not to be supposed to be of either sex, so this neutrality is manifested in her external appearance; she wears no cap, letting her hair hang down as above described upon her neck and shoulders. Her neckcloth she wears like a man, her shift buttons around her neck, and her shift sleeves are brought down to her hands, and buttoned as is common with men. Her outside garment is a loose robe that resembles a morning-gown, such as both men and women commonly wear; under this it is said her apparel is very expensive, and the form of them conveys the same idea as her external appearance, of her being neither man nor woman. Her understanding is not deficient, except touching her religious fanaticism. She is very illiterate; yet her memory is very great. She is artful in discovering many circumstances which fall out among her disciples, and in making them believe that, as she is divine, nothing can be hid from her. On all occasions she requires the most extraordinary attendance that can be bestowed upon her, having little regard to the convenience of families wherever she happens to be; and one or two disciples usually attend her and perform the most menial service. Her voice is masculine, and her pronunciation in the usual dialect of the most illiterate of the country people of New England. Her preaching has but very little connection, and is frequently very lengthy, standing at times for several hours. Sometimes cold and languid, at others it is said she is lively, and discovers that kind of zeal and animation which give reason to suppose she may really apprehend herself to be a person that is divine. She is commonly reserved to strangers, and only grows familiar as she discovers in them a great respect for her; and as she is very attentive to the disposition of those about her, she soon discovers such as are affected by her peculiar manner. Her first address to strangers is usually in a grum, masculine, authoritative tone of voice, with expressive countenance and piercing eyes; and these are the effects of her spiritual pride. Yet she often strikes the beholder with a profound awe, and the immoral are sometimes convicted before her, which she is artful to improve, so as to raise in them a great veneration for her; and when she discovers any one properly prepared in this way, she usually puts some question to them relating to her own imagined divinity."

MIDDLESEX was organized in 1789 as part of Ontario county, by the name of Augusta; from Penn Yan centrally distant NW. 12 miles. Pop. 1,439. Middlesex is the name of a post-office.

Milo was taken from Benton in 1818; from Albany W. 189 miles. Pop. 3,985. The thriving incorporated village of Penn Yan, the county seat, which is principally built on a street about a mile in length, is situated at the northern termination of the eastern arm of the Crooked Lake. It was founded by Mr. Abraham Waggener, and derives its name from the circumstance that its early settlers were Pennsylvanians and Yankees, in nearly equal numbers. The annexed view was taken from an eminence about a third of a mile east of the village. The first building with a steeple on the right is the Presbyterian church, the one next on the left with a cupola, the courthouse, and the third and fourth, the Baptist and Methodist churches. Crooked or Keuka Lake is partially seen in the distance. The other public buildings in the village are an Episcopal church, an academy, a prison, a bank, and the county clerk's office. The place is one of much business, and has many mercantile stores and about 300 dwellings. Milo Centre, 4 miles SE. of Penn Yan, and Milo 6 miles, are small villages.

POTTER was taken from Middlesex in 1832. Pop. 2,245. Rushville is a thriving village of 60 or 80 dwellings in the north portion of