

Num 15: 15 and 16—One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations. As ye are, so shall the stranger be before the Lord; one law and one manner shall be for you and for the stranger that sojourneth with you, an ordinance forever in your generations. As ye are, so shall the stranger be before the Lord; one law and one manner shall be for you and for the stranger that sojourneth with you.

Ex 22: 21—Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt.

Ex 23: 9—Also thou shalt not oppress the stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt

Lev. 25: 6—And the Sabbath of the land shall be meat for you, for thee and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

Lev. 25: 35 and 36—And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger, or a sojourner, that he may live with thee.

Deut 1: 16 And I charged your judges at that time saying: Hear the causes between your brethren and judge righteously between every man and his brother and the stranger that is with him.

Deut. 10: 18 and 19—He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye, therefore, the stranger, for ye were strangers in the land of Egypt.

Deut 26: 11—And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thy house; thou and the Levite, and the stranger that is among you.

Ezek. 47: 21-23—So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you which shall beget children among you, and they shall be unto you as born in the country among the children of Israel, and they shall have inheritance with you among the tribes of Israel. And it shall come to pass that in what tribe the stranger sojourneth there shall ye give him his inheritance, saith the Lord God

It will be remembered that the six cities of refuge established as a protection against lynch law, and for the safety of those who may have "killed a man unawares," were for the benefit of the stranger as well as the Israelite. The indignation expressed by Ezekiel (22 chap., 29 verse), against his people was not merely because they had oppressed and robbed people, and had vexed the poor, but that they had oppressed the stranger, and the very climax of their iniquity was the last named offence "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully" In Malachi, chap 3, verse 5, God's judgment is denounced "against those who oppress the hireling in his wages and turn aside the widow and fatherless, and that turn aside the stranger from his right."

Finally, it looks as if the 28th chapter, 15th, the 43rd and 44th verses of Deut may now be applicable to the Boers as a result of their oppression of the Outlanders:

"But it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God to observe to do all his commandments . . . The stranger that is within thee shall get up above thee very high, and thou shalt come down very low. He shall lend to thee and thou shalt not lend to him. He shall be the head and thou shalt be the tail."

## PIRN WINDING.

(Continued from our last).

The weight on the top of the spindle, which is in the form of a heart, somewhat accelerates the glazing of the weft by its additional pressure on the pirn and the consequently increased friction. The head may with advantage be made as light as possible, having regard to the firmness of the built pirn, which may be retained by increasing the drag on the weft; but this is not advisable beyond a certain point, especially for tender weft or for rove weft, which is liable to draw out and produce irregularity in its gauge. Beyond any irregularity in the setting or arrangement in the pirn frame, the operative winder requires some little attention and probably strict instructions on a few minor points. Each pirn should be entirely stripped before starting to re-wind upon it, no short lengths of weft allowed to remain on the neck or nether portion of the pirn, and the thread should not be allowed to assume the role of a scarf on the neck of the pirn when lashing on the weft, because of its slovenly appearance and the possibility of lashing it round the cone portion of the pirn, thus enabling it to completely unwind. Another point of neglect is to allow the weft (at the commencement or after piecing up the thread) to run slack and wind on the pirn at a position below the cone portion or below the portion assumed by the guide rail at its lowest point; the strayed weft produces a continual drag when unwinding in the shuttle, which often results in a breakage when weaving. A more criminal inattention to duty is the lashing on of the weft a second time without removing the thread which was broken in a first attempt. This not only leaves waste upon the pirn, but deceives the weaver when she is watching for the finish of the weft, and if the practice is allowed to become common the weaver will also usually allow a greater margin of weft on the pirn to ensure success in continuing the supply of weft, and an increased amount of waste is thereby incurred. The lifting of the pirns with their spindles from contact with the warps is a duty which should receive attention immediately a thread of weft is broken, because the extra revolutions with the friction on one layer of weft subjects that layer to greater liability to be glazed or cut by the cup.

The cross pins which are fixed near the head of a pirn winding spindle are a source of destruction to the pirn bobbin if allowed to get bent back at the ends, which they are liable to do by constant pressing into position. The bent pins wear a countersunk opening in the pirn head, and the incline which is formed from the slot in the top of the pirn head causes the spindle to rise without the pirn and does not give it its requisite motion; whereas if the pirns are kept at right angles from the spindle the pressure is equal throughout, and the requisite motion can be obtained.

The disk pirn winding frame possesses some advantages over the cup frame, a greater amount of weft is placed on the pirn, and a firmly-wound pirn can be obtained without excessive drag on the yarn; also the weft is wound from the hank at one uniform speed, the pirn increasing in speed as the weft travels towards the small diameter of the cone. In the cup frame the spindle revolves at one speed, and the weft is taken at a slower speed when the guide rail is nearing the bottom of its traverse.

The disk frame is economical for use where mule weft is employed, if the colors are those which can withstand the friction formed by the pressure on the yarn produced by the driving disks which cause the hobbin to revolve, but the difficulty of glazed weft experienced with the cup frame is not eliminated by this process of winding.

When rove weft is wound upon the disk frame the pressure on the weft causes it to present a flattened instead of a circular appearance, which shows to a disadvantage when woven in the