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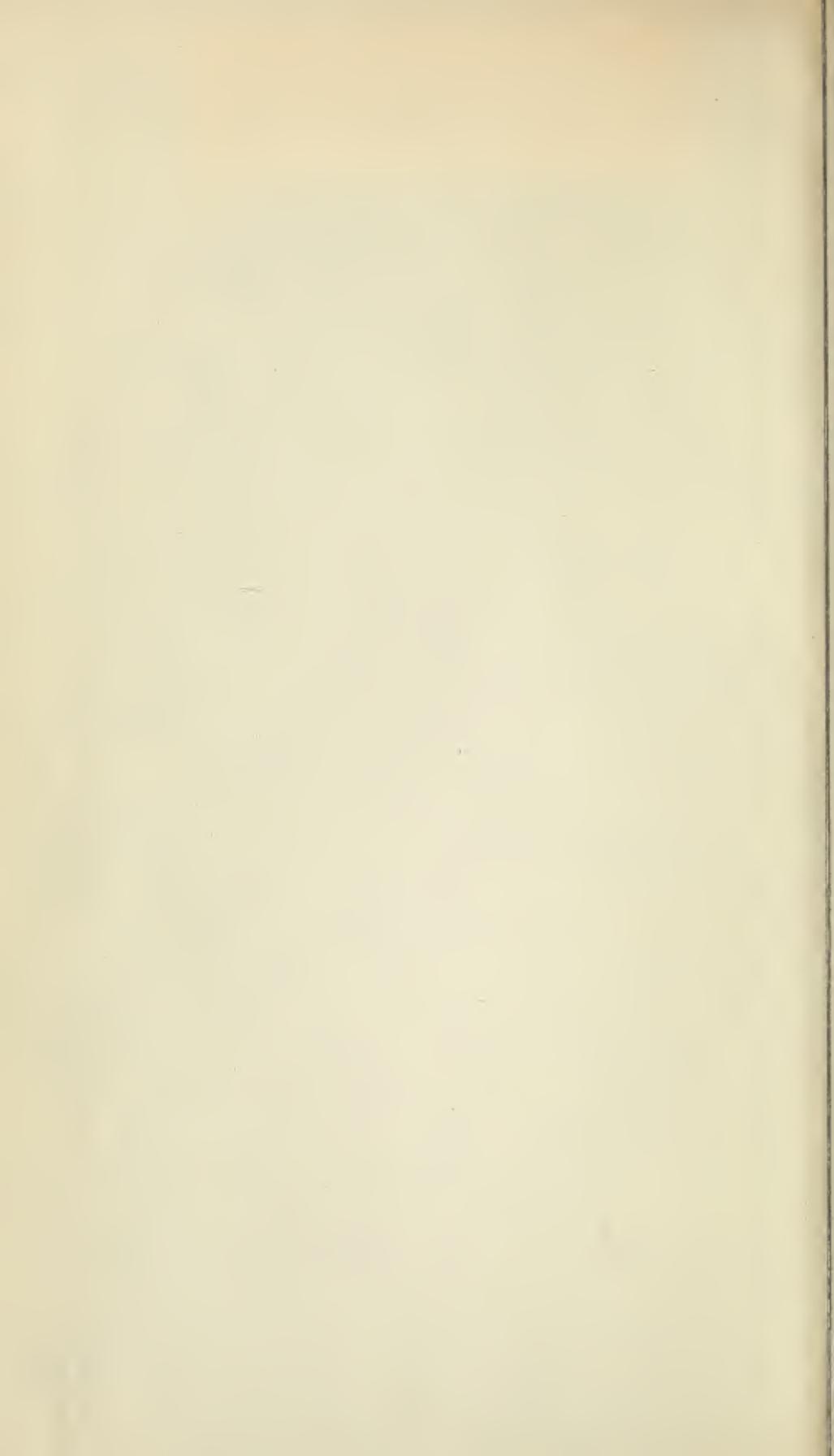
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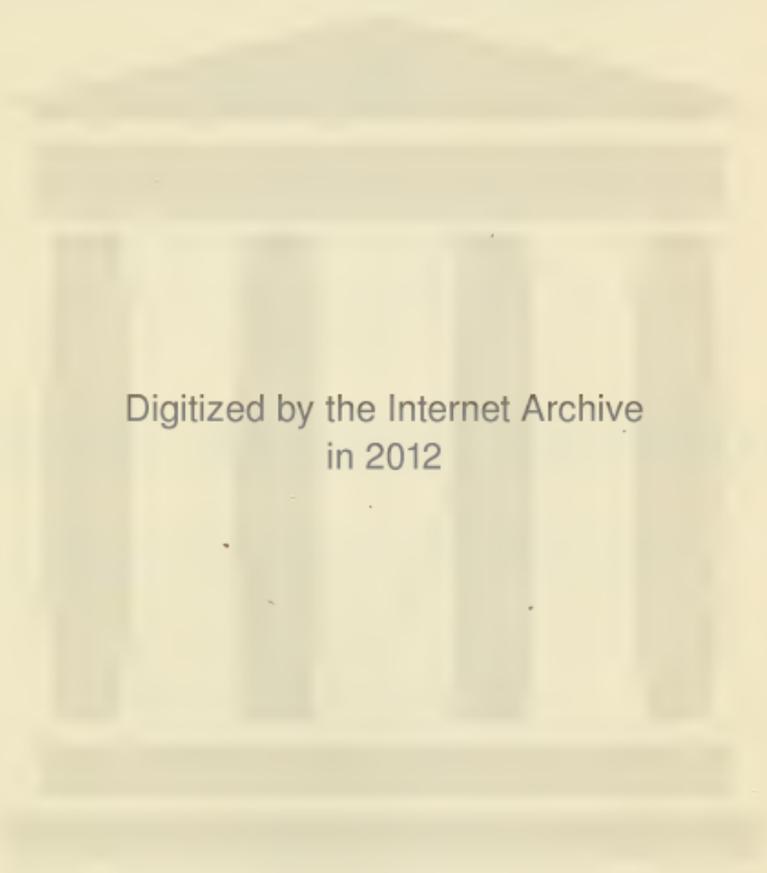
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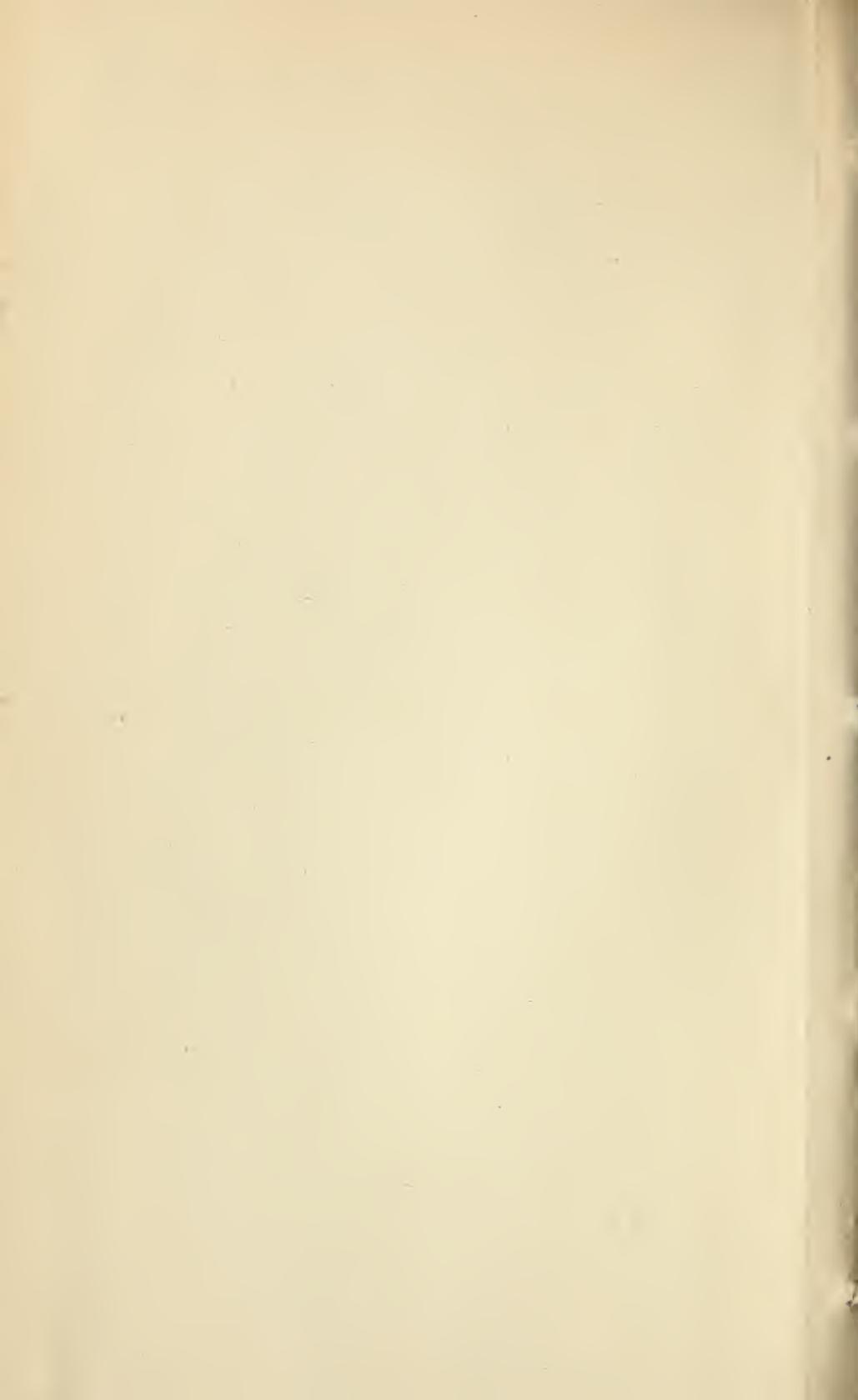


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NEW SERIES, No. 60.

THE

ANNUAL MONITOR

FOR 1902,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1901.

LONDON :

SOLD BY HEADLEY BROS., 14, BISHOPSGATE WITHOUT

ALSO BY

MARY SESSIONS, 30, CONEY STREET, YORK ;

AND BY THE EDITOR,

WILLIAM ROBINSON, ST. OUENS, WESTON-SUPER-MARE.

—
1901.

HEADLEY BROTHERS,
PRINTERS
LONDON AND ASHFORD, KENT.

1297162

P R E F A C E .

News - gift - 5-1-61

THIS new century has opened with sorrowful and troublous days, in which it almost seems as though many were shaking themselves loose from the claims of their professed Christianity under the influence of a world that still "lieth in wickedness"; and every living testimony to the truth as it is in Jesus is at such a time of the greater value. This testimony is once more borne by our little volume, as it tells of those who have lived and died as witnesses to that blessed truth, and have realised its constraining and restraining power. May its many readers be again encouraged by its perusal to hold fast to their faith without wavering.

I should have been glad of a more liberal supply of material for this number, and of memorial notices of some whose names appear without them; but the desire is sometimes strongly expressed by departing Friends that

nothing should be published concerning them
—a desire which those nearest to them very
properly wish to respect.

I again tender my thanks to all who have
kindly assisted me in the preparation of the
little book.

WILLIAM ROBINSON.

Weston-super-Mare,
Twelfth Month, 1901.

List of Memoirs.

ISABELLA ALEXANDER	LOUISA NODAL
JANET ALLAN	WILLIAM AND MARY ROWNTREE
HANNAH F. ATKINS	JOSEPH S. SEWELL
BENJAMIN J. CANDLER	MARY SMEAL
THEODORE HARRIS	ELIZA SMITH
HENRY HORNIMAN	EDWARD SUTTON
JOHN HORSLEY	GEORGE SWAN
JOSEPH LATCHMORE	LUCY WALKER
SARAH ANN NAISH	ALFRED WRIGHT
RICHARD NEALE	

These Memoirs are published on the sole responsibility of the writers, their friends, and the Editor.

T A B L E,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1898-99, 1899-1900, and 1900-01.

AGE.	YEAR 1898-99.			YEAR 1899-1900.			YEAR 1900-01.		
	Male.	Female	Total.	Male.	Female	Total.	Male	Female	Total.
Under 1 year*	7	6	13	6	3	9	7	5	12
Under 5 years	9	8	17	9	5	14	8	5	13
From 5 to 10 years...	1	1	2	0	1	1	0	1	1
" 10 to 15 "	1	2	3	3	1	4	0	1	1
" 15 to 20 "	4	0	4	2	2	4	0	1	1
" 20 to 30 "	7	3	10	14	2	16	4	3	7
" 30 to 40 "	9	7	16	7	9	16	8	2	10
" 40 to 50 "	10	11	21	9	13	22	4	5	9
" 50 to 60 "	13	11	24	13	11	24	13	11	24
" 60 to 70 "	15	25	40	40	22	62	32	32	64
" 70 to 80 "	34	32	66	29	28	57	28	34	62
" 80 to 90 "	23	28	51	29	40	69	22	24	46
" 90 to 100 "	2	5	7	4	4	8	3	8	11
Over 100	—	—	—	—	2	2	—	—	—
All Ages	128	133	261	159	140	299	122	127	249

* The numbers in this series are included in the next, "under 5 years."

Average age in 1898-99 59 years, 10 months, and 10 days.
 Average age in 1899-1900 61 years, 7 months, and 7 days.
 Average age in 1900-01 63 years, 6 months, and 23 days.

THE
ANNUAL MONITOR,
1902.

OBITUARY.

	Age.		Time of Decease.	
MARY ABBATT, <i>Fulwood, Preston.</i>	73	14	9mo.	1901
Jonathan Abbatt.	An	Elder.	Wife of	
WILLIAM ABBATT, <i>Bolton.</i>	75	26	2mo.	1901
ANN ACKROYD, <i>Batley.</i>	74	15	3mo.	1901
Widow of Henry Ackroyd.				
JOHN W. ADAMS, <i>Dalston.</i>	50	5	2mo.	1901
JANET ALLAN, <i>Broughty Ferry.</i>	90	9	12mo.	1900
Widow of James Allan.				

(For memoir see end of Obituary.)

ISABELLA ALEXANDER, 79 17 2mo. 1901
New Cross. A Minister. Wife of Samuel
Alexander.

In putting together a few particulars of the life of this dear friend, perhaps an extract from a letter written more than fifty-one years ago may be a suitable introduction. It was addressed to one whom the writer wished to bring under her influence: — “Be with Isabella as much as you can; love her, admire her, study her character; observe her manner and disposition, not only towards her husband, but to everybody; let her ways be your example, that you may grow up what I know her to be, ‘One in a thousand.’”

She was at that time under thirty years of age, and the large circle of friends amongst whom she moved in her after-life can testify that the character so truthfully depicted in these lines beautified her life to its very end.

She was the ninth daughter of Benjamin Clark and Mary Fisher of Limerick, and was born there on the 10th day of Tenth Month, 1821. She was a joyous, happy girl, her bright spirit shedding its influence on all around her, and was ever ready to share with her sisters the various family duties which

devolved upon them. But whilst thus enjoying and taking her part in every-day life, her private memoranda show that her desires after true personal religion began whilst she was still very young. These desires were fostered and strengthened by the wise and loving counsel and the consistent example of her parents, especially those of her beloved father to whom she was deeply attached; and they were further developed by the training, both intellectual and spiritual, which she received during three years spent at Suir Island School, Clonmel, then under the care of Elizabeth Jacob, a highly cultured Friend, a recorded Minister in the Society, whose religious care and deep spiritual exercises on behalf of her pupils were greatly blessed.

On her twentieth birthday she writes:—
“Am I wiser, am I better than I was this time twelve months? I hope I am; and let that hope incite me to go on in duty’s path; and may I be helped by Him who alone is able to help.”

In the Tenth Month, 1842, she was married to Samuel Alexander, of Limerick, on which day she writes:—“’Tis come! our wedding day! and we are united as closely as this world

can unite us. May our Heavenly Father bless our union, and may He watch over and direct us in all things as He would have us to do. My heart is too full to write. I feel full of love to all the world, and desire the happiness of every one."

As the loving wife, and the mistress of a house and home of her own, the same cheerful bright spirit continued to shine conspicuously in her every-day life; and her endeavours to promote the spiritual growth, as well as the temporal happiness, of those thus brought under her influence, became a marked feature of her character. In addition to the ordinary household duties, the oversight of her husband's business, the nature of which obliged him to be frequently from home for a week or two at a time, devolved on her; and this, with the cares inseparable from an increasing family, rendered her position a very arduous and responsible one. That she continually felt this her private memoranda abundantly show, and she appears to have lived in the spirit of prayer, that she might be enabled to discharge all her duties aright, and to the glory of that precious Saviour whom she had sought and found, and to whom it was her abiding con-

cern to lead the tender minds of her children. Her deep spiritual exercises on behalf of these is a very marked feature in her diaries, not only while they were little ones but through their school days, and when they grew to man's and woman's estate.

Ninth mo. 29, 1856, she writes:—"Oh! that we could lead the precious tender minds of our little ones aright: that we may seek help and power from Him who has said, 'Ask, and it shall be given you.' I feel my own poverty and weakness in this work, and the awful responsibility of it, but truly of ourselves we can do nothing."

And again:—"We had letters from our darling girls at Mountmellick School to-day. Oh! how my heart yearns that they may love their Saviour, and that in His own time He may make Himself known to them in the secret of their minds. How vividly do I remember the yearnings of my own soul for Him in my young days; and He was watching over me and guiding me then, though I knew it not as livingly as I desired and longed to do. But in His own time He made all clear, and oh! how precious is He now to my soul. Truly can I say, poor and lifeless as I feel at times, that

‘in Him I live, and move and have my being.’”

On the 10th of Tenth mo., 1855, she writes:—“My birthday—34 years old! I have felt Thee near me this day, O my God! As I have looked back over the years of my life, Thy hand has, I trust, led and guided me even when I knew it not. My heart feels full of gratitude to Thee my God and Saviour, who hast thus far led me through this fleeting world. Oh! draw nearer and nearer unto me; make my soul cleave to Thee. My watchword to-day was, ‘Be meek and lowly like Him who is the great pattern: strive after that charity which even *thinketh* no evil.’ O Lord, I desire to serve Thee with a pure and upright mind; be Thou the guard and the guide of my little ones, that they may feel their Saviour helping them along.”

Twelfth mo. 17.—“I hope I may say, although I do so with fear, feeling my own poverty, that I am growing in grace. O God! I love Thee, I fear Thee; I feel Thy greatness, Thy goodness, Thy loving-kindness, and how unworthy I am of all.”

From her very early girlhood (she herself says “before I went to school”) she had a strong desire to engage in teaching the neg-

lected children of the poor in her neighbourhood, and twice she attempted to establish a school for such; but her benevolent exertions were soon frustrated by the influence of the Roman Catholic priests, who compelled the parents to withdraw their children. She was not, however, to be daunted by these failures; and some time afterwards, in her own house, she started a class for Protestant children on First-day afternoons, which, with the assistance of her youngest daughter, was held for several years.

For many years the Meetings for Worship in Limerick were largely held in silence, and her memoranda reveal the continued exercise of her mind; that they might be seasons of spiritual profit, not only to herself, but to those gathered with her. Whilst there are some passages in which glimmerings of the future service her Lord had in store for her might be traced, she does not appear to have been sensible of any distinct call to the ministry until within a very short time before she first spoke in that capacity. The following is one of these:—

Eighth mo. 28, 1856.—“My God! what shall I say? I desire to prostrate myself in the

dust before Thee! I went to meeting hoping to have a good one, but it was dry and barren, no good [could I come at]. I felt almost to despair, when suddenly, towards the close, a flood of love came, and the words, 'fear not worm, Jacob'! Oh! it was most precious, showing me that I was cared for, that my desires were known to my God. This remained for a while, and then did the words arise vividly, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit.' I believe I should have quoted them aloud, but I did not. Oh I am so weak, but Thou art a God of mercy and long suffering! Shape me as Thou wilt is still the prayer of my soul, weak one as I am."

Her first utterance in a meeting for worship, which was simply a text of Scripture, was in Tenth Month, 1856. There were two ministers from England present, John Philip Milner of Stockport, and Henry Hopkins of Scarborough, the latter of whom almost immediately arose, and had a powerful and pointed testimony on the words which she had quoted. This was a confirmation to her, and

a matter of thankfulness, which she deeply felt, and to which she often referred in her after life. Her diary continually sets forth, and in a very striking and instructive manner, the solemn view which she took of speaking words *as from God* to her fellow-creatures; and the constant and earnest cravings of her soul that she might be preserved from uttering anything that was not given her by Him to be handed forth to others. Abiding under these feelings her gift grew, and in 1866 she was recorded a Minister by Limerick Monthly Meeting.

Early in the following year the family removed to London, and resided for some years within the compass of Westminster and Longford Monthly Meeting, in which she was very frequently engaged, both in ministry and prayer, and her offerings met with much acceptance from Friends. After some time she felt that it was required of her to visit the different meetings belonging to London and Middlesex Quarterly Meeting, more especially the smaller gatherings on First-day evenings, and those held during the week. For this service she received a minute from the Monthly Meeting in Fifth mo., 1869, and the

visits thus paid proved very helpful, she being generally led to speak to the condition of the meeting, and to the comfort and encouragement of those present. Her loving interest and sympathy with the poor and afflicted led her to unite with some of the Christian work at that time carried on by Friends at Westminster, and also at the Bedford Institute.

In 1872 the family removed to Peckham, and she became, and continued, a member of Southwark Monthly Meeting for the remainder of her life. Here again her love for her Saviour, and her desire to be engaged in active work for Him, led her into a somewhat wider field of service. The distribution of tracts and periodicals, especially those of the Bible Society, in which she took a deep interest; the circulation of useful books amongst the poor; the frequent visiting of the sick and suffering in their own homes, and the establishment of a Mothers' Meeting, which she kept up until about six months before her decease, were a few of the ways in which she endeavoured to manifest her love to her Lord, by her willing service. She took a deep interest in the Home and Foreign Missions, and in the Christian work in France, and was one

of the first to volunteer to collect subscriptions for the latter in the district where she resided.

She was an active member of the Monthly Meeting, and ever ready to take her full share in its work, her visits under appointment frequently being made occasions for religious service. The large number of children and young persons who at that time belonged to the meeting were objects of deep interest both to her and to her husband; and at their table on First-days were usually to be found some of the teachers at the First-day School, and other young persons employed in shops or warehouses during the week. A Bible Class for these was started on First-day evenings at their house, where it was held until it grew too large for their rooms, when it was removed to the Meeting-house, and there continued for several years.

Although the minute before alluded to was the only one which she ever received on her own account from the Monthly Meeting, she travelled as companion to her husband in 1872 through the meetings in Ireland; and again in 1877 through those in the north of that country, and united with him on both occasions in visits to the families of Friends in

several of the larger ones; and in 1876 she accompanied him in the same capacity in a general visit to Bristol and Somerset Quarterly Meeting. A remarkable circumstance in connection with this visit may be noticed here, illustrating as it does in a striking manner the truth of those precious words which she so well understood, and so often quoted, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the spirit." When her husband mentioned his concern to the Monthly Meeting, and asked for a minute, as soon as he sat down, she, to his great surprise, stood up and told Friends that when she took her seat in that meeting she had no idea of what was before her; but that during the Meeting for Worship she had as distinctly heard the voice of the Lord say to her, "Go with thy husband," as if the words had been spoken to her outward ear, and therefore, if Friends saw their way she would wish to have her name inserted in his minute as companion. It was at once agreed to; and again on this, as on former occasions, her ministry in meetings and at other times, and her loving sympathy towards those

amongst whom they mixed, were largely blessed.

From this time forward her life was mostly passed at home, except occasionally a week-end or other visit of a few days with her husband, and their summer outings. On these latter occasions they always selected places where there was a Friends' meeting—usually a very small one—which they could attend; and in these also her services are well remembered. In her own meeting at Deptford her frequent communications, both in ministry and prayer, were highly valued. On the last occasion when she was there she spoke on "*living Christ*" in our daily walk, so that when the end came we might be ready for an inheritance in one of the "many mansions" of which He told His disciples.

Whilst to her family and friends there was evident an increase of feebleness, she continued in her ordinary good health until about four weeks before her decease, when she became poorly; and although she still took her part in the house and family, it was evident that her powers were failing; and an attack of bronchitis proved the final summons. She was confined to bed.

only four days, and was favoured to have but little suffering. On her husband asking her whether she had any presentiment as to the end, she said, "No—I am a little child lying in my Saviour's arms! I have loved and served Him all my life, and now I am waiting for Him to do as He wishes with me—I am ready to go or stay as He wills." Thus peacefully and trustfully she passed quietly away, on the morning of First-day, the 17th of Second Month, 1901, and we doubt not was permitted to "enter into the joy of her Lord."

JANE ALLOTT, 86 23 11mo. 1900

Highflatts. Widow of Edwin Allott.

MARY ANDERSON, 64 29 3mo. 1901

Ardrossan. Wife of John Anderson.

JANE ANSELL, 74 22 9mo. 1900

Stoke Newington.

FRANCIS APPLETON, 62 11 12mo. 1900

Gateshead-on-Tyne.

JANE ASHBY, 63 1 6mo. 1901

Staines.

HANNAH F. ATKINS, 85 18 1mo. 1900

Leamington. Widow of Arthur Atkins.

Hannah Fitcher Atkins was the daughter of James and Anne Hingston, of Bristol. Throughout her long life she was remarkable

for her bright activity, cheerful energy, and clear decision of judgment. She enjoyed life, having a delight in all things good and beautiful, and an unfailing interest in everything that was passing around her, in public as well as in private affairs. She has left behind her a long record of quiet duties well accomplished, and of good deeds humbly and unostentatiously performed.

As old age came on the bodily frame was weakened by many infirmities and much suffering, but the spirit was ever bright and clear and resolute. It might always be said of her, that "her lamp was trimmed and burning"; but during her last failing years it was deeply touching and instructive to her children, and to those who knew her best, to watch in her the ever-deepening sense of imperfection and frailty, the constant growth in love, in meekness, in tenderness and care for others, the earnest striving after holiness, and the humble, steadfast warfare against sin. She was most careful in her way of speaking of others, anything like censoriousness seeming to grieve and pain her keenly.

Her sufferings, at times very great, were patiently, even heroically, borne. The end

came very gently. Surrounded by her children and by her devoted servants, she quietly passed away as if in sleep. On a sunny winter's morning she was laid to rest beside her husband, in the Friends' Burial Ground at Coventry. Sweet words of prayer and praise, comforting to those who truly mourned her, were spoken beside her grave. She was ever passionately fond of flowers, and it seemed appropriate that her coffin should be covered with exquisite wreaths. One of her sons, far off in Tasmania, wrote that to him these lines of the Poet Whittier seemed most descriptive of his dear mother:—

“A reasonable service of good deeds,
 Pure living, tenderness in human needs,
 Reverence, and trust, and prayer for light to see
 The Master's footprints in her daily ways.”

It may truly be said of her that she was “ready to every good word and work.” Her sympathies were very wide, and many indeed are the societies that will miss in her a constant friend and supporter.

HANNAH BAKER, 77 24 2mo. 1901
Cork.

HANNAH BAKER, 65 20 4mo. 1901
Kew. Wife of John Gilbert Baker, F.R.S.

CHARLES BALES, <i>Wymondham.</i>	48	24	11mo.	1900
JOSEPH F. BARNARD, <i>Birmingham.</i>	81	2	11mo.	1900
WILLIAM P. BARNARD, <i>Middleton St. George, Darlington.</i>	81	12	5mo.	1901
HARRIETT BARRITT, <i>Croydon.</i> An Elder. Widow of Charles Barritt.	78	24	4mo.	1901
PRISCILLA BARRITT, <i>Maldon.</i> Widow of Samuel Barritt.	82	10	8mo.	1901
LEAH A. BAYLIS <i>Littleton.</i> Wife of Samuel W. Baylis.	22	20	7mo.	1901
THOMAS BEAKBANE, <i>Liverpool.</i>	61	15	2mo.	1901
WILLIAM BEALE, <i>Clonmel.</i>	68	2	5mo.	1901
HANNAH BEARDSLEY, <i>Birmingham.</i>	62	23	7mo.	1901
CLARA J. BELL, <i>Bangor, Co. Down.</i> An Elder. Widow of George L. Bell.	68	23	3mo.	1901
FRANCES BELL, <i>Kettering.</i>	25	8	3mo.	1901
FRANCES M. BELL, <i>Anville, Carlow.</i>	43	8	8mo.	1901

MATTHEW BELL,	65	13	3mo.	1901
<i>Lurgan.</i>				
SAMUEL A. BELL,	80	5	4mo.	1901
<i>Lurgan.</i>				
EMILY S. BENTLEY,	42	5	6mo.	1901
<i>Scholes.</i>				
WILLIAM J. BIDDLECOMBE,	76	20	8mo.	1901
<i>Dunsden, near Reading.</i>				
JOHN BINNS,	80	29	5mo.	1901
<i>Bradford.</i>				
MARY BINNS,	63	20	4mo.	1901
<i>Mansfield.</i>				
HANNAH BOWER,	74	9	1mo.	1901
<i>Woodhouse, Sheffield.</i> Widow of Bakewell Bower.				
MARY A. BRADFORD,	73	5	3mo.	1901
<i>Plymouth.</i>				
MARY BRADSHAW,	67	15	10mo.	1900
<i>York.</i> Wife of Francis Bradshaw.				
HANNAH H. BRANSBY,	72	29	10mo.	1900
<i>Saffron Walden.</i> Wife of Henry N. Bransby.				
JANE R. BROCKBANK,	75	6	7mo.	1901
<i>Crosby, near Maryport.</i> An Elder. Wife of Richard B. Brockbank.				
JANE BROOKER,	81	18	4mo.	1901
<i>Cockermouth.</i> Widow of James Brooker.				

RICHARD H. BROWN,	61	3	5mo.	1901
<i>Earith, Huntingdon.</i>				
WILLIAM BULMER,	77	24	2mo.	1901
<i>Middlesbrough.</i>				
DANIEL C. BURLINGHAM,	77	1	4mo.	1901
<i>Kings Lynn. An Elder.</i>				
LOUISA BURTON,	64	11	1mo.	1901
<i>Handsworth, Birmingham.</i>				Widow of
William Burton.				
JAMES CALDWELL,	81	1	9mo.	1900
<i>Westhoughton.</i>				
BENJAMIN J. CANDLER,	84	5	12mo.	1900
<i>Tunbridge Wells. A Minister.</i>				

Those who knew Benjamin Jesup Candler in the later years of his life were impressed by the example he furnished of fresh and beautiful old age, "one of the few men who remained entirely radical and vigorous in all life's interests to the last," as one said of him. A confirmation of this estimate of his character is furnished by B. J. Candler's own words. Upon attaining his seventy-ninth birthday he wrote:—"I was occupied this morning in sweeping snow from the paths, afterwards in reading parliamentary discussions on the "Queen's speech," with an interest as keen, and a sympathy with radical reforms as deep,

as when sixty years ago I cheered the Blue and White in Norwich market-place. Indeed, I feel as young in spirit with regard to social and political movements, and also in relation to those natural objects which in apprentice days I sought after—the birds and flowers, and the pastimes of the seasons—as I was in those days; and although the ten mile ramble, the early morning row, or swim, or skate, or search after some spring blossomings, are now forbidden, these have not lost their colouring like the pressed flowers of the *hortus siccus*, but, preserved in the calm of pleasant memories, seem as fresh as then.

“This possession of youth at the age of seventy-eight is a blessing for which I am far from being as thankful as I fain would be; and I am fearful lest this continued vivid interest in the things which are seen, domestic, social, commercial, political, should mark a too feeble consciousness of the supreme importance of the things which are unseen. It continues also to be a matter of solicitude with me, lest this state of feeling should result from an inadequate realisation of the solemn relationship between the sinner and the Saviour. Firmly am I convinced that the only hope

which maketh not ashamed is that which rests on an assurance of the forgiving mercy of God in Christ Jesus; and yet I often seem to covet that simple, trusting faith, the twin sister of love to God, which many seem to enjoy as the reward of not having given their minds to speculative inquiries, or to that liberty of individual judgment touching doctrinal religion which has so much been my own attitude of mind. I am not one of those who think that a 'broad' Christianity is necessarily a shallow one. The 'Broads' of my native county are shallow because in ages past the sea receded from them; but the ocean of Christ's love will never recede from His Church, how broad soever her charity may be: indeed, the depth of the truth as it is in Jesus is in direct proportion to the breadth of the charity which flows from that inexhaustible fountain. I am therefore in no degree anxious lest there has been undue liberty of thought, 'modern' though it may in part be, but rather from the consciousness that love and obedience have not kept pace with knowledge. Feeling how very near the swiftly passing years have brought me to the day when 'this mortal must put on immortality,' I can only trust in the all-

availing merits and intercession of the only Saviour upon whom poor conscious sinners can possibly rely."

This happy old age was the ripened fruit of a life lived under an abiding sense of the environment of the spiritual world, and of the over-ruling providence of a loving Creator.

B. J. Candler's outward career may be described as commonplace. The years of childhood were passed in a country village. Four years at Ackworth, followed by a short term at a day school, completed his school course. Apprenticeship to a trade with long hours of work and few holidays, followed by entrance into business on his own account; marriage and family cares; the performance of such municipal duties as his fellow-townsmen imposed upon him, and the usual interests of an average man keenly alive to everything that affected the welfare of his neighbours. But the character that was moulded under these every-day conditions was no common one, as, co-operating with the Divine Spirit of whose gracious visitations he was made sensible from very tender years, he sought to "work out his own salvation."

In the limits of a short sketch like this it

is possible to touch on only a few aspects of his character, and this is done with no thought of magnifying the creature, for as he said frequently in the last year of his life: "What an unspeakable blessing it is that I have nothing, nothing, nothing to rely upon but the all-sufficient merits of Christ my Saviour."

His ardent and independent mind would not allow him to be content with a merely traditional faith. Finding himself a birthright member of a religious body, he began as a youth to examine the grounds of "our religious profession," and in a reverent spirit to bring them to the test of reason, for as he would say in after years, credulity is not a Christian grace. Christians are enjoined to "gird up the loins of the *mind*," and in "*understanding to be men*."

Not finding in the ministry of Norwich Meeting, of which he was a member, all the help and instruction he longed for, he used to go on First-day evenings to hear the earnest Baptist minister, William Brock, whose expositions of Gospel truth he remembered with gratitude all his life. At that time Friends were much in bondage to form and traditionalism, and some who should have entered with

sympathy into the young man's search after religious knowledge treated him with suspicion and disapproval, while some predicted that he would dissociate himself from the faith of his fathers. But these fears were unfounded. The influence of lives such as those of William Forster (with whom he was on several occasions brought into close contact), his uncle, John Candler (a recorded minister), and his own father was not lost on him; he could not lightly turn from a faith which had produced such honest, strong characters. He began to read for himself the "Journal of George Fox," and the writings of Dymond, Barclay, and Pennington; and, bringing everything to the test of Scripture and the light of reason, he grew into and held unswervingly through life what we understand as "the Quaker faith." Finding that the Gospel of Christ satisfied both intellect and heart, and as he sometimes said, "harmonised with common-sense," and feeling convinced that in its application to every side of human need is to be found the true solvent of all difficulties, he endeavoured through a long life to put into practice what he often urged others to do—"to hold fast and hold forth"—to hold fast to first principles,

and to that Gospel which is the power of God unto salvation to everyone that believeth, and to hold it forth not only through the channel of preaching, but in act as well as voice in all the relations of life. He was very solicitous that his outward conduct should correspond with the inward voice of duty; to perceive the right course was to him only the preliminary of entering upon it.

Two incidents of early manhood may be cited as illustrative of this. At the age of eighteen, when he had not so much as heard of a Temperance Society, he attended a lecture given in Norwich by Hockings, "The Brummagem Blacksmith," who gave his experience as a teetotaller, showing by distillation on the platform the composition of beer, and burning the alcohol. "I saw the soundness of his plea for total abstinence," said B. J. Candler, "and from that evening became an abstainer." When at the age of twenty-five he became his own master, and felt the seriousness and responsibility of having apprentices under his care, he relinquished at once and for ever the practice of smoking, which he had formed as a matter of course upon finding, when he left school, that the use of tobacco

was indulged in by his father and elder brother, and all the men of the village.

From the time of taking the pledge he became a staunch and untiring Temperance worker, and identified himself with every Temperance organisation in which he saw possibilities of service. He was present at the inaugural meeting of the United Kingdom Alliance, was convinced of the soundness of its principles, and became a life-long member and worker in the cause. He followed with keen sympathy the efforts of Samuel Bowley, Jonathan Grubb, and other Friends, to arouse the Yearly Meeting to the importance of Friends taking their right share in the Temperance reformation. As was the case with many others, his gift for public speaking was developed by the strong opposition with which the early Temperance reformers had to contend. This lively interest in the overthrow of the drink trade was, however, only one indication of his constant zeal in the spread of the kingdom of righteousness and truth. He threw himself into the advocacy of every cause of liberty and progress, whether of free trade, anti-slavery, extension of the franchise, freedom from ecclesiastical bondage, the ministry

of women, the spread of education, or peace and arbitration.

It was owing, however, to no lack of attention to his private business undertakings, or in any measure to a slackness in the highest integrity, that after a period of steadily increasing success in business, reverses came upon him which brought in their train years of very limited means and hard work to "provide things honest in the sight of all men." All was borne with courage and even cheerfulness. In a letter written in 1876, he says:—"I have severely felt outward reverses—the loss of some social position—the weight of heavy cares in business. In alluding to my own outward cares and perplexities, disappointments and humiliations, I feel no manner of regret that I have been the subject of them, for I am sure they have worked and are working together for good under the all-wise care of a loving Father. We have cause to thank God for His providential dealings, albeit they have, as George Fox would say, 'cut into the proud flesh.'"

These and other trials were lightened by the companionship of a devoted wife. He was married in 1845 to Phillis Marsh, who en-

tered into her heavenly rest eleven years before the husband who watched over her with passionate tenderness through months of failing health. In a letter to one of his daughters on the anniversary of her mother's death, he says:—"Although our hearts were torn, we were sensible of a wonderful binding-up, as we, looking away from ourselves, could see how that which we called death was but a fresh unfolding of life to her sweet spirit. For myself I am sure the loss is designed in mercy to be my gain, sent to teach a lesson which I ought to have learned daily throughout all the years that that humble, loving, trustful, patient, contented, self-sacrificing life was being lived by my side. A life of such sweet composure through all the cares and anxieties and disappointments and humiliations, as well as amidst the many joys and times of outward prosperity that chequered the course of our forty-four years of happy union, that I now seem to have been, oh, how sadly remiss, in not having recognised more fully in her lovely character the animating spirit of the Saviour whom she loved. Since He has taken her away as to the outward, the spiritual union has seemed so very real, that I may say

I daily praise Him for the sense thus granted of His merciful care for one so undeserving. Being dead she yet speaketh to each of us with a voice of loving, earnest invitation to yield our hearts more and more completely to the rule of His life-giving Spirit, whose she was and with whom she is now for evermore. Her sweet memory is as a heavenly loadstone to the quivering needle of our hearts."

B. J. Candler was a very diligent Bible student. He *loved the Book*, and never neglected its private perusal, even in those years when business claims kept him close to counter or desk. His attitude of mind toward the sacred writings is partly discernible in the following sentences of his own penning:—"Every devout reader of the Bible becomes impressed with a sense of that subtle, yet wonderfully real, evidence which Holy Scripture itself supplies in proof of its superhuman origin. It is well that the consciousness of this internal evidence should dwell upon our minds whilst reading the sacred volume, because it helps to infuse into the heart emotions favourable to the exercise of devotion towards God. At the same time, that abiding conviction which assents unwaveringly to the dictum that all

Holy Scripture is given by inspiration of God should be based not exclusively upon that indefinite quality which satisfies the moral sense without appealing directly to the judgment; for although the heart's conviction as to the Divine origin of the written word is, happily, all sufficient for the humble and teachable mind, it is not sufficient for every one, and even the most devout reader must gain by having his critical faculty as well as his heart's emotion well satisfied."

Benjamin J. Candler found it profitable, after Scriptural study of the theme, to attempt to *define* such commonly used expressions as—the blood of the Lamb, Justification, Atonement, in His Name, the Cross of Christ, etc., by writing out carefully his own conceptions of Bible teaching on these important topics. He felt how necessary it is for the Christian minister to allow himself no looseness of thought or expression in the setting forth of truth.

It was the lot of B. J. Candler and his family to be placed for many years in a small town where no other Friends were resident. During this period he and his wife felt it in accordance with their sense of Christian duty,

to unite with members of other free churches for public worship on the First-day of the week. As his qualifications for Christian service became known he was very frequently invited to conduct or take part in services in the town and surrounding villages in connection with the Wesleyan, Congregational, and Primitive Methodist bodies, as well as to render help in open-air preaching and other ways. All these calls to Gospel labour were faithfully responded to, and the opportunities were embraced for setting forth the Quaker testimony to the freedom of the Christian ministry, the true meaning of baptism and communion, the priesthood of believers, and other truths too often ignored. Whilst following the methods adopted by other Christian bodies, so far as he was able, he was careful to make no compromise with principle, and to maintain his individual liberty. Though he hesitated to judge the consciences of others, he did not conceal the fact that his conception of true prayer would not allow of his taking part in many of the prayer meetings "conducted" by others of his fellow-Christians—there seemed to be much that was mechanical about them.

On the last occasion on which he occupied

the pulpit of a Congregational Church he took the opportunity of stating that he was becoming so deeply impressed with the conviction that the churches are called to a far more essential work than the holding of routine services, that he doubted if it were right for him to aid in the continuance of the prevailing system. He saw fields of service into which the Churches ought to enter, but for which they would not be qualified until they are possessed of a self-sacrificing spirit far more intense and far more in accordance with the profession they make than that which now prevails.

It was a source of satisfaction to B. J. Candler that for the last ten years of his life circumstances allowed of his residing again amongst Friends, and of enjoying the opportunities for fellowship afforded by their meetings for worship. As long as strength permitted he attended with regularity both the meetings on First-day and in the mid-week, as well as those for the conduct of Church affairs, taking part in them to the help and encouragement of his friends.

He wrote in 1895:—"A gracious Providence is letting me *very gently* down the hill."

But this gradual coming on of age was hastened by a very severe illness in the spring of 1899. Though he recovered, and the precious life was spared to his family for nearly two years longer, his physical powers were never the same again. Through times of pain and discomfort and gradual decline he was sustained in a uniformly cheerful, grateful spirit. He was gentle and courteous and calm, his mind evidently occupied with the things that are eternal. He often uttered expressions of gratitude to God, or spoke of his confident trust in his Saviour. "I expect it is the experience of all Christians," he said, "that their life-course has fallen very far short. There are doubtless some who live in an abiding sense of union of will with God, but this has not been my experience, so that I have sins of omission and of commission needing the provision of Christ Jesus to cover all."

At last the eventful day was reached, all unwelcome to those who loved him, but joyful to the pilgrim who, his earthly course ended, was waiting with lamp trimmed and burning till he should hear his Maker's summons. Conscious that his time had come, with humble dignity and self-possession he yielded himself

at the close of a peaceful December day, a sinner saved by grace, into his Father's keeping. There was no thought of gloom in such a passage. His own words to "Kindly Death" in dwelling on his wife's departure fitly describe his own:—

"How gently did'st thou lead her through the night,
And then illumine her days with such pure light
As gleameth only from that sun-lit shore,
Whose glory palm-boughs wave a veil before.
No gloom the way thou led, no fear, no strife.
Surely thou wast not Death, so like to Life."

HANNAH CAPPER,	81	13	7mo.	1901
<i>Bristol.</i> Wife of Edmund Capper.				
THOMAS CARR,	36	19	4mo.	1901
<i>York.</i>				
MARTHA CASH,	64	10	4mo.	1901
<i>Highbury.</i> Wife of Frederick G. Cash.				
THOMAS CASH,	73	28	9mo.	1901
<i>Brighton.</i> A Minister.				
EDMUND CATCHPOOL,	39	7	2mo.	1901
<i>Brondesbury.</i>				
JANE CHANDLEE,	76	27	5mo.	1900
<i>Ballitore.</i>				
ANN CHIPCHASE,	70	24	11mo.	1900
<i>Pontefract.</i> Wife of John H. Chipchase.				
FOUNTAIN CLARBOUR,	73	1	6mo.	1901
<i>Los Angeles, California.</i>				

MARY CLARK,	79	1	1mo.	1901
<i>Croydon.</i> Widow of Joseph T. Clark.				
ELIZA CLOAK,	82	11	11mo.	1900
<i>Nottingham.</i> Widow of James Cloak.				
SARAH R. CONWAY,	72	6	2mo.	1901
<i>Liverpool.</i> Wife of Eli Conway.				
CHARLOTTE CRASK,	69	25	6mo.	1901
<i>Northampton.</i> Wife of William Crask.				
ELLEN CROSFIELD,	58	11	6mo.	1901
<i>Aigburth, Liverpool.</i>				
CLARA CROSLAND,	50	14	5mo.	1901
<i>Liscard.</i> Widow of Edward H. Crosland.				
EMMA CROSS,	78	21	11mo.	1900
<i>Mansfield.</i> Widow of Thomas Cross.				
ELLEN CROWLEY,	68	8	10mo.	1900
<i>Alton.</i> Wife of Frederick Crowley.				
EDWIN DAVIES,	54	27	4mo.	1901
<i>Bessbrook.</i>				
GEORGE DAVIES	56	12	1mo.	1901
<i>Bessbrook.</i>				
PETER DAVIES,	90	16	11mo.	1900
<i>Bessbrook.</i> An Elder.				
ANN DAVIS,	80	31	10mo.	1900
<i>Newry.</i>				
MARY J. DOCWRA,	78	8	1mo.	1901
<i>Kelvedon.</i> An Elder. Widow of George Docwra.				

MARY DOYLE,	67	12	2mo.	1901
<i>Rathgar.</i> Wife of William H. Doyle.				
SARAH J. DRAKEFORD,	51	25	6mo.	1901
<i>Woodstock, near Capetown.</i>				
ELIZABETH DREWRY,	81	17	10mo.	1900
<i>Fleetwood.</i> Widow of Thomas Drewry.				
JOHN DYMOND,	36	1	3mo.	1901
<i>Ilkley.</i>				
SARAH E. DYMOND,	80	18	9mo.	1900
<i>Wilmslow.</i> A Minister.				
JAMES ELLIS,	71	20	1mo.	1901
<i>Leicester.</i>				
MARY ELLIS,	75	3	8mo.	1901
<i>Blaby, Leicester.</i>				
MARY EVENS,	79	29	9mo.	1901
<i>Chelmsford.</i> Widow of John Evens.				
JOHN EYLES,	79	27	8mo.	1901
<i>Fulwood, Preston.</i>				
WILLIAM FAIRBANKS,	61	20	12mo.	1900
<i>Brighton.</i>				
SARAH M. FARR,	52	10	4mo.	1901
<i>Sheffield.</i> Wife of William H. Farr.				
BENJAMIN FAYLE,	76	6	3mo.	1901
<i>Clonmel.</i>				
JOHN C. FLOAT,	65	9	11mo.	1900
<i>Maldon.</i>				

SARAH FOLLETT, <i>Bridport.</i>	—	25	11mo.	1900
DAVID FOX, <i>Darlington.</i>	61	9	7mo.	1901
REBECCA S. FOX, <i>Falmouth.</i>	78	17	4mo.	1901
HENRY D. FRYER, <i>Rouen, France.</i>	42	29	5mo.	1901
RONALD F. GIBBS, <i>Darlington.</i> Son of William F. and F. A. Gibbs.	2	18	9mo.	1901
MARY A. GODLEE, <i>Lewes.</i> Widow of Burwood Godlee.	90	18	1mo.	1901
THOMAS GOODBODY, <i>Dublin.</i>	73	11	5mo.	1901
WATSON GRACE, <i>Hitchin.</i> A Minister.	39	29	5mo.	1901
SARAH J. GRAHAM, <i>Whitehaven.</i>	68	23	6mo.	1901
MARY A. GRAVELL, <i>South Shields.</i> Widow of David H. Gravel.	52	19	4mo.	1901
EMMA GREEN, <i>Brighton.</i>	62	20	10mo.	1900
ELIZA GRUBB, <i>Newry.</i>	83	17	2mo.	1900
HARRIET C. HALL, <i>Sudbury.</i> Widow of Henry R. Hall.	75	28	4mo.	1901

EDWARD HALLIDAY, <i>Lurgan.</i>	66	14	7mo.	1901
DANIEL HANDLEY, <i>Kendal.</i>	84	29	9mo.	1900
JOHN HARBOTTLE, <i>Great Ayton.</i>	68	20	2mo.	1898
EDWARD HARRIS, <i>Stoke Newington.</i>	84	8	1mo.	1901
THEODORE HARRIS, <i>Torquay. A Minister.</i>	68	25	11mo.	1900

Theodore Harris was the fifth son of Edward and Isabella Harris. He was born at Stoke Newington on the 16th of Second Month, 1832, and died in London on the 25th of Eleventh Month, 1900.

It is difficult, in a short memoir, to present any distinct view of a life full of activity and usefulness; but the object of these pages in the "ANNUAL MONITOR" is rather to show what a human life may become and accomplish, when lived in the fear of the Lord, and under the guidance of the Holy Spirit.

It may truly be said of Theodore Harris that

. . . "He was faithful to the last;
Faithful through long toilsome years.
All that makes for human good,

Freedom, righteousness, and truth,
These, the objects of his youth,
Unto age he still pursued."

His school days were few, for at a very early age he was taken from school and placed in the family business. In 1852 he entered Messrs. Bassett and Co.'s Bank, and removed to Leighton Buzzard, where, for forty-four years, he made his home, and for whose sake he toiled long and arduously, sparing no effort to improve the conditions of that little country town, religious, moral, and intellectual.

In the year 1856 Theodore Harris married Ann Deborah, daughter of John Wilson Fletcher, of Tarnbank, near Cockermouth, and after eleven years of married life his wife died, leaving him with five little children.

He took a deep interest in the welfare and work of our own Society, and at the close of the year 1868 his gift in the ministry was acknowledged. In the exercise of this gift he always seemed to have some definite thought in his mind, which he was anxious to impart clearly to those whom he was addressing; and few who heard him will forget his emphatic manner when he reached the culminating point of his message. This emphasis was not con-

fined only to the words chosen; but his tone and the expression of his face, and occasionally his gesture, showed the delight he felt when he was conscious that the burden of his mind was made intelligible to his audience.

A short minute, read at the Yearly Meeting, describes this service in the following words:—"Life and power were the characteristics of his ministry; whilst its depth, originality, and earnestness appealed forcibly to the hearts of his hearers, there was no striving after effect, the delivery was conversational in its method, yet the attention of the meeting was securely held."

Whilst not maintaining a continuous protest against paying tithes, Theodore Harris, nevertheless, on one occasion, felt a distinct conscientious objection to doing so, and, in consequence, had to suffer the loss of some of his plate.

In the year 1876 his second marriage, to Gertrude Louisa, daughter of Lord Charles James Fox Russell, took place, and in the following year he was again a widower. In the autumn of this year, 1877, he accompanied Isaac Sharp on a religious visit to South Africa. This visit he always

looked back to with extreme pleasure, as a time of rather marked religious experience; and when, a few years before his death, he again visited South Africa, on account of his health, going over part of the same ground, it was a source of real joy to him to enter in some measure into the same experience.

Theodore Harris was an ardent supporter of the British and Foreign Bible Society, being a member of its central committee for some years, and latterly holding office as a Vice-President. Indeed, his first journey to South Africa was undertaken partly in the interests of that Society.

Though a staunch Friend himself, he had a wide sympathy with thoughtful men of other denominations, with whom he was always ready to associate himself in any effort for the good of others, or the advancement of spiritual truth. As an illustration of this, it is interesting to remember how on one occasion the clerical meeting of the diocese in which Theodore Harris lived was held at his house, he having been invited to open the discussion with a paper on the "Gift of Tongues." He had an intimate acquaintance with the Greek

New Testament, his knowledge of Greek being sufficient to make the study a pleasure and not a toil. In this connection allusion may be made to the Biblical Library at Leighton Buzzard, which owed its establishment to him, and which was not only a source of interest to himself but a help to many Bible students and ministers in the district.

He delighted to show hospitality, and was ever ready to "entertain strangers"; and very diverse, as to nationality, station in life, or creed, were the guests who met round his table. A keen politician, he worked hard in the interests of the Liberal Party, of which he was one of the chief and most energetic leaders in the county of Bedfordshire.

He held office as High Sheriff of the County in the year 1888-89, which year also brought him an unusual amount of work in connection with his duties as returning officer for the newly-established County Council. He took an intense interest in Technical Education, and devoted his energies in the County Council to the formation of classes, the preparation of teachers by holiday lectures, and the foundation and equipment of a School of Farming for the sons of labourers.

Theodore Harris was ever a kind and generous friend to the poor and needy, and did much in his own town to make their lives happier and brighter.

The Working Men's Club and Institute, of which he was President for about thirty-four years, and which largely owed its existence to him, and the Penny Bank, also founded by him, remain as memorials of some of his work. Those who knew him best testify to his untiring and ceaseless energy over the work in hand, whatever it might be; and to his indomitable perseverance that would brook no defeat, when he believed the cause for which he was working to be just and right, sparing no effort that everything he took in hand should be done accurately, and in the best way.

In Second month, 1889, he married Henrietta Louisa, daughter of Thomas Doyle, of Cork. He retired from business in 1896, and a year or two later settled at Torquay, where he passed the last three years of his life. His health had been failing for several years previous to his leaving Leighton, and the malady from which he suffered was one especially trying to a man who had scarcely known a day's illness in his life. His patience

in its attacks was wonderful and unfailling. During his first illness at Torquay he wrote :—
“I am having a very peaceful and profitable time, both mentally and spiritually, and hope I have gained, and am gaining, valuable experience.” Of this same time his wife wrote :—
—“His state of mind has been very gentle and loving, through a time of great weariness, pain, and most distressing sickness.”

Yet in spite of all he suffered, life in his new home at Torquay was very sweet to him, and the last two years spent there with the wife who so lovingly watched over him and cared for him, were perhaps among the most happy and restful of his life.

The call to his eternal home came suddenly, whilst on a visit to London for medical treatment. His passing from this life to the fuller one was just a gentle falling asleep in Jesus.

On the 29th of Eleventh month, 1900, he was laid to rest in the little Friends' Burial Ground at Leighton Buzzard, by the side of his first wife. Truly, as was said of him in the meeting held afterwards, he was one of those men who fulfilled the precept, “Whatsoever thy hand findeth to do, do it with thy might.”

JAMES HARRISON,	62	18	9mo.	1901
<i>Kendal.</i>				
SARAH HARRISON,	67	5	1mo.	1901
<i>Rochdale.</i> Widow of Edmund Harrison.				
WILLIAM HAYGARTH,	76	7	4mo.	1901
<i>Brigflatts, Sedbergh.</i>				
ROBERT HESLOP,	62	17	3mo.	1901
<i>Close House.</i>				
ANN HODGKINSON,	70	25	6mo.	1901
<i>Southport.</i> Widow of John Hodgkinson.				
MARY HODGKINSON,	92	25	3mo.	1901
<i>Dundrum.</i> Widow of James Hodgkinson.				
HANNAH M. HODGSON,	54	21	2mo.	1901
<i>Brighthouse.</i>				
MARY A. HODGSON,	66	29	10mo.	1900
<i>Brighthouse.</i>				
REBECCA HOLDSWORTH,	80	8	9mo.	1901
<i>Sandal, near Wakefield.</i> Widow of Richard Holdsworth.				
JAMES HOLLIN,	60	27	9mo.	1900
<i>Newcastle-on-Tyne.</i>				
HENRY M. HOLMES	72	21	9mo.	1901
<i>Middlesbrough.</i>				
REBECCA HOPKINS,	65	19	5mo.	1901
<i>Nottingham.</i>				
HENRY HORNIMAN,	73	20	10mo.	1900
<i>Malvern.</i>				

Henry Horniman, third child of Robert and Hannah Horniman, was born at Reading on the 20th of Tenth month, 1827. He was educated at Croydon School, and at the age of nineteen emigrated to America, where, after twenty-three years of great self-denial and industry, he became a successful merchant in the State of Wisconsin, was a magistrate and member of the School Board, and also held other offices of trust and honour.

In the year 1870 he visited England with his daughter; and at that time his uncle, John Horniman, persuaded him to sell out his business in America and return to this country; which he eventually did, and afterwards he accompanied his uncle in many of his foreign tours, spending winters with him in Egypt, Rome, Naples, and the South of France.

During his residence in America, although he was far away from Friends, he always upheld their views, and he refused to serve in the Civil War. He was from early life an earnest advocate of the Temperance cause.

His life was chequered by varied experiences and by many sorrows and disappointments, which were borne with Christian fortitude; his simple faith in his Heavenly Father never wavering.

His health for the last few years seemed to be gradually failing, and in the winter of 1898 quite broke down, and for two years he suffered from great weakness and exhaustion. In the autumn of 1899, after a few weeks' visit to York and Scarborough, he was much better, and hopes were entertained of his recovery; but with the Spring his strength again failed, and for four months he was confined to his room, being still able to enjoy the beautiful and extensive view from his window. Up to the last he took a keen interest in the events of the day, and was much distressed over the South African war and the state of affairs in China. His last words to a young Friend who called upon him were: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—a text which he often quoted, and which he had striven to live up to day by day.

He was always bright and uncomplaining, and most patient and thoughtful for those around him. Nearly his last words were, "My only hope is in Christ": and when evening came he peacefully "fell asleep, until the day break and the shadows flee away." He

was an affectionate husband and father, and, as a Friend who spoke at his funeral truly said, "those who knew him best loved him most."

JOHN HORSLEY 78 25 7mo. 1901
York.

John Horsley was born near Thornton-le-Dale in the moorland district of Yorkshire in 1822. He was by trade a shoemaker, and though for a few years a member of Swarthmore Meeting, his association with Friends was principally, and latterly exclusively, at York.

He had had a very rough upbringing. One of his early experiences was being turned out of his father's house into the snow on the moors for persisting in attending a neighbouring Friends' Meeting. Doubtless to early hardships were due, in part, a certain ruggedness and masterfulness of temperament, which was, however, greatly mellowed in later years, when his patience under trials, his humility, and his grateful recognition of any kindnesses shown him, won for him the warm regard as well as sincere respect of those who knew him intimately.

Limited in education and speaking in the accent of the Dales, John Horsley, neverthe-

less, exercised a valuable ministry in the meetings both at Swarthmore and at York. His addresses, marked by much earnestness and quaint directness of application, were of a style that Friends do well to cherish, as carrying clear evidence of a "call" independent of social position or of mental culture.

In this connection it may be mentioned that our friend, in his humble view of his own gift, was very amenable to the advice of sympathetic "elders." "Some few years ago," writes a former member of York Meeting, "it was thought our dear friend spoke at greater length in meeting than was altogether profitable; accordingly he was "elderred." But the old man thought he was told to be silent, and when one of his friends asked him why he never spoke, he related what had been said to him by the elder. It was pointed out that the message had been misunderstood. "Thou knows, John, thou'rt very fond of trees, and if thou wants more fruit on a tree, thou hast to *lop off the branches*; and so we must bear in mind in our speaking not to have too many branches." The force of the homely illustration appealed to John Horsley, and he would come up to the Friend at the close of meeting.

and say, "Nah, I lopped off t' branches this time."

The Schools at York form an important element in that meeting, and our friend's exhortations were frequently addressed to them. "He made his impression upon us," writes a member of the Bootham staff, "by being genuine. He was honest in the work he did for the School; he was sincere in his ministry in our Meetings for Worship. His homely illustrations were amongst the most telling that some of us have ever heard: hundreds of scholars in the Quarterly Meeting Schools have life-long memories of some of his teaching. No one can forget his saying—incomparable in his own language—"You can't hinder the crows flying over your head, you can hinder them building in your hair."

John Horsley's last illness was sudden and brief, and of a nature precluding expression of feelings or hopes; but the words he had used of his wife, whom he had lost some five years previously, would apply to his own readiness for departure—he "*wor packed oop.*"

ALFRED HORSNAILL 85 17 8mo. 1901
Rochester.

JOSEPHINE HOWARTH	9	14	12mo.	1900
<i>Nelson.</i> Daughter of Wilson and Mary Howarth.				
SARAH HOWLAND	70	2	12mo.	1900
<i>Ashford.</i>				
EMMA HUGHES	83	8	1mo.	1901
<i>Stoke Newington.</i>				
SAMUEL O. HUNT	51	26	3mo.	1901
<i>Derby.</i>				
ISABELLA J. HUTCHINSON	47	26	11mo.	1900
<i>Derby.</i> Wife of Thomas Hutchinson.				
JAMES IBBERSON	84	29	12mo.	1900
<i>Wooldale.</i>				
WILLIAM IMPEY	79	27	6mo.	1901
<i>Chelmsford.</i> An Elder.				
CLARA JACKSON	31	20	8mo.	1901
<i>Ashley, Manchester.</i>				
ANN JAMES	67	2	4mo.	1901
<i>Penybont.</i> Wife of John James.				
ELIZA A. JAMES	63	26	5mo.	1901
<i>Truro.</i> Wife of Silvanus W. James.				
JOHN B. JAMES	61	23	2mo.	1901
<i>Plymouth.</i>				
EMMA JAQUES	67	27	3mo.	1901
<i>York.</i> Widow of George Jaques.				
JOSEPH J. JARRETT	67	23	5mo.	1901
<i>West Hartlepool.</i>				

SAMUEL JENNISON	73	20	11mo.	1900
<i>Nottingham.</i>				
ERNEST S. JESPER	28	14	7mo.	1901
<i>Withington.</i>				
SUSANNA JESPER	67	6	5mo.	1901
<i>Penrith. Widow of Samuel Jesper.</i>				
EDWIN J. JONES	33	8	9mo.	1901
<i>Rockhampton, Queensland.</i>				
MARIA JOSLING	77	13	3mo.	1901
<i>Leicester.</i>				
ARTHUR H. KING	62	24	1mo.	1901
<i>Pimlico.</i>				
FRANCIS KING	62	23	10mo.	1900
<i>Penrith.</i>				
THOMAS B. KING	68	15	10mo.	1900
<i>Ashton-on-Mersey.</i>				
ELIZABETH A. KINGSTON	29	12	5mo.	1901
<i>Carisbrook.</i>				
HENRY KOHN	67	13	2mo.	1901
<i>Canterbury.</i>				
JOSEPH LATCHMORE	64	11	3mo.	1901
<i>Leeds. A Minister.</i>				

Joseph Latchmore was the fourth son of Thomas and Maria Latchmore, and was born at Hitchin in 1836. His school life was spent first as a day scholar at Isaac Brown's school in Hitchin, and then at Ackworth, where he

remained four years, receiving there that solid foundation in education, and that bias to what is good, which stands so many young men in good stead in after years.

On leaving school he was apprenticed to Messrs. Hotham and Whiting, Manchester Warehousemen, of Leeds, John Whiting being his uncle; and with this firm, with the exception of a few years, all his business life was spent. He was "diligent in business," full of energy, and one who made many friends by his bright, easy address, coupled with integrity and a high sense of commercial honour.

All through his life from a boy J. Latchmore had a very marked love of Nature. His walks with his children when they were young were always a source of great interest to them, he having a keen eye for all living things, and making their rambles delightful by his knowledge of Natural History, and his happy way of imparting it.

He was a man of wide mind and well read, though not altogether in modern works, but rather in following up lines of thought of his own, by reading what bore upon the subject in hand. In this way he acquired a considerable amount of information, which he occasionally

communicated to various publications; sometimes on subjects of general interest, but more frequently in relation to moral questions, on some of which he wrote thoughtfully but unsparingly, one feature of his character being his fearless upholding of somewhat unpopular questions.

He was an active worker in the peace cause for many years, being Hon. Secretary to the Yorkshire Auxiliary of the Peace Society, and one of the moving spirits in the organisation of meetings, and in the endeavour to spread the principles of peace in fresh quarters.

In Temperance work, too, he was active, his energies being directed in rather different lines from those sometimes taken, such as in trying to weaken the foundation of the liquor traffic, in watching legislative action and licensing, and in trying to win influential people, especially the clergy, to show a more active interest in a matter so vital to the health and prosperity of the nation.

He had frequent kindly intercourse with the police force in Leeds, and was much respected by them, as he realised how difficult their duties were with regard to licensed

houses, etc.; he also kept in touch with the various Chief Constables, bringing abuses to their notice without giving offence. He frequently visited public-houses, warning the landlords against the violation of the law in serving intoxicated persons; nor did he fail in personal attention to the victims of intemperance, devoting much time to visiting such. In "Purity" work he took a decided stand, being Hon. Secretary to the Vigilance Society in Leeds as long as it existed, and continuing work in connection with it up to the last.

In his own particular meeting he took an active interest in all matters connected with its welfare, and also in some of the evening Mission Meetings, in which he took an acceptable part.

His keen sense of humour often enlivened the routine of a business meeting, and showed itself even in his last illness.

As a young man his religious views were what might be called combative and inquiring rather than satisfying; but from the time when he attended some special religious meetings held in Leeds his spiritual perceptions were quickened, and he quietly gave himself anew to

the Lord, and to serving his fellow-men in whatsoever way he could, and often in untrodden ways, for the rest of his life.

J. Latchmore was an acknowledged minister for about fifteen years. His ministry was characterised by quiet earnestness and directness, and it was his custom to draw many beautiful illustrations from Nature. He loved poetry, and his memory was stored with selections from his favourite writers, and these were often aptly quoted in his sermons.

He was favoured with good health up to the last few years of his life. He had suffered from attacks of bronchial weakness for several winters. A visit to Madeira, in company with his uncle, Joshua Whiting, of Hitchin, in the spring of 1900, braced him up for a time, but as winter came on his strength rapidly declined, and a stay at Ventnor in the early part of 1901 was of no avail; he returned home with difficulty and sank rapidly.

During his illness he was preserved in very sweet serenity of mind, looking forward with quiet peace to his release; cheerful and content, and full of faith in the unseen, often saying softly, "Happy, happy land! and it will not be far away." His mind was remarkably

clear, and up to the day of his death he was able to dictate letters with his usual clearness and brevity. He was mercifully spared much suffering, except from great weakness. He often prayed sweetly for those he was leaving behind, and it was touching to see his care to avoid causing them trouble or distress. We may fitly close this little memorial with a portion of one of his favourite poems:—

“ And then He us His beauteous garden shows,
 Where bountiful the rose of Sharon grows,
 Where in the breezes opening spice buds swell,
 And the pomegranates yield a pleasant smell :
 While to and fro peace-sandaled angels move
 In the pure air that they—not we—call love :
 An air so rare and fine, our grosser breath
 Cannot inhale till purified by death.
 And thus we, struck with longing joy, adore,
 And, satisfied, wait mute without the door,
 Until the gracious Gardener maketh sign,
 ‘ Enter in peace ; all this is Mine—and thine.’ ”

LOUISA LEA	76	17	3mo.	1901
<i>Reading.</i> Widow of Henry Lea.				
CHARLOTTE LEAKEY	70	20	3mo.	1901
<i>Bristol.</i> Widow of Henry Leakey.				
ALFRED E. LEICESTER	26	21	11mo.	1900
<i>Liverpool.</i>				
SARAH A. LEICESTER	74	11	2mo.	1901
<i>Liverpool.</i> Widow of James Leicester.				

JOSEPH LIDBETTER	74	5	2mo.	1901
<i>Dewsbury.</i>				
JOHN LITTLE	80	15	4mo.	1901
<i>Bath.</i>				
MARY LLOYD	79	4	1mo.	1901
<i>Edgbaston.</i> Wife of George B. Lloyd.				
JAMES T. LOVELL	80	14	9mo.	1901
<i>Burnham.</i>				
ANNIE M. LUCAS	56	11	11mo.	1900
<i>Hitchin.</i> Widow of Joseph Lucas.				
JAMES MALCOMSON	69	13	11mo.	1900
<i>Belfast.</i>				
GEORGE MARK	71	27	11mo.	1900
<i>Wigton.</i>				
PHILIP MARRIAGE	58	31	3mo.	1901
<i>Chelmsford.</i>				
ELIZABETH MARSH	80	22	11mo.	1900
<i>Colwyn Bay.</i> An Elder. Wife of William Marsh.				
SARAH J. METCALFE	64	26	2mo.	1901
<i>Manchester.</i>				
ELIZABETH MIDDLETON	69	16	8mo.	1901
<i>Leighton Buzzard.</i> Wife of Samuel R. Middleton.				
PRUDENCE E. MILLWARD	17	26	10mo.	1900
<i>Llandrindod Wells.</i> Daughter of Henry and the late Fanny Millward.				

EDWARD MILNES	74	23	9mo.	1901
<i>Dewsbury.</i>				
MARY A. MOATES	80	30	3mo.	1901
<i>Birmingham.</i>				
BETTY MORTON	65	31	5mo.	1901
<i>Scholes. Wife of John Morton.</i>				
THOMAS MORRISON	52	3	6mo.	1901
<i>Ballinakill, Co. Wexford.</i>				
MARY A. MOSES	65	20	1mo.	1901
<i>Darlington. Widow of J. G. Moses.</i>				
SARAH ANN NAISH	53	27	10mo.	1900
<i>Bristol. A Minister. Widow of Louis E. Naish.</i>				

Sarah Ann Naish was born at Rastrick, near Huddersfield, in 1846, but before she was seven years old her parents, Charles and Sarah Fryer, removed to Croydon, to take the superintendence of the Friends' School, and there she became a pupil. When eleven years old she had a serious attack of fever, from the effects of which it is probable that her system never entirely recovered. The years between fourteen and seventeen were spent at the Mount School, York, and though, from her retiring disposition, she did not take a prominent place, yet some friendships were formed, which lasted through life.

From a child she loved her Saviour, and at the age of twenty-one she was privileged to know an establishment in the faith, under the teaching of Stevenson A. Blackwood, and her experience may be expressed in the lines :

“The peace which my Saviour hath bought,
The cheerfulness nothing can dim,
The love which can bring every thought
Into perfect obedience to Him—
All this He has offered to me,
In the promise on which I will rest.”

Subsequently her spiritual life received a further impulse when attending some of the meetings conducted by Messrs. Moody and Sankey, and in after years she greatly valued her visits to Mildmay and Keswick, though she remained firmly attached to our own Society.

She was married in 1869 to Louis Edmund Naish, of Bristol, and that city henceforward became her home; and both at the Friars and at Redland Meeting she endeared herself to her fellow-members by her consistent life and gentle spirit. It was very instructive to observe how remarkably she was enabled to devote time and thought to the work of the church and efforts amongst the poor, whilst diligently attending to the claims of her home.

Left a widow in 1881, after proving herself a most tender companion during her husband's declining health, the strength of her character gradually manifested itself, and her friends became aware of powers which had lain hidden under her gentle, retiring demeanour. Bereavement was borne with a quiet courage springing from her simple, confiding trust in her Heavenly Father ; and the cares and anxieties of family life were met in the same spirit, and were never permitted to ruffle the Christian cheerfulness which was such a marked trait in her character.

As her children grew up she felt it a privilege increasingly to set herself at liberty for service in our Society, diligently taking her share in the visitation of small meetings, where her ministry was much valued, and subsequently representing her Quarterly Meeting on the Home Mission Committee. She was one of a deputation who visited Derby Lincoln and Notts. Quarterly Meeting five weeks before her death.

As a minister of the Gospel her communications were marked with great clearness in the apprehension and statement of the truth

as it is in Jesus; her language accurate, and her delivery clear and unembarrassed; her words came from the heart, and were evidently uttered under strong conviction, looking to her Lord and Master for wisdom and strength. Her testimony to gospel truth was much valued by her friends at a time of so much inquiry and general reading as the present.

The Friends' Band of Hope and the Missionary Helpers' Union found in her a sympathising and earnest supporter, and she was ever ready to entertain those engaged in the spread of the Redeemer's kingdom.

Her health was never robust, and in later life she suffered from a delicacy of the throat, which sometimes affected her breathing; but she never allowed physical weakness to deter her from obedience to the heavenly call.

The suddenness of her death came as a shock to all who loved her, yet was felt to be no unfitting close to her life of simple faith and love.

RICHARD NEALE 83 3 6mo. 1900

Ackworth.

(This name appeared in last year's volume.)

Extremely reticent as to his spiritual experience, and retiring perhaps almost to a fault, Richard Neale would have shrunk from the idea that anything should be written about him; and yet his life seems to present a phase of truth which it may be useful to others to place on record. He was born at Mountrath, Ireland, on the 18th of Sixth Month, 1816, and was the eldest of a large family, most of whom died in early life.

His father was Nathaniel Neale, of Mount-rath, who married Eliza, daughter of Thos. Thompson, of Cooladine, close by the famous Vinegar Hill, near Enniscorthy. He seems to have sprung from a favoured ancestry. From some memoranda found amongst his papers after his decease, it would appear that his father had in early life very distinct religious experiences, and held the positions of overseer and elder for many years. His mother also came of a family that furnished more than one earnest worker along Friendly lines. The Neales were of English extraction, having originally gone from the neighbourhood of Castle Donington, in Leicestershire, to Ireland. For several generations both families have been connected with Friends.

Richard Neale's ancestors bore a prominent part in the affairs of Mountmellick Monthly Meeting, he himself receiving his education at the school in that town, which then received both the boys and girls of Leinster province. In after years he occasionally spoke of those days, and could recount matters of practice that have long since been eliminated from our schools. The time he spent there was short, and much of his education was acquired through his habits of reading and observation, he being naturally of a studious turn of mind. At about the age of sixteen he lost his father by death, and from this time he lovingly and earnestly devoted himself to the management of the business, and succeeded in maintaining his widowed mother and her family. In this steady effort he experienced very much of the Divine blessing, and as year by year brought trials one after another, family cares were added to those of business. He lost his mother about five years after his father's decease, and from this time it became his duty to supply the place of both parents to the family. On several occasions death visited the home; and when at last those who were left were able to maintain

themselves, in the Eleventh Month, 1849, at Ballintore, in the county of Wexford, he was united in marriage to Margaret Watson, daughter of Joseph and Margaret Waring, of Ballinclair. Very few of the large number of Friends who signed the marriage certificate are now living. Of this step he has more than once been heard to say that he "had never once had the smallest doubt that God had designed them one for the other." On the 8th of Eleventh mo., 1899, he and his wife celebrated their golden wedding. This, by his express desire, was done in a very quiet way, with his children all around him, death up to that time having never entered his family, except in the case of their first child, who lived only an hour after its birth. This exemption was felt to be a cause of deep thankfulness, for it was almost a unique experience for so long a time as fifty years. Rather more than six months after this anniversary our friend was himself called away, within fifteen days of being 84 years of age.

During his long life his endeavour was to be a consistent "Friend," always adhering to the use of the "plain language," but allowing full liberty in this respect to others.

Throughout the whole of his business life he maintained the ancient practice of closing his shop during the time of the week-day meeting; and, as might be expected, he was always most regular in his attendance of all his meetings, and expected the same from his family. It may almost be said that nothing was allowed to hinder this attendance, unless it was absence from home or illness, which latter, as he was greatly favoured with good health, seldom interfered with it. When illness did prevent he would sit down at home in his own quiet parlour. For a long period of years our friend sat at the head of the meeting at Mountrath, which during that time experienced many fluctuations, becoming at last so small, through death and removal of the members, as to consist of practically none but himself and his family; and we believe it was never held after their removal to England. Priestly influence and the all but absolute dominance of Roman Catholicism made all Protestant congregations in that part of Ireland very small. With the departure of Richard Neale and his family from the neighbourhood many Quaker memories were almost brought to an end. He had a great facility

for remembering and narrating long past incidents, and could trace the history of many persons and things closely connected with the Society of Friends. For two separate periods, each of several years duration, he acted as Clerk to Mountmellick Monthly Meeting, and faithfully filled the position of an Overseer.

Although naturally favoured with a good judgment and a large degree of shrewd common-sense, he refused to occupy the station of Elder.

Though he was always extremely reticent, and very slow to speak of his inmost feelings, it was felt by those around him that he was a man of prayer, and one desiring to walk by faith in the Lord Jesus Christ. Not more than once or twice has he been known to engage in vocal prayer, but he was very diligent in observing seasons of quiet retirement for waiting upon God and prayer, and in the midst of many pressing trials and business cares it is believed that he found great comfort and help in this way.

Perhaps it was in his character as a straightforward man of business that he shone the most. He was recognised in fairs and markets as one whose word was his bond,

and whose utterances were absolute truth. No one who had the least acquaintance with his business transactions doubted him. He was somewhat difficult to deal with, from the fact of having had a severe personal training amid the stern realities of life, and this sometimes gave the impression of his being a hard man; but he knew the real value of things, and being himself "fair," it was generally considered a satisfactory matter to have relations in trade with him. For a great many years he was active in the Corn and Cattle Markets, and in these he had a wide circle of acquaintances. One remarkable instance of the confidence placed in him by his friends was when, owing to a very severe reverse, brought about through circumstances connected with the corn laws, he found himself, if required to do so at once, unable to meet his engagements. One or two Friends of his Quarterly Meeting came forward and supplied his pecuniary requirements, leaving repayment entirely to himself. Through the blessing of God upon his diligence and severe frugality he repaid every penny, and lived to enjoy several years of prosperity.

During the 'eighties Richard Neale had

more than one severe illness, and it seemed as if his life was not to be prolonged. He was, however, again and again favoured to recover; but in the summer of 1887, whilst walking in his own premises, and without apparent cause, a severe accident befel him, leaving him more or less of a cripple for the rest of his life. This circumstance, combined with the very unsettled state of Ireland, which occasioned great difficulties in business, led him to think of relinquishing it; and he was confirmed in his conclusion when what seemed to him an act of Providence, and one beyond his own control, happened, and it was found that the great shaft of his mill wheel had broken. He therefore retired from his business, and removed to Ackworth in the spring of 1888, and there spent the remaining twelve years of his life. He never took any active part in matters connected with the affairs of Ackworth, but he soon gained the respect of many of its inhabitants, who remarked, after his decease, what an accurate and wide knowledge he possessed. He was always a great reader, and one who thought much upon what he read; he was also an interested and keen observer.

Walking up and down the road with his crutch and walking-stick, he soon became a very familiar figure, and made a considerable acquaintance.

He continued very diligent in attending meeting until the summer of 1898, when a very severe attack of heart weakness brought him very low. He thought his end was at hand, and more than once said "Farewell" to his family. He, however, revived considerably, but never quite recovered. The remaining two years were spent in great quietness, until about the 15th of Fifth Month, 1900, and from this date he did not again get down stairs. During these days of gradual decline he had often almost sleepless nights, and consequently great weakness; nevertheless, he was consistently patient, and frequently expressed his desire to be kept in patience and resignation to the Divine will. The last four or five days the decline was rapid, and in the morning of First-day, Tenth Month 3rd, he was evidently sinking. Almost his last words were, when asked how he was, "I am ready to depart out of the world." In the afternoon, whilst his son was silently reading in his room, he peacefully, and with-

out any apparent struggle, passed to his eternal rest.

Thus in remarkable quietness and in perfect calm did his active, earnest life close, as though he was in every respect done with this world and fully ready for that which is to come.

“ ‘For ever with the Lord !’

Amen, so let it be ;
Life from the dead is in that word,
'Tis immortality.

* * * *

“ My Father’s house on high,
Home of my soul ; how near
At times to faith’s farseeing eye
Thy golden gates appear !

* * * *

“ Yet clouds will intervene,
And all my prospect flies ;
Like Noah’s dove, I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease ;
While sweetly o’er my gladdened heart
Expands the bow of peace.”

SARAH NELLIST 69 3 5mo. 1901

Bewdley. Widow of Thomas Nellist.

JOHN NEWTON 34 18 8mo. 1901

Bethnal Green.

LOUISA NODAL 86 2 6mo. 1900

Sibford Gower. Widow of John Nodal.

(This name appeared in last year's volume.)

Louisa Maw was born at Gainsborough on Fifth Month 7th, 1814, the second daughter of John and Margaret Maw (*née* Harvey). Her father and grandfather were mustard manufacturers, at a time when there was little competition. The business was carried on in close proximity to the Old Hall in Gainsborough, of historical interest. Tradition says that King Alfred the Great took his bride home to a building of earlier date on the same spot as that now extant, parts of which remain from King Edward the Fourth's time. A part of this fine old building was used as a store-room by John Maw, and Louisa and her brothers and sister made it a favourite playground, keeping their pets there. In after years many were her fond reminiscences of this happy time, and to the end of her life she retained keen interest in her native place.

In 1826 she was sent to Ackworth School, but was there for a year and a half only; her recollections of the somewhat stern discipline of that time were brightened with sprightly

humour. Her writing and reading were exceptionally good, and she remembered having several times to read from the Bible to the assembled School on First-day evenings.

On leaving school she became greatly interested in the cause of Emancipation, and listened with enthusiasm to George Thompson's lectures on that subject. She also took an active part in the work of the Bible Society. With her cousin, Mary Maw Palian, she went from house to house to collect pence from the poor people, who found paying by instalments the easiest way of getting their Bibles.

In 1839 she was married to Joshua Appleby, tea dealer, of Manchester. After a somewhat chequered time they spent three years in the then new Territory of Winconsin, on the western shore of Lake Michigan. Here her husband was much enfeebled by fever and ague, which happily she very much escaped; but it was found needful to return to England, and they again settled in Manchester. After the death of her husband in 1866, she was enabled, by her own efforts, to keep up the home for herself and her children. In 1875 she was married to John Nodal, of

Sale, near Manchester, but after five years was again left a widow. With her daughter she continued to reside at Sale until 1890, when they removed to the neighbourhood of Birmingham, to be near her children settled there. Nine years later she finally settled in Sibford Gower, near Banbury, all her family and friends rejoicing with her in being surrounded by sweet, unspoiled country, which she had much looked forward to, and greatly enjoyed. Of a singularly serene and gentle temperament, she retained to the last a love of natural beauty, and its peaceful charm was to her an unfailing source of happiness.

For many years she had been quite unable to bear the fatigue of attending meeting on account of distance, but at Sibford the Meeting-house being close by, she was able to enjoy attending on many summer evenings in 1899, a privilege which she very much appreciated.

During the last year of her life it was very noticeable that her physical powers were failing rapidly, although her mind seemed to renew its brightness, and she continued to learn long and favourite hymns. The last, one with which she was particularly impressed,

“Stillness,” by the author of “Set the Chimes Going.”

After several warnings of a serious nature in the earlier months of 1900, she was taken so ill on the 8th of Fifth Month as never again to be able to leave her bed.

During the remaining weeks no murmur ever escaped her; they were spent in sweet, patient trustfulness. It was beautiful to witness the way in which she was upheld and enabled to rise above “her poor little frame” as she called it. It was a great privilege to those who tended her to hear her often repeated praise, and to see that joy in the Lord was truly her strength, and enabled her to give her “little messages.” All her habitual reticence on religious matters passed away, and the grace of Christ and His all-sufficiency were her constant theme. She would often say, “Jesus *first*, Christ is sufficient for all”; and once, very emphatically, “Oh, it is love, love, love,” repeating the word till it could be heard only as a faint whisper. At another time she said, with realising comfort, “I am being led home. I am being led home.”

Her love and sweetness were beautiful to witness, and bodily frailty was at times

apparently forgotten in the soul's consolation, and in her longing that all those dear to her should fully share in it. One evening she awoke with a little ripple of laughter, saying, "It is wonderful, wonderful! Jesus did it all without any human means whatever," repeating the words emphatically, adding joyfully, "It is wonderful, wonderful!"

On several occasions she felt the end to be very near, and when troubled with the difficulty of breathing and exhaustion, the singing of her favourite hymns was a great comfort and support to her. Her hand would rise and fall with the voices, and now and then she would say, "Go on, go on," ending by her emphatic "Thank you, my dear children." The last conscious afternoon she awoke from a long sleep, and after rubbing her eyes like a tired child, she flung her arms out on the bed, and with a beaming smile said, "From Whom all blessings flow, from Whom all blessings flow," then she whispered, "Father, Son, and Holy Ghost." It seemed indeed as if she had just returned to earth from a sweet heavenly visit. Physical discomfort soon returned, and she became unconscious, but when gleams of consciousness returned her

last words were those of adoration and praise :
 "Praise the Lord for His wonderful, *innumerable* ——" adding very emphatically, "in everything."

During her long life she had been a humble and sincere follower of Jesus Christ, not so much in word as in Christian living. She loved Whittier's poems, especially *Our Master*, and when in health would frequently quote with heartfelt earnestness the lines—

"Our Friend, our Brother, and our Lord,
 What may Thy service be?
 Nor name, nor form, nor ritual word,
 But simply following Thee."

Gentle in death as in life she is now, we believe, for ever with the Lord, and her children can truly rise up and call her blessed.

She died on the 2nd of Sixth Month, 1900, aged 86 years.

JOSEPH F. O'BRIEN	57	25	4mo.	1901
<i>Liscard.</i>				
SUSANNA L. PARKER	74	29	12mo.	1900
<i>Balham.</i> Widow of William Parker.				
ROBERT PEARSON	66	7	7mo.	1901
<i>North Ormesby.</i>				
JOHN W. PEASE	64	25	3mo.	1901
<i>Newcastle-on-Tyne.</i>				

SUSANNA PHILLIPS	59	14	12mo.	1900
<i>Reigate.</i>				
HENRY J. POULTER	81	25	11mo.	1900
<i>Dover.</i>				
WILLIAM POWELL	55	17	11mo.	1900
<i>Almeley.</i>				
JOSEPH PRIESTLEY	69	11	3mo.	1901
<i>Gildersome.</i>				
CHARLES PUMPHREY	82	17	9mo.	1901
<i>Moseley, Birmingham.</i>				
SUSANNA PUMPHREY	83	28	4mo.	1901
<i>Evesham. Widow of John Pumphrey.</i>				
ELIZABETH PYE	51	9	5mo.	1901
<i>Wyresdale.</i>				
MARY ANN PYE	47	9	5mo.	1901
<i>Wyresdale.</i>				
SARAH RADLEY	67	19	11mo.	1900
<i>Redhill. Widow of Alexander Radley.</i>				
SARAH H. RICKMAN	87	1	6mo.	1901
<i>Lewes.</i>				
MARGARET ROWNTREE	60	14	7mo.	1901
<i>Harrogate.</i>				
WILLIAM ROWNTREE	95	26	1mo.	1901
<i>Scarborough. An Elder.</i>				
MARY S. ROWNTREE	89	18	6mo.	1901
<i>Scarborough. Widow of William Rowntree.</i>				
William Rowntree was born in 1806 at				

Pickering, eighteen miles from Scarborough, to which town he was sent to school when seven years old. After a few years at Ackworth he went in 1820 to Scarborough as an apprentice, and here, except for an interval of twelve months in 1827-28, he lived until the century closed, an active business man, and a Christian citizen. Though a deeply attached member of the Society of Friends, strongly convinced of the priesthood of all Christians, and most regular in his attendance of meetings for worship and discipline, William Rowntree never spoke in the ministry; but his whole life has been felt by many to be one great lay sermon on devotion to duty, and the continual desire "To do justly, to love mercy, and to walk humbly with his God." Two rules which he early wrote down for his guidance go far to picture his force of will and the sources of his strength—"Every portion of time should be profitably occupied from rising in the morning to retiring at night, the night affording sufficient time for rest." "Strive after inward retirement in the morning, afternoon, and before retiring to rest, whatever may be the feeling of weariness."

His life indeed well illustrated the words of a great statesman, that "Duty is a power that rises with us in the morning and goes to rest with us in the evening; that is co-extensive with the action of our intelligence; that is the shadow that clings to us go where we will, and that only leaves us when we leave the light of life."

When once he apprehended a duty trouble did not count; if others would join him all the better; if not, he would go through with it single handed and alone. "Some one must do it, that's all," was one of his quiet crisp sentences that meant much. In the causes of peace, of emancipation, of temperance, of purity, and of education, he worked unceasingly, as tending to the extension of that Kingdom of Christ to which he had given his allegiance, which is righteousness and peace and joy in the Holy Ghost.

Though of naturally strong will and of marked independence of character, he was deeply moved by anything which invited compassion for man or beast; and he was, as those who knew him best can testify, very sympathetic, and possessed by a humility little suspected by some outsiders.

His marriage in 1847 to Mary Stickney, who was born at Beverley in 1812, was the beginning of a family life, unbroken by death for more than half a century, which was full of blessing to themselves and to others. Mary Rowntree, who had been for many years a teacher at Ackworth, always retained a warm interest in teachers, schools and education generally, and was entirely at one with her husband in his desires and aims, particularly in love for children and animals, and in a widespread and active sympathy for all sorts and conditions of men. Though, like her husband, silent in meetings for worship, except for the influence of her unfailing presence when able, she grudged neither time nor thought to the service of the Church, and was always on the look-out for opportunities for those "Little deeds of kindness," which are among the greatest ministries of life. The flowers from the garden, without which during her busy life she seldom left her home in summer, or the little store of baby's socks, always available in the quieter later days, were, with other like gifts, but so many opportunities of entering into loving sympathy with the interests and needs of others. She

had indeed an unusual gift of winning the esteem and confidence of very varied people by the sovereign method of making their joys and troubles her own.

Of the home at Westwood it might be truly said—

“Their hearthstone was a broad and pleasant place
Where many mingled,”

and it became the centre of hospitality and kindness for young and old, rich and poor, all the more grateful to the recipients because it brought such genuine pleasure to the givers. If it was known that a neighbour or a friend (especially a lonely one away from home) needed sympathy, help or hospitality, it was, while health and ability lasted, regarded as much a matter of course to offer it as in the case of their own children.

Mary S. Rowntree had a quick, sensitive mind, a clear retentive memory, and wide and tender sympathies. An invalid for many years, her interest in the welfare of others seemed to grow richer as her own powers were lessened. The far-reaching sympathies of herself and her husband went out to all God's suffering children, and the freed slaves at the time of the American civil war, the

sufferers by the Lancashire cotton famine, the desolate peasantry in Ireland, the persecuted Armenians, and lastly, the victims of the war in South Africa—all these, and many more in turn, shared in the earnest efforts made for their comfort; and many of those who were travelling on behalf of these or other good causes, or in the service of the Society of Friends, were sure of a warm welcome at Westwood.

The horrors of war, especially as they affect the helpless women and children, were keenly realised by William and Mary Rowntree. Fifty years ago the latter took a deep interest in "The Olive Leaf," a little monthly paper on this subject written for children, at a time when the hopes for universal peace raised by the first great Exhibition had not been dashed to the ground by the Crimean war. That war caused our friends keen anguish, increased by the sense of isolation from many supporters of it, who were associated with them in Christian work. Mary Rowntree used to tell in after years how a young Congregational minister, whose friendship they highly valued, said to her one day, "I know, Mrs. Rowntree, that you disapprove

of war generally, but surely you must admit that *this* is a righteous war."

Nearly half a century later similar circumstances recurred when the South African war cast its shadow over the land. Though mercifully guarded from any harm, or even from any knowledge till the next day of the disturbances and window-breaking at Scarborough, in March, 1900, W. and M. S. Rowntree felt it keenly that even a few of those among whom they had lived so long should be so carried away by the war spirit.

William Rowntree's eye-sight and powers failed rapidly during the succeeding autumn, while to his wife, who had been so long an invalid, there was granted a wonderful temporary renewal of strength, so that as long as he was conscious of her presence she was able to tend and care for him almost by night and day. At the close of the year, when her husband was no longer clearly conscious of his surroundings, her strength failed, and for some weeks before the time of his death she was entirely confined to bed.

In the spring she was able frequently to be moved to her couch, and with some slight revival of strength, her family thought they

might still have her loving presence with them for a while. But this was not to be. More serious attacks supervened; but still, with brain unclouded and memory and judgment unimpaired, she was able, up to the very day of her death, to leave directions full of loving thought for others, and then within an hour her spirit passed away.

“Just at the landing place they missed each other :
God parted them, the father and the mother.”

“This their example has bequeathed to others—
‘The children of one Father all are brothers.’”

ALICE RUSTON	65	24	8mo.	1901	
<i>Hereford.</i>					
FREDERICK L. RUTLAND	79	28	12mo.	1900	
<i>Aston, Birmingham.</i>					
ELIZABETH A. SALTER	70	11	7mo.	1901	
<i>Ipswich.</i>					
JOHN H. SALTER	90	27	11mo.	1900	
<i>Hemel Hempstead. A Minister.</i>					
EDWARD SATTERTHWAITE	67	1	7mo.	1901	
<i>Ruddings, near Cockermouth.</i>					
JOSEPH S. SEWELL	81	20	12mo.	1900	
<i>Leicester. A Minister.</i>					

The passing away of Joseph Stickney Sewell removes a Friend whose life and family

history are very closely identified with that of the Friends' Mission in Madagascar, he being the first English Friend missionary in that island. He was born at Great Yarmouth, Twelfth Month 30th, 1819. His parents were Abraham and Dorothy (*née* Stickney) Sewell. Joseph was the third child. The first died in infancy, and the second, William, when twenty-eight years of age—a clever and much-esteemed teacher at Ackworth. His mother's youngest sister married William Ellis, the South Sea Islands missionary, who was afterwards one of the first missionaries to Madagascar after the island was opened to receive them. From him, whilst yet a youth, J. S. Sewell first acquired an interest in foreign missions.

From 1829 to 1831 he was a scholar at Ackworth School, and later was apprenticed to Samuel Priestman, a flour miller, at Kirkstall, near Leeds. Here, he tells us, his religious impressions were deepened, and he felt the definite call to devote his life to the service of God. When his term at the mill had expired the milling was given up, and Joseph Sewell returned to Ackworth as teacher of the large class made up of half

the monitorial school of eighty boys, which had been given up owing to the unsatisfactory working of the monitorial system. In his class his sympathy gave a special interest to all he taught; and in his Scripture lessons especially he left a deep impression on the minds of many of his pupils, which is well illustrated in a letter from Joseph Simpson, of Ashbourne.

Writing soon after the death of J. S. Sewell, he says:—"In or about the year 1848 a course of lessons on the Acts of the Apostles was given by J. S. Sewell to his class at Ackworth. The boys were from twelve to fourteen years old—average boys, with no special leaning towards or liking for Scripture history or Bible lessons. I cannot recall that there was anything exceptional in the early lessons, or in the general treatment of the subject. But towards the end, and especially when the last one came, the teacher warmed to his work, and spoke with such a fervour that, though over fifty years have since passed, the recollection of it remains clear. 'Now boys, I have told you the story of the life of this great apostle. What a life it was! His was true manliness, true cour-

age of the finest Christian type. And we, too, can live such a life. Which of you *will?*'

"Such was the spirit of what was said; and then, his voice trembling with emotion, he bade us kneel down around him in the fire-light of that airy schoolroom.

"I cannot give the words of that short, heartfelt prayer, but I do know that some of us went to our beds that night with higher aims, and that the 'Acts of the Apostles,' and the life and example of St. Paul, have been to us incentives in after life which, under God, we owe to the faithful earnestness of one who loved his Divine Master and his fellow-men."

While at Ackworth, in 1843, he married Mary Ann Ellis, daughter of James Ellis, of Bradford, who in after years went to Letterfrack, on the west coast of Ireland, and lived there for some years seeking to benefit the poor Irish peasants. Joseph and Mary Ann Sewell lived in the house at the bottom of the Great Garden at Ackworth, and here the three eldest children were born. He ever retained a lively interest in his old school, and was president of the Ackworth Old

Scholars' Association in 1885-6. For several years past he had been the oldest Ackworth master living. About the year 1852 J. S. Sewell took the post of superintendent of Rawdon School, where three other children were born, and where his only son, a boy about eight or nine years old, and a little baby girl, died. His wife also died in 1860, after some years of delicate health, just as they were preparing to move to Scarborough, hoping to educate a few boys privately. The time at Scarborough was, however, short; and a brief stay at Pickering did not accomplish all that was desired, and the family settled at Hitchin, where Joseph Sewell entered the Bank, and where for several years he occupied a useful position in connection with the meeting and Adult Schools, and where his frequent vocal ministry in meeting was always fresh, sympathetic and full of spiritual life.

During this time the subject of foreign missionary service was much on his mind; and when in 1864 he received a message from his uncle in Madagascar, William Ellis, of the L.M.S., informing him of the death of the teacher of their central school in Antananarivo, and urging him to do what he could

in inducing Friends to take up some share in the educational work of the mission, J. S. Sewell began seriously to consider whether the call had not come to himself to offer for service. Several difficulties presented : the fact that he had four motherless children to care for, that his work seemed needed in Hitchin, and that it was not very easy to see what attitude it would be right for him to adopt as a Friend in working alongside Christians who practised rites which we did not accept. However, he addressed some letters to *The Friend*, calling attention to the need. In the spring of 1865 his youngest child of eight died. A few months later William Ellis returned to England, and J. S. Sewell had an interview with his uncle, and told him all that was in his mind. To his surprise, William Ellis then discouraged any idea of his offering for service in Madagascar, fearing that the introduction of another religious body would unsettle the minds of the native Christians, and difficulties might arise through other missionary societies being encouraged to join in the work.

Joseph Sewell felt clear that he would not be called to go to Madagascar alone, and

no response had as yet been received to his letters in *The Friend*; the idea was therefore abandoned for the time. Meanwhile the subject of foreign missions had been ripening in the minds of Friends, and on the 8th of Third Month, 1867, J. S. Sewell and L. and S. Street (from America) sailed from Southampton, Antananarivo being reached the 1st of Sixth Month. In the spring of the following year the Friends' Foreign Mission Association was formed.

For ten years J. S. Sewell laboured faithfully in the island as a teacher and preacher. He also compiled a Malagasy dictionary and other books for the use of the native schools. In Twelfth Month, 1872, after about five and a half years' work in Madagascar, he wrote home in reference to his first landing:—"It was but a small beginning, but it was commenced in some measure of faith and trust in Divine guidance. That guidance has, I believe, not been withheld; many difficulties and perplexities have been surmounted; our number is now more than threefold what it was at first; we continue to work in great harmony with our fellow-labourers of the L.M.S.; Friends in England have liberally

supplied us with the means for building comfortable houses and two commodious schools; we have a large district in the island on which to concentrate our work, the more than 100,000 inhabitants of which look to us for help in general religious instruction; we have a large number of native teachers and evangelists under our direction; and as the new year opens upon us we have a printing press also at our command. We have thus had much to encourage us, and we solemnly feel the increasing responsibilities that rest upon us. We feel how much we are helped by the sympathy and prayers of our friends in England; and we long that they and we may together earnestly seek for an abundant blessing from above on the labours of the coming year."

In 1876, J. S. Sewell left Madagascar, and married his second wife, Lucy, eldest daughter of John Ellis. From his peaceful home near Leicester he was privileged to watch the gradual spread of Christianity in the island, with the temporary set-back in consequence of the French invasions, and the subsequent encouraging progress. In 1895 occurred the tragic death of his only surviving

daughter, Lucy Johnson, with her husband and youngest child. It was a terrible blow, borne with beautiful Christian fortitude and faith. In all he said and wrote there was no spirit of distrust, or of revenge towards the cruel murderers. Friends who were present at the Darlington Conference will not soon forget the touching words in which he spoke of the sad event. Referring to some who had suggested that it was no longer of much use to seek to carry on missionary work in Madagascar, he said:—

“I will only reply to that with, if I can properly read them, a few words that I have copied from a letter of my dear son-in-law (the late William Johnson), written in 1891, after an evening during one of his missionary tours. There had been a terrible storm, the wind raging, the rain swelling the rivers; and they came to a river which it was very difficult and dangerous to cross. They did cross it, he and his men, and then got safely housed. That same evening, when it was dark, and the sun had long set, he wrote in his journal these words: ‘I have just looked out into the night—a lovely sky, the bright stars overhead, with a few light clouds

bright in the clear moonlight. It was surely on some other planet that we were delayed this afternoon. Somehow, when we are in the thick of the storm, it is difficult to realise that there will be the after calm and peace.' I found these words in his journal when I was seeking material for the little memoir which is soon to be published. They struck me as so forcible, so symbolic of what is now taking place. For him, and for my dear daughter and their child, there is now no fear whatever. They have reached the calm and peace which shall last for ever. But I am thinking, I do think perhaps more, of the nation, more of the Church that has been established there, than of them. It is a terrible storm now, the wind raging, tempests blowing, with wide rivers to cross. But most assuredly He who has preserved that nation and that Church hitherto will not leave them alone, but will take care of them. The storm will pass by, and there will yet be peace and calm among these people, who have suffered so much, and are still suffering,—for there are noble men and women among them—though at present all seems so gloomy."

The storm has passed, and our dear friend

was able before his death to see the spreading peace and calm, and to know that already "the blood of the martyrs" has proved to be "the seed of the Church."

In 1867 J. S. Sewell published a series of addresses on "Prayer and kindred subjects," which abound in helpful thought.

In Seventh Month, 1878, he accepted the editorship of *The Friend*, in succession to John S. Rowntree, a position he continued to hold with ability and acceptance for thirteen and a half years, until that journal became a weekly publication at the beginning of 1892. His remaining years were spent quietly and peacefully in Belgrave, Leicester, his mind ever actively interested in all that concerns the progress and welfare of the Church. A friend of that meeting wrote regarding his helpful life and ministry:—

"He was constant in preaching and in prayer, very seldom indeed sitting through a Sunday morning meeting in silence. He would often quote a passage of Scripture and speak of it in several aspects, and then say, 'But these are not what have specially impressed me just now,' and taking the point that had come before him with fresh power,

he would enlarge upon it for the rest of his sermon, thus by the clear connection of what he said leaving something on the minds of his hearers not likely to be forgotten. As his memory failed he took to reading instead of quoting his text. He continued to preach on most Sunday mornings as long as he could attend meeting at all. He constantly urged on us the importance of coming into personal touch with God—of that communion with Christ which is the life of our souls. His unfaltering Christian walk gave his teaching an impressiveness to us, much deeper than it could have done to those who knew less of him. His charitable spirit in business meetings was a valuable lesson.”

After the death of his beloved wife in 1897, the few remaining years of his life were lovingly watched over by his granddaughter, M. H. Johnson. He peacefully passed away Twelfth Month 20th, 1900.

NOTE.—The foregoing outline of the life of our friend J. S. Sewell is chiefly compiled from *The Friend* by kind permission of the Editor.

WILLIAM SHACKLETON 81 5 10mo. 1900
Leeds

THOMPSON SHARP	82	5	8mo.	1901
<i>Ettington, near Stratford-on-Avon.</i>				
JOHN SHIMMON	84	14	2mo.	1901
<i>Lambeth.</i>				
JOSEPH SHIRES	79	1	2mo.	1901
<i>Leeds.</i>				
THOMAS SHOLL	62	18	4mo.	1901
<i>Stoke Newington.</i>				
MARTHA SIMPSON	70	25	12mo.	1900
<i>Darlington.</i> Widow of Robert Simpson.				
MARY SMEAL	87	14	2mo.	1901
<i>Glasgow.</i> An Elder. Widow of Robert Smeal.				

The long life of Mary Smeal was not an eventful one, and much of it was spent in the daily duties of wife and mother, but there was a fragrance and simple lovingkindness about it that endeared her to a wide circle beyond her home.

She was the daughter of James and Mary Gray, and was born in 1814 at Kinmuck, Aberdeenshire. There her childhood was passed in the free simplicity of her moorland home, the one sister in a family of active boys.

The chief event of her girlhood was the emigration of the family to America. It was

long before the age of steamships; and during the voyage the vessel was in great peril of shipwreck on one of the Orkney Isles. The family were gathered together in the little cabin awaiting the issue, when Mary, with the faith of a little child, told her father that "God would not let them drown"—a prophecy that was justified by the result.

Referring to this event shortly before her death, she remarked that the sense she had then of the presence and care of her Heavenly Father had never left her during the eighty years of her after life.

James Gray settled in a remote part of New York State, but returned about a year afterwards to the old Aberdeenshire home. In 1834 Mary Gray became the wife of Robert Smeal, who afterwards for many years edited the *British Friend*.

Although she and her husband differed in mental character and temperament, this proved a very happy union. Robert Smeal was reticent and retiring, with a powerful reasoning mind and clear perception of spiritual truth, while his wife was open-hearted and genial, with childlike simplicity stamped upon her character. She would

have been unable probably to formulate any comprehensive statement of doctrine, but her life manifested the heart experience which is the effect of true religion, recalling the Lord's own words, "Blessed are the pure in heart, for they shall see God."

Mary Smeal was a diligent attender of our meetings for worship, and though she never took a vocal part in them, her reverential and happy look, and the warm greetings to her friends before and after meeting, were felt indeed to be a true and attractive ministry, recalling the words of Whittier—

"The dear Lord's best interpreters
Are humble human souls ;
The gospel of a life like hers
Is more than books or scrolls."

When from age and infirmity she was unable to meet with her friends for public worship, she regularly held meeting at home, and surely it was no vain feeling that we were helped in the gathered assembly by the prayerful exercises of her who, though absent in the body, was, we know, worshipping with us in spirit. Her home was a resort where all knew they would have a hearty welcome ; and increasingly during the years of her

widowhood and gathering infirmity her friends felt that these visits were times of blessing. Her's was the love towards others that thinketh no evil; and praise became so much the covering of her spirit that she was continually extolling the dear Saviour, saying, "I have a dear, loving Saviour near me."

During the closing years of her life her mind dwelt much on the last scenes of our Lord, and what He suffered for us at Gethsemane and on the cross, often quoting the words—

"From Bethlehem's gate to Calvary's cross affliction
marked His road,
And many a weary step He took to bring us back
to God."

Mary Smeal's pure, simple mind, loving heart and gentle ways made her appear as if she was continually feasting on the tree of life, while the tree of the knowledge of good and evil remained by her untouched. One of her last messages was—"Tell my friends I love them all, and everybody, and the little birds I watch from the window, and all God's creatures." Thus loving and beloved, at peace with God and man, she entered into rest in the 87th year of her age.

them when they removed to Sidcot, and carried on a boarding school for boys at Longfield. In course of time she was engaged as a junior teacher in Sidcot School, then under the management of Benjamin and Ann Gilkes. Here she became known and loved by many, and formed friendships of lifelong interest. Here, under the ministry of Mary Tanner and her son William, that religious character was deepened and confirmed, which made her life such a helpful example to others.

In the year 1848 she went to Melksham, and lived in two families of Friends in that place as governess. One of her two surviving pupils there, with whom she kept up a continual friendship and correspondence for almost half a century, writes that "They have a very pleasant recollection of her love and care, and of her excellent teaching, to which they feel they owed a good deal in later life."

At the end of five happy years she left Melksham to take a situation in the family of another Friend at Uxbridge. In a time of loneliness, caused by absence from her former friends, she wrote the following lines, addressed to herself:—

Tread'st thou thy path alone?
 Are those thy heart holds dear far, far from thee?
 And is there not in all around thee, one
 Thy own true friend to be?

O murmur not at this,
 But keep thy heart with diligence, allow
 No envious thought at sight of others' bliss,
 Who seem more blest than thou.

There is a Friend above,
 Who, if thou seek Him with a heart sincere,
 Will love thee with an everlasting love;
 And He is always near:

Near to direct thy way,
 And safely in the path of bliss to lead;
 Near to restrain thee when inclined to stray
 And to supply thy need.

E'en sympathising friends,
 If good for thee, He can at once bestow;
 If not, remember that He condescends
 To feel for human woe.

Then leave "the things behind."
 Ask for His Holy Spirit, and believe
 The gracious promise, "Seek and ye shall find,"
 "Ask and ye shall receive."

She left Uxbridge in 1854 to enter upon the duties of assistant-governess in Croydon School, and in the following year was accepted for the position of governess at Sidcot. In these changes she became endeared to an enlarged circle of loved and loving friends. She maintained through all a calm reliance

on her Heavenly Father's guiding and protecting hand, and an earnest desire to submit to His will, as manifest in the incidents of daily life.

The year at Sidcot was a time of much pleasant intercourse with pupils and others, and was frequently recurred to with thankfulness. One of her coadjutors writes thus:—"I think what impressed me most was the beautiful sweetness and unselfishness of her nature. This attracted both teachers and girls to her, and greatly influenced them for good. She was most conscientious in the fulfilment of all that devolved upon her, and took great delight in her work. It seemed to me that her love and sympathy deepened as time went on, and the trials and bereavements of life made them more precious. Her countenance was a true index of the abiding peace and love that reigned within. There are some whose presence and conversation are always helpful and elevating, and she was one of these."

In the summer of 1856 she was married to Henry Barron Smith at Weston-super-Mare, after which they proceeded to Cumberland to take the management of Brookfield

School, near Wigton. Here a sphere of arduous responsibilities opened before her, under which she was favoured with a large measure of sustaining grace. But at the end of two years she and her husband found themselves ill-suited for the rigorous northern climate and their surroundings, and although while there they had been cheered by remarkable visitations of Divine love, and had received much kindness from those with whom they had been brought into contact, they returned to the south, and in 1859 opened a school for junior boys at Weston-super-Mare. From this time till her death she was more or less engaged in the responsibilities and anxieties of boarding school life. For about twenty-five years she was united with her sister, Maria Ferris, in conducting the Girls' School at Southside House.

In frail health, and under numerous anxieties inseparable from her calling, her calmness and cheerfulness were very helpful to those around. Without it being at all obtrusive, it was felt that real religion was the foundation of it all. One secret of her gentle life was regular daily devotion and communion with her God. Rarely did a

day pass without some time of private Bible reading, waiting upon God, and prayer. The promised "open reward" was seen in strength for duty and practical action in time of emergency and perplexity.

Her first call to speak in meetings for worship was at Weston-super-Mare. It came upon her quite unexpectedly, with a strong and remarkable impression that she must rise and express some of the thoughts that had been passing through her mind. She was strengthened to speak as follows:—

"If there are any here who, like myself, have been often troubled because they know so little of the 'things that are unseen and eternal'—that they have no distinct ideas of God or of Heaven—let them remember that 'we walk by faith, not by sight.' The test of allegiance is obedience. 'Ye are my friends if ye do whatsoever I command you.' Let us put up the earnest inquiry, 'Lord, what wilt Thou have me to do?' and then 'whatsoever our hands find to do, do it with our might.'" A peaceful feeling pervaded her mind for some days, amply rewarding her for this act of obedience to what she believed was a call from above.

She did not speak very frequently nor at much length, and was very careful not to say anything which she did not think was given through her as a message from her Heavenly Father.

It may be said that whether her words were few or many, her most important ministry was that of a good and loving life, in which she was ever ready and glad to render to others any help in her power in time of need. A former pupil whom she had nursed in tedious illness, when she heard of her death, wrote:—"One of the loveliest lives that ever gladdened the world has been taken back by the Giver."

Her conscientiousness affected every detail of life; and if in her presence anything was said or done of which she could not approve, she was careful not to encourage either by word or smile. This sometimes made it seem as if she had no sense of humour, which was far from being the case; but the slightest approach to irreverence or want of refinement she would never countenance. She was also very careful to refrain as far as possible from saying anything to the disparagement of another, and was glad to coun-

teract anything of the sort by something kind and pleasant. When she had to pass through times of discouragement she tried to maintain a hopeful spirit, in the remembrance of the many mercies and privileges of the past, rather than give way to dark forebodings.

She was several times prostrated by serious illness. It was then a privilege to be her nurse and to wait upon her. The tone of her mind on such occasions may be indicated by the following lines, dictated in acknowledgment of the kind inquiries of her friends:—

How kind they are, those friends who send inquiring,
Who think of me awhile withdrawn from sight,
To learn fresh lessons, hard perhaps and tiring,
But planned by Him whose ways are just and right.

Dear friends, my love for you is fresh and glowing,
And countless mercies crowd around my way.
May He, our God, all-gracious and all-knowing,
Be still around us—nearer every day.

Her earthly life came to a close in the dawn of a summer morning on the 20th of Sixth Month, 1901, and though sudden and unexpected, was like a gentle translation into the heavenly state.

May He who had kept and helped her

through threescore and fifteen years so keep and help the loved ones left behind, who long must feel the void which once she filled, and in whose minds her precious memory will ever blend with things that are noble, pure, and good, and with thoughts of God's love in Christ Jesus.

THOMAS SMITHSON	74	22	5mo.	1901
<i>Facit, Rochdale.</i> An Elder.				
JOHN F. SPENCE	82	22	7mo.	1901
<i>North Shields.</i>				
ANN STANDING	73	29	9mo.	1900
<i>Charlwood.</i>				
MARY ANN STEVENS	83	8	2mo.	1901
<i>Holloway.</i> Widow of Alfred B. Stevens.				
JAMES STOTT	80	25	2mo.	1901
<i>Rochdale.</i>				
MARIA STUBBS	56	6	6mo.	1901
<i>Darlington.</i> Widow of Joseph Stubbs.				
EDWARD SUTTON	64	25	8mo.	1901
<i>Higher Crumpsall, Manchester.</i> An Elder.				

Edward Sutton was one of those who were drawn to us from other bodies, attracted to the Society of Friends by that which must ever constitute its attraction, its testimony to the sufficiency of the Divine endowment

of the human spirit, the sacredness of individual initiative in worship which follows from that Divine gift, the gravity and responsibility of religious expression, and the deadening effect of words or rites used merely from habit or tradition. These convictions dominated his thought, and inspired and consoled his life, much of which was hampered by ill-health. He always had to husband his working powers.

For many years he was proprietor and editor of a monthly journal, "The Sugar Cane" (which he lately re-named "The International Sugar Journal"), and he was also for a number of years editor of Bradshaw's Continental and British Section Guides. His employments generally were literary and editorial, and were discharged with conscientious accuracy, as was the least thing which he considered a duty. No trouble was too great to save a mistake and have the truth exactly set down.

His duties in former years as foreign correspondent of a large Manchester mercantile house gave a certain amount of scope for the exercise of the very extensive linguistic attainments. It was perhaps in Hebrew litera-

true and Oriental thought that he was most interested, and many of the Rabbis and Jewish scholars were his friends. Long before the days of Summer Schools he knew enough of the subject to be an intelligent critic and student of the Old Testament.

His nature was affectionate and full of possibilities of human fellowship and friendship. No irritable worn recluse was he, but a simple, kindly, expansive soul; and he has left a tender memory for his family and numerous friends. He was for many years a serviceable Elder and Overseer at Manchester, often asked to take appointments which required tact and sympathy. He remained ever an inquirer, open to conviction on fruitful lines, but with a mind closed for ever to the "weak and beggarly elements," for out of these he had come. The world of spirit, to which he has now gone for his reward of light, was ever open to him; the world of human arrangements and outward shows and material dogmas, he had lived through and done with.

A general breakdown of nerve power preceded, and indeed caused the end of his career among us in the flesh.

One of his favourite thoughts is expressed in the late Laureate's verse:—

“For though from out our bourne of time
and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar.”

GEORGE SWAN 32 15 7mo. 1901
Seoni Malwa, Central India.

George Swan was born in Twelfth Month, 1869. He was the son of strolling musicians, whose home, in the rare intervals when they had a settled one, was in Gloucester. They earned their precarious living by frequenting public-houses, fairs, and race-courses, travelling about from place to place in a caravan. George, at a very early age, was taught to play his little banjo, and to dance with blackened face with the rest, and to contribute his share of earnings to the common stock. When only eight years of age someone, for the shameful amusement of seeing his behaviour in such a condition, made him intoxicated, and for some years afterwards he was often under the influence of drink. Even at this time, however, he was not without occasional desires for better things; neither was he forgotten of the God

who in such a marvellous manner led him forth, in after years, into a life of holy and devoted service for Him.

George was about thirteen years of age when his parents became converted, through attendance at the Park Street Mission Room; gave up their wandering life, and settled down, after some time of trial and testing, to regular employment—the father at some large wagon works, and George at a foundry. He joined a Band of Hope at this time, but no change of heart had taken place, and he was often a source of great anxiety and trouble to his parents, as well as to the workers at the mission. Before another year was up, however, he also was brought under the power of the Spirit, and was for some time in a state of conviction, which seemed to him “like walking in a fog.” One Sunday evening, when C. W. Pumphrey had addressed the meeting, he left the mission room feeling he *must* find Christ that night, or die! Kneeling beside his bed he most earnestly besought his Saviour to come to his relief. Suddenly, as it seemed, a light shone round about him, the fog was all dispelled, and to the joy of his heart he knew that he was *saved*.

Very soon after this he heard a missionary address from C. W. Pumphrey, which so appealed to his heart that from that time he felt God's call to him was for the foreign mission field. Through all the many obstacles which lay in his path then, and continued to appear, time after time, during his probationary career, never once did he doubt that the call was a divine one, and that, come what might, he would obey it!

But alas! he was between fourteen and fifteen years of age, and could neither read nor write! The unsettled days of his early life had left no opportunities for attendance at school, and now he was out at work. The promise of assistance in attaining this object was given him, on condition that after twelve months' patient continuance at his daily employment he still believed it to be a divine call. He went back and maintained a consistent Christian life, at the expense of much ridicule and hard testing from his fellow-workmen, often renewing his strength by prayer in *a big old stove!* the only place where he could retire in peace and comfort. By attendance at a night school, and in other ways, he did his best to learn, and at the end

of the probationary period was more "on fire" than ever!

By the kind help of many friends, funds were raised to enable George to have two years education at Rawdon School, whither he went in the beginning of 1886. He was now sixteen years of age, the eldest, and yet the most completely ignorant of all the scholars there—a very difficult place indeed for anyone to fill, much more a lad so destitute of home training and good influences as George! By his humility, courage, perseverance, and sympathetic disposition, however, he soon won the respect and love of the whole household, and some weeks after his arrival at Rawdon, George Wilkie, the headmaster, wrote thus of him:—"George is setting to work in right good earnest in his studies, and making very good progress. His general conduct is very satisfactory. His influence, too, is always on the right side, and gradually he is working his way among his schoolfellows, so that I quite anticipate, before long, he will take the lead in the School. Of course, his backwardness has been rather against him in this respect, but it is evident his schoolfellows notice and ap-

preciate his steady determination to get on. I often get talks with him, especially while going to meeting, and it has been very pleasing to notice the grasp he has of true religion. So that, looking at him all round, I anticipate nothing but good resulting from his stay with us, and I trust nothing will be lacking on our part to encourage him in his evident desire to love and serve the Lord."

Nearly eighteen months later, J. E. Walker, the then headmaster, wrote:—"During the short time we have known him we have seen how earnest he has been in every right course. He is always ready with a helping hand, and has won the esteem and love of all."

Whilst George was at Rawdon he was the means of establishing a Missionary Helpers' Union there; and soon after leaving school he joined the Society of Friends, becoming a member of Gloucester and Nailsworth Monthly Meeting.

Whilst the intellectual and moral training of this lad in his teens was progressing under such favourable circumstances, a true work of God was also going on in his soul. In the light of his after career, it is deeply instruc-

tive to read the following words from a private letter, written from Rawdon, when he was about seventeen, and to note how God was Himself training and fitting him for the work to which He had called him:—"I hope you will forgive me for writing so many letters to you. I want to let you into a secret of my own soul. You are the first I have spoken to about it, but I have taken it to my Heavenly Father. It is that for a little time past I have had, sometimes, something come over me, and it gives me a most intense desire to be out at work for the Lord. It comes so strong over me that I have got to get by myself. I don't know what I should do if I did not do it. Then, when I begin to think, there is my own *evil* heart. When I look at it, I turn away in disgust, and I am ready, as it were, to rend myself in two parts. It really makes me angry with myself. I feel when I look at my heart, like Job did, when he said, 'I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes!' My soul enters into this passage of Scripture with all my powers. It seems that I could lay myself prostrate before the

Lord and let Him pick the little bits of sin, as it were, away from me. I abhor myself. I repent in dust and ashes! May God help us to abhor ourselves. I believe it is a good thing for us to be in this state of mind. But the thought sometimes comes over me that it is all nothing—nothing but a lot of fictitious thoughts. But that is the old man, the devil. I don't expect it is his doctrine to teach men to abhor sin. In my own mind, I think he teaches them to love sin, don't you think so? He may say that it is a lot of imaginary thoughts. I think he would like us to believe so too. I believe it is the finger of God striving to get the mastery in our hearts. Oh, how needful it is to lead a *holy* life before the Lord; and it is quite time to do so. Well might the prophet cry out, 'It is time to seek the Lord.' Oh may we not be mere shams, trying to appear what we are not, but just let us take it all to dear Jesus, the tender Shepherd, who will take the dear lambs into His loving arms. When I look out into the world and see the sin there, it makes my heart ache. I feel that if it were the Lord's will I could give my life for one sinner. May God give us more of His loving

spirit, so that we may be more loving to our fellow-creatures—that we may be lights in this *dark world* of ours. There is need for us to shine, so that the erring one may see through the darkness of this world—that he may see the way to get to Christ. May we who have tasted of the Lord's goodness shout forth to the poor wanderer to come back to his Father."

During his holidays George industriously went to work again, as much as possible, at his old post in the foundry, so that he might not be any more burden than could be helped upon his relatives and friends.

An attack of illness just before the two years ended shortened his school life by a few weeks, but after a period of rest he regained his health and vigour sufficiently to set out again on the pathway of education. This time (in First Month, 1888) his destination was Sheffield, and his training was at the printing press. Here, again, the reports of his progress and conduct were very encouraging. His master, about six months after his arrival, wrote:—"George is now becoming useful in the work. His age, as well as his slight lameness, militates against his making the pro-

gress a younger boy might. On the other hand, there is on George's part a very earnest desire to push forward. At home he is kind and considerate, endeavouring to be as little trouble as he can. As to his Christian character, I believe it is developing, and his hold on Christ is stronger."

George became a member of the Young Men's Christian Association in Sheffield, gaining much help from the loving interest of the local secretary. He became a worker in the Association, and in the Friends' First-day School, and also started a Missionary Helpers' Union there.

In the autumn of 1890 he made his application to the Friends' Foreign Mission Association, and was accepted by the Committee, which met in Ninth Month, for work in India. Soon after this great event in his life he wrote:—"I do want to get to work in India, and until I can speak the language I am sure I shall not be able to rest. The great object of my life will soon be attained, too, and then I shall be satisfied. I am asking the Lord not to let me be a missionary in name only, but a real one in heart. The Committee were so kind to me in London. They

did all they could to make me feel at home with them. Still, I could not help feeling that it was a very solemn time, but the Lord helped me through it all."

After many public and private "farewells" in Gloucester, Sheffield and Rawdon, and many presentations, accompanied with much prayer and loving good wishes, showing the warm place he had won in many hearts, George set sail in Eleventh Month, 1890, in company with Ernest Munnings, to begin the great work of his ardent hopes and aspirations. His twenty-first birthday was spent on board the vessel which conveyed them to India. On arrival at Seoni Malwa he set to work with great perseverance to learn the language. Many glimpses of the effort this entailed to one of his temperament and early associations are seen in his letters at this period:—"It is very hard to sit down to it, and keep at it, and I want you to pray that the Lord will give me the power to learn it, to His glory and honour." In Seventh Month, 1893, he writes:—"Last Sunday week I preached my first sermon in the Meeting-house in Hindi. Of course, I have been speaking in the Bazaars and elsewhere for

some time past, but I had not spoken before a large gathering like the Hoshangabad one."

Five years after this, when George was at home on furlough, he attended the Quarterly Meeting at Darlington. Alluding to this visit, in his "Recollections of George Swan," which appeared in *The Friend* recently, Dr. Thomas Hodgkin remarked:—"I shall never forget the impression which was produced by an address which he delivered. . . . To us staid, middle-class Friends, with our guarded and religious education, it was a strange thing to be addressed by a preacher, who told us that his childhood and boyhood had been spent in an itinerating showman's booth, and that up to the age of fourteen at least (if not till a year or two later) he had been unable to read. There was a slight peculiarity, perhaps a little hesitation, in his delivery of that address, which was fully explained by him afterwards to me in private. He told me that he was now so accustomed to converse and to preach in the Urdu language, that he had to use a special effort in order to find the right English words wherewith to express his thoughts. This one

fact is the key to a very marvellous intellectual history. Here was a man who till the age of fourteen had had no literary education whatever, yet who in a few years' time had sufficiently assimilated the elements of an ordinary English education to justify his friends in sending him out as a missionary. And not only so, but he had evidently displayed a very special talent for the acquisition of languages. In the seven years of his sojourn in India he had become a perfect master of Hindi and Urdu, and he was busily engaged in learning Persian and Arabic. . . . I found also that he was keenly interested in the metaphysical problems which absorb so much of the Hindu's mental energy. Had circumstances permitted, I think he would have liked to spend a year in a German university, in order to be better able to understand, and to grapple with the thoughtful Hindu's philosophical objections to Christianity."

Beginning with work amongst the Gonds and Kurkus in the Satpura Hills, during the six and a half years before he came home on furlough, George filled several vacant posts in the various mission stations, and

was the means of establishing a large and successful work amongst the weavers at Itarsi.

His fellow-workers in the Indian mission stations, without exception, speak in the warmest terms of George's missionary life, and of his personal, loving influence. Joseph Taylor wrote in the *Friend of Missions*:—
“It was the spirit of ready ‘comradeship’ which was the secret of so much of George Swan's success, and which gave him an access to the hearts of poor and rich in a way which many of us have envied. But under a laughing exterior he possessed a spirit of very tender feeling, religious passion, affection and devotion, that often astonished those who had not known him except casually. I want to emphasize the prayerful and deep religious feeling that underlay all his character, and which made him so useful a minister and friend, especially to the poorer native Christians whom he loved so much. As he became better acquainted with the people and the dark places of degradation which underlie the heathen world, and the duplicity of the native society around, there was an increasing element of sadness mixed with his jovial temperament. On account of his close know-

ledge of the people, he was called upon to bear more than his share in investigating cases calling for Church discipline, and they were also a cause of anxiety and trouble to him; but in spite of all he managed to retain his natural buoyancy of disposition, and to come to the relief of others who were inclined to look too much on the dark side of things, with his genial words and presence. Not only in his own home, but in our entire mission circle, there will be a very great blank, and one difficult to fill, now that his happy personality is taken from us."

George did a great deal of most useful relief work during the late famine. In one of his reports he says:—"In the Famine Relief work I laid down for my guidance three propositions to work by:—

1st—That as far as possible the works carried out should be works of *utility*.

2nd—That they should be works which would be of future benefit to the mission.

3rd—That the works should be of such a nature as would give work to all classes, not only the lowest.

I have tried to stick to these, and on the whole I think they have worked very well."

Then he goes on to report how they had been able to give employment, on an average, every month to about 3,000 people, with 600 pairs of bullocks—how the money paid in wages and otherwise had all been paid by himself and Mrs. Swan, so that it might really reach the people for whom it was intended—how he had built a “Bund” of ten feet high, sixty feet long, and fifteen feet broad, for the storage of water—cleared twenty acres of jungle for cultivating purposes—built a cheap house to live in—bought the right from the Government to cut teak wood in 300 acres of jungle, which was afterwards bought and used in the industrial works at Hoshangabad. He made alterations and improvements in the Orphanage in Seoni, built a school to hold about 300 boys, dug wells, raised a road and built a bridge, besides various other smaller matters. These building operations could not have been carried out as famine relief work had they been put into the hands of contractors, therefore he did the whole himself, having found employment for some 3,000 people, and distributed up to Seventh Month in last year £2,333 odd in English money.

When home on furlough, from Fourth Month, 1897, to Ninth Month, 1898, George became much more widely known to English Friends, through his deputational work, than he had ever been before. He determined never to accept visits *for pleasure only*, to homes very superior to his own; yet when duty called him there, he went without fear, and was ever found to be a true "gentleman." To his own friends and relatives he was the same "George" as ever, full of fun and frolic, entering heartily into every one's feelings and ways, and bringing sunshine wherever he went. He had risen easily and naturally to the altered conditions of his life, but he never forgot the position he had left, nor allowed his relatives to feel any change. During his furlough he formed many friendships and made good use of his time, both in study, and in holding missionary meetings, but his heart was all the while in India, and he was eager for the time of his return to come.

A year after his return to his much loved work, he married Alice Lukey, who had for some time previously been helping in the Girls' Orphanage at Hoshangabad. In less

than twelve months from that time—on the 16th of Seventh Month, 1901—he was called to his eternal rest, most unexpectedly and suddenly. For about a fortnight previously George had been suffering from an obstinate intermittent fever, but it was only for some few hours previously that any real danger was seriously feared. He passed away about 3.30 in the morning, from what is believed to have been a touch of sunstroke. About a fortnight before this date he had visited Hoshangabad, and preached what proved to be his last sermon, on the words, “Without shedding of blood is no remission.” He spoke very impressively of the value of a soul in God’s sight, and of what it cost the Saviour to redeem the world. He alluded also to the lives of the Lord’s servants laid down in China, India, and elsewhere, out of love to Him, and to the people amongst whom they worked. “It was very impressive, and seemed to me to be the best, most inspired address that I had heard from him,” said one of his brother missionaries.

He was buried in Seoni on the evening of the 17th. Large crowds lined the streets as the funeral passed by, and some 1,500

people gathered round the grave, showing how much he was beloved. One man in the crowd was overheard to say, "Everybody loved Swan Sahib," and it was true. Perhaps no better closing words, no better epitaph, can be used than these words, "*Everybody loved Swan Sahib—because he loved everybody!*"

THEODORE TANNER 40 27 3mo. 1901
Port of Spain.

CAROLINE TAYLOR 80 3 11mo. 1900
Moulsford, near Reading. Widow of George Taylor.

WILHELMINA TAYLOR, 90 27 6mo. 1901
Cork.

AGNES M. F. THOMPSON 62 8 4mo. 1901
Bridgwater. Wife of William Thompson.

EDWARD THOMPSON 65 20 2mo. 1901
Bessbrook.

ELIAS H. THOMPSON 28 11 7mo. 1901
Cairo, Egypt.

JANE H. THOMPSON 90 9 4mo. 1901
Rathmines. Widow of William W. Thompson.

ROBERT THOMPSON 66 9 1mo. 1901
Rawdon.

MARGARET THWAITES 85 19 1mo. 1901
York.

THOMAS TRENHOLME	73	9	2mo.	1901	<i>Guisborough.</i>
ROBERT L. TUCKER	51	19	8mo.	1901	<i>Bristol.</i>
HELEN TUCKETT	91	25	3mo.	1901	<i>Shirehampton.</i> Widow of Alfred Tuckett.
JOSEPH J. TYLOR	50	5	4mo.	1901	<i>Mayfield, Sussex.</i>
ANN P. VEALE	91	1	5mo.	1901	<i>York.</i> Widow of William Veale.
MARY VEATER	75	27	7mo.	1901	<i>Bristol.</i> Wife of Jonathan Veater.
BERNARD W. WADHAM	40	25	4mo.	1901	<i>Southend.</i>
HANNAH WALLIS	85	16	5mo.	1901	<i>Southport.</i> Widow of Arthur Wallis.
CHARLES C. WALKER	68	8	10mo.	1900	<i>Bradford.</i>
LUCY WALKER	80	14	4mo.	1901	<i>Leeds.</i> A Minister. Widow of William Walker.

“ Beautiful in her holy peace, as one
 Who stands at evening when the work is done,
 Glorified in the setting of the sun !”

seems fitly to apply to Lucy Walker, whose life could well be summed up as being “hid with Christ in God.”

She was the sixth in a band of seven sisters, daughters of William and Sarah Ellis, of Mansfield, where her childhood and early youth were passed. The family home was Broom House, now the Midland Station Hotel; but the beautiful trees, and large garden full of roses and flowers, have disappeared.

Lucy Ellis was of a retiring disposition, with an ardent and intense love of Nature, which had full scope in the surroundings of her early home. Her home-life must have been an ideally happy one, and to her last days she loved to look back and to dwell on it. The sight of some flowers, and especially the scent of a violet, would always send her thoughts wandering to her childhood's days.

Her school days were passed at York and Chester, and it was soon after leaving the latter place, when she was eighteen, that the first great sorrow of her life came, when the fondly loved father was taken away after a short illness. It was a dark cloud across the sunshine, and brought the realisation, as first losses do, of the uncertainty of all things here.

After some years of home life, she married William Walker, of Leeds, and for ten years

her time and thoughts were largely taken up with home and the cares of a young family. At the end of that time she had to bear the irreparable loss of her dearly loved husband, who died at Scarborough of typhus fever, when there was good ground for hoping he was rallying from the attack.

Although well-nigh crushed by this overwhelming sorrow, she bravely and uncomplainingly took up the daily burden of her shadowed life, living for, and in, her six young children, and devoting herself to them as a precious heritage from her short and happy married life.

It was about the year 1868 that Lucy Walker's voice was first heard in meeting, and there are many who bear testimony to the sweetness of her words, and the earnestness of her prayers. Throughout her life her one desire, both in public and in private, was to set forth a simple and beautiful religion, in which Christ crucified was to be the beginning and the end of all our aims. Nearly all the offices of her church were held in turn in her own meeting, and for some years she acted as Clerk to the Women's Yearly Meeting, only relinquishing the office on account of illness.

Whilst deeply and actively interested in the concerns of the Society in which she was born, she did much valued work in Leeds on various unsectarian committees, where her counsel and advice were much esteemed. The Leeds Guardian Home, prison visiting, and temperance at one time claimed much attention, and later she took a real and practical interest in the forwarding of peace, and the anti-opium protest. All causes by which God's world could be brightened for suffering humanity held a warm place in Lucy Walker's heart.

Her sympathies were wide, and there are many who can bear testimony to the loving words both spoken and written in times of sorrow and bereavement, which, coming from the heart of one who had passed through the deepest waves of affliction, brought a balm and healing of which she little knew. Many a troubled soul has gone from her presence feeling that the future was not all darkness, since she could point so lovingly to the light beyond.

A severe illness, the result of which incapacitated her for much walking, obliged Lucy Walker in 1890 to relinquish many of

her active out-door interests; but as strength returned she was most regular in her attendance at all meetings, whenever weather permitted, feeling it to be a great privilege that she was able to do so. At this time she took up still more the pleasant occupation of painting, which had never been relinquished all through her married life, and many beautiful works of birds and flowers were the result. She had also a great love for poetry, both American and English, and delighted to write out lines and hymns, always with some beautiful or comforting meaning in them.

During her long years of widowhood, Lucy Walker's life was crossed by many trials and losses in her family; but as, one by one, those she was so deeply attached to passed from her to the "silent land," she loved to speak of the broken links of earth being reunited in Heaven, often naming each one who had "gone before," especially a dearly-loved daughter who was taken from her in 1886. To her family she has left a beautiful picture of gentle and patient waiting until her own time should come to join them.

It was towards the close of 1900 that her health showed visible signs of failing,

and it was with aching hearts that her children saw first one little thing and then another laid gently aside. But although often feeling weak and weary, her bright sympathy and interest in what was going on around never failed.

Bronchitis, followed by influenza, did much to weaken the ebbing strength, but from both these she had to some extent rallied, when, without any apparent reason, she was taken seriously worse, and her family look back with sorrowful thankfulness to the hallowed remembrance of those last days, when the thoughts of their beloved mother were ever centring on the meeting with the redeemed and loved, so near at hand.

To her it meant a going home to the Saviour whom she loved, to reunion with the husband of her youth, and with other dear ones she had mourned, and to the rest which in her bodily weariness she so much longed for. The holy influence of the "Son of Peace" was felt to be resting over her, and very comforting is the memory of her childlike faith and confidence that whether she got better or were taken, either would be right, as the Lord willed. So with words of humble

trust on her lips, and of love to those around her, Lucy Walker passed "through the valley."

Early in the afternoon of the 14th her life began to ebb quickly away, and as the bright April sun sank to its setting on that Sunday evening she gently passed to her rest, leaving behind her the blessed assurance of

"Peace, perfect peace, with loved ones far away?
In Jesu's keeping she is safe—and they."

THOMAS S. WALPOLE	75	18	6mo.	1901
<i>Bansha, Co. Tipperary.</i>				
STELLA H. WALTON	14	5	7mo.	1900
<i>Tynemouth. Daughter of William and Hannah Walton.</i>				
JOSEPH WARDELL	82	7	7mo.	1901
<i>Heyside, near Oldham.</i>				
MATTHEW WATSON	73	29	12mo.	1900
<i>Ballinderry.</i>				
FREDERICK W. WEBB	37	20	6mo.	1901
<i>Evesham.</i>				
CHARLES E. WEDMORE	50	13	3mo.	1901
<i>Chapmanslade, Wiltshire.</i>				
LUCY A. WESTLAKE	36	5	2mo.	1901
<i>Salisbury.</i>				

JAMES T. WHITE	76	29	3mo.	1901
<i>Egremont.</i>				
MARIANNE WHITE	76	5	3mo.	1901
<i>Weston-super-Mare.</i> Widow of Samuel J. White.				
ARTHUR WHITEHEAD	25	2	2mo.	1901
<i>Fort Jamieson, S. Africa.</i>				
JOSEPH WHITEHEAD	71	19	7mo.	1901
<i>Oldham.</i>				
FANNY WHITELEY	75	4	11mo.	1900
<i>Oldham.</i> Widow of William Whiteley.				
GEORGE WILLIAMS	57	23	7mo.	1901
<i>Liverpool.</i>				
MARY WILLMOTT	61	6	4mo.	1901
<i>Darlington.</i> Wife of Walter Willmott.				
ANNE WILSON	90	8	3mo.	1901
<i>Kendal.</i> Wife of Henry Wilson.				
HENRY WILSON	74	27	11mo.	1900
<i>Middlesbrough.</i>				
MARIA WILSON	45	18	12mo.	1900
<i>Wigan.</i>				
MARIA WINDSOR	60	27	12mo.	1900
<i>Penmaenmawr.</i>				
GEORGE WOODWARD	58	12	7mo.	1901
<i>Durban, South Africa.</i>				
ALFRED WRIGHT	69	3	2mo.	1901
<i>East Dulwich.</i> A Minister.				

There are probably few Ministers in the present generation of the Society of Friends who have become more widely known throughout London Yearly Meeting than Alfred Wright, for it is believed that in the course of his thirty-five years of religious service he had visited, with certificate or otherwise, every Meeting within its compass, both at home and abroad; and the same may be said respecting his Gospel labours in those of Ireland and Canada Yearly Meetings. He visited the Shetlands in the North and the Channel Islands in the South; and his travels throughout Australasia occupied more than three years in the course of the two visits paid by him to Friends not only in their meetings but to those in isolated situations.

Alfred Wright was the son of Thomas Wright, and was born in 1831 at Sutton, in the Isle of Ely, where the family had been settled for many generations, engaged as millers and in agricultural pursuits. His school education terminated earlier than would otherwise have been the case had not circumstances required his training for some profitable employment; and on his father's decease in early middle life he commenced

farming on his own account. It was whilst thus engaged that he experienced the commencement of his deep religious experiences, of which the following account is extracted from a MSS., written in the latter years of his life, entitled, "Stones of Memorial," and forms the introduction to an account, which is there given, of his long and far extended Gospel labours:—

"I was remarkably visited by the Holy Spirit in my twenty-seventh year, when living on a lone farm in Yorkshire, and my eyes were opened one night whilst alone on my bed; and being awakened out of sleep I was given clearly to realise that I was a sinner, and was constrained to say, 'A Saviour or I die, a Redeemer or I perish for ever'! The Pharisee's position had been mine previously, but now I was more than willing to exchange it for that of the Publican, and to make his prayer mine—'God be merciful to me a sinner.'

"The unexpected decease of a brother who was an apprentice at Ackworth School served to deepen the impression which had been made upon me, and I was in great distress, almost in despair. Like George Fox, I went to many, both Friends and others, for

counsel and help, but none could give me any relief, nor lighten in the least degree the load that was weighing me down both day and night; and indeed how could they whilst I was looking to man for that which could alone come from the Lord.

“This I did not realise until our friend John Candler, from Chelmsford, visited our little meeting at East Collingworth^x. When I heard of his intention of being with us I made up my mind to open my condition to him, thinking he would be able to help me, and having so concluded went to the meeting. He was not acquainted with me, and didn't know of my spiritual condition. After sitting some time in silence he rose with the words, ‘If the Lord do not help thee, whence shall I help thee? out of the barn floor or out of the wine press?’ (2 Kings vi. 27). This came home to me, and my eyes were enlightened to see the mistake which I had been making, and I saw clearly that if I were to be healed it would only be by the Great Physician Himself; and I may say, in the words of a beautiful hymn, ‘I came to Jesus as *I was, weary and worn and sad*; I found in Him a resting-place, and *He* has made me glad!’

x Collingwith

“But light did not come all at once, neither did the burden fall off me in a moment; rather was it with me like the gradual dawning of the day in winter, or like the corn in the field, ‘First the blade, then the ear, after that the full corn in the ear,’ and it was long before I could say more than the man who had been blind, ‘One thing I know, that whereas I was blind now I see.’ Neither did the enemy suffer me to escape from his service without many a conflict—‘There was long war between the house of Saul and the house of David, but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker’ (2 Sam. iii. 1).

“And this also I found, that when I had learned to look to the Lord instead of to man, then He enabled my friends to help me; and as it was with Job, so it was with me, ‘Every one brought him a piece of money and every one an earring of gold’ (Job xvii. 11). One friend sent me a comforting passage of Scripture, another a teaching tract, another wrote me a cheering letter, and I was helped on all sides.

Elizabeth Backhouse, of York (who with her brother, James Backhouse, had been most

kind and helpful to me all through this miserable time, and like a nursing mother and father), sent me a most precious promise of Scripture which she seemed commissioned of the Lord to hand to me as a staff for my pilgrimage—as indeed it has proved to be ever since. It was this: ‘Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour’ (Isa. xliii. 1). This was most helpful to me then, and seemed almost prophetic as it shadowed forth what have been my experiences in the work of the Lord since that day.

“After being engaged for many years in husbandry, I applied for the situation as book-keeper at Ackworth School, and through the recommendation of Thomas Pumphrey, the Superintendent, was accepted, and remained in that situation for nine years until 1869. During this time I was married to Mary Ann

Deane, at that time one of the teachers; and ere leaving Ackworth we had a family of four sons and daughters.

“From my youth upward it had been my belief that I should be called to the work of the ministry, and soon after settling at Ackworth I felt called upon to open my mouth in a week-day meeting there. I found it difficult to yield obedience, but was strengthened to stand up (though with my hand covering my face) and to repeat the words, ‘It shall come to pass that before they call I will answer, and whilst they are yet speaking I will hear’ (Isa. lxxv. 24), adding a few other words, and then sat down.

“From that time I went forward with the work, but not without many conflicts and some discouragements. At one time I was so disheartened that I said in myself, ‘I will not speak any more in the name of the Lord’; but it was clearly shown me that unless I yielded obedience to the Divine requirements in this matter I should be condemned, and again I put my hands to the plough and went forward. My dear friend Isaac Brown of Ackworth encouraged me by saying that ‘The gifts and calling of God are without repent-

ance—that is, without change of mind or purpose on His part—that when He has bestowed a gift He does not change His mind and take it away; and that when He has called a man to His service He does not alter and reject him.’ I was also helped by a message from Thomas Wells: ‘Tell that young man to go and preach the Gospel.’

“After exercising the gift for six years the Friends of Pontefract Monthly Meeting thought the time was come to record me as a Minister in unity, which was done at the Monthly Meeting held at Ackworth in the Fifth Month of 1866. I was soon called to travel as a minister, with the approval of my friends; but it was not for some time that I went beyond the bounds of my own Quarterly Meeting.

“Two passages of Scripture were indelibly impressed on my mind, one of which was, ‘Thou must prophesy again before many peoples and nations and tongues and kings.’ (Rev. x. 11). The other, ‘Seekest thou great things for thyself? Seek them not; but thy life will I give unto thee for a prey in all places whither thou goest’ (Jer. xlv. 5); and I was led to believe that, if faithful, I should

be called to engage in extensive service for my Divine Master, and that I must not allow anything of earth to hinder me therein; also that I must not be seeking for good situations and good salaries, but must be contented with that which the Lord was pleased to give me.

“In 1869 I felt the time was come for resigning the position I had held at Ackworth for nine years and a half, and I left the service of that Institution in the Eleventh Month of that year. Soon after I entered upon the arduous engagement of visiting all the Meetings of Friends in the Eastern Counties, and holding meetings with the public. It was a great trial of faith, as my physical health was not good, and I had to put myself under medical care. But, believing that the Lord had called me to the service, and would strengthen me for it, I went forth trusting in Him, and was not ashamed of my confidence. “And now as I write these memories of twenty-five years ago my spirit magnifies and praises the Lord for His goodness and faithfulness to me in those days when I was so inexperienced in the work, and in His ways of caring for His workers, ‘Blessed be His holy name.’”

Alfred Wright's MSS. next proceeds to describe his ineffectual efforts to meet with some situation or other means of support for himself and family, and how after a while he accepted a position at Hull as a Clerk, and also as a missionary amongst the work people in a large firm there. This, after two years, was exchanged for the appointment of town missionary under Friends of Hull Meeting. But, like the other engagement, it proved a bondage to his spirit, and a service for which, as he observes, "I had no talent and no call to," so that it also was relinquished.

"This was in the year 1873, since which time I have never felt it my place to enter into any engagement with any Friend or body of Friends to serve them in such capacity. I believed the Lord had called me to work for Him, when, where, and in what manner He might be pleased to appoint; and that being so I could not be the servant of men in such matters. I would gladly have been a servant in secular things to any one who should have employed me; but as none would do so, I seemed driven by force of circumstances to cast myself upon the Lord, and to engage more extensively in His ser-

vice, trusting that as I was obedient to Him He would provide for me and mine.

“And now, after twenty-one years, I may say to His praise, He has done this, sometimes in one way and sometimes in another, and not according to my faith, for that has often ‘waxed pale,’ and has sometimes quite failed, but according to ‘His riches in glory by Christ Jesus.’ At times there has been as it were ‘only a handful of meal in the barrel and a little oil in a cruise,’ but there have been seasons when I could say, ‘My cup runneth over.’ But let none enter upon a similar course of procedure unless they are fully satisfied that it is of the Lord, for abundance of grace is needed to sustain in such a path, where the trials of faith and patience are more than anyone unaided of God could sustain.

“But on the other hand, if the Lord does call any to tread such a path, let them not fail to follow Him therein, for He will sustain them unto the end, and fulfil unto them the promise, ‘My grace is sufficient for thee, My strength is made perfect in weakness’ (2 Cor. xii. 8).”

Amidst infirmities of the flesh greater than a robust appearance indicated, and depres-

sions of spirit more frequent than might have been expected from his cheerful manner in social life, Alfred Wright *was* sustained in this exceptional course of life for more than thirty years. The close came unexpectedly after but a few days' illness. Its nature soon caused an unconsciousness that precluded expression, and thus the words he had emphatically quoted at meeting shortly before his illness commenced were taken as his own final message, "O death where is thy sting? O grave where is thy victory?"

JANET ALLAN

90 9 12mo. 1900

Broughty Ferry. Widow of James Allan.

For at least half a century Janet Allan and her husband, Bailie James Allan, of Dundee and Broughty Ferry, were connected with the public life of Dundee; and there was perhaps no lady better known or more respected by the inhabitants than "Mrs. Allan, the Quakeress." A writer in a local paper says of her: "Her fine face under the quaint Quaker bonnet was good to see, and I well remember as a child watching for 'the beautiful old lady,' as I always called her, to pass our windows."

Born and brought up in the Carse of Gowrie, her father, David McPherson, was the village blacksmith at Ninewells, about three miles west of Dundee; and Jessie was often found in his smithy holding the irons for him on the anvil, the red-hot sparks flying around; and for her father's arts and crafts she always retained a profound admiration.

She owed much of her pious disposition to the influence of a godly mother, whose life made a deep impression upon her eldest girl. As a child of eight years, Jessie went into a room one day, and found her father for the first time to her knowledge in great grief because her little brother was ill, and was pronounced by the doctor to be beyond human aid, and with only a short time to live. Jessie at once retired to a place alone, and there prayed for her little brother's recovery. At once she felt sure God answered her prayer, and returning to her father, she told him not to cry for Jamie, for, said she, "I asked the Lord to make him well and send him to school with me again, and the Lord is going to do it." It was so; Jamie did recover and returned to school.

At a time when Jessie's own health gave concern, the family doctor, believing that the child's serious disposition was disturbing the condition of her health, advised that she be sent into company, and that she should attend a dancing school. In obedience to parental instructions, she set out with an elderly person to join such a class; but it was much against her own wish and belief as to what was right. On her way to the class she believed she heard lovely music in the heavens, and asked her companion to listen, but she could hear nothing. Jessie declared she heard it repeated, and took it as an indication that she ought not to go to dancing. Though punished she was resolute in declining to join the dance. Her conduct was reported to her father, who dealt with his little daughter, and only in obedience to his wishes did she yield. Ultimately she became proficient in the art, and as a young woman was much sought after in the dance and mirth.

When she was but fourteen her mother died, and much responsibility was consequently thrown upon her as the eldest of a large family, to whom she had to act as

mother. This training, however, doubtless did much to ensure success of management in later years.

Some time after her marriage when scarcely eighteen years old, her acquired propensity for mirth, song, and the dance underwent a great change. She was one of the few cholera victims who survived when the epidemic first visited Dundee. She was thought to be dying, and a minister offered prayer by her bedside, which appeared to be the last service to the living. Though she could not speak, she was conscious, and hoped that the minister would pray that she might be spared to live and work for God. The minister did so pray, and she was restored, as she believed, in answer to prayer, to work for God and the good of mankind.

Though brought up in the Established Church of Scotland, she found useful spheres of labour outside. She was an eager seeker after truth, and paid frequent visits to clergymen and Christian teachers, to whom she made known her difficulties in regard to doctrine and the way of life. Some regarded her converse with amazement, and some preached sermons controverting the views she had put

forward. One of her elderly friends would sometimes say to her, "Lassie, you would make a fine Quaker," a suggestion she resented, for she little thought she was advancing in that direction. She ultimately believed it right to absent herself from the Churches, and to sit down in her own room in silent waiting upon God. This practice she followed (joined by a few others later) for about sixteen years, before she discovered that the principles which had become dear to her heart were identical with those of the Society of Friends; and it was only after the visit of a few Friends, who held a public meeting in Dundee, that her prejudices against the "Quakers" were removed, and she cast in her lot amongst them.

She was the founder of the present Dundee meeting, and was one of the most prominent promoters of the Friends' Institute and meeting-house premises in Whitehall Crescent, where a good work has been carried on. She was most anxious that the building should not only be used for meetings for worship, but be available for practical philanthropic and rescue work. In her work for the fallen she has often given shelter in her own

home till other arrangements could be made.

An infidel lecturer who had previously done valuable Christian work, and some of whose religious writings she had read, visited Dundee. She believed it her duty to attend his lectures and pray for him in secret and visit him privately. She narrated to him her own experience; and, with tears in his eyes, he faltered as he admitted that he had a good Christian mother himself. The lecturer, the late Joseph Barker, subsequently returned to his Christian faith.

Janet Allan was no mere theorist. One of her sons when young was very delicate. Doctors having treated him for years without success, she studied the herbal treatment herself, and tried its effect on her son with perfect success. Thereafter her advice was sought by many poor sufferers, who were restored to health. Many, through her influence, were led to think of the higher life, for she invariably recommended faith in God as necessary in every condition of life.

On the 5th of Third month, 1889, J. Allan and her husband celebrated their diamond wedding, when four generations were

present, and a large number of friends, amongst whom were the Lord Provost and magistrates, and other leading citizens.

Janet Allan took a prominent part in the work of many agencies for the common welfare, notably the Young Women's Christian Association, the British Women's Temperance Association, the Agency for the rescue of the fallen, etc. She was the first to sign the total abstinence pledge in Dundee, and her husband started the old Dundee Temperance Society, now the Dundee Gospel Temperance Union. He was a preacher of the Gospel for over fifty years.

In a recent report the Dundee "British Temperance Women" say,— "The new century has brought to us workers locally many vacant places also. Mrs. Janet Allan, the mother of our President, joined the ransomed throng above just at the close of the nineteenth century, in her ninetieth year. She was one of the first "British Women" who joined our ranks when Mrs. Parker agitated for and founded the national agency; but in earlier days she signed a pledge which allowed the use of ale and beer. This, however, did not assuage her conscientious scru-

ples, for soon after she was the first woman in Dundee to sign the total abstinence pledge. Though a busy family woman, she yet had a "heart at leisure from itself to soothe and sympathise," and took an active part in the many philanthropies of city life, especially midnight rescue work, along with J. Macpherson, Hilltown, and others, who held a special mission for the fallen before the Lochee Rescue Home was founded."

Janet Allan died on the 9th of Twelfth Month, 1900. A large company gathered at her funeral, amongst them some of the magistrates of Dundee, many "British Women," and a weeping woman wanderer whom she had tried to lead into a better life. The following acrostic poem "Mother," written in reference to her by her daughter, was sent to the King when his mother, our late Queen, died, and was kindly acknowledged.

MOTHER.

MOTHER, dearest, sweetly sleep!
Calm and placid is thy brow,
Thou hast passed the Jordan deep,
Thou hast reached the haven now.

OH, for grace to follow thee !
 Blessed was thy long career ;
 Faith and hope and charity
 Rounded all thy doings here.

TRIPLE bells of heaven ring,
 "Welcome to thy well-earned rest !"
 Many dear ones round thee cling,
 Heaven is home, dear happy guest !

HEAVEN is home ! Ye stricken souls,
 Cease your weeping and your grief ;
 Yonder, see, God's glory rolls,
 Life in bliss is sweet relief.

EVERLASTING Father, hear !
 Meekly at Thy throne we bow,
 Fill our hearts with holy cheer,
 Fit thine own for service now.

ROUND our souls, redeemed by grace,
 Let our guardian angels stand,
 Till we meet Thee face to face,
 And our friends in glory-land.

NOTE.—The above notice is adapted from an article which appeared in "THE FRIEND," 11th of First Month, 1901.

Infants whose names are not inserted :

	Boys.	Girls.
Under three months . . .	1	3
From three to six months . . .	2	—
From six to twelve months . . .	4	2

