Annual Monitor

1912

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THE

Annual Monitor

For 1912,

BEING AN OBITUARY

OF

MEMBERS OF THE SOCIETY OF FRIENDS

IN

Great Britain and Ireland,

FROM OCTOBER 1, 1910, TO SEPTEMBER 30, 1911.

LONDON:
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PREFACE.

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In offering to his readers the ninety-ninth number of the *Annual Monitor* the Editor wishes first of all to express his hearty thanks to the Friends who have again so kindly provided the necessary material, and without whose voluntary and ungrudging assistance the preparation of the little volume would have been impossible. And he would again acknowledge his great obligation to *The Friend* for the permission, as freely accorded, to make use of articles which have appeared in its columns.

A marked feature in the biographical sketches which are interspersed among the following pages is the evidence of the devotion which so many of those whose deaths are here recorded showed during their lives in various kinds of social work, in the work of benefiting their fellow men and women. The Cause of Peace has again suffered heavy loss in the death

of some of its staunchest supporters—a loss which is all the more serious in view of the present somewhat strained foreign relations of this country and of the unfortunate attitude of some both of our own and of foreign newspapers. The places of some who have gone will be hard to fill. But it is comforting to reflect that there has never been any lack of willing volunteers, simple, unassuming and self-denying, to take the places of those who have fallen out of the ranks.

It is very likely that readers of the *Annual Monitor* may at times have been inclined to think that the accounts it gives are one-sided, and too brightly coloured. There is no doubt that the compilation, by a relative or an intimate acquaintance, of an impartial biography, which shall give a faithful portrait of the departed, must be a hard matter, as well as one of grave responsibility. It is so easy to dwell on the lights, it is so tempting to slur over the shadows A friend of the Editor, who himself has since been the subject of one of these very memoirs, once went so far as to express a desire to see the devil's edition of the *Annual Monitor ;* meaning that such accounts give, as a rule, little or nothing of the darker side, never dwell upon

or even hint at the mistakes and failures and sins which were probably there, and which loom so large and sometimes so very discouragingly in the lives of some of us. But let us be thankful for what we have got.

> " . . . . We also
> Being all fashioned of the self-same dust,
> Let us be merciful as well as just."

Let us, as we read the records of these lives, possibly with a consciousness of flaws of which no word is said, be thankful for the good that was undoubtedly there, for the evidences of triumph over weakness, whether of the flesh or of the spirit, for the fact of a real and it may be even glorious harvest, in spite of intrusive and perhaps conspicuous tares. Let us bear in mind the caution, " Who art thou that judgest another man's servant ? To his own master he standeth or falleth." We may at times be induced to think, of some people we know, that they have no temptations, that such serene and quiet lives are never vexed by storms of passion, or darkened by clouds of weakness or selfishness or ill-temper. We shall probably be wrong. If we could read their hearts it is very likely that we should find that some of

them, at least, feel, as some of us feel, that they will have to fight on to the very end, perhaps without so much as an armistice for breathing-space, and with no prospect of relief on this side the grave. Well,

"What are we set on earth for? Say, to toil;
Nor seek to leave the tending of thy vines
For all the heat of day, till it declines,
And Death's mild curfew shall from work assoil."

There has been during the past year a considerable amount of discussion in the columns of *The Friend* on what is spoken of as Business Ethics, that is to say, on the question whether it is or is not possible to carry on business strictly in accordance with Christian prinicples. A plain man may perhaps have wondered, as he read some of the correspondence, whether the time has really gone by when to be known as a Quaker tradesman was to be known for an honest man, whose word was to be relied upon under all circumstances, whether he spoke from the Ministers' gallery, or from behind the counter of a shop: whether it is really true that "The fundamental principle of our commercial life is diametrically opposed to the fundamental principle of Christianity"; and whether it is

really the modern Quaker doctrine that for a wealthy trader deliberately to set to work, by selling goods below cost price, to drive a poorer competitor out of the field, is to be condemned as immoral " by no conceivable standard of ethics."

The plain man may moreover, have been tempted to wonder, not merely what George Fox would have thought of such a creed as this and of such words as these, but of the bare possibility of such a question being in doubt for a moment ; of its being discussed at all. " What question can be here ? " asks the Rabbi, in Trench's beautiful poem

" What question can be here ? Your own true heart,
Must needs advise you of the only part."'

The memoir of Thomas Pumphrey, in this number of the *Annual Monitor*, provides a complete rejoinder, if any such rejoinder is needed, to those who seem to think that business practices and religious principles cannot be made to harmonize, and who would have us believe that it is, after all, not only possible, but justifiable, to attempt to serve God and mammon. Such a life as is here depicted is a sermon, reaching a larger audience than could be

contained within the walls of any place of worship, and is in itself a triumphant vindication of the plea of those, who still regard the Golden Rule as no dead letter, but a living law.

FRANCIS A. KNIGHT.

Wintrath,
Winscombe,
Somerset.

*** *The present editorship of the* "ANNUAL MONITOR" *ceases with this number. The next issue will be in other hands.*

LIST OF MEMOIRS.

Mary Jane Alexander.
Elizabeth Barclay Backhouse.
Edith R. Bland.
Edwin Bracher.
Edmund Brown.
Jane Bultitaft.
Mary D. Burtt.
Martha Cash.
W. Warburton Davidson.
Dr. John Dixon.
Charles H. Duck.
John E. Ellis.
Priscilla Fayle.
Emma Fothergill.
William Graham.
Edward Hartley.
Sidney J. Long.
Edward Marsh.
Edward Backhouse Mounsey.
Maria Phillips.
Thomas Pumphrey.
Henry Rees.
Sarah Grace Rice.
Maria Richardson.
Nathanael Sholl.
Hannah W. Smith.
Mariana Southall.
Alfred Trusted.
Mary Trusted.
Robert Spence Watson.
William Whitwell.
Henrietta J. Whitwell.
Emily K. Williams.

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TABLE.

Showing the deaths at different ages, in the Society of Friends, for 1909, 1910, 1911

AGE.	YEAR 1908-9.			YEAR 1909-10.			YEAR 1901-11.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year	2	—	2	7	1	8	2	1	3
Under 5 years	4	3	7	7	3	10	4	2	6
From 5 to 10 years ..	—	1	1	—	—	—	—	2	2
„ 10 to 15 „ ..	—	2	2	2	1	3	2	1	3
„ 15 to 20 „ ..	2	1	3	1	1	2	2	—	2
„ 20 to 30 „ ..	3	3	6	3	1	4	5	3	8
„ 30 to 40 „ ..	7	8	15	7		10	8	5	13
„ 40 to 50 „ ..	10	4	14	13	3	16	10	8	18
„ 50 to 60 „ ..	8	24	32	14	7	21	20	13	33
„ 60 to 70 „ ..	28	22	50	23	28	51	26	34	60
„ 70 to 80 „ ..	35	41	76	44	47	91	42	48	90
„ 80 to 90 „ ..	22	28	50	27	31	58	25	36	61
„ 90 to 100 „ ..	3	8	11	2	9	1	2	10	12
Above 100 „ ..	—	—	—	—	—	—	—	—	—
All Ages	122	145	267	150	135	285	146	162	308

Average age in 1908-9 .. .. 65 years.
Average age in 1909-10 .. .. 64 years.
Average age in 1901-11 .. .. 63 years.

THE

ANNUAL MONITOR.

1912.

OBITUARY.

The following list includes all the names of deceased Friends given in the official Monthly Meeting Returns supplied to the Editor. A few other names are given of those who, it is thought, were also members of the Society.

	Age.	Time of Decease.
JANE HOWARTH ABBAT,	87	23 12mo. 1910

Bolton. Widow of Thomas Abbat.

JAMES ACKERMAN,	70	27 9mo. 1910

Milton, near *Ilchester.*

MARY JANE ALEXANDER,	66	12 1mo. 1911

Felixstowe. Wife of Samuel Alexander.

Mary Jane Alexander was the daughter of Edward and Jane Binyon, of Manchester, and she was born in that city on April 17th, 1844. After Edward Binyon's death in 1852, his widow spent two years with her two sons and her little daughter in Italy, Switzerland and Germany, an experience which gave the children ample

opportunities, not only of acquiring some of the continental languages, but of learning the better lessons taught by the beauty, art and history of lakes and mountains and mediæval towns. It is very interesting to trace, in a quaint diary written in a childish hand, the early development of that mental balance which characterised the writer of it until the last; perception of detail on the one hand, and, on the other, keen appreciation of beauty and grandeur. On the return of the family to England, Mary Jane Binyon's education was continued, first under the tuition of a German governess, and then at the Mount School, York.

Although she would doubtless have smiled at the idea of being credited with remarkable mental gifts, she certainly possessed a rarely receptive mind, as well as an admirable faculty for giving scrupulous attention to the task in hand, whether congenial to her tastes or not. After her marriage in 1866 to Samuel Alexander, of Ipswich, Mary Jane Alexander resided for many years at Ipswich, except for an interval at Woodbridge, and finally, in late life settled at Felixstowe, in whose small meeting she became a gentle and influential leader, and where she was greatly beloved for her even and

cheerful kindliness. At the same time she was known and valued in a wide circle, both socially and in public work of varied character. Those who knew her speak of her having carried into each department the helpful influence of a ripe experience, for she had been a humble learner in the always difficult school of life. Better still, she brought with her the sense of having a hold on spiritual things, the feeling that for her the New Life had already begun, and an influence that rebuked over-anxiety about the things of this world. With a keen insight into character, she combined the habit of laying hold of the virtues of others and of exalting them in contrast to their short-comings. It is a beautiful result of Christ's teaching when a nature so keenly critical as hers was, gradually becomes tempered with gentle tolerance, with broader sympathy and with ability to enjoy the simplest pleasures with the poor of this world.

Her loss is much felt in the Walton Women's Adult School, of which she was President, and which, with kind and cheery words for all, she attended, in spite of rapidly increasing weakness, until within a few weeks of her death. She will be much missed by the local branch of the British Women's Temperance Association, of

which also she was President, and by her late colleagues on the Committee of the Felixstowe Cottage Hospital. Greater still is the blank which her departure has left in the struggling Meeting of the town of her adoption. She leaves behind her the remembrance of a spirit gentle yet courageous, sensitive to family ties and to the claims of friendship, yet resolved beyond all else to press on to the knowledge of God—that quest in which each soul must realise its own loneliness. She leaves behind her the example of a life that flowed along in service to others, growing by that same service, clearer, brighter and more and more endowed with the power of the Holy Spirit. She was mercifully spared much pain, and on the morning before she entered into rest, she said to her husband "I'm so happy, I'm so happy!"

Sarah Allen,	67	7	6mo.	1911
Wisbech. Wife of James T. Allen.				
Emma Allis,	84	7	12mo.	1910
Bishopston, Bristol. Widow of Francis Allis.				
Martha Allott,	66	10	5mo.	1911
High Flatts.				
Jonathan Atkin,	77	22	4mo.	1911
Woodhouse.				

ELIZABETH BARCLAY BACKHOUSE.

JANE ATKINSON, 81 12 1mo. 1911
Sale, Cheshire.

ALBERT A. ARMFIELD, 26 21 11mo. 1910
Croydon. Son of Aaron A. and Helen P. Armfield.

ELIZABETH BARCLAY BACKHOUSE,
Darlington. 61 25 5mo. 1911
Widow of James E. Backhouse. A Minister and Elder.

"Long ago when I was a girl," wrote Elizabeth Barclay Backhouse towards the close of her life, "I absorbed from that old book 'Stepping Heavenward,' a quotation from Thomas à Kempis which has stood me often in good stead. It is one of his 'Four Steps to Peace.' It runs: *Choose to have less rather than more.* It is only one side of a truth, and on the face of it seems to check all ambition, but the way to be kept in true peace is to remember that not what we receive but what we give is the first thing to be thought of, and the chief ingredient in happiness. Of late years I have come to see that this is not only a help to peace but an inspiration to progress! It is only as we seek ourselves less, that we can receive the fulness that God is wanting to give us."

Round this paradox, of which nearly every Christian life can give us some example, we can build up much of the history of E. B. Backhouse's life. She did not hold out her hands for the good things which life had to offer her, though they fell to her in no small share. She was sometimes a little oppressed by the responsibility they represented, and the relief from this came in the sharing them with others. Good things not only of this world, but of the spiritual kingdom were her heritage, by birth and circumstance.

Born at Melksham in 1849, she was the eldest of the ten children of Henry and Ann Ford Fowler. Childhood and girlhood were passed in the home at Woodford, typical of much of the best of English Quakerism, where the old house with its large garden and its fine cedar formed one of a group of homes in a circle leisured, thoughtful, and within its own range endowed with the charm of a cultured simple living.

As the eldest daughter in the family, responsibility came early upon her. There exists a rather sententious but excellent little homily addressed to her small twin brothers on their fifth birthday. One of her sisters

writes: "When I recall my childhood, she stands to the fore in all our home life. . . Whatever wanted doing or whenever a 'girl to help' was wanted by uncles, aunts or cousins, whether it was to read at a mothers' meeting or to help a busy young mother in holiday-time, or to arrange for a large tea party, she was sent for."

Above all in her own family it was she who played with the little ones and threw herself into the varied interests and needs of the older boys and girls. The aim of life to give rather than to take was thus early grasped, and opportunity and habit and influence all tended to develop and round off this sacred faculty for service. Another strong factor was the beautiful influence of her mother's unmarried sister, "Aunt Jane" (Barclay), "the embodiment," writes one of her nieces, "of all that was loving, good, kind and sympathetic." "Little Mittie" was always the specially beloved child, whom by advice she helped to bring up, following with tender interest each step of her way, sharing in the joy of her married life and in the next generation of children. To "Aunt Jane," as well as to her own parents, we can trace some of the strong tendencies of

E. B. Backhouse's later years, the intelligent loyalty to the Society of Friends and the desire to give of her best to its service, as to the service of Christ and His truth.

This happy home life was interrupted by two years spent at a school at Brighton, which, with all its limitations, appears to have done a good deal toward the development of character, as there was contact with girls from other families with different outlook and other ideals. From here she writes, "although of course my education will not be ended when I leave school (indeed it will be but begun), yet my school life will be finished, and I shall begin home life, as it were, afresh and, I hope, with renewed energy and purpose. . . How completely our whole life at each stage is a preparation for the stage beyond it."

The "stage" we touch on next after a few full years at home, was when she passed to a home of her own and became the wife of James Edward Backhouse. And now the stores of her helpfulness and love found their beautiful outlet among her own sons and daughters till a family of ten filled her nurseries and absorbed her life. Thus when they had reached the age of beginning lessons with her she writes: "Do

you know I am afraid I am getting into a sort of essence of 'Mother'; I don't mean motherliness, but I feel as if the children took up all my thoughts and I had none to spare for things beyond them. I don't think it is quite good for them or me to have such a limited horizon." The same letter, however, gives a long list of interests in which she and her husband took their part; and placed as she was in the midst of a large circle with a wide range of claims in England and abroad, it would have been difficult to bind her energies within the walls of her home. Glimpses are given us in the frequent letters to her old home, of the delightful family life. The children troop to their parents' door at Christmas, and "sing the Christmas hymn," she writes, "in all kinds of varying keys. Then in they came, eight of them, to see us examine the stockings which had been put up by request. There we found all their nice little loving gifts; even little N—— had worked me a bookmark."

The beloved home and the beautiful garden with its arches covered with brilliant rambler roses, and with its rock garden, all come into the letters before us, and the delightful comradeship of husband and children in the various interests which filled their lives.

This bright life was interrupted in a way unforeseen and grievous. James E. Backhouse's health had for years caused anxiety, and long absences abroad broke the family circle, except for the gatherings under southern skies in a foreign hotel or villa, at Christmas time. Years of this disjointed life, with its complex cares, its denials to both parents and children, must ever leave its impress upon them. And now begins a chapter of shadow deepening as the years revealed that the separation, so long dreaded, was inevitably before them. There were short summers spent in the beloved English home, and then suddenly the hour of desolation and the lonely taking up of the burden of life again.

But the soul that has found its sources of joy in living for others has reserves of power to draw on in times like these. E. B. Backhouse does not bury her grief under a load of busy activities. She faces it and finding, as it were, a garden of sweet memory, she sits down in its sacred silence and with chastened heart garners the treasures of the beautiful past. So after reading some of her old letters she writes: "I don't think it makes me sad to read of the happy days gone by, but I like to be reminded of little things that one forgets, and to picture the past

happiness; for it is still mine in a way, and I feel that the fruits of it are developing and perhaps ripening. I think I look forward more than back, which is very wonderful to me; I should not have thought it would be so, and I I am thankful for it."

Eight years later there is another lifting of the veil in regard to a plan for taking a party of friends to Wales to see and to gain something of the spirit of the Revival, and then she makes a discovery. "I feel sure the Lord is leading me," she writes, "and one personal effect of this has surprised me. As I was thinking over it all last night I found I was looking at life quite differently, and instead of being really glad at the signs of the passing of time and feeling rather pleased that I did not mind growing old, I found myself wishing I were younger, that I might have more time to work and to tell of God's grace and Christ's love. I do not think that I have ever been more than content to live since 1897, and this change of outlook has struck me as a sign of new life."

These sad years, however, were very busy ones. As wealth came and added to the difficulties of stewardship, as the cares of her large family grew in interest and importance

with the developing years, fresh service in her monthly meeting opened before her, in Temperance work, and emphatically in the Friends' Foreign Mission Association. In all these and many other avenues of service she carried a calm steadfast purpose and a sense that she was giving to others of her best, and from her heart. We think of the words:

"Not what we give but what we share,
For the gift without the giver is bare."

And through all, the inner life, as with most who place themselves at the service of others, was often aloof and little understood. One who knew her very closely says: "I believe people think her Christian life went on very evenly and steadily. And so it did to all appearances, but there was much deep conflict below out of which she repeatedly emerged triumphant, though she herself would not have used that word."

Herself a tower of strength to others it was perhaps little realised that there were times when she yearned for a word of uplift and cheer. Nay, there was something in the very outward semblance of strength, in the dignified form and strong calm face that might and did predispose

some to think her a little distant and not easy of approach—a source of sorrow and regret to her, for, as often proves, reserve and shyness at times barred the way to easy intercourse. She recognised this and fought against it, and it did not indeed prevent her rich gift of sympathy from finding its place in many a forlorn heart. Letters from distant lands, from isolated and lonely missionaries, from members of her own Mothers' Meeting, and from many in her own circle of friends speak with touching emphasis of the understanding word arriving just at the right time, and giving exactly the help that was needed; In the Yearly Meeting, where she acted for some years as clerk to the Women's Yearly Meeting, this same sympathy, this sensitiveness to the call of the moment and ability to meet it, made her service trusted and acceptable.

There are doubtless many landmarks in her soul's history that we should like to follow for guidance and example. She attended from time to time the Keswick Convention, sometimes taking with her parties of missionaries home on furlough that they might have the teaching and inspiration of such a time. There is mention too of the smaller and more private gatherings

which she valued much, held on the same lines at Sunderland. We choose for quotation one entry of solemn import concerning a time at Keswick, in 1895. "I cannot doubt," she writes, "that that day I received the baptism of the Holy Spirit. Though the intense emotion passed, the assurance of possessing all the peace I need does not pass, and I have often wondered as I have realised how His power has been with and in me."

Again we note a passage from her diary of the following year, on being acknowledged a minister: "I did very earnestly pray that it might make no difference except in making me feel more separated by God to the service and more desirous that my whole life should be consistent with my high calling. . . I do pray to be kept from saying a word in my own strength. Indeed, what is it? How could I think of being able to say anything that would help or teach others?" Characterised as it thus was with humility and dedication, the service she had to give was teaching and convincing and inspired with the reality that experience alone can give. Insight into the needs of her hearers, the appositeness and freshness with which those needs were met, the love behind all

and the power behind all,—these are points attested very clearly by those who heard her. Perhaps these words apply even more emphatically to her ministry in prayer. All these spiritual gifts made her a valued and useful member of the Ministry Committee, on which she served for some months.

But of all the needs that claimed her none was more absorbing than that of the Friends' Foreign Mission Association, which may truly be described as the chief interest of her later years. Members of her own family were on the Field, but the work appealed to her on grounds even more intimate and personal. The ruling passion of her life was the yearning that men and women all over the world should know and love her Lord.

Strength, time and money, in unstinted measure, she poured out with this high end. She gave of her best for the highest that she knew.

Space does not allow us to dwell as we might on all these points. We must be content to mark the upward stages as shown by the "closer walk with God, the calmer heavenlier frame" as life wore on. No surer test could be given than the last one. When weakness and illness

assailed her and brought to the active mind and eager spirit dependence and helplessness, there was no trace of anything but gentle acquiescence in the blessed will she had so long and gladly followed.

And in that calm which awaits the moment of highest fruition, that moment of re-union and joy came to her. In her own home after some weeks of patient waiting, she quietly entered the larger life.

THOMAS KING BAILLIE, 67 5 4mo. 1911
Bessbrook. An Elder.

MARGARET E. BAKER, 10 11 9mo. 1910
Carnforth. Daughter of Benjamin and Annie Baker.

CAROLINE BARBER, 68 29 1mo. 1911
Hathersage. Wife of Jarvis W. Barber.

JOSEPH BARRATT, 67 18 2mo. 1911
Pontefract. An Elder.

ANNE BARRITT, 71 13 9mo. 1911
Aldham Hall, near Colchester. Wife of Walter Barritt.

RACHEL BARRIT, 67 11 7mo. 1911
Saffron Walden. Wife of Joseph Barritt.

MARY BATTY, 71 10 9mo. 1911
Doncaster.

EDITH RICHENDA BLAND.

ELIZA JANE BELL, 66 3 10mo. 1910
Boulogne and Ashford. Died at Ashford.

ELIZABETH W. BELL, 51 10 7mo. 1911
Harrogate. Wife of William Bell.

JANE BELL, 85 20 6mo. 1911
Anneville, near Carlow. Wife of Edward Bell.

ESTHER LUNT BINNS, 78 20 3mo. 1911
Sibford Gower. Widow of Watson Binns.

CHARLES BINYON, 71 2 10mo. 1910
Nantwich.

MARY ANN BISSELL, 76 15 1mo. 1911
Mansfield.

MARY ANN BISSELL, 67 9 8mo. 1911
Formerly of Eccles. Wife of Charles Bissell. Died at Winwick.

EDITH RICHENDA BLAND, 61 2 12mo. 1910
Inglethorpe Manor, Norfolk. Wife of Francis M. Bland.

Edith Richenda Bland was the eldest daughter of the late Henry Ford Barclay, and a grand-daughter of Samuel Gurney. A Friend by birth, she retained her membership until death in 1869, although she was admitted by baptism into the Church of England.

The eldest of eleven brothers and sisters, fond of all intellectual pursuits, and having a

great gift for music, her home life was fully occupied until her marriage in 1872 with Francis Maltby Bland, who is also of Quaker ancestry. After her marriage she resided at Bury St. Edmunds' where her five children were born, and where her slight deafness and many family demands prevented her from taking up any outside interests beyond district visiting and Missionary work.

In 1894 the family moved to Inglethorpe Manor, near Wisbech, where she was thrown more closely among Friends. Whenever able she attended the Wednesday Meeting for Worship in the town, and much enjoyed the ministrations of Priscilla Hannah Peckover, whose clear voice and helpful message she could always hear. During the drive home from Meeting she would frequently jot down any special thought that had struck her, to pass on to others as opportunity offered.

In Wisbech her name was chiefly connected with the District Nursing Association for which for more than fifteen years she acted as Hon. Secretary, endearing herself to all, nurses and committee alike, by her wide sympathy and her keen interest in their work for the alleviation of suffering in the homes of the poor. It was her

great pleasure to open the grounds of Inglethorpe Manor to members of the Railway Mission, the Young Women's Christian Association, the Girl's Friendly Society, the Society in Aid of Friendless Girls and other similar bodies, and many were the drawing-room meetings, entirely organised by herself, at the cost of no little time and strength, which, for various charitable purposes, were held at her house.

Missionary work continued to receive her warm support, and the fortnightly working parties that, during the last nine years of her life, were held at Inglethorpe Manor from October till June, and at which she read aloud interesting notes of the progress of the work in Foreign Fields, are remembered with gratitude by many. Her knowledge and love of the Bible were very marked; and her younger brothers and sisters, as well as her children, owe much to her intelligent and regular instruction.

For the last eight years she suffered much from neuritis in the side of her face, which at times sadly crippled her speech, any movement of the muscles causing intense pain. Towards the close of her life the sharp pangs were almost incessant. These she bore with scarcely a murmur and even with cheerfulness, and only those who

were with her constantly knew what she was going through. In spite of the limitations caused by this and by her deafness, her sphere of usefulness was in no way diminished until a serious illness in 1909 rendered it necessary for her to lead a very quiet life. For a few weeks in the summer of 1910 the neuritis almost ceased, enabling her to spend a very happy time with all her children and grand-children in the Isle of Wight, where many previous summers of her life had been passed. Two months before her death the pain returned, but she bore it as bravely as ever, and, until the 28th of November she continued to lead her usual quiet home life. On the afternoon of that day she became unconscious, and she passed peacefully away on Friday, December 2nd. This sudden call found her fully prepared. It was what for some years past she herself had anticipated. For her there was "no sadness of farewell," it was merely "to depart and be with Christ, which is far better."

ANNA M. BLENKINSOP, *Saffron Walden.* An Elder.	82	14	8mo.	1911
JOHN BODYCOTE, *Bournville.*	49	17	4mo.	1911

JOHN BAYLIFF BOWMAN, 74 12 8mo. 1911
Mold. Of *Chester Meeting.*

EDWARD BRADY, 75 16 6 mo. 1911
Barnsley.

EDWIN BRACHER, 84 13 4mo. 1911
Mere. An Elder.

Edwin Bracher was a man of genial disposition, and one who, although of a quiet and retiring nature, showed a warm interest in all matters connected with the religious Society into which he was born, especially in Home and Foreign Missions and in the causes of Peace and Temperance. Moreover, he endeared himself to his fellow-townsmen by the active share which he took in public affairs and by his readiness to help in all good works; and he was, from its first establishment, a member of the Parish Council. Every movement which tended to promote the best interests of those about him was to him a matter for sympathy and encouragement. In the days when there was no Friends' Meeting at Mere, when, indeed, there were few Friends in the district, and when Adult Schools were unknown, he was in the habit of inviting boys and young men to his room, after working hours, in order that he might teach them things not then to be learnt in ordinary day-

schools. A regular attender, especially after his retirement from business some twenty years ago, of Monthly and Quarterly Meetings, he was clerk to the former for some years.

He was twice married, first in 1864 to Rachel Wilson, who, after thirty-two years of happy married life, died in 1896, and secondly to Ellen M. Hunt, of Bristol, who survives him.

Respected by all who knew him, Edwin Bracher proved, in a most unostentatious but at the same time a most unmistakable manner throughout a long, well-ordered and active life, and during a business career extending over half a century, that it is possible for a man to play his part as an earnest Christian and as a useful servant of his fellows without being prominent in the public eye. It may be said of him that he was the type of the old school of reliable Quaker business man, a man of public utility in a small district, a man for whom all life, although made up mostly of secular actions, was religious. He was one of those of whom we say that the Spirit of God seems to

> "Take from their souls the strain and stress,
> And let their ordered lives confess
> The beauty of His Peace."

Edwin Bracher died as he lived. On the 13th of April, 1911, at the age of eighty-four he passed quietly away without a sigh.

MARY ELIZABETH BRANSBY, 71 14 8mo. 1911
Levenshulme, Manchester. Wife of John R. Bransby.

FRANCES L. BRENCHLEY, 50 1 5mo. 1911
Ashford. Wife of Richard H. Brenchley.

ADA BRIGHAM, 29 7 5mo. 1911
Darlington. Wife of Percy William Brigham.

JOHN BROADHEAD, 66 11 6mo. 1911
Sheffield. An Elder.

ADELINE M. BROWN, 73 4 10mo. 1910
Tunbridge Wells. Wife of William Henry Brown.

EDMUND BROWN, 86 12 6mo. 1911
Lewes. Member of *Woburn Sands Meeting.*

Edmund Brown, the youngest of the five children of Joseph and Sarah Brown (whose maiden name was Bassett), was born at Henley in 1824. Those who have known him only in his later years can hardly realise the activity of head and hand that made him, in his youth, a leader in games and adventures, especially when there was a taste of danger. He was intensely fond

of shooting and fishing, in both of which he greatly excelled.

When he was a young man Australia was being opened up as a colony; and somewhere about the year 1850 he went out to what was practically a new world. A short time after his landing came the first discoveries of gold, and with many others Edmund Brown moved up the country, not however to try his hand as a prospector or digger, but to help in a store at East Maitland which supplied the varied necessaries of a settler's life.

All this early period he often spoke of with sorrow, as a time when he did not know God, when he was in "*the broad way*," and was careless of its end. In later years he frequently dwelt upon the patient love of God that bore with him and brought him to himself, by means of an affliction, that while it changed the whole future of his life yet led him to his Father's House, a wanderer—yet welcomed as a much-loved son. Edmund Brown returned to England in 1857, and came to Leighton Buzzard in poor health, and in a nervous condition, of which he was painfully conscious, though he largely overcame it in his intense desire to help everyone with whom he came in contact. Men employed

upon the roads, soldiers on the march, tramps whom no one else would accost were greeted kindly, and were frequently offered a pictorial leaflet with a word of sympathy and possibly of caution ; for he was very earnest in his efforts to win all men from the habits of both drinking and smoking. Tens of thousands of tracts and papers thus passed through his hands; all of them, it can be truly said, given with prayer that God would bless the seed thus sown. For he was a man of prayer ; a man who fully believed in it, not only as a duty, or the carrying out of a devotional idea ; but because prayer brought him that which he wanted, that which God's Spirit had led him to ask for.

The privilege of knowing such a man is no small responsibility. To have had in daily life such an example of the grace of God overcoming the natural infirmities is a gospel in itself, to the value of which many men and women can abundantly testify. He lived in Leighton Buzzard nearly fifty years ; going to Woburn Sands in the summer of 1904, and only leaving it in April last to remove to Lewes. His health had been failing, and for some years he had been more or less of an invalid, though he was able

to go out now and then in a bath chair, or enjoy a short drive.

His end was a fitting seal to his life. Just before the close his face was lighted up with a radiant smile, as with outstretched hands he welcomed some presence which others could not see. He passed peacefully away on Monday, the 12th June, 1911; and was interred in the Friends' Burial Ground at Lewes, on the Friday following.

FRANCES BROWN, 90 21 3mo. 1911
North Shields. Widow of Richardson Brown.

MARGARET BROWN, 74 18 8mo. 1911
Wingsthorpe, Northampton.

THOMAS BROWN, 49 31 7mo. 1910
Newcastle-on-Tyne.

CHARLES J. BRUNGER, 12 27 2mo. 1911
Hastings. Son of Charles N. and Eliza F. Brunger.

JANE BULTITAFT, 79 10 4mo. 1910
Lisburn. (Reported last year.)

"Whom the gods love die young," pagan as it sounds, is the quotation that always comes to mind in thinking of Jane Bultitaft. She lived to be nearly eighty, yet she "died young," for she preserved to the end her youthful keenness

of interest, not only in her immediate circle of friends, but in all who came into contact with her, and in life generally. To the last she held the sympathies of the young in a very exceptional way, and one could accept without surprise the tale of certain children of her family connection who absolutely refused to go to the seaside unless "Aunt Jane" went too! Such a genius for friendship as she possessed is given to few, and she seemed to live in the lives of others, entering into their enjoyments or troubles with a genuine interest that left no room for boredom. Indeed it is very doubtful whether she had any personal experience of the meaning of the word!

It sometimes happens that people old enough to give the information we covet about old times appear to be quite unable to tell us exactly the things we want to hear.

The case was very different with Jane Bultitaft. She had a vivid enjoyment of the present, but equally vivid was her recollection of the past; and anyone trying to glean details of the earlier lives of his or her friends was fortunate indeed if these friends had been also intimates of hers. The past lived again in her description of scenes and people.

Her early years were spent in the little Cambridgeshire town of Chatteris. She was one of a large family, and was sent to Ackworth School at the usual tender age. We can picture the child of eleven, starting from the coaching hotel at Stilton in the early hours of a cold winter morning, wearing (by the advice of a kindly chambermaid) her night-cap under her little Friends' bonnet, as a protection against the rigours of the season! We find her name in the Ackworth lists—"Jane Hemington, 1842," and we know that she left in 1845. After leaving Ackworth she taught for some time in Chatteris, until she married and eventually went to live in Ireland.

It was a very loyal member of the Society of Friends who was cut adrift when she was disowned for "marrying out"; but later she resumed her membership in the Society by the invitation of the Friends of the Monthly Meeting which she attended.

To outsiders her life may have appeared a very uneventful one. Without consciously formulating any theory on the subject, it was evident that she felt like Stevenson, that it was not so much her duty to try to make other people good, as to make them happy,

if she might. We perhaps, hardly rate at their full value

"The little nameless, unremembered acts
Of kindness and of love,"

which beautify many quiet lives professing no special mission to admonish, or improve, or instruct others. The life of Jane Bultitaft was one rich in all the kindly deeds of fellowship, and her memorial is not in the spoken or written word, but in the hearts of others. The heavy sorrows that fell upon her in her later years in the death of her husband and her only son, though to some extent they crushed her spirit, never soured her nature ; and to her who was the very incarnation of loyalty and friendship, friendship was given in no grudging measure.

"Well, Jane, at any rate thou hast been greatly beloved," said one of her nearest friends, who was watching by her on the last day of her life ; but true and beautiful as the saying was, it only expressed half the truth, the other half being "She loved much."

Some verses written by the son of an old friend may fitly conclude this brief sketch.

"Dear to our dearest in the Past,
As dear to us to-day,
Thou, faithful to the end, at last,
Hast trod Death's lonely way.

"Beloved, for thee we would not grieve
Nor stay thy parting feet;
Dearer than any thou dost leave
Are those thou go'st to meet."

WILLIAM JAMES BURRELL, 62 4 5mo. 1911
Portadown. An Elder.

SUSANNA BURGESS, 93 1 10mo. 1910
Leicester.

MARY DEARMAN BURTT, 38 18 2mo. 1911
Darlington.

Mary Dearman Burtt ("Daisy"), only daughter of Thomas and Sarah Jane Burtt, was born at Malton, and from infancy always evinced that happy spirit which, in such a marked degree characterised her all through life, and which enabled her so bravely to surmount the limitations of health and strength to which she was subject. Her education began at a day-school, kept by three sisters, one of whom writes: "We still have sweet remembrances of bright, tiny Daisy. She always showed quickness and aptitude for study, especially of Biblical subjects, and when eight years old she obtained a certificate for Divinity!"

She went to Ackworth when twelve years old, remaining there for three years, and though

MARY DEARMAN BURTT.

never strong, and often ailing, she was always bright and merry. The Mistress on Duty of the time spoke of her good and quiet influence in the school, her great love of flowers and how she delighted to share those she possessed with others. After leaving Ackworth she spent three or four years at Polam, where she is spoken of as a very keen and lively girl, entering heartily into the life of the school, with quick discernment to see a need and to step in and fill a gap. One of her school-fellows writes: "It is beautiful to think of the wonderful use dear Daisy made of her life; there were no opportunities for good neglected; she did indeed do her life's work faithfully and well in spite of bodily weakness. She will not be forgotten by her many friends, and we are all the better for her life, lived under God's guidance. She always forgot herself and worked hard for others."

After leaving school at the age of eighteen, she gave herself to home life and her parents; and, as her father, whose health had gradually declined, became seriously ill, she took a devoted share in the long period of nursing. After his death in 1892 she was more at liberty to engage in outside work, which she took up with her usual zeal. About this time a fuller revela-

tion of the love of God in the face of Jesus Christ was granted to her, evidencing itself in dedication of her powers to her Lord, that He might be glorified through her life and service. She was much interested in children's classes and Temperance work whilst at Malton, and when she removed to Darlington with her mother in 1894 she commenced an Adult Women's School, of which she was teacher and president for fifteen years. This work she felt to be one of great responsibility and privilege. Here also she worked hard in the Temperance cause, joining with others in the formation of the "Y" Branch at Darlington which is now one of the largest in the north of England. For many years she was also a member of the Durham Union of British Women and was a valued member of the National Executive, taking great interest in all the work carried on by them.

But her first claim was the work of the Society of Friends, and with strong, earnest conviction she sought to carry its message and to further its service, both within and without its borders. With the belief that she had a part in its ministry, and a strong desire for fuller equipment, she entered Westfield College as a divinity student in 1901, remaining there

for a year. Miss Maynard speaks of her as working at some of the great problems of Biblical Study in the light of modern discovery with keenness and energy. She assimilated these new truths, whilst still keeping undimmed her faith in Christ, and made subsequent practical use of the experience and knowledge gained whilst at Westfield.

As an outcome of this time of study and with a desire to be helpful to younger Friends she became one of the pioneers in the north, of the Young People's movement, taking a valuable lead in one or two of the earliest Settlements, with a hopeful faith in its future.

In the early part of 1910 her health began seriously to fail, but through much suffering her brave, bright spirit remained undaunted to the end, fed from that inner, deep, eternal source, on which she had learned so constantly to depend.

One of her dear friends who came to see her "has a never-to-be-forgotten picture of her last visit to Daisy about three months previous to the home-call. A bedroom with an atmosphere of sunny brightness and peace, a canary trilling its song, flowers exhaling sweetness, and the centre of that peace and brightness the invalid

herself. After a severe operation, the verdict was that she must remain in bed for twelve months, but in spite of this and evidences that she was suffering, there was the same bright, courageous, spirit, taking kindly thought for those around and for her mother whose devoted companion she had ever been, the same interest in the outside world and the work she loved best, and a lowly loving submission to the Divine will. Her life in suffering service made its appeal and preached its own sermon, even more loudly than in the activities of life."

Words of another dear friend who knew her well may fitly conclude this little memoir. "Hers was a brave bright life of active ministry for the Master, which was given her in so full a measure. Of all one's acquaintances, hardly any brought home to one more constantly the grand saying 'I am among you as He that serveth' as did Daisy. And her service was so unselfish, so ungrudging, so cheerful in its giving; worry and toil on her part seemed wreathed in smiles, and to us outsiders, at any rate, she never seemed to be weary in well doing, but rather as if it was ever a joy to be doing the Master's will for the spread of His Kingdom."

MARTHA CASH.

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MARTHA Z. CALLUM, 85 19 5mo. 1911
King's Lynn.

EDWARD HAROLD CARR, 2m.31 12mo. 1910
Carlisle. Son of Harold and Helena Carr.

MARTHA CASH, 91 31 1mo. 1911
Torquay. Widow of John Walker Cash. An Elder.

There are lives that are not easy to describe because they have apparently been so uneventful, and yet the recollection of them dwells with us as a fragrant memory. Martha Cash would have been the first to say of her own life, "Why write anything ?—there is nothing to record."

She was the youngest daughter of James and Martha Midgley, of Springhill, Rochdale, and she was born on the 17th of December, 1819.

From her early years she was accustomed to responsibility, the care of her two younger brothers devolving upon her, and in their declining years that of her parents also. To her father she acted as a loving and assiduous nurse during the later part of his life, often with much sacrifice of her own rest.

In 1849, she married John Walker Cash, of Leeds, their first home being at Birstwith, near Harrogate, where a few peaceful and happy years were spent, until, her husband's health

failing, he had to relinquish business ; and after several changes they settled with their children at Moor Farm, near Leeds. Here the time was passed in bringing up with loving solicitude her three little ones, and in caring for her beloved husband, who, after several years of much suffering and weakness, most patiently borne, passed away in 1866.

As the result of a prolonged and anxious nursing, and no less of the termination here of a union as close and as loving as could subsist between husband and wife, her own health gave way, and a long illness with much prostration followed ; but aided by her strong desire to live for her children she ultimately recovered, and in the summer of 1868 accompanied by her three children she went to Edinburgh in order to make a home there while her two sons were pursuing their medical studies at the university. To her care and counsel in these years her sons look back with the deepest thankfulness, and many among the Friend students studying in Edinburgh at that time will recall with gratitude her motherly welcome and hospitality at 7, Chalmers Street.

Another chapter of her life was entered upon when, her sons and daughter having married, she came south and took up her residence at

Torquay. Here she lived for the remainder of her life in close and loving contact with her eldest son and his family, although even when more than eighty years of age she regularly undertook the long journey north, to Grange-over-Sands and Aberdeen, to visit the homes of her daughter and of her youngest son. It must not be thought, however, that her sympathies were confined within family limits. She soon found out those amongst her neighbours who were lonely and ailing, and to these her heart went out in loving sympathy ; and many were cheered by her kindly visits and loving spirit. She excelled as a letter-writer, and her written words, as well as her spoken ones, often brought refreshment to troubled hearts. In her own home she was given to hospitality, and always had a kindly welcome for her visitors, whether they were invalids who had come to Torquay in search of health or tired missionaries or Friends travelling in the Ministry.

From early days she had been a loyal and convinced member of the Society of Friends, and, although always ready to recognise what was good in other denominations, she was deeply interested in all that concerned "the Society" both at home and abroad. When Torbay was

full of ironclads, though it caused her pain, her expression as to the wickedness of war was always accompanied with the belief that soon nations professing Christianity must realise how inconsistent warfare was with the teaching and spirit of Christ. In her closing years, though there came some natural limitations to activity and to sight and hearing, her memory and her interest in the affairs of life were still wonderful.

It was her custom when others had gone to bed to sit in her rocking chair and repeat one after another hymns and pieces of poetry that she had learned years before, and she even added new ones to the list. It was quite natural that of all the poets Whittier was her favourite, for she had the same unbounded confidence in the goodness of God and the same conviction of her own unworthiness that he had. Even when she had been so helpful practically and spiritually to others, she would often confess how poor and unworthy she was, that she had nothing of herself to offer, and that she could only trust in the tender mercy of a loving Heavenly Father. In this hope and trust her life was passed, with comparatively little illness, into her ninety-second year. She was indeed led gently "down the slopes of sunset, as up the hills of

morn." The final call was sudden. A slight cold developed into heart-failure, which in a few hours brought her long life here to a close, and she was gathered, as we reverently believe, into the presence of that Saviour whom she had so faithfully tried to serve.

SARAH CATCHPOLE, 83 25 3mo. 1911
Ipswich. Widow of Benjamin Catchpole.

DEBORAH CHANDLEE, 85 12 4mo. 1911
Ballitore.

MARY CHEETHAM, 62 28 12mo. 1910
Woodhouse.

ANNIE M. CLARKE, 31 13 11mo. 1910
Maralin, Co. Down. Wife of Thomas Clarke.

HANNAH COATES, 83 16 8mo. 1911
Great Ayton. Widow of John Coates.

JOSEPH COLLINSON, 65 16 9mo. 1911
Halifax.

SAMUEL COLLINSON, 74 1 1mo. 1911
Ipswich. A Minister.

ELIZABETH COOPER, 44 27 4mo. 1911
Wakefield. Wife of Walter Cooper.

THOMAS COOPER, 86 2 7mo. 1911
New Barnet. Of *Devonshire House Meeting.*

CHARLES COVENTRY, 43 13 1mo. 1911
Liscard.

EDWARD CROSSLAND, 89 29 4mo. 1911
Egremont. Of *Liscard Meeting.*

FRANK CROSSLAND, 54 22 1mo. 1911
Lancaster.

JAMES CUMMINGS, 73 24 12mo. 1910
Lurgan.

SUSANNAH MARIA DAIRS, 69 1 9mo. 1911
Monkstown, Co. Dublin.

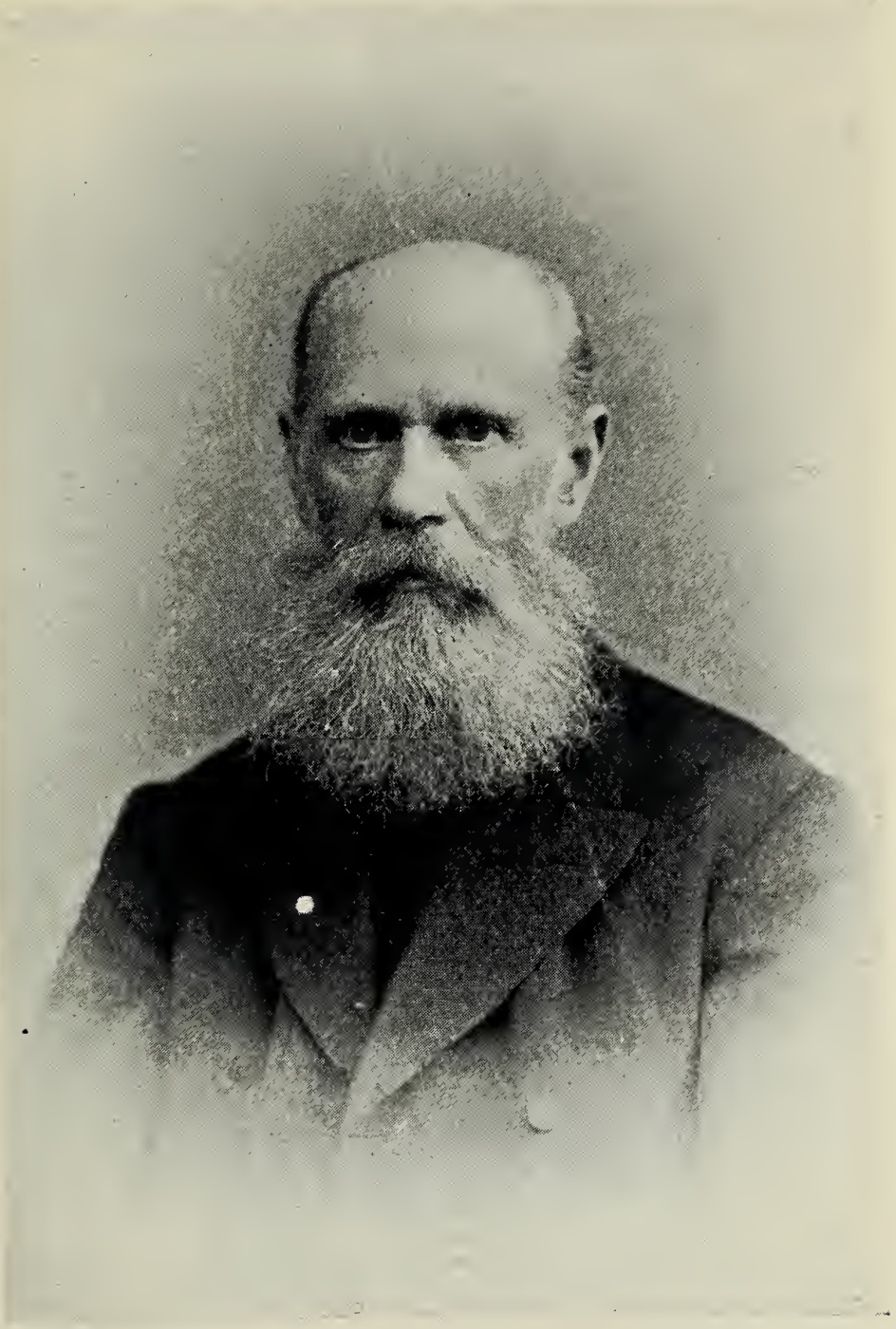
JOHN DARBYSHIRE, 80 28 7mo. 1911
Stretton, near *Warrington.*

MARY DARBYSHIRE, 67 27 1mo. 1911
Penketh. Wildow of William Darbyshire.

JOHN DAVIDSON, 34 21 7mo. 1911
Stocksfield-on-Tyne. Died at *Warkworth, Auckland, N.Z.,* as the result an an accident.

WILLIAM W. DAVIDSON, 80 4 10mo. 1910
Richhill. A Minister.

William Warburton Davidson, so well-known in the north of Ireland, both through his long and useful career as Superintendent of the Friends' School at Brookfield, Co. Antrim, and as a religious teacher and valued minister of the gospel, was born at Gilford, Co. Down, in April 1830. The following extract from his diary, dated January, 1891, recalls his early years.



Photograph by] [*Maull & Fox.*

WILLIAM W. DAVIDSON.

"I took the opportunity of going to Gilford, and walked to Tullylish Church, to look at my father's grave. The old church is down, but as I walked round the ruins, many memories of early boyhood came back. There I was baptised as an infant; there prepared for and received confirmation; when still under sixteen years of age I received the Communion. I went along the road to the school-house, where as a very little boy I learned slowly and painfully a little of the first elements of education." Not until he was about thirty years of age, and already married, did he come into close connection with Friends.

After teaching in the Church school at Stoneyford, and then at Moira, he received a post as teacher at Brookfield. In due time he became Superintendent. Thus for forty-years his life was given to the work of that institution, which he carried on with great earnestness and remarkable ability, and with a sincere desire for the best welfare of the children. Being himself largely a self-educated and self-made man, he was specially fitted for training others who had their own way to make in the world. In his earlier days he was counted stern, but scorning any mean action, he felt that he was

but doing his duty in dealing with such cases severely. In later life, however, he was heard to express regret at this severity, which he felt had sometimes failed in its purpose. At heart he was of a sympathetic and generous disposition, and was a true friend of all who came under his charge. Many of these, as well as others who have only known him more recently, gladly acknowledge the help he has been to them as spiritual guide and confidential adviser.

In 1879, William W. Davidson and his wife experienced a heavy trial in the tragic death of one of their sons, a pupil at the school, who was killed by an explosion of gas which was being prepared for a lantern exhibition, though other boys in the room remained unhurt. Again, in 1881, a similar trial befell them in the death of another son by an effusion of blood on the brain just after taking his seat in Meeting.

In the three principal departments of his work, agricultural, literary, and spiritual, our friend was eminently successful. His interest in agriculture led him to try many new experiments upon the school farm, and for his valuable scientific investigations along this line he was made a Fellow of the Royal Geographical Society.

When the Science and Art Department

included Agriculture among its examination subjects, he immediately sent in some of his pupils as candidates, with gratifying results. An extract from an account of Brookfield School prepared by W. W. Davidson for the Committee in 1890—in which from first to last there is no mention of his own name—describes the standard of education aimed at in his time, when twenty-two hours a week were being spent by the boys at work on the farm. "There has never been any effort to get beyond a plain, sound English education, but a continuous persevering effort to make it thorough, keeping in view that which is likely to be useful in the after lives of the children." Outside examiners on several occasions testified that this object had been attained. In 1864, John Newby, of Ackworth, reported that "the attainments of the children will bear comparison with other schools in our Society where it is supposed the pupils enter under more favourable circumstances."

W. W. Davidson's spiritual life received great stimulus and was turned into a definite channel during his early years at Brookfield. Led by a sense of duty to the boys, he used to accompany them to their Meeting two miles distant at Megaberry, where, under the ministry

of James Green and others, he became deeply convinced of the truth of Friends' views (of which he was afterwards so able an exponent), and was received into membership. At Megaberry also he was first heard in the ministry, and after many years' faithful exercise of the gift, he was recorded a Minister by Lisburn Monthly Meeting in 1883.

First among the fruits of his spiritual labours must be placed the establishment of Brookfield Meeting. The call to this service was made clear to him by the readiness with which his invitations to attend Sunday afternoon gatherings with the children at the School were accepted by persons living near, but not associated with Friends. Having obtained liberty from the School Committee, W. W. Davidson set afloat a scheme for building a Meeting-house near the school, and did not rest until in the following year, 1874, the completed Meeting-house at Brookfield rewarded his efforts. The Committee were soon able to report that it "has been found not only to suit the convenience of the School, but the wants of the neighbourhood, as a considerable number of persons, still attached to Friends, but hitherto attending no place of worship, assemble in it regularly." The result has been a flourishing Preparative Meeting

largely composed of Friends brought into the Society by convincement. Several times W. W. Davidson visited Friends in Leinster and Munster, with a minute from his Monthly Meeting; similar service in London and Middlesex Quarterly Meeting occupied his holidays in the years 1897 and 1899. He had a special gift for paying family visits, which were often an important part of his service.

Since 1900, W. W. Davidson has resided with his wife and daughter at Greenmount, Richhill, Co. Armagh, where he has been a loved and honoured Minister in the Meeting, He also cheerfully rendered occasional and much appreciated help in Methodist and Congregational places of worship, and gave great assistance in the somewhat recently established Meeting in Portadown, to which his fortnightly visits, at the cost of considerable effort, were very helpful.

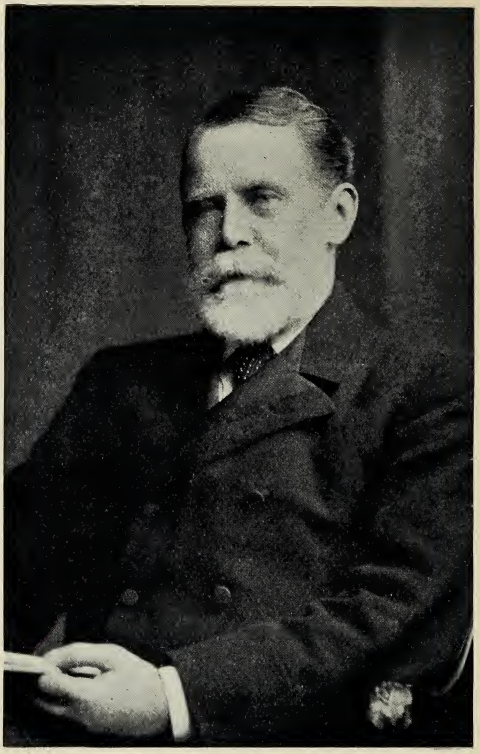
Though never enjoying robust physical health, he retained his mental vigour to the end. His last address, delivered in Richhill Meeting two days before his death, from the text, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," surprised many by its depth and clearness of thought and expression. He was conscious of

being dangerously ill at the time, and unlikely ever to attend Meeting again. In the evening, his medical attendant had little hope of his recovery, and after a sharp physical struggle, but with faith triumphant, he passed away on Tuesday evening, to be, as we reverently believe, "for ever with the Lord." His friend, Joseph S. Gray also a beloved Minister of the Gospel, who removed to Richhill from York some years ago, passed away on the same day only a few hours previously. So was fulfilled his half-expressed hope that "perhaps they should go together."

The funeral at Megaberry was attended by many Friends from Richhill and Lisburn Monthly Meetings, by the children and officers of Brookfield School, and by several members of his family, including his nephews, Robert John and Alfred Davidson, at home on furlough from China.

CHARLES E. DAVIS, 32 13 12mo. 1910
Belfast. Son of Edwin and Elizabeth Davis, of Bessbrook.

SUSAN MARIA DAVIS, 69 1 9mo. 1911
Blackrock, Co. Dublin. Widow of Alfred Davis, of Limerick.



DR. JOHN DIXON.

ELLEN DIX, 78 16 4mo. 1911
Saffron Walden. Widow of Dick Dix.

DR. JOHN DIXON, 69 15 8mo. 1911
Highgate. Died at *Arisaig, N.B.* Of *Westminster and Longford M.M.* An Elder.

John Dixon, the son of John and Isabella Dixon, was born at Staindrop in 1842. He was educated at Ayton School, where his uncle, George Dixon, was then Head Master. He often would relate with much laughter, how one day, when he and several other boys were brought before his uncle, on account of some mischievous behaviour, George Dixon said, "Now Johnnie, I will start with thee, as I know thou art the worst!" He left Ayton at an early age, but he always tried to keep up his association with the school, and with his old school-fellows. The following years were spent in his father's mills; but he was not strong, and, owing to his chronic asthma, he found the atmosphere most trying. He, therefore, left home and started work in the offices of Joseph Pease, at Darlington He always felt grateful to the Friends there for their kindly interest in the lonely, shy, young man, especially grateful to Joseph Pease, for his friendy help and advice in regard to his future. For many years he had had a great desire to

study medicine in order that he might be able to relieve pain and suffering. With this idea he had been quietly studying during the evenings, and at length, in spite of opposition from home he succeeded in passing the entrance examination for Edinburgh University. This finally decided the matter. He gave up his business and eagerly commenced his student life. At Edinburgh he qualified as L.R.C.P., and in 1872 took the degrees of M.B. and C.M. He subsequently filled the post of Resident Physician at the Royal Infirmary, and worked for a time under both Simpson and Lister. He attended the Edinburgh meeting, and ever after retained a warm regard for Jane Miller and Eliza Wigham for their kindly interest in the students. He had a large circle of friends, with most of whom he kept in touch. During the last three years of his life he often recurred to these happy student days. Friends made then seemed to grow specially dear to him and during his recent summer holidays in Scotland, he welcomed the opportunity of visiting some of them again. He had a truly wonderful gift of remembering faces and names; once known they never seemed forgotten. On leaving Edinburgh, he became Resident Surgeon to

the London Temperance Hospital, a post he was the first to fill.

In 1874 Dr. Dixon was married to H. Edith Gurney, then a Sister at the Royal Free Hospital, to whom he had been introduced by a mutual friend, who felt that their aims in life had much in common. She was not a Friend, but became so soon after their marriage. He then settled in the North-East of London, where he entered on general practice. His professional skill and thoroughness, combined with great charm of manner and with unselfishness, rapidly brought him success, and it soon became necessary for him to take a partner. While still in practice, he filled the post of visiting surgeon to the French Protestant Hospital, Victoria Park Road, and later, that of surgeon to the Mildmay Mission Hospital, at Bethnal Green.

For some time, however, he had specially desired to do something for the Jews. His heart had warmed to them through treating many of them professionally at the Mildmay Hospital, and through the teaching of Mr. John Wilkinson, who had started a Mission to them in the East End. In August, 1877, he wrote to Mr. Wilkinson, "Will you and your wife join me and my wife in prayer that the Lord would direct

me as to my future. I have had it laid on my heart to become a Medical Missionary." "Yes," was the reply, "we will, and if the Lord should honour me by allowing me to establish a Medical Mission in the interest of His people Israel, and that you should be the first Medical Missionary, we will rejoice together." Later on the two men met, and united in prayer to God for £500 as a token that they were acting in accordance with His Will. £300 was speedily sent in, and special prayer was made for the remaining £200. At a meeting in the suburbs of London, Mr. Wilkinson gave an address on the Jewish Mission, mentioning his desire for a Medical Branch. No collection was taken, but an announcement was made that anyone wishing to help might communicate with Mildmay. Mr. and Mrs. Wilkinson hurried off to the station afterwards, but missed their train. Whilst waiting for the next, two ladies came up and said, "We have been much interested in your desire for a Medical Mission. It is so Christ-like, and Our Lord was a Medical Missionary. You must have it. How much do you need?" When they learned that only £200 was required, they gladly undertook to contribute that amount, thus making it possible in 1880 to found the

Medical Mission to the Jews, with John Dixon at its head. It was with the full support and approval of his wife, and in spite of the fact that he then had three little children, that he gave up his large and growing practice to become a Medical Missionary, thus sacrificing not only a considerable income, but the certainty, it may safely be said, of distinction in his profession. Thus it was that amidst the teeming population of Whitechapel he found, for over thirty years, his life work. It was said after his death, that the text, "Faith, Hope Charity, and the greatest of these is Charity," seemed to typify Dr. Dixon. He himself lived "love" to all with whom he came in contact. He found it impossible to refuse any really needy case, and he always made others' wants his own. No day's work was too hard, or too exacting, but an appeal for help would find him ready to pay a call of sympathy, or to visit some sick bed, and his presence at the bedside was better than medicine. Of few could it be more truly said "I was sick and ye visited me."

His enthusiasm for his professional work was well exemplified in his decision when over sixty years of age, to spent a six months' furlough in the study of medicine at Vienna, and in his

keen interest, up to the time of his death, in the work of the "Polyclinic" in London. His interests were always whole-heartedly in missionary work abroad. For many years he was a member of the Board of the Friends' Foreign Mission Association, and in the autumn of 1886 he visited India with Albert J. Crosfield, as a deputation from that body. He also accompanied the late Isaac Sharp in some of his travels, visiting Brumana, Constantinople, India and Japan, thus meeting many of the workers abroad, and having his sympathy drawn out to them in the difficulties they had to contend against. He also on two or three occasions travelled in the Holy Land, and visited some of the stations belonging to various Missionary societies. When he was away from home in England, he made a point when possible of attending Meeting, and encouraging the members present. For his own meeting at Holloway he felt a deep concern, and although he did not very often speak, his genial presence and his warm welcome to strangers will be much missed. He had a feeling that no Meeting was healthy unless it concerned itself with foreign mission-work, and with this object he regularly on the first Sunday in the month, either arranged

that a missionary should speak after the Meeting for Worship, or that a letter from abroad should be read. Unless he had a previous engagement he would never refuse any appointment to visit new members or to attend Monthly or Quarterly Meetings, or to serve on a Committee.

He was the most humble and unselfish of men, content to go quietly on his way, doing good when he could, not wanting or expecting praise, always with a happy smile for everyone, and his keen sense of humour and happy disposition, made it a joy just to be with him. His interests were wide and varied, and included work amongst foreign students, Home Mission work, the causes of Peace and Temperance, the Purity Crusade, the Anti-Opium Society, and lately the Young Friends' Movement. He was a great Bible student, regularly studying for an hour or two in the early morning, as well as at other times. He had many times felt the inspiration derived from attendance at the Keswick Convention, and longed that others might share it.

In April, 1908, after a painful illness lasting over six months, his wife was called to the life beyond. The long strain of her illness aged him considerably. And about a year after he had a

bad attack of influenza and bronchitis, and it was found his heart was in a precarious condition. He was told by a specialist that unless he gave up a great deal of his work it would kill him. His reply was that he would never retire, unless be became a burden and a hindrance to the work, and that he should prefer to die in harness. Nor did his family find it easy to restrain his activity. As time went on he had occasional heart attacks, and for the last two years his friends knew that any time during such an attack he might be taken home. He himself simply waited for the call. In a letter written at Easter, he wrote, "I feel I am westering. I only wish to stay here as long as it is His Will." The extreme heat of last summer tried him much, but he kept on with his work till the commencement of the holidays; and he was able to pay his longed-for visit to Mr. and Mrs. Daniel Doncaster, near Lochailort, in the North-West Highlands of Scotland, where he had been during the two previous summers, and where he had revelled in the beauties of mountains and sea. He had been with the Doncasters a fortnight, and he seemed stronger for the change. But on August 15th, at sunset, while he was on the sea-shore, the call came. Suddenly becoming unconscious, he

never rallied, and two hours later he quietly passed away. The funeral was at Winchmore Hill, on August 18th, when his remains were laid beside those of his wife.

On September 14th, a Memorial Meeting was held at the Mildmay Medical Mission, when the large hall was filled with Jews. Though many will mourn his loss, few can do so more than his beloved Jews, amongst whom he had laboured so long and so lovingly. The following extracts are from letters received from those who were with him during his last fortnight.

"I feel indeed that it was a high privilege to be near him during those two happy weeks, and I shall never forget the happy expression in his eyes on his last day with us. He seemed so heavenly in spirit, so ready for the quick Home call, that to my mind, there remains only a sense that the shortness of the passage from the beauty of the earth to the greater blessedness above was most fitting and sweet. . . . . It was just like opening a door from a happy earth to a happier heaven, for him to go as he did. And your dear Mother was on the other side of the door, as well as the Saviour whom he loved and served so well. I shall prize, all the rest of my life, the privilege of having been with him and you at the last moments of his conscious life, and the remembrances of his smile, when I came up to where you were. . . . The gates of heaven opened at the sun-setting, and with his face to it, he entered into glory."

SARAH DOEG, 70 8 6mo. 1911
Orford, near *Warrington*. Wife of George W. Doeg, of *Reading M.M.*

JANE GODFREY DOWD, 82 19 4mo. 1911
Dublin. Widow of Robert Dowd.

CHARLES HENRY DUCK, 71 25 12mo. 1910
Woodford. Of *Devonshire House Meeting*.

The Bedford Institute has lost one of it oldest workers by the decease of Charles H. Duck. About forty years ago, he became associated with his father-in-law, the late Robert Nichol, in the work of the breakfast meetings for the destitute. He was also engaged in Temperance work and as superintendent for some time of the junior section of the Sunday School. For many years, however, his special service had been the superintendence of the breakfast meetings (in which he was aided by many younger workers), and also of the Labour Department, which was established for the purpose of giving more effective aid to men met within those meetings, men who, but for the helping hand, were likely to sink into the ranks of the unemployable.

Such as these might come to the Institute during the week, when our friend would inquire

into their cases, and deal with each in the way most likely to be of real service. It was a difficult work, but C. H. Duck seemed to possess both the sympathy and discretion which made him an effective helper and counsellor to numbers who sought his aid. To lonely and friendless poor in the infirmary, also, he was a welcome, and often their only visitor. It may be said of him that he loved his work, and gave his life service to the poor and distressed.

His illness of twelve months' duration confined him at home, but until the last few weeks he was able to take an interest in and direct the work, and though often suffering severe pain, he was always cheerful, and enjoyed talking with his friends over many mutual interests. It was fitting that the end, for which he was patiently waiting, should come on the day which for so many years had been one of special pleasure to him in arranging and dispensing the Christmas meal, provided by the kindness of several friends, for 300 or 400 destitute poor. This was held as usual last Christmas day, with a sense of sadness that the friend of so many of the guests would be no more amongst them; and guests and workers sent a message of sympathy to his wife and family. Just before

midnight the summons came, and "in perfect peace" he passed away.

CHRISTOPHER DUFFELL, 69 23 7mo. 1910
Darlington.

MARGARET DUNBAR, 76 21 6mo. 1911
Allert-in-Bywater, near *Castleford.* Widow of James Dunbar.

ALBERT DUTCH, 54 24 9mo. 1911
Islington. Of *Westminster and Longford Meeting.*

ROSA EARL, 66 4 4 mo. 1911
Ashford. Wife of George Earl.

PHILIP ARTHUR EDMUNDSON, 28 9 9mo. 1911
Drowned while bathing at Hayle, Cornwall. Son of the late Joshua W. Edmundson, of Rathgar, Co. Dublin.

JOHN H. ELDRIDGE, 48 17 2mo. 1911
East Dulwich. Died in London Hospital.

J. BANCROFT ELLIS, 50 7 9mo. 1911
Leicester.

JOHN EDWARD ELLIS, 69 1 12mo. 1910
Scalby and London. Died in London.

John Edward Ellis, the eldest child of Edward Shipley and Emma Ellis, was born at Leicester in the year 1841. When only ten

years old he was sent to a small Friends' school in Hertford, and later he went to Kendal to the school there. When he was sixteen years of age, his father offered him the choice between a university career, or of accompanying him on a tour through the United States, which he proposed to take for the purpose of inspecting American railways. He chose the latter, and though he was apt to speak, in later life, with some regret of what he had missed, there is no doubt that the journey was of great educational value to him in many ways. On his return to England, he entered the engineering works of Kitson and Hewitson at Leeds, working as an ordinary apprentice.

It is told of him, at this time, that on one occasion he worked without any sleep, from 6 a.m. on Friday to noon on Saturday, in order to help finish some engines for India, and was afterwards found in an adjacent boiler fast asleep.

It was in this experience of artisan life, that he gained the intimate knowledge of working men which in after years made him such a good employer. He would not begrudge his men anything that was needed for turning out first-rate work. With a very keen eye, and with direct

speech, he generously appreciated all efficiency of service, and this characteristic, whether in the colliery, or later in his farm at Wrea Head, was one of the secrets of the willing response of his employees to his high standard of work.

His grandfather had, in conjunction with George Stevenson, laid the first railway south of the Trent, and his father had long been Chairman of the Midland Railway Company, therefore it is little wonder that the cares of business soon came upon him. Settling at Hucknall, then quite a small place, it was not long before he was faced with the practical problems of employer and employed, and with the social and political conditions of a rapidly-growing mining population. It was perhaps only to those in the humbler walks of life, accustomed to the old relations between rich and poor, that it was a surprise to find the young colliery manager taking a real interest in the daily life of the community—an interest which found its expression in the local saying that "Mr. Ellis made Hucknall, and Hucknall made Mr. Ellis." "A Conservative by nature and a Liberal by grace," as he often said of himself, there was much in this sphere to exercise his keen and independent spirit, and in after life he was fond

of telling stories of his diversified experiences and of the way in which he came to champion the cause of freedom and self-development amongst the people of the district. In due time, largely by his instrumentality, there grew up local self-government, a School Board with fine schools, a Public Hall, a Free Library, Technical Schools, Public Baths, etc. It was during the coal strike of 1893 that his sympathy with the poor and his power of determined pursuit of what he thought to be right were strikingly united. It was to Lord Rosebery that the settlement of the dispute was commonly attributed, but the real beginning of the end occurred when John Edward Ellis having entered a large room where some of the miners' children were being fed, felt the pathos, and determined to end it at once, so far as lay in his power.

Business grew under his able management, and his life must have been already pretty full when, in 1867, he brought Maria Rowntree from Scarborough to share his home at Nottingham. There it was that the happy family life began, and there that their five children were born.

Local duties increased upon him as time went on, and at one or another period, in addition to mining, he was connected with banking, gas

and electric companies, besides filling the positions of Justice of the Peace and Deputy Lieutenant in Nottinghamshire and Yorkshire.

In 1885, the newly-enfranchised constituency of Rushcliffe had its Liberal candidate ready when the election of that year came, and from that date till within a few days of his death, John Edward Ellis held the seat against all the opponents who tried issues with him.

Perhaps less well known than his work in the House itself, but by no means unimportant, was his educational work amongst his constituents, carried on quietly between elections by means of the circulation of pamphlets and speeches full of figures and facts. Instead of giving money to bazaars, and other things usually supported by rich Members of Parliament, he spent freely in printing and circulating good literature, ever endeavouring to help the electors to think for and to help themselves. He, indeed, could never be reproached with the saying of Professor Henry Jones, "that it is an insult to the intellect of the British elector to offer him the rubbish which does duty for argument in electioneering speeches." Between John Edward Ellis and his constituents there grew up a relationship which deepened in

cordiality as the years passed on and the political horizon changed, until at last the Liberal Committee begged to be allowed to put him in again without a contest, whilst he stayed at home in London to recruit. It pained him to refuse the offer, but he did not waver. Five days before his death, he dictated his last letter to the constituency, and thus finished a representative career of a quarter of a century, honourable alike to the electors and the elected.

In the House, his clear instinct for procedure, and his business capabilities, gradually won for him positions of considerable eminence, and he became a Chairman of Grand Committees and one of the few Deputy Chairmen of the House. Finally, as Under-Secretary of State for India, under Lord Morley, he entered for a time the inner circles of the Government. The post was one of great interest to him, and his chief was a leader whom he served gladly. But the work was not really his: the routine of office life tried his health, never very strong, and to those who knew him intimately it was neither a surprise, nor perhaps a disappointment, that at the end of eleven months he left the India Office and retired, as a Privy Councillor, to his own independent position. For it is as a private

Member, and as an acknowledged authority upon constitutional and Parliamentary procedure that he will be best remembered in the House. With a strong attachment to historical sequence, and the loyal observance of rules and procedure, he was no mere party man; and during both the South African war and the recent naval scare he showed that he had the quiet and constant courage of his convictions. Perhaps one of the bravest things he ever did was to lead a forlorn hope against his own side in the latter episode, facing the obloquy of the so-called patriotic party, by moving an amendment to the vote on the increase to the Navy.

During the later years of his Parliamentary career, although he was always a staunch Liberal, he would say that the coming work must be done by younger men accustomed to newer methods. And so he was gradually drawn to take a yet keener interest in some of those questions which should be treated on larger lines than those of party. The cause of Temperance had always been dear to him, and he not only worked for it in many ways in the country, but fearlessly sounded a note of warning to Members of Parliament against the dangers attendant on the refreshment bars in the House,

where he had known habits of indulgence fostered to the blasting of some lives. It was a great satisfaction to him to take an active part (not easily to be overestimated in value) in bringing about a complete change of policy in the Anglo-Indian opium trade with China. Up to the very last the Anti-Opium Board had his personal support and advice. But perhaps first and foremost in his thoughts during the last two or three years was the cause of peace and the release from the economic peril entailed by inflated armaments. In 1909, he was one of the deputation from the Churches of England which visited Germany, and the impression then made on his mind was, in no small degree, responsible for his giving himself so ardently to the work of the Continuation Committee. He was fond of telling incidents of the journey to Germany, of the warmth of the receptions with which they were everywhere welcomed, and of the visit to the Emperor, and his words to some of the party.

One of John Edward Ellis's last acts was to go to see the Archbishop of Canterbury, in order to secure his active co-operation in the work of conciliation, and it was to this work that he himself was looking forward as likely

to be his special care when the time of unwonted leisure should have really come. During the last weeks of his life, he had agreed to be the principal speaker at a Peace meeting in Guildford, arranged for by twenty-two or three different churches, chapels and other societies in union with Friends and the Adult Schools. In all this it is not hard to trace the ripening and development of character. The stepping aside from the conflict of parties, the desire to be one of the peacemakers, points to a readiness for the higher service, which even those closest to him had not perhaps altogether appreciated.

The success of the man whose work lies amongst practical affairs depends largely on his having clear-cut aims, unhampered by vague theorisings; and the late Member for Rushcliffe could not have done the work he did if he had not kept firmly to his own tools and to his own mission. Essentially a man of action, his strength lay in an almost severe self-limitation to the matter in hand. We shall not therefore seek him among the mystics or theologians, but no one who was privileged to join in his family devotions, or to worship with him in Scarborough meeting, could help perceiving that his direct, arrow-like life was the outcome of a faith which

was that of a child in its unquestioning simplicity and sincerity.

Death came to him in its most reassuring form, not as a struggle, not as a mere ending, though all his work was found to be almost strangely completed, but as a peaceful departure to a life of even larger issues than the present, of expansion and ampler capacities for service in the fuller light of the Divine Love. Such was the belief that pervaded the quiet company at Wrea Head on the day of his funeral, and such found expression in the triumphant tones of the hymn sung in the village church :—

"O Breather unto man of breath,
O Holder of the keys of death,
O Giver of the life within,
Save us from death, the death of sin ;
That body, soul, and spirit be
For ever living unto Thee."

CHARLOTTE FAIRBROTHER, 74 28 1mo. 1911
Bray, Co. Wicklow.

PRISCILLE FAYLE, 69 4 3mo. 1911
London, N. Widow of George R. Fayle. An Elder.

Priscilla Fayle, the daughter of George and Isabella Thompson, of Belfast, was born on the 12th of November, 1841. Her parents both

dying while she was still a girl, her mother in 1854, and her father in 1860, she was invited by two of her brothers who were living in Dublin to make her home with them, which she did until her marriage, in 1865, with George R. Fayle, of Limerick, where their four children, all girls, were born, and where the youngest of them died in very early life. About 1874 the family removed to Dublin, and here, within a very few years, the other three daughters died, Isabella, of fever in 1880, and Sarah of consumption in 1883, while, two months later, Hannah, a fine healthy girl, died, apparently from no other cause than that she had taken the loss of her sisters so greatly to heart.

George and Priscilla Fayle bore up wonderfully under these great sorrows, having faith to believe that their Heavenly Father knew what was best for them, and in the years that followed they were all in all to each other. In 1892, George R. Fayle had a severe attack of influenza, from which he but slowly rallied, and from whose effects he never wholly recovered. And although able after a time to attend to business, he succumbed to another attack in the spring of 1894.

Having settled up her husband's affairs, Priscilla Fayle felt that she could no longer

remain in Ireland, where there was so much to remind her of the sorrows through which she had passed; and after much prayerful consideration, she decided to remove to London, believing that, amid new surroundings, and in taking up work which might help other lives, she would be able to rise above her own grief and loneliness. In this, as throughout her many troubles, she realized her Heavenly Father's care, and felt that she could trust Him wholly for guidance and direction. Nor was she disappointed.

Whilst living in Dublin she had been an active worker amongst women, in connection with the Prison Gate Mission; and on coming to London, she gave much of her time and strength to work for the Friends' Rescue Home at Upper Clapton, and for the Medical Mission at Bunhill Fields. In both these interests her special gift of getting into personal touch with those whom she wished to help was largely exercised, and very many have testified to the blessings which they received through her. She herself had drunk so deeply of the cup of sorrow that she was able, in a peculiar degree, to sympathise with others and to speak the word in season to the weary.

For most of the time she lived in London Priscilla Fayle was a member of Holloway Meeting, where her warm mother-heart found many opportunities of ministering to the happiness of others, where her kind and sympathetic influence was much appreciated by all who came in contact with her, and where her wise and loving eldership was greatly valued. After several changes of residence, He Who "settleth the solitary in families" opened the way, in 1899, for her to be taken into the hospitable home of Joseph Bevan Braithwaite, where she continued to live until her decease in March of the present year.

During the last year or two her health had been gradually failing, and she had had by degrees to give up her various interests and the work for others which she had so much enjoyed. On the 24th of January last, while returning to Camden Road from Finsbury Park, where she frequently used to sit and walk, she had an apoplectic seizure. A trained nurse, who was passing, assisted her back to the house, and was afterwards able to help in caring for her in the illness which followed, and which lasted for nearly five weeks. During her illness Priscilla Fayle was frequently not fully conscious; and

when she was able to speak it was evident that while she did not know much of what was taking place round her, she often thought herself already in Heaven, and seemed to see and to be able to talk with her dear ones who had gone before.

One day, in the earlier part of her illness, she apparently thought she was in Meeting, for putting her hands together, she prayed, in a loud clear voice : "O Lord, gather them all into Thy love ; let not one be missing—all of them, Lord," and she continued in prayer for several minutes.

On another occasion she said, "I never professed to be good ; it is all of His love, nothing else ; God's love from first to last . . . Oh ! the joy, the joy ! Let me love and serve and adore and magnify Thee ! Thou art all in all, God blessed for ever." And then, in prayer. "Lord take me as I am. Forgive, I beseech Thee, all my mistakes, errors and blunders. Give me more love to Thee, and to thy blood-bought souls ! "

At another time, having asked for a Psalm, she seemed to drink in the words of Psalm xxxiv. 1 to 8, and then said, "I have had nothing but love, infinite love, from first to last. He abides faithful and true."

As the days passed she evidently felt that she had been on a long voyage, and in speaking of it said, "I didn't feel I was going an untried way. I could not account for everything . . but I knew my own dear Lord. He cared for me all the way. I have had wonderful experiences of infinite love and care. . . . How could we have gone through life without the Lord's preserving care? It isn't only for the last few years; it's all the life." At another time she said, "I hadn't the opportunities, nor the learning that some have had; but, thank God, the old faith, the old simple truths hold good still. The blood of Jesus Christ, God's Son, cleanseth us from all sin. Yes, that's it!"

On one occasion she suddenly sat up in bed and (as she believed) welcomed her husband—who had died seventeen years before—and had the joy of talking to him. She spoke to him of their children, saying, "We travelled so far together, we saw our children in the grave together. . . . Their feet have passed through the pearl gates, they washed their robes and made them white in the blood of the Lamb. . . Oh, the blessed privilege and joy of meeting once again! Once again until we meet in one

of the many mansions. . . . My blessed Saviour, I praise Thee for this privilege. It's all of love, all of mercy."

It often seemed to those who were nursing her that she was living in a veritable border land between earth and heaven. The things of time were of little account; the things of eternity very real.

One day, later on in her illness, it appeared that a great revelation of sin had been made to her during the previous night, a revelation which she could not understand. She said, "The Lord has been dealing very mysteriously with me. I cannot understand. All I do know is that I am redeemed by His grace, and I can trust Him. I cannot understand, but I know that I have loved Him, that I do love Him, and that I will still love Him. . . The Devil is always ready, putting temptation in the way. . . . . I make not a particle of excuse, no excuse whatever. I am ready to acknowledge that if it did not take place, it might have taken place. If I have done some of the things I saw in the night, He has, I reverently believe, forgiven."

The next night she was very restless, and when she was able to speak of it, it was evident that she had again been assailed by the tempter,

who had called in question her salvation. The horror of being found in the nakedness of sin grievously distressed her, and it was only when she was reminded of some of the precious promises of God that she was comforted. The words were repeated to her, "He is able to save to the uttermost," and "Him that cometh unto Me, I will in no wise cast out," also the lines of the hymn, which, throughout her illness, had been so often on her lips,

> "Oh I am my Beloved's,
> And my Beloved is mine," etc.

and she replied, "Oh, I can say that." This assurance of salvation through the finished work of the Lord Jesus, and the joy of it never left her again. That evening she said, "I want to show the joy on my face." And, on being told that it did show, she replied, "Then it shows! I wanted it to." This great joy continued to light up her face, even while she slept, and was there the next morning and throughout the day—her last conscious day on earth. It was so marked that the doctor noticed and spoke of it.

In the evening, when being settled for the night, she asked if there was a verse ready for her the next day, and she was told that perhaps

in the morning there would be. This did not seem to satisfy her, and after a little while she said that she had one, if she could express it. On being encouraged to try, she twice repeated the words, "Victory through the blood of His Cross."

By the early morning of the next day her mind was wandering. The remaining six days were passed in unconsciousness, and on the 4th of March, she entered through the gate into the Heavenly City.

ELLEN FERRIS,	71	30	8mo.	1911
Weston-super-Mare. Widow of Henry Ferris.				
JOSEPH BENJAMIN FISHER,	83	7	10mo.	1910
Rathgar, Dublin.				
EMMA FOTHERGILL,	81	14	3mo.	1911
Darlington.				

The death of Emma Fothergill, at Darlington, at the advanced age of eighty-one years, was the close of a beautiful life nobly spent in the service of others. She had maintained her activities up to last autumn, and will be much missed in her own meeting. For many years she had taken an active part in Temperance work in the town, and at the time of her death was a vice-president of the Darlington Women's Temperance Association. She was another of

the women Friends who will be remembered for their self-sacrificing work on behalf of social purity. In company with her husband, many years ago, she took a prominent part in a crusade in Darlington for the suppression of vice, and had to face much calumny and abuse. From this effort sprang the Darlington Association for the Care of Girls, an institution in which the late Samuel Fothergill took a deep interest and which, since his death in 1903, has owed much of its success to the earnest care and solicitude of Emma Fothergill, who laboured unceasingly on its behalf.

JOHN HERBERT FOX, 45 31 10mo. 1910
Parnell, Auckland, N.Z. Son of John Hingston Fox.

ELLEN ELIZA FRANCE, 70 30 8mo. 1911
Woodhouse. Widow of James Dix France. An Elder.

ANNETTE FRY 70 8 6mo. 1911
Ipswich. Widow of Edward Fry. A Minister and Elder.

ROBERT FRY, 80 19 7mo. 1911
Brighton.

ROBERT DOUGLAS FRY, 38 9 7mo. 1911
Sydney. N.S.W.

MARY MARIA FUGE 66 25 10mo. 1910
Stratford, E. Of *Forest Gate Meeting.* Widow of Henry Compton Fuge.

JOHN GAYNER, 86 14 3mo. 1911
Redland, Bristol. A Minister.

EDMUND B. GIBSON, 74 6 8mo. 1911
Saffron Walden. Died at *Little Clacton.* An Elder.

JOHN E. GILLIVER 35 23 3mo. 1909
Tongaporutu, N.Z.

JOSEPH W. GLAISTER, 57 23 4mo. 1911
Darlington.

MARY JANE GLAISYER, 74 22 1mo. 1911
Malton. Widow of John Glaisyer. An Elder.

JESSIE KATHERINA GLASS, 70 3 5mo. 1911
Cockermouth. A Minister.

ROBERT JAMES GOODBODY,
30 14 11mo. 1910
Rathgar, Dublin. Son of Richard H. and Hannah R. Goodbody.

BENJAMIN GOOUCH, 78 13 7mo. 1911
Ettington, Stratford-on-Avon. An Elder.

HAMILTON GRACE 46 14 8mo. 1911
Bath.

MIRIAM GRAHAM, 82 3 12mo. 1910
Wicklow.

WILLIAM GRAHAM, 87 28 4mo. 1911
Malvern.

William Graham was born at Bridekirk near Cockermouth, on the 28th of May, 1823, and he died at Malvern on the 27th of April of this year, having thus very nearly reached the age of eighty-eight. After leaving Wigton School he went to Sunderland, and then to Saffron Walden, in order to gain experience in the grocery trade; and in 1845 he settled in Birmingham, where his business life was spent. In the same year he married Elizabeth Lloyd, of Birmingham, who died in 1893, on the forty-eighth anniversary of their wedding day.

A moderate Liberal in politics, William Graham was a strong Conservative in his attitude towards Quakerism. He often spoke of a visitation of Divine love which he had experienced while still very young, when at Sunderland, and from that day to the end of his long life his love and devotion to the Society and his loyal and consistent adherence to what he regarded as the orthodox view of Christian belief never varied or faltered. He showed no sympathy with the modern developments of religious thought and faith; and his own convictions were so firmly established that he was

not always tolerant of the views of those who held other and more advanced opinions.

In 1890 he retired from business and moved with his family to Malvern, whose beautiful scenery he enjoyed for twenty years, frequently taking walks among the hills, in company with his big brown dog. The unexpected death of his eldest daughter, in 1907, was a great grief to him, and he was never quite so vigorous again, though a visit to Paignton and Torquay during the following summer much cheered and refreshed him.

His last illness, which was of brief duration, was borne with the utmost calmness and patience and he showed a grateful appreciation of the kind ministrations of his attendants. A difficulty in speaking tried him much at first, but when that had passed, he said it was "all light, all joy, all peace and rest," and he told his doctor that he had no fear of death. Conscious to the very last moment, he was heard, a minute or two before nine o'clock, to murmur words of prayer, and on the last stroke of the hour his spirit fled.

MARY JANE GRANTHAM, 56 28 2mo. 1911
Staindrop. Of *Darlington Meeting.*

FREDERIC GRAVELY, 92 26 7mo. 1911
Wellingborough.

JOSEPH SPINK GRAY, 72 4 10mo. 1910
Richhill. Late of *York.* A Minister.

LOUISA GREENHALGH, 76 2 5mo. 1911
South Reddish, Stockport.

ALFRED GREGORY, 67 11 12mo. 1910
Paignton.

MARGARET R. GREGORY, 58 9 8mo. 1911
Manchester. Died at *York.* Wife of Theodore Gregory.

SARAH GREGORY, 82 23 7mo. 1911
Yatton. Widow of Edmund Gregory.

SUSANNAH GRUBB, 91 23 9mo. 1911
Clonmell. An Elder.

JOSEPH HAIGH, 77 8 9mo. 1910
Eccles.

CHARLES HALL, 71 9 1mo. 1911
Badsey.

MARY ANN HALL, 69 29 9mo. 1911
Thirsk. Wife of John W. Hall.

MARTHA E. HALLIDAY, 45 7 6mo. 1911
Wakefield. Widow of Albert E. Halliday.

JOHN HANDLEY, 73 13 10mo. 1910
Sedbergh.

ELLEN HARROD, 73 26 6mo. 1911
Peckham. Widow of John Harrod. An Elder.

WILLIAM GRAHAM.

MARY HARTAS,	41	22	1mo.	1911
Kirby Moorside. Died in *Edinburgh.*				
EDWARD HARTLEY,	58	10	3mo.	1911
Oldham.				

While there are some of whom it may be said that the ten talents were entrusted to them and who, taking full advantage of great opportunities, have gained renown by their good works, there are others, far less gifted, and labouring in a narrow and even humble sphere who may yet, for the sake of what they have accomplished with their solitary talent, hear at last the "Well done, good and faithful servant. Thou hast been faithful over a few things, enter thou into the joy of Thy Lord." Of such surely was the subject of this memoir.

Edward Hartley, the son of a Primitive Methodist local preacher, was born on the 28th of March, 1852, in the Lancashire mining village of West Houghton; and as his parents were unable to provide him with more than a scanty education, he was still very young when he began work in a coal-pit. In early manhood he left the Primitive Methodists and joined the Society of Friends. At the age of about thirty he removed to Manchester, and soon afterwards settled in Oldham, where he became a valued

member of the Meeting, in which for the last eight years he was an overseer.

His service was for the most part necessarily of a humble character, and he was prone at times to much discouragement. His one desire however, was to be used as his Master saw fit, and all that he undertook was characterised by whole-hearted faithfulness to duty. In his times of despondency he received fresh strength through quiet waiting upon God in our Meetings, and so became nerved with greater determination to continue in the fight. He took no vocal part in our ordinary Meetings for Worship; but in the evening Mission Meetings, he often found acceptable service, and his utterances were marked by a directness and fervour which betokened deep convictions.

The cause of Temperance was very dear to him; and for many years (while strength permitted) he was an active worker in connection with the Band of Hope Union of the district.

His special line of service, however, was in the work of the Sunday School, in which he was long a teacher, and from 1894 until his death he was Superintendent of the Children's School. In that capacity he won the respect of both teachers and scholars, displaying warm

sympathy with the former and a keen interest in the latter—each child being personally known to him. Failing health for some years restricted his activities, but, while possible, he continued, often at much personal sacrifice, to attend the school, from which, indeed, he had never been avoidably absent, and where he was always early at his post.

The terrible disaster at the Hulton Colliery, in December, 1910 (in connection with which his brother has received the Edward Medal for bravery) brought sorrow to his family, several of his wife's relations being among the victims. His last appearance at school was on the Sunday after his return from the scene of mourning, when, speaking with much emotion, he referred to what he had seen. His belief in the all-loving Heavenly Father, forbade him to ascribe the calamity to the Hand of God. It was, he said, due to the greed of man.

During the following week he was confined to bed, growing gradually weaker until the 10th of March, when he passed away, within a few days of having completed his fifty-ninth year.

A man of strict integrity, active in service and making the best of his opportunities, a devoted husband and father, he is numbered

among those who have overcome, and we cannot but think is great in the sight of Him who said "If any will be chief among you, let him be your servant."

ELIZABETH P. HARTY, 75 19 4mo. 1911
Cork.

JOSEPH HAUGHTON, 70 10 5mo. 1911
Dublin.

MARGARET HAUGHTON, 55 21 10mo 1910
Bray. Died at *Sweetfarm, Enniscorthy.* Daughter of Jonathan and Anne Haughton (deceased).

THOMAS HAWKE, 60 14 2mo. 1911
Dewsbury.

ELIZABETH HAYES, 70 16 2mo. 1910
Spalding. Wife of John Hayes.

MARY HAYES, 77 28 12mo. 1910
Kendal. Widow of John Hayes a non-member.

HARRIET HERVEY, 67 27 5mo. 1911
Ipswich. Widow of Edward G. Hervey.

SARAH HICKS, 79 27 1mo. 1911
Stoke Newington. Of *Devonshire House Meeting.* Widow of H. H. Hicks.

SOPHIA HILLS 68 31 7mo. 1911
Thirsk.

ELIZABETH HIRST, 84 1 8mo. 1911
Halifax. Widow of James Hirst.

ELIZABETH HOBBY, 63 1 7mo. 1910
Woonton, Almeley. Wife of James Hobby.

HENRY CALVERT HOBSON, 23 27 1mo. 1911
Moy, Co. Tyrone. Son of George H. and Elizabeth Hobson.

REBECCA EVA HOBSON, 31 4 3mo. 1911
Moy, Co. Tyrone. Daughter of George H. and Elizabeth Hobson.

CHARLES HOCKNEY, 83 18 3mo. 1911
Great Ayton. An Elder.

JANE SMEAL HODGE, 45 1 2mo. 1911
Glasgow. Wife of James Hodge.

JANET B. HODGE, 56 19 9mo. 1910
Glasgow. Widow of William Hodge.

HAROLD G. HODGKISS, 2 27 2mo. 1911
Bournville. Son of James and Sarah E. Hodgkiss.

ELIZABETH F. HOGG, 74 15 7mo. 1911
Moyallon, Co. Down.

THOMAS W. HOLDSWORTH, 13 27 3mo. 1911
Bolton. Son of James A. and Mary M. Holdsworth.

AMOS HOLLAND, 58 11 3mo. 1911
Doncaster.

MATILDA HONEYFORD, 43 29 12mo. 1910
Bessbrook. Wife of Benjamin Honeyford.

SARAH A. HOOD, 80 22 8mo. 1911
Mansfield. Widow of James Hood.

CLARA C. HORSNAILL, 94 9 5mo. 1911
Worcester. Widow of Edwin Horsnaill.

ADELIZA HUGHES, 9 8mo. 1911
Penybont. An Elder.

CHARLOTTE HUGHES, 66 13 11mo. 1910
Ashford. Widow of George Hughes.

JOHN HUMPHRIS, 75 23 11mo. 1910
Leicester.

FREDERICK HUNT, 63 23 7mo. 1910
Caversham.

ELIZA JANE HURMAN, 86 1 9mo. 1911
Newcastle-on-Tyne. Widow of John Hurman.

DICKINSON HURTLEY, 87 16 1mo. 1911
Sutton-on-Hull..

HELEN HURTLEY, 84 30 5mo. 1911
Malton. Widow of Henry Hurtley.

JOHN HUTCHINSON, 86 23 11mo. 1910
Olton.

JAMES INGLIS, 15 6 4mo. 1911
Glasgow. Son of John and Susan Inglis.

MARY ANN INGOLD, 72 20 11mo. 1910
Henham Elsenham. Wife of Alfred Ingold.

JAMES H. IRVING, 57 17 12mo. 1910
Sheffield.

ELIZABETH JACKSON, 76 17 5mo. 1911
Southport.

EMMA L. JACKSON, 66 7 10mo. 1910
Weston-super-Mare. Of *Bristol.* Widow of Samuel Pim Jackson.

MARGARET J. JACKSON, 54 22 3mo. 1911
Pott Shrigley, Disley. Formerly of *Moss-side, Manchester.* Wife of John L. Jackson.

MARTHA W. JACKSON, 80 19 12mo. 1910
Garstang. Widow of James Jackson.

WILLIAM JACKSON, 09 10 6mo. 1911
Darlington.

CAROLINE JACOB, 73 8 4mo. 1911
Tramore.

ISAAC JACOB, 84 13 7mo. 1911
Dublin.

JAMES JUMP, 68 7 7mo. 1911
Radcliffe.

ELIZA KIRK, 87 6 12mo. 1910
Burnham. Of *Wincanton Meeting.*

JOHN R. KNIGHT, 48 4 4 mo. 1911
Smeeth, Kent.

CHARLES L. F. W. KÖHN, 53 25 11mo. 1910
Winnipeg.

Ellen Mary Lea,	51	12	10mo.	1910

Reading. Wife of William Lea.

Ellen Leach,	29	7	2mo.	1911

Abingdon.

Francis Leatham,	70		11mo.	1910

Lurgan.

Evan Lewis,	70	23	6mo.	1911

Almeley Wootton.

Eric Linney,	36		6mo.	1911

York. Son of the late G. F. and L. Linney.

Herbert Linney,	60	5	1mo.	1911

Harrogate.

Thomas C. B. Ling,	52	18	9mo.	1911

Lonaon, N.W.

Muriel A. Lloyd,	5	7	12mo.	1910

Tottenham. Daughter of William J. and Louisa O. Lloyd.

Margaret Logan,	53	24	10mo.	1910

Belfast. Wife of John Logan.

Sidney J. Long,	50	1	7mo.	1911

Matale, Ceylon. Of *Weston-super-Mare Meeting.* A Minister.

By the sudden death of Sidney Long, who passed from this life at Matale, in Ceylon, on the 1st of July in this year, the Friends' Foreign

Mission Association, together with his colleagues and those for whom he laboured, has sustained a heavy loss. After working for more than fourteen years in Southern India under the London Missionary Society, his change of view with regard to the "sacraments" led him ten years ago to offer himself to Friends for service in Ceylon.

He entered the field endowed with many qualifications in addition to his previous long experience of the work. The great feature of his life was his missionary enthuiasm. He was supremely a missionary. To this course he devoted his life, and towards this end all the activity and energy of his being was directed. It may in truth be said of him that the controlling, dominating, prevailing purpose of his life was the extension of the kingdom of Jesus Christ; and all other pursuits became in his eyes means to the attainment of this end. The impression of his life is one of devotion to the Will of God, and of self-abandonment to the interests of His Kingdom. A characteristic which strongly impressed those who knew him intimately, was his desire to study with impartiality and even with a certain amount of sympathy the non-Christian religions of the East,

while preserving a staunch and unshaken loyalty to his Divine Master. And although strong as regarded Friends' views, having adopted them after much thought and conviction, he much enjoyed fellowship and united work with others. He had a keen interest in work among Mohammedans, and he founded two schools, almost exclusively attended by them. Four nights before his death three Buddhist priests came to him for advice.

His missionary work was painstaking and thorough. He spoke Tamil fluently and he was much respected and loved by his Tamil workers. Soon after his arrival in Ceylon, he was appointed Secretary of the Committee of Friends' Missionaries in the island, and this position, except when on furlough, he filled until his death, displaying, in a remarkable degree, fairness and tact, patience and judgment. With his colleagues he was always ready to sympathise, and his kind and cheery personality and his humour often brought a smile to their faces, in times of difficulty and trial.

"No one could come in contact with him," wrote a Baptist missionary, "without being affected by the loftiness and simplicity of his life. Two things specially impressed one. The

first was his faithfulness to duty. For the last four years, during which his physical strength was gradually failing, he never had a night of unbroken sleep, but he held to his post like a hero, and he died, as he had wished to die, in harness. Bound up with this perseverence and consecration to duty was the element of Christian hopefulness and joy. Life was to him not only serious and sacred, but essentially joyful, in spite of all physical drawbacks. Loneliness and disappointment and discouragement never altered his sunny disposition, or quenched his deep, abiding joy in the Lord he loved so well."

"Of his gentle, patient and prayerful spirit during the last year or two of his life," writes one of his colleagues, "it is not easy to speak, but it was a strong influence in the Mission and an inspiration and a blessing to those who knew of his weakness and suffering. I do not think I am wrong in saying that it was as honouring, and as clear a testimony to the Master he served, as his more active service." It can be truly said of him that he lived for others. Through much physical weakness and suffering, unknown to any save himself, he continued to the last "steadfast, unmovable, always abounding in the work of the Lord."

GEORGE LONGTHORN, 61 14 9mo. 1911
Radcliffe.

THOMAS LUPTON, 63 24 2mo. 1911
Morecombe.

ELIZABETH MAKANT, 39 26 2mo. 1911
Bolton. Wife of Arthur Makant.

SARAH MAZURKIEWICZ, 74 10 2mo. 1911
Bradford. Wife of Anthony Mazurkiewicz.

EDITH WARNER MARRIAGE,
64 23 9mo. 1911
Southend-on-Sea. Of *Chelmsford Meeting.*
Wife of Andrew Marriage.

EDWARD MARSH. 49 2 3mo. 1911
Luton.

By the death of Edward Marsh, Luton Friends and Luton Adult School have sustained a severe blow, and the Luton and Leighton Monthly Meeting has lost a Clerk of rare ability. Although his work lay chiefly with these local bodies, he will be greatly missed in other directions. The Meeting for Sufferings will lose in him one of its most regular members and one of its most thoughtful listeners.

The younger son of Robert and Ann Marsh, he was born at Luton on the 17th of November, 1861 ; and after four years at Ackworth School,

from 1871 to 1875, and a year at the Woodlands, Hitchin, he was apprenticed to a pharmaceutical chemist in his native town. He afterwards studied in London, taking a further course in analytical chemistry; and in 1884 he settled in chambers in Luton. As years went on he devoted more and more of his time to work for others, especially in connection with the Monthly Meeting and the Adult School Movement.

He was for a considerable period a frequent contributor to the "Friends' Quarterly Examiner." And those who read the masterly papers that from time to time appeared in that journal, distinguished as they were for their clear and flowing English, their dexterous marshalling of facts, their insight into human nature and their brilliant flashes of humour must often have felt that Edward Marsh's gifts as a writer, which it may be came to him from his grandfather, John Robinson of Manchester, might easily have won him fame as a man of letters.

Very characteristic too, of the writer of these papers, is the optimism, the bright outlook on life, which again and again shines out so clearly in their pages. An instance in point is the conclusion of an article entitled "A Bit of Old Yorkshire."

"Perhaps the most significant object now to be seen in Danby Dale, is the old church, so pathetically unbeautiful since the barbaric 'restoration' accomplished in the revolutionary year of 1789. Standing among its graves, at an unusual distance from the abodes of the living, it will serve to suggest a few thoughts which might arrive more slowly if it were absent. The conviction overtakes one here, that the nameless worthies of old time did, in this dale, fight a good fight, to the glory of God. They were right in disregarding the grey monotony of their lives. Their cheery stoicism was a wise investment. Sorrow and defeat undoubtedly form part of every man's inheritance, but nothing in earth or heaven will ultimately be gained by whining. Some fair prospect of higher service must await the valiant soul—whether of ploughman or of poet—by way of reward at the long day's end. For the churchyard is not the final resting-place, and the sweet encircling valley is not the true Home-land."

His interest in all that concerned the Society of Friends was profound, whether it related to the past, present, or future. He was born with a true historical instinct, and probably no one had such a complete grasp as he of the facts relating to the rise of the Society of Friends in the district in which his life was spent. He frequently occupied many hours at a time in examining ancient papers and parchments belonging to the Luton and Leighton Monthly Meeting

and making copious notes of their contents, entirely forgetting, during these periods of absorption, his bodily need for meat and drink. Indeed, when some writing or reading interested him keenly he thought nothing of continuing at his work through the night until breakfast. To the casual observer his interest in the past might have appeared to be only antiquarian, but the following extract from his preface to a new Catalogue of books belonging to Luton Meeting will show clearly that he had something beyond this in view.

"Only by reading these old authors can their merits be rightly appreciated. Sober in outward appearance, the ancient volumes belie a surprising degree of vivacity in their method of recording events. 'Gleams like the flashing of a shield' will reward us as we turn over their pages and begin to understand what was passing in the writers' minds. Books like these are at once ancient and modern, for they have a life within them which defies oblivion, a spiritual message, good for all time and for all people."

One cannot help feeling that a man who could write like this as a result of his own researches, had it in him to become an historian of Quakerism. But Art is long and Life is brief, and Edward Marsh found other things more immediately in need of doing in his compara-

tively short span of forty-nine years. His sixteen years' tenure of the Clerkship of Luton and Leighton Monthly Meeting was marked by a precision in details, a knowledge of the Society's procedure, and a breadth of view which, according to a high authority, was unequalled among Monthly Meeting Clerks. His work for the Luton Adult School was equally conscientious; for many years he did much of the secretarial work, besides keeping the statistics and the savings fund accounts; in fact, he became the hodman of figures for the School.

Living much in solitude, he yet enjoyed the society of his fellow men, and his remarkable fund of humour and his wide reading made him a most interesting companion. He was a great letter-writer, too, taking pains to make his letters worth the reading.

To many people the mask of his naturally retiring nature prevented them from seeing the vision of the house beautiful within.

An article which he wrote in the local supplement of *One and All*, "In Praise of Cheerfulness," gives the sum and substance of the creed he so nobly lived out.

"We have" he wrote, "nothing in this world to be afraid of, except our own propensity

for saying and doing stupid things. With such a prospect before us, as of a universe expanding from bud to flower, we are bound to be cheerful and have no excuse for being otherwise.

"No excuse? How about sin and failure? Are we not mortal, and may not the first reader of this page have the bitterest sorrow of his life waiting for him round the corner? These things are so. Life is a risky business from beginning to end. Its mixed experiences have hurt us cruelly in bygone days, and so they will in years to come. Yet our wisdom will consist in facing all the risks and refusing to be dismayed. If we are brave enough and busy enough, we shall have no time for worrying over the troubles that have not arrived. When they do arrive we shall be enabled to cope with them, perhaps not victoriously, but with a decent degree of success and composure. Human life in this world has its two extremities, birth and death. Who can say that the one is more solemn or less so than the other? Even at the funerals of our friends we need not be dismal, or omit the note of triumph which announces the overthrow of the last enemy, and the promotion of the worn-out fighter to new life beyond the veil.

"Our elder brother has the name 'Man of

Sorrows'; yet we cannot doubt but that He was, and is, equally a man of joys. It was necessary that he should touch the lives of men at all possible points, so fully to understand them, and so to help. If the vast compass of His sympathies went down an octave lower into the sorrows of men than you and I are in the habit of going, can't you see how it must have gone soaring up into the joys? He was as much at home among the marriage guests at Cana as among the mourners of Nain and Bethany. Luke has told us how, prompted by we know not what hint in the visible world around him, the Master once broke forth into a sudden strain of rejoicing over the Father's revelations to babes of certain things which had been hidden from the wise and prudent. Among those hidden things may there not have been a few that have a special significance for ourselves? The secret of broken-hearted people who go about with smiling faces; the miracle of hopeless invalids who radiate gladness to all around them, of much else that is wonderfully beautiful in the deep-toned organ music of humanity.

"In a world where such people live and where such things are done, we must think nobly of the soul. Cheerfulness therefore becomes not

only a duty and a privilege, but the most natural habit of mind that we can put on to wear throughout our toilsome week of seven days."

He was essentially a believer in education, and when way opened he willingly undertook civic responsibility on the Luton School Board and the free library. His love of his birthland was so strong that he never tired of journeying on foot across its hills and dales and along its coast lines. He knew Great Britain from the Land's End to John o'Groats, and with the exception of Norfolk and Suffolk had set foot in every county. In a book he valued, the following words are marked as if indicating the tonic which he found in his annual holidays. "To shake off the social hamper once a year and ramble at pleasure enables a man to keep account of himself—to remember much that he forgets amid sedentary occupations and monotonous routine. Courage comes back as well as vigour, and the morbid feeling with which we are apt to regard life and its duties, yields to the health-fraught influences of air and exercise."

In conclusion, we quote the closing words of an appreciation of our dear friend which appeared in a local newspaper :—"Now he has passed from us, leaving behind him the record of a life

that rang true. Bravely he lived and bravely he died, and Luton is the better for the years he spent amongst us."

It may be of interest to record that on the gravity of his illness suddenly becoming apparent his kind friends George Henry and Marion Latchmore induced him to move across from his rooms to their house, and thus it happened, when it proved that the disease had gone too far for surgical skill to be of anything except temporary avail, that Edward Marsh passed peacefully away in the same house in which he was born nearly fifty years ago.

EMMA MARSH, 80 17 12mo. 1910
Brockley, S.E. Wife of Thomas Marsh.

THOMAS MARSHALL, 75 20 12mo. 1910
Hebden Bridge. Of *Todmorden Meeting.*

ABIGAIL MCILROY, 42 28 6mo. 1910
Belfast. Wife of Joseph McIlroy.

THOMAS MCMILLAN, 57 27 5mo. 1911
Glasgow. An Overseer.

ELLA T. MILES, 85 29 1mo. 1911
Malvern Link.

SARAH ANN MILES, 76 30 6mo. 1911
Street, Somerset. Widow of James Miles.

EDWIN M. MILFORD, 65 20 12mo. 1910
Redruth.

JOHN T. T. MILNE, 4mo. 3 11mo. 1910
Aberdeen. Son of James and Isabella Milne.

WALTER MITCHELL, 55 31 3mo. 1711
Southport.

THOMAS MORLAND, 89 17 6mo. 1911
Worthing.

MURIEL MORTIMER, 2 18 9mo. 1910
Eccles. Daughter of George H. and Sarah A. Mortimer.

EMMA MOULD, 81 30 1mo. 1911
Redhill. Widow of Charles Mould.

EDWARD B. MOUNSEY, 70 9 1mo. 1911
Darlington. An Elder.

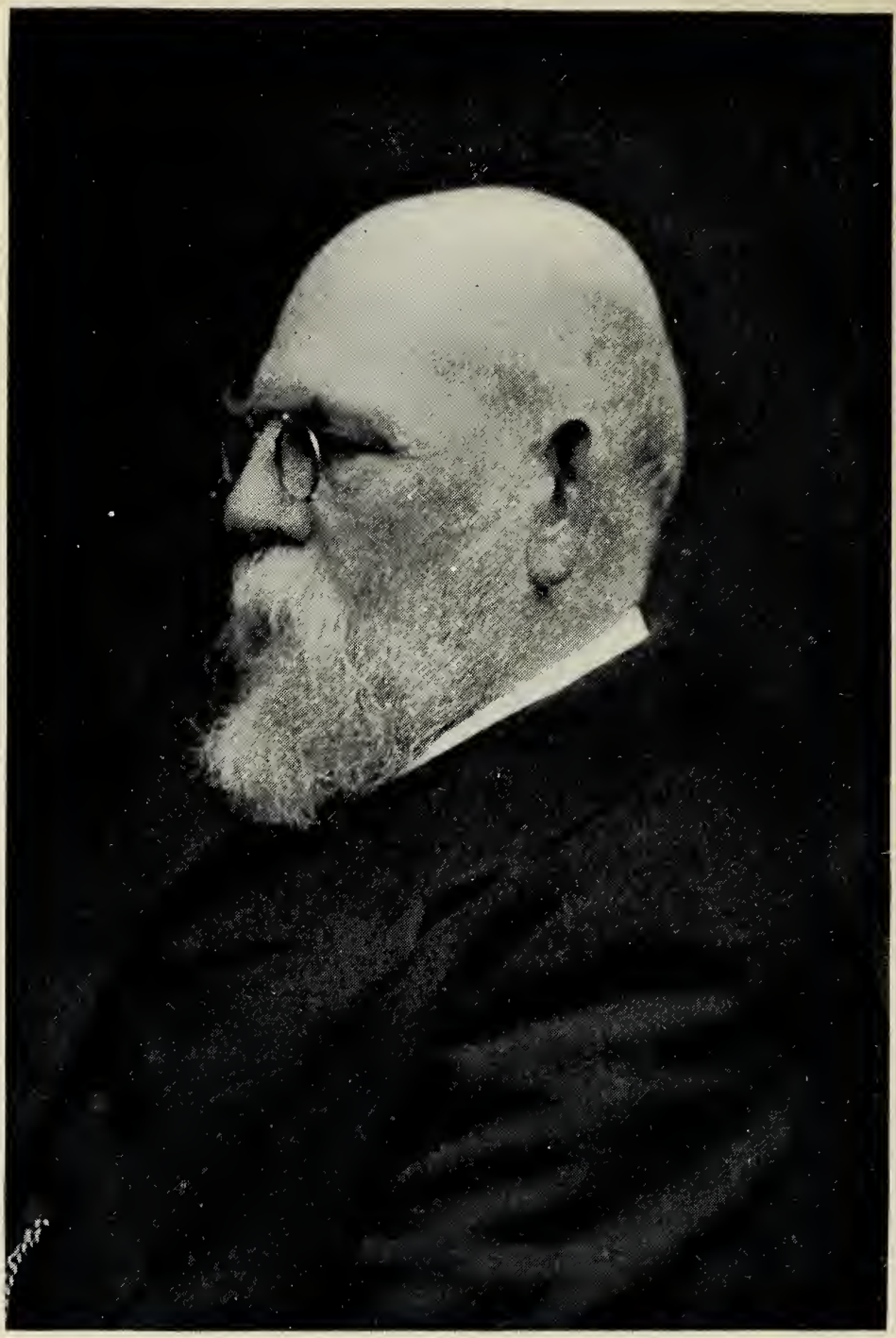
The death of Edward Backhouse Mounsey, of Darlington, has left the Society of Friends poorer, for his was a rich nature, given freely for others. He died very suddenly of heart failure on the 9th January, in the office in which his business life was spent. He had had a slight illness during the previous autumn, but his health seemed very little impaired, and he had in no way altered his usual mode of life, and had been at meeting twice on the previous day.

The elder son of John and Lucy Backhouse Mounsey, of Sunderland, he was heir to a strict Quaker tradition. His inheritance and upbringing had great influence on his character, and still more on his attitude towards life. But although his Quakerism, judged by modern standards, was strict, it was completely saved from narrowness by the natural tolerance of his disposition, which led him always to pass lenient judgment or more often not to judge at all.

E. B. Mounsey's early years were spent in Sunderland, first in a house in Fawcett Street, now the chief business street of the town, and afterwards at Hendon Hill, which remained his home until his marriage.

The eldest of a family of five, his home-life was particularly happy, and was especially marked by great love and reverence for his father and mother. Their wishes and his inclinations seemed identical, and it was his lifelong pleasure to endeavour worthily to follow in their footsteps. Indeed, he once remarked to his governess, when quite young—"Thou sees, it all depends on how you are brought up."

A dominating personal influence of his youth, was that of his uncle Edward Backhouse, whose robust personality impressed itself power-



Photograph by] [*Elliott & Fry, Ltd.*

EDWARD BACKHOUSE MOUNSEY.

fully on the mind of his nephew. An enduring affection existed between the two; and it was a constant pleasure to E. B. Mounsey to recall the sayings and doings of his hero. Another influence was that of Jasper Capper Mounsey, whose whimsical fun found a ready response; for Edward Mounsey was endowed with a rich vein of native humour.

After several years at the Grange School, Sunderland, he began his business life at the age of seventeen, at the opening of the Sunderland branch of the bank of J. Backhouse & Co., in which two of his uncles were partners. Later, he spent a year in London, studying at University College in company with two cousins, under the tutorship of the late William Scarnell Lean. After some years, he was called to the head office of the bank at Darlington, and in 1870 was admitted into partnership.

In 1878, E. B. Mounsey married Rachel Ann Fryer, of Smelt House, near Bishop Auckland, and settled at Tees Grange, near Darlington. Six years later he moved with his family to Blackwell Hill, two miles from Darlington, which was his home until his death. More than for most men, his home and family were for him the central interest of his life. He was endowed

with a capacity for great affection, and was fortunate in his opportunities for bestowing it. He found much of his happiness in the pleasures of of his children, both during their childhood and later. A true child-lover, children loved him by instinct. During the last months of his life his baby grand-daughter and he became fast friends and playmates. His affections extended in marked degree to his brother and sisters, with whom he was linked by a close bond.

Edward Mounsey's life was uneventful. The private bank in which he was a partner joined with others in 1896 to form Barclay & Co., Limited. He became a director of the Company; but his chief work still lay at Darlington, where he attended daily, and took an active share in the management of the business. His balanced judgment was of great value when difficult questions required decision; and he had the power, so useful in a banker, of being able to refuse requests pleasantly.

In the public life of the town his generous nature found scope in the support of philanthropic and moral agencies. He was actively interested in the work of the Temperance Society, and his service on the Hospital Committee (latterly as chairman) was unfailing. He was in

request as chairman of public meetings, for he always put the audience into a good humour and never spoke too long.

E. B. Mounsey had considerable wealth, and with it simple tastes; so that he was able to distribute largely to persons and organisations which won his sympathy. His was a sunny life. Numberless men and women are to-day grateful for a kind act or a cordial word, given not of intention, but overflowing inevitably from his heart of sympathy. He was immensely interested in everything that went on around him, and the many visitors who were welcomed at Blackwell felt at once that he was genuinely interested in their doings; to all appearances he was never bored. This faculty made him an admirable host. He enjoyed, too, to show his guests the curiosities and oddities he had collected; and at times would delight them with an exhibition of his skill as a conjuror, combining quickness of eye and hand with an inimitable flow of patter, which differed from that of the ordinary conjuror in that it was scrupulously truthful. In consequence of his strict Quaker upbringing, his instinctive taste for music was never developed. In photography, his love of order and method and

a great capacity for taking pains were richly rewarded. A great feature of E. B. Mounsey's life from childhood and up to within a short time of his death, was the annual visit to Seaton Carew, in his youth a quiet seaside village. For many years a colony of Friends was established there each summer ; the family from Sunderland being its centre. Edward Mounsey stayed in the early days either with his uncle, or in lodgings. Later he inherited the family house, and the coble which was a source of constant delight through a long course of years. When an easterly wind kept the party ashore, there was endless resource in flying balloons, and kites of his own construction, and in making fireworks and letting them off before the whole population of the village. During the later years of his life, he found a new pleasure in motoring. It enabled him to see the country around his home as never before. His enjoyment was, perhaps, less in the beauty than in the infinite interest of what he saw ; and many were the happy hours spent by the side of one of his sons, map in hand, exploring lane and by-road in every direction. E. B. Mounsey was almost before anything a Friend. A great share of his time and energy was given to the work of the Society

of Friends. He was brought up to look on Yearly and Quarterly Meetings as among the great events of the year. Only necessity kept him away from them. He held at one time or another nearly every office, within the Borders of Durham Quarterly Meeting, including the Clerkship, which he filled for nine years. As Elder his counsel was of great value, and to him usually fell the less pleasant duties of the office. As Overseer his time was freely given for the help of all who needed it. In Darlington Meeting he was convener of both Elders and Overseers ; and he became an unofficial court of appeal, if differences arose or difficulties needed solution.

He never spoke in a meeting for worship, but he attended three times a week with the utmost regularity, and his devout worship spoke more eloquently than many a sermon, for it was known by everyone to be the reflection of his life. A cousin and near friend wrote of him :

"We all feel that Edward's death has left a very wide gap in our family circle, and also in the life of the town and of the Society of Friends in this district. The more I think of his life, as we look upon it as a whole, the more I feel it was a very unusual one. His character was an uncommon mixture of sterling, stedfast worth,

and of boyish enjoyment. It is very striking to see how his consistent life has told on all sorts of unlikely people. Letters have come from those who one would not have thought knew him at all well, telling of the lasting impression that casual interviews with him had left. His children feel that they have a rich heritage. He was one, too, who made himself felt wherever he was—though not a bit obtrusive—and his ways and sayings come back to us constantly."

Part of the force of his example was due to his complete unconsciousness of his peculiar goodness. He was as incapable of a harsh judgment as of an ungenerous act; yet he would often say, "People are very kind." "He did justice, he loved mercy, he walked humbly with his God," was quoted in Darlington meeting on the Sunday following his death; and no words can better describe his life.

EMMA MURPHY, *Selly Oak.*	78	13	4mo.	1910
EMILY NEAVE, *Whitchurch.* Wife of Charles Neave.	62	3	5mo.	1911
HENRY NEILD, *Whitley*, near *Warrington.*	78	6	11mo.	1910
WALTER STEPHEN OLIVER, *London.* Of *Devonshire House Meeting.*	25	24	7mo.	1911

WILLIAM OLIVER, 56 12 5mo. 1911
Llandrindod Wells. An Elder.

ALFRED PAYNE, 56 18 12mo. 1909
Coventry.

ANNIE E. PEARSON, 70 7 1mo. 1911
Middlesbrough. Widow of Robert Pearson.

EDWARD W. PEARSON, 32 5 9mo. 1910
Wilmslow. Son of Edward and Ellen Clare Pearson.

HELEN ANN PEASE, 52 4 11mo. 1910
Pinchinthorpe, Guisborough. Wife of Alfred E. Pease.

GWENDOLEN A. PEEL, 5 10 9mo. 1911
Wells, Norfolk. Daughter of Samuel and Anne Peel.

FREDERICK G. PENROSE, 82 24 1mo. 1911
Monkstown, Co. Dublin.

CHARLES PERKINS, 71 21 3mo. 1911
Leominster.

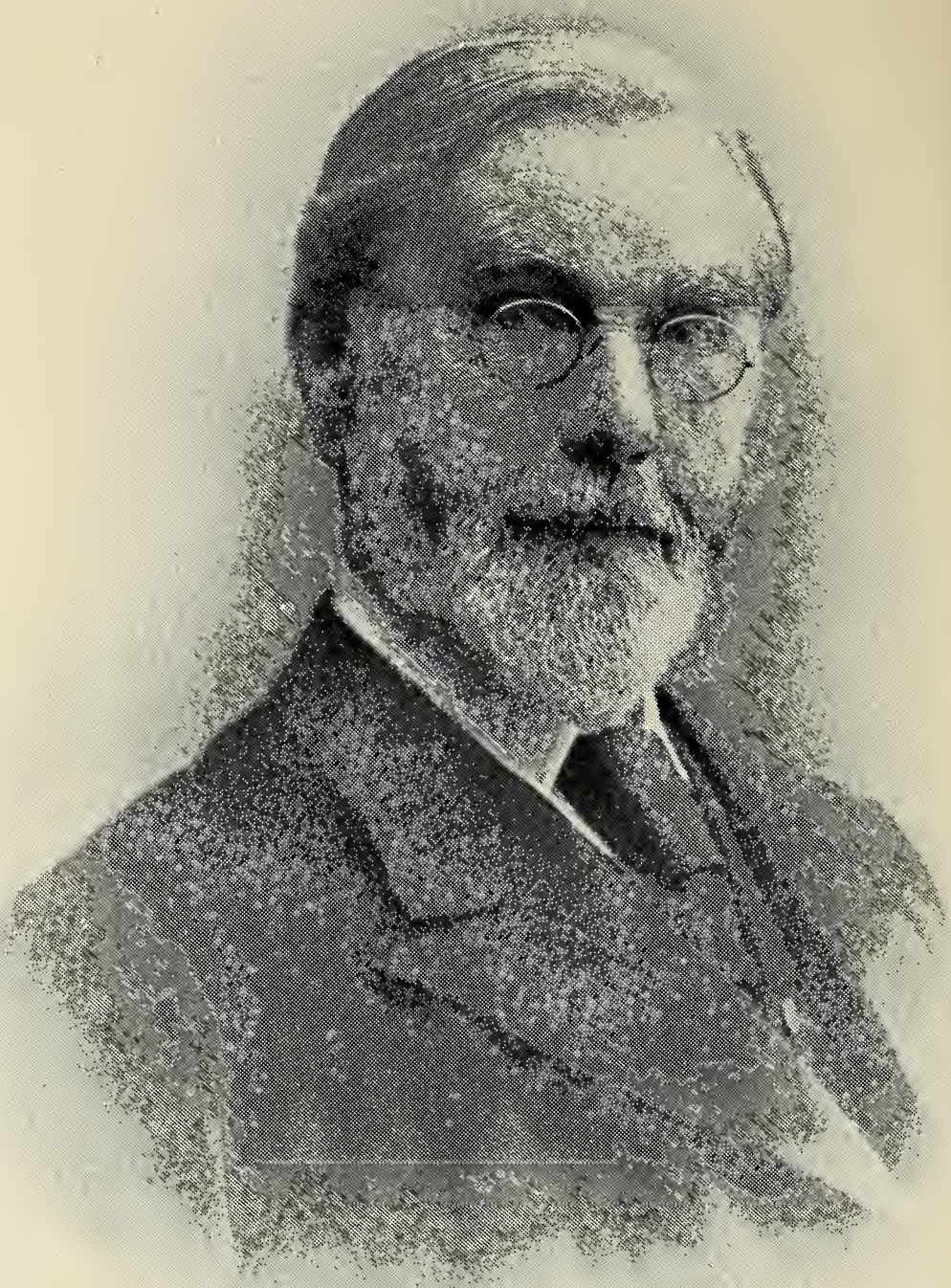
ANN PHILLIPS, 71 2 10mo. 1910
Keighley.

MARIA PHILLIPS 91 12 10mo. 1909
Murd's Hill, near *Blackwood, South Australia.* An Elder. Widow of Henry Weston Phillips of North Adelaide.

Maria Phillips was the eldest daughter of the late Joseph and Hannah May, of Henley-

on-Thames, and afterwards of Hertford, who in 1839, emigrated to South Australia with their family of eleven children. The May family with their connections were amongst the Friends instrumental in the founding of the Two Months Meeting of South Australia, in February 1843; and at its Meeting held on 6th of February Month, 1910, this Two Meeting placed on its records the following Minute respecting this pioneer member :—

"In addition to the official minute respecting the death of our dear Friend, Maria Phillips, we wish to record our acknowledgment of the quiet Christian life, by which she will long be remembered amongst those who knew her. Although she was not gifted with many talents for leadership, and her voice was very seldom heard in our Meetings, her sweet loving spirit spoke unmistakably for the honour of her Lord and Saviour, both in her home and social circles, and amongst her younger relations, and friends, with whom she was a universal favourite. During her husband's lifetime their house was always open with a hearty welcome to any Friends travelling in the ministry from a distance, and the company of such was always greatly appreciated. At one time during the history of the Adelaide Meeting it fell almost entirely upon her husband and herself, with one other Friend, to maintain the regular holding of the Meeting for Worship. For more than twenty-six years she had occupied the station of an Elder; and even till quite the close



THOMAS PUMPHREY.

of her long life, the deep spiritual peace that it displayed was a daily testimony of power from above to any of the worldly-minded with whom she came in contact."

HANNAH PICKARD, 85 3 11mo. 1910
Southport. Of *Colthouse Meeting.* Widow of Michael Pickard.

LUCY ANNE PICKARD, 80 12 11mo. 1910
Leeds. Widow of Daniel Pickard.

JOHN ERNEST PIM, 40 18 10mo. 1910
Belfast. Son of John and Alice Pim.

CHARLES HENRY PILLAR, 59 23 9mo. 1910
Dublin.

ERNEST P. POWELL, 23 22 3mo. 1911
Late of *Almeley*, died in *Canada.* Son of W. and S. Powell, of Almeley.

JOSEPH PROCTOR, 76 3 2mo. 1911
West Hartlepool.

WARD PUCKRIN, 88 10 4mo. 1910
Castleton.

JOSIAH PUMPHREY, 88 5 9mo. 1911
Gloucester.

THOMAS PUMPHREY, 78 11 4mo. 1911
Newcastle-on-Tyne. A Minister.

The Thomas Pumphreys have been so numerous that were it not for a very clearly tabulated "pedigree" it might be difficult

to distinguish one from another. The first mentioned is Thomas, son of James Pomfrey, of Newham-on-Severn, Gloucester, who died in 1551. Succeeding generations hail from Tewkesbury, and a Thomas in direct descent appears in nearly all of them.

The Thomas Pumphrey (1832-1911) of whom we write was the second son of Thomas Pumphrey (1802-1862), a native of Worcester (who married in 1826, Rachel, daughter of George and Eleanor Richardson, of Newcastle-on-Tyne), and was born at Worcester, September 9th, 1832. His ancestry on both sides had embraced the principles of the Society of Friends at the preaching of George Fox and his associates.

In quoting Cowper's well known line,

"Blest be the art that can immortalize,"

Oliver Wendell Holmes makes the following comment:

"As soon as we are old enough to get the range of three or four generations well in hand, and to take in large family histories, we never see an individual in the face of any stock we know, but a mosaic copy of a pattern with fragmentary tints from this and that ancestor. The analysis of a face into its ancestral elements requires that it should be examined in the very

earliest infancy, before it has lost that ancient and solemn look it brings with it out of the past eternity; and again in that brief space, when Life, the mighty sculptor, has done his work, and Death, his silent servant, lifts the veil, and lets us look at the marble lines he has wrought so faithfully; and lastly, while a painter who can seize all the traits of a countenance, is building it up, feature after feature, from the slightest outline to the finished portrait." ("Professor at the Breakfast Table.")

If that be true of the outward visage, which we can see, what art can portray the workings of that which is invisible—the evidences of the Spirit mysteriously breathed into an outward form, made we are told in the image of God Himself?

This little biography is written with an endeavour to show how a life apparently spent in the hum-drum of common things was ennobled by devotion to duty, and aspirations after a high ideal.

In the course of an active life Thomas Pumphrey became widely known amongst young people, teachers in the schools, and hundreds of the scholars who passed through them, by sight if not more intimately. The recital of his long hours of drudgery in youth, his disappointment in the choice of congenial occupation whereby

to earn a livelihood, and his determined endeavour to overcome difficulties, may be an incentive to those who have the competition of commerce or the complex problems of social intercourse to contend with now.

The first home of his parents, Thomas and Rachel Pumphrey, had nestled snugly beneath the Cathedral at Worcester, with the tapering spire of the so-called "Glover's Needle," and the more distant slopes of the Malvern Hills, lifting the eyes of its wayfarers heavenward. It was as a Glover that Thomas Pumphrey and his father before him had made a remunerating income, but the industry was then in a declining state, and ultimately was swallowed up by French and larger concerns elsewhere.

The post of Superintendent of Ackworth School having become vacant by the retirement of Robert Whittaker in 1834, it was applied for, after much anxious thought, by Thomas and Rachel Pumphrey. The offer of their services was accepted by the Committee, and, uprooting their little household, they moved northward in the depth of winter into the heart of the Institution. Their family consisted at the time of Anna, afterwards Mrs. Robert J. Green, George Richardson and Thomas,—then in

his third year; another daughter, Mary Caroline, was added later, and is now the only survivor.

The main building of Ackworth School expands its wings invitingly to the southern sunshine, its inner structure consisting of long stone corridors connecting some huge apartments and many lesser ones, all at this time dimly lighted by oil lamps and dip candles (one dip candle to a bedroom 70 feet long), bare, cold, *comfortless.*

The last word recalls to the present writer a little incident related of a bygone time, a quarter of a century later, by Thomas Pumphrey, whilst still its Superintendent. A class of boys was called up for questioning before visiting Friends. "Spell the word comfort and give its meaning." A little fellow stepped forth and spelled the word "C-o-m-f-o-r-t," then casting about for a meaning, replied after a pause "Mother's lap." What wistful vision arose in his little heart we know not, but in the person of Rachel Pumphrey that sacred refuge for all childhood had entered the doors of the Institution, and her motherly nature would bring its tender ministry to many a forlorn boy and girl, who sometimes did not see their parents from the time they came till they left the School. No

general holiday broke the monotony, but individuals were allowed to go home at long intervals.

The change of residence brought her within nearer distance of her own home, and in a letter to her parents Rachel Pumphrey describes their arrival and first impressions. She says, "We feel the want of some one to consult, as none of the Friends in the village are on the Committee except Luke Howard. Sarah Dent, of near Doncaster, very kindly said that whenever we felt at a loss she hoped we would not hesitate to send for her, and this we have done, as it seems so very important to get into right plans at first. I feel much in ignorance as to what is required of me. Luke and Mariabella Howard have separately paid us a kind call."

We must not linger over this part of our narrative. Suffice it to say that under the strain of so heavy a burden Rachel Pumphrey's health gave way, and she became a suffering invalid. The greatest loss that can overtake a family fell on Thomas Pumphrey and his children when, at the age of thirty-nine years, she passed from them. Their son Thomas was in his tenth year when he lost his mother.

This Thomas Pumphrey (1832-1911) never kept a diary, but when the leisure of old age, and

the looking back time came, for the benefit of his children and grand-children he wrote his "Gleanings";—Gleanings from the harvest-fields of memory, and from these pages we learn the main story of his life.

Referring to the early years at Ackworth, he says:—

"Our new home was a very happy one to me for the ten succeeding years. As soon as I was old enough I was allowed to attend the youngest class of girls, then taught by Jane Woodhead—the late Jane Miller, of Edinburgh. In due course I was transferred to the class of small boys taught by Charles Barnard, and later into that taught by Joseph Stickney Sewell. Not being confined within the school bounds, my brother George and I roamed anywhere; often we rode bare-back upon the farm horses to their work in the outlying fields. The joiner's shop had special attractions for me, and the school joiners became my warm and indulgent friends. In 1842 we sustained a heavy and irreparable loss by the death of our dearly loved mother. I shall never forget being called in from my play to take my last farewell, or the long procession to the quiet little graveyard, or the large company of relatives and friends who met in the Committee Room, when the strong impressive voice of Hannah Chapman Backhouse ministered to the mourners."

The "Professional Aunt"* existed then as now; in this case she was Rachel Pumphrey's

* By Mrs. George Wemyss.

only sister Ellen Richardson. She came for many weeks at a time to assist in nursing the invalid, and she sometimes took the children home with her, and sometimes with their grandparents to the seaside village of Cullercoats, greatly to the benefit of their health. A bachelor uncle too was a boon to the boys, taking them to see the factories, ship-yards, glass-works, and potteries, and to Armstrong's works, then self-contained under one roof, with one hydraulic engine the sole motive power. The Tyne, with its surrounding collieries with their pumping-engines and wagon ways made the district round about Newcastle a veritable paradise for boys with a mechanical turn of mind. A very different Tyne then, with its little paddle-steamboats plying up and down, sometimes fast on a sand-bank till the rising tide enabled them to proceed on their way. Dredging operations have been carried to such a depth that vessels of the largest size are now safely launched into it. The huge armour-clads and giant Cunarders are products of to-day, and when these steam slowly down and toot-toot their adieus to the cheering multitudes that line the river's banks it is a last farewell, for their business lies on the great waters.

Thomas Pumphrey writes :—

"In the winter of 1844 I was sent to the Friends' School at York, then conducted by John Ford in Lawrence Street. My brother had preceded me there, and his high toned influence was very helpful, though our tastes were diverse, —he was studious, I was not. The workshop, garden and playground were my favourite training grounds, and I only grudged the many hours of valuable play time which I was made to spend at my desk, because I could never remember the dates of the Kings and Queens of England. The following year the School was moved to Bootham, with its better workshop and playground. Here I learned perspective drawing ; and the practical tuition in handicraft which I had received at Ackworth was continued by my cousin, William Pumphrey, one of the teachers ; he was an excellent amateur mechanic, and was often with me in the workshop. His scientific lectures interested me much, and supplemented my father's on 'Pneumatics' and 'Hydrostatics' in a way that was of real service to me in after life. Till Adam Smith's lectures on Mechanics and the helps he gave to a few of us in the Observatory deserve my grateful appreciation.

"After three and a half years at York School, I left in the summer of 1848. The question of my future business and the training for it, was one of difficulty to my dear father. He saw that constructiveness was strongly developed, and seriously thought of sending me to Kitson, Thompson and Hewitsons of Leeds, but my character was judged to be not strong enough to withstand the questionable influences of the factory shops. The profession of architect was thought of, and would have pleased me best,

but the premium was probably beyond his means. Ironmongery was under consideration, but just at this juncture a vacancy occurred on the staff of Joseph Rowntree at the Pavement, York, where my brother George was already serving his apprenticeship, so it was quickly settled that I should join him there. It was little to my liking, and for fully three years I endured the monotony of my work with my mind in other things. By degrees, however, I conformed to my limitations, formed new friendships and found occupations which helped to compensate for the long hours, and for the lack of employment of a kind suited to my bent.

"This business household was presided over by my dear friends Christopher Robinson and his sister Jane. There were nine of us on the staff, all Friends. We and others took part in the newly formed Sunday School in Hope Street, out of which soon grew the Adult Class or Classes. In looking back over this experience, I can not only recall many happy friendships with both scholars and fellow teachers, but the necessity for Bible study, together with a growing desire to avoid anything in my personal conduct which would prove a stumbling stone to those who were naturally watching my example. I remained eight months after my twenty-first birthday, but I had gone through a useful discipline of drudgery, sweeping, dusting, polishing, window cleaning, fire lighting. It gave me a practical knowledge of how to do these menial offices properly, and to feel sympathy with those whose life is a constant toil.

"Joseph Rowntree took an interest in our pursuits; he sometimes joined us at the tea-

table and questioned us regarding them. My brother and I had each received a gift of 20s. from a kind aunt, which we had spent in pocket editions of the Poets. So when I was asked one tea-time, 'What art thou reading, Thomas?' I replied, 'Chiefly poetry of late.' 'Ah!' was his reply, 'thou wilt never grow robust on confectionery.' Many years afterwards I was travelling with his grandson, John Wilhelm Rowntree, and as we were talking about books, this anecdote occurred to me, and I told it to him, never thinking that he and his firm did little else than manufacture confectionery. He gravely remarked, with a quaint smile, 'I must tell that to my father.' The confectionery which we had purchased included Milton, Cowper, Campbell, Burns, Longfellow and others. My York life was a very happy one, and I gratefully acknowledge the kind and thoughtful oversight of Joseph and Sarah Rowntree. The spiritual ministry of Samuel Tuke, James Backhouse, and other Friends, no doubt left impressions for good, but the deeds and daily life of other Friends affected my own even more than their words.

"I was brought up to use the peculiar dress and address of the Friends, but during the years of my apprenticeship I was led to see that there was much of unreality in these usages, in my own case, at any rate,—a profession without much background of conviction. I therefore discarded them deliberately, but was called to account by my faithful employer and required to say Thee and Thou to customers as long as I was in his service.

"My first visit to London was in 1851, the year of the first great Exhibition.

"During my time at York I frequently saw my dear father, who came over to consult with Samuel Tuke, Joseph Rowntree and John Ford on matters educational. The papers written for and read at the Education Meetings held at Ackworth during General Meeting time, are still standard literature on the subjects treated of. Referring recently to these long past days, John Stevenson Rowntree remarked in relation to the work of the existing Executive of the Education Committee of which we were both members, 'We must both have heard education discussed almost as long as we can remember.'

"In 1854 my residence at York was brought to a sudden termination by a request for my help from my brother George, who had taken a business at Nowcastle, and was greatly in need of assistance. Joseph Rowntree at once kindly liberated me, and for twelve months my brother and I worked industriously together, often under considerable difficulty. At the end of that time another change awaited me. My grandfather's grocery business in the Cloth Market had been carried on for nearly thirty years by his son, Henry Richardson. My uncle had no one to succeed him, and his health having seriously broken down, he offered me a partnership. My brother agreed that I ought to accept it. Thus, in 1855, I also became permanently established in Newcastle-on-Tyne."

In 1858 Thomas Pumphrey married Emma, eldest daughter of John and Sarah Richardson, of Ashfield House, Newcastle, the business having

by that time become entirely his own. In 1863 they purchased the house and garden in Summerhill Grove, which thenceforward continued to be their happy and much loved home. These early years of married life were marked by many bereavements. In 1862 Thomas Pumphrey lost his father at the age of sixty; his grandfather, the aged patriarch George Richardson, at eighty-eight, as well as his much-loved brother George, at thirty-two. He writes: "The deaths of my father and brother not only brought the sense of irreparable loss and sorrow, but as I was the only adult male descendant, I was introduced to the duties of executor to both." (A dozen more executorships came upon him in later years). In addition to his own business which required careful management to pull it through many difficulties, Thomas Pumphrey decided to carry on that of his deceased brother for the benefit of his widow and her infant son. This increased responsibility brought no light weight upon his shoulders, but believing that the labour spent upon it was about to bear fruit he took the senior assistant, Thomas Carrick Watson, into partnership, and at the end of seven years left him sole proprietor. More than forty years

afterwards, and just two months before his death, the two businesses, T. C. Watson & Son, and Thomas Pumphrey & Son, were amalgamated under the title of Pumphrey & Carrick Watson, Ltd. In reviewing this long period of intervening competition T. C. Watson writes:

"I was associated with T. P. very closely during the whole of my business career; I always found in him a true friend, willing to help and advise even though it told against him himself in business competition. He carried his Christian principles into every-day business life, proving that business can be carried on successfully, and competition met with a perfect commercial morality, at the same time lending a helping hand even to competitors as way opened. On one occasion he remarked, 'I believe there is always an opening for a business if conducted on right principles.' My own success in business was undoubtedly largely owing to close intimacy with him, and I look upon it as one of the many blessings of my life that we were thus associated."

Much has been written lately on "Business Ethics," or in other words, business conducted on Christian lines. A solicitor on being challenged at an open-air meeting whether he knew of any such business, after a little thought replied, "Thomas Pumphrey's." Honesty and fairness, confidence given and returned, a false principle exposed where it

could be shown to be not only wrong but damaging to success, go far to help in every branch of trade, and were abundantly practised by the subject of this memoir.

In 1870 Thomas Pumphrey rebuilt his business premises in the Cloth Market, a work which entailed much labour; but the preparation of plans and the oversight of work-people was congenial to him. In connection with this he writes to one of his sisters :—

"I am quite convinced that I lose ground spiritually whenever I allow the pressure of outward engagements to interfere with the calm and quiet retirement before the Lord, but the temptation is often strong with me to allow this unholy interference of the things of time with things of eternal interest. I have felt the greatest difficulty when my mind has been engaged in planning and contriving, and I am very glad that it is nearly at an end. In the Monthly Meeting of Ministers and Elders I was obliged to acknowledge that my outward affairs had hindered my service, and though the answer to the query was qualified, the answer from the Quarterly Meering was proposed without any qualification, so I was again obliged to say that I did not think it was quite truthful (as others in the Meeting had made the same admission) so it was altered and led to some weighty remarks from John Dodshon. I do wish these meetings could do more to promote the welfare of the body and the evangelization of the world."

Thomas Pumphrey was recorded as a Minister of the Gospel in 1870. His first public utterance had been at the graveside of Clement Doull, a young Friend who died whilst in his employ in 1861, and whose remains he accompanied to Edinburgh, where his parents resided. At intervals the gift had been exercised in meetings for worship, but when this act of the church was conferred upon him its effect was, he writes, "to silence me for many months."

"To be an acknowledged exponent of Gospel truth as held by the Society of Friends was a very different thing from my former position, which was that of a young member giving expression to the overflowing of a full heart. I now felt I dare not speak without a much clearer sense of divine call. It was a few words from Isaac Brown, then of Ackworth, that partially cleared the way; he said that my Friends had acknowledged that a gift had been conferred upon me, and if so, it was intended to be exercised, otherwise I should dishonour the giver. The lesson was a lasting one, and made me realize the necessity for seeking and acting under the promptings of the Spirit of God in all that I said in the Ministry of His Word, and I have found it a very safe place to wait in."

As the years passed on Thomas Pumphrey devoted himself ever more closely to the work of the Society of Friends, accepting no engage-

ment that would prevent his attendance at the business meetings as they followed in course, the Monthly, Quarterly and Yearly Meetings, together with frequent committees which took him to London, where he met, and greatly valued association with, Friends similarly occupied.

In 1884 he was deputed by the Yearly Meeting to visit Canada. Regarding this he says: "My companions were all older than myself. Joseph B. Braithwaite, with his rare scholarship and deep spiritual experience; Thomas Harvey an object lesson in unselfishness; and William Robinson with his knowledge of nature, especially of plant life, in addition to his experience of deeper things; each was excellent company in his special way. Though this service was an enjoyable experience in many ways it was painful and somewhat arduous in itself." It is needless now to recount the history of this endeavour to reconcile disputing parties. Other appointments took him to the Schools at Wigton, Sidcot, Brookfield and Lisburn in 1891; and to Cumberland and Westmorland Quarterly Meetings, as well as to Glasgow and Edinburgh, these last named as representing the London Home Mission

Committee, of which he was a member for many years. He remarks, "All this experience gave me a growing and deepening interest in the welfare and work of the Society, as well as a fairly intimate acquaintance with the genesis and development of its organizations, on committees and a variety of subjects, which in its turn gave me the ability according to my measure to take part in the Society's deliberative meetings which I could not otherwise have gained."

With this increased knowledge and experience his status as a minister was greatly helped. His custom was to "wait on his ministry," and to follow the guidance of the Holy Spirit. He made the Bible his foundation, and with this in hand, it was his frequent practice to read a few passages, beginning with the Old Testament, he would link these up with words from the prophets; and then turning to the New he would vividly confirm or contrast what had been in old time, with the freedom and liberty under the gentle yoke of Christ. One part was thus made the exponent of another. The voice of warning was not withheld, and repentance for sins and forgiveness through Jesus Christ was a frequent theme. His hearers were often reminded that he spoke

not as one who had attained, but as one with them in the strife ; that all must remember it was a personal matter—one could not judge for another, or be a judge one over another. He studied to keep his mind open and fresh. He never prepared his addresses, but prepared himself, by diligent study and meditation, so that he could "take occasion by the hand" when such arose ; and often by an open grave the wine of the Kingdom was poured *in* to the healing of the sad and wounded ; or poured *out* in prayer or in words of affectionate exhortation to those binding themselves in holy bonds which death alone could part. The solemn hush that often spread over the assembly as he sat down was evidence to the source of strength from which this service came.

Quoting again from the "Gleanings," Thomas Pumphrey writes : "Next to the ministry of the Gospel which ought to stand pre-eminent, the Bible Society has had the first place in my affections. I was invited to join the local Committee in May, 1859." The Secretary, writing after his death, makes the following record : "The Committee feel that no words can adequately express the value of his example and efforts extending over half a century, with

a fidelity, devotion and enthusiasm that did much to keep alive the fervour of his colleagues and also to awaken interest and co-operation on the part of many others." And Mr. John H. Ritson, writing from Queen Victoria Street on behalf of the parent British and Foreign Bible Society, says, "In this House Mr. Pumphrey was a welcome visitor. We knew him as one of our sincerest friends, and the more we knew him the more we loved him. His appointment as a Vice-President in 1904 was made with great cordiality, and the patronage it secured was in no sense formal, but the patronage of one filled with enthusiasm and love for the work, and giving to it the best of his resources."

Thomas Pumphrey's membership on the Ackworth School Committee dates from 1873. He writes :

"My association with my friends on this vastly important service has been an education in itself, and especially would I mention the delightful Sundays prior to the inspection of the classes twice in each year, when in the calm and peaceful atmosphere of May and October we mingled in fellowship and in worship with the four or five colleagues who usually met at these times, as well as with the Head Master and the members of the Staff. Though as a non-professional man of business I could never expect to become 'an expert' or an education-

alist, yet my warm interest in the work—perhaps with the consciousness that I was trying to carry forward the service which was so dear to my father—led to my early nomination on the Central Education Board, which was afterwards made more representative of the Quarterly Meetings with the wider range of service as the Central Education Committee. And as an elected member of the Executive this brought me into closer touch with the problems involved in higher education, and with women and men who are experts in the work."

Following up these extracts, abundant witness has been borne to the mutual love that existed between the School and himself from the Head Master downwards,—by colleagues yet remaining, though so many had already finished their course having served their day and generation,—by younger people who had felt the genuineness of his friendship and his helpful sympathy in various ways as he mingled amongst them. The Clerk to the General Meeting held a few weeks after his death wrote :

"Thomas Pumphrey has been to us almost like a father for many years, and we cherish very happy remembrances of his sound judgment, combined with delightful geniality, and vast energy for helping on efforts to promote the welfare of those around him, and especially of this School, which he and we love so much."

And when this delightful tie was finally

severed, Frederick Andrews at no small inconvenience and personal sacrifice, left the large company of Old Scholars assembled for their annual Easter celebrations at the School, in order to follow the remains of his friend and fellow labourer to their last resting-place. On the morning of Good Friday, the 14th of April, a day of unclouded sunshine, the precursor of so many that have made this historic year of 1911 so remarkable,—addressing a large company, he said: "'Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. Behold, I tell you a mystery,'" quoting in full St. Paul's undying massage, and once again his note of triumph: "'But thanks be to God which giveth us the victory through our Lord Jesus Christ.' 'Therefore be ye steadfast, unmovable, always abounding in the work of the Lord.' It is with such hope of Christian consolation that we lay in the silent grave the mortal remains of him who has gone. But we do not dwell by the tomb in the garden. On Easter morn that tomb was empty. 'Ye seek Jesus of Nazareth. He is not here. He is risen.' The spirit of our departed friend we humbly believe is in the presence of his Maker.

He leaves behind the memory of a life in the smallest detail of which he tried to serve his Lord and Master. We pray here to-day by the open grave, that that same faith and trust which enabled him to preserve such a bright and happy spirit amid the vicissitudes of this life may be ours too. That he being dead may yet speak—speak of faith in the great divine spirit Who will dwell in the hearts of His people."

In the Spring of 1908 Thomas Pumphrey passed through a serious illness whilst on a holiday in Somersetshire, but he made a good recovery, and later in the year Thomas and E. R. Pumphrey celebrated their Golden Wedding in a quiet way, recording at the time: "The path on which we set forth together fifty years ago has by the good hand of our God lengthened out, hallowed by many a tender memory of life and death, and now as we pass this milestone, encompassed by the love of family and friends, we can truly say with Whittier:

'Not yet has time's dull footstep worn
To common dust that path of flowers.'"

After this illness his medical adviser entirely forbade the journeys to London for Committees, a privation he felt, thereby losing

touch with the work of Education and other subjects which greatly interested him, as well as with the society of dear friends he had met with on these occasions. His health continued fairly good till the Spring of 1910, when he was not well, and attacks of illness undermined his strength and he became extremely thin.

This period of enforced leisure was by no means idle. During a portion of it he compiled and illustrated with photographs a quarto pamphlet entitled "The Diffusion of Christianity in Northumbria," brought out at the Centenary of the Newcastle Auxiliary of the British and Foreign Bible Society. This entailed a large amount of careful reading and writing. History was a favourite study, and by this release from business and other cares he endeavoured to make up the deficiency of earlier years.

The perusal of "The Old Road," by Hilaire Belloc, suggested the idea of tracing the Pilgrim's Way on paper to scale. A sister-in-law (J.S.) writes of this and similar productions: "While the efforts of Thomas Pumphrey for many causes in which he took a warm interest are well known, there is one point not less worthy of notice and yet almost unknown beyond his immediate friends. This is his exquisite

workmanship. A friend who knew his book-keeping said of him: 'Thomas Pumphrey was an artist, as his book-keeping showed.'" This might be thought to be only a matter of clerkship, but his beautiful drawings of the "Pilgrim's Way" from Canterbury to Winchester, "The Roman Wall," in Northumberland, and "The Tyne and its Tributaries," are the productions of a skilled hand, accurate, careful, and beautiful in their results. To how many men in semi- or complete retirement from an active business life time drags on heavy wheels! But the leisure hours of Thomas Pumphrey were filled, to the admiration as well as often surprise of his friends, by the preparation of large sheets of paper on which with the accuracy which marked all his work, illustrations of these great historic routes and waterways were exquisitely drawn. That of the Roman Wall now hangs in the Laing Art Gallery, Newcastle, near the paintings of that great work by a son of the well-known artist T. M. Richardson and presented by Sir Gainsford Bruce, son of Dr. J. Collingwood Bruce, the learned historian of the Wall.

Thomas Pumphrey was never fond of foreign travel, but continental journeys with members of his family were times looked back

upon with interest and instruction. His truest enjoyment when holiday time arrived was to find some quiet spot away from the bustle of city life. In this way he became acquainted with many delightful parts of England, Scotland, and Wales, often making acquaintance also with the minister of the country parish, exchanging thoughts on literary subjects or on passages of Scripture to their mutual edification. On one such occasion, in bidding farewell to the clergyman in a very isolated place, an Anglican with Oxford learning who had eked out a slender stipend by coaching the sons of local gentry, the remark was made, "We had intended to take a little holiday, but my walks and talks with Mr. Pumphrey have been so refreshing that for the present it is set aside."

The interest of belonging to a large family circle had been a life long pleasure. As the years rolled on it also brought to him its responsibilities. The education and training of the succeeding generations was very different from that in vogue in his own youth, so that he and they often looked at things from varying standpoints, and it was his constant endeavour to walk amongst them and his fellow citizens carrying into daily life and practice, as far as

he could, the precepts and ideals he advocated in the Meeting House. A young man who had felt that he could no longer honestly retain his membership in the Society, wrote: "I shall long remember him for his deep sincerity; even though I could not always follow his religious views this characteristic of his struck me very forcibly."

At the present time when finance is a topic for serious consideration by those in charge of the coffers belonging to the Society, the following paragraph may be quoted as showing his attitude in dealing with it. "The prosperity of our business considering its small beginnings has been wonderful, and as we never desired to increase our personal expenditure as our income increased, it has added greatly to our pleasure to set aside our surplus income for the help of others or for the work of the church in its multiform organizations. In this way we have frequently been able to give away six to seven-tenths of our joint income, and I know of no stronger incentive to keep down personal expenditure than the pleasure of knowing that this altruistic joy will be thereby increased." This was of course not until after his three sons were established in business and in homes of their

own, and careful provision made for those depending upon him.

Thomas Pumphrey's last work was an appeal for Ackworth School, a very different Ackworth now from that described in an earlier page as bare, cold, comfortless. Yet bare it continued to be—the two ends might meet at the close of each financial year, but leave nothing for developing the growing needs of the times—it was bare in equipment, bare in the salaries bestowed upon the staff of teachers who gave the best years of their lives in its interests. And he sometimes said there was no finer field for Home Mission work in the Society than the education of its children and young people. Acting therefore as a member of the Committee he set himself to raise a sum of money towards the better equipment of the School so dear to him by life-long associations. He sent out circulars and wrote hundreds of letters with a result far beyond his most sanguine expectations. About two weeks before his death, propped up in bed, he wound up this account and settled all between himself and the School authorities.

The final days were passed in utter prostration, and under an evident sense that his work on earth was done ; free for the most part

from acute suffering and wonderfully patient through all. He spoke but little, and slept or dozed with a longing for rest. The morning of the 11th April seemed little different from those that had just preceded it, save for the failing strength. About four o'clock in the afternoon complete unconsciousness supervened, and as the outward day was closing in, the spirit, invisible to those who stood around, marking the actual moment of departure by the beautiful smile that stole over his features, passed into "the vast Eternity beyond."

"Is Death as sad as Life ?
Soon shall we know.
It does not seem to me
They find it so
Who die, and going from us
Smile as they go."*

THOMAS PURSLOW, 60 11 5mo. 1910
Leominster.

ELIZABETH RAINE, 70 12 12mo. 1910
Darlington. Widow of John Raine.

THOMAS RAMSAY, 77 28 11mo. 1910
Dungannon. Of *Grange Meeting.* An Elder.

JOB RAMSDEN, 74 9 10mo. 1910
Cleckheaton.

* "Questionings," by Frances Mary Owen.

HANNAH REED, 82 2 8mo. 1910
Yate, Of *Chipping Sodbury Meeting.*

HENRY REES, 86 15 9mo. 1911
Cardiff. An Elder.

Henry Rees, of Cardiff, who died on the 15th of September, 1911, at the advanced age of eighty-six, was a native of Neath. At one time a member of the Methodist body, and afterwards baptised in the Baptist communion, he and his wife, whose maiden name was Edy, joined Friends about 1867. Seven years later he removed with his family to Cardiff, being at that time a partner in the firm of Kenway & Rees, Corn Merchants. On the dissolution of the firm he became a commission traveller in the same line, and he was greatly respected in the business circles in which he moved. This occupation he followed until failing health during the last few years of his life obliged him to retire.

Having been a man of great physical activity, the nature of his last illness, confining him as it did to his own fireside, must have borne heavily upon him. Yet he never complained, and the kindly genial expression which lit up his features as he talked to those who visited him conveyed a striking lesson in Christian

resignation. The Bible which usually lay within his reach seemed to give the clue to the secret of how happiness may still be attained in spite of most disadvantageous circumstances.

The Senior Elder of the Meeting in the town of his adoption, he had, quiet as he was, great weight in his office, being always ready with a word of sincere sympathy, although when occasion required it, unflinching in the discharge of sterner duties. His calm, unruffled temperament and his placid and almost serene bearing were such that his very presence at Meeting—of which he was a most regular attender—seemed to add both solemnity and sweetness to the occasion. Not otherwise gifted in the ministry, his vocal service was almost entirely confined to prayer, in which he often appeared most acceptably, and to the reading of Scripture, of which his favourite passages were evidently the 14th and 15th chapters of John and the 139th Psalm. His removal by death after thirty-seven years of service leaves a blank in the Meeting; but those who remain rejoice to feel that their loss is his eternal gain, and that he has gone to occupy one of those "many mansions" of which he was so fond of reading.

MARY JANE RECKITT, 64 7 12mo. 1910
Hull. Died at *Scarborough.* Wife of Frederick J. Reckitt.

WILLIAM J. RENISON, 55 9 9mo. 1911
Liverpool.

WILLIAM H. REYNOLDS, 75 4 4mo. 1911
Tunbridge Wells.

SARAH GRACE RICE, 84 6 12mo. 1910
Bournemouth. Widow of John T. Rice, of Bentham. A Minister.

Sarah Grace Rice was the daughter of William Waithman, of Yealand, in Lancashire, the proprietor of hemp and flax Mills at Bentham in Yorkshire, and also at Holme. She was born at Yealand, in the year 1826, and her departure at the ripe age of eighty-four has taken from us a vigorous personality, endeared to all who knew her by her unselfish character and resourceful mind. At school she possessed a marked individuality, and was distinguished through life by her breadth and power of thought.

She took great delight in high thinking, and used to say, "I often feel thankful to God for giving me such beautiful thoughts."

In the year 1852 she married the late John Thomas Rice, who became a partner in her

father's business. They resided for two or three years at Yealand and then removed to Bentham, where they lived for the remaining eighteen years of their happy married life. During this period S. G. Rice shared with her husband the remarkable work which ensued of building up small meetings in the vicinity. These were chiefly composed of country and farmer folk who worshipped after the simple manner of the Society of Friends; and amongst these the ministry of John T. Rice became a power for good.

Some of the results of this work are thus well described by a Friend who at that time lived in the neighbourhood.

"John Thomas and Sarah Grace Rice were, I believe, the chief means of establishing the Meeting at High Bentham which still continues to flourish, with many interesting young members, some of whom walk several miles on First Day to attend it. It was the warm, sympathetic interest manifested towards young people that was instrumental in bringing this about; and when my late dear husband's family removed from Wyers Dale to within the compass of Bentham meeting, but nearer still to Wray, J. T. Rice was the means, with some help from Lancaster Friends, of restoring and re-opening the ancient Meeting-house at Wray specially for them, although at that time none of the family were in actual membership.

Still, under the loving visitations of the Rices and invitations to their house at Grove Hill, ere long, first my husband, and then his younger brother, then two sisters, and afterwards the parents and six younger children, were received into membership. Nor was this all. My dear father and I were both drawn to Friends mainly through the same loving interest. Their house was ever open to all. Sarah Grace Rice had good knowledge and skill in medicines, which she freely distributed to the poor and needy, and I believe no one who sought her help in any good cause was sent empty away."

Not only were they helpful to the poor around them, but their social influence was also great. Possessed of large means they dispensed them liberally where needed, and their hospitable home became a centre of usefulness. Temperance Societies, Mechanics' Institutes, Young Men's Societies and others were well supported by them, and a Home Missionary was employed to circulate tracts and visit the sick and distressed. It is interesting to hear from a Friend who attended the Summer School at Bentham last Spring that "he found the place very full of the memories of S. G. Rice and her husband."

The sudden illness and decease of John T. Rice in 1872, brought this career of usefulness to a close, and after a short period S. G. Rice

left Bentham, and has since lived in retired widowhood, during which her sympathies have extended to all that is good and elevating. After living at Hitchin for a time she removed to Hampstead, where she resided for several years and attended Westminster Meeting. A Friend who knew her well at that period thus speaks of her :

"To many of the Friends at Westminster Meeting, both young and old, the memory of our dear Friend Sarah Grace Rice, will always be a precious possession.

"Her ministry was very helpful to all thoughtful students of modern conditions, and was felt to be strengthening and uplifting by its breadth of view and firm unwavering faith in the love and wisdom of our Heavenly Father. She was kind and sympathetic with young people and children, and many of them will remember happy and stimulating times spent in her home at Hampstead."

She finally settled at Bournemouth, where the evening of her life was spent happily with her books and literary pursuits among a group of congenial and intellectual friends who gathered round her in her retreat.

The ministry of Sarah Grace Rice at Bournemouth during the latter years of her life was much valued, as shown by the testimonies borne after her decease. "The one theme," said a

member, "which she could not get beyond and which was ever recurring, was the great *love* of God. The height and depth and expanse of His love seemed to impress her more and more. Her radiant face and loving counsels, often delivered in great physical weakness, testified to the closeness of her walk with an unseen Guide." She took a deep interest in scientific discoveries, which made her helpful to those pursuing them, and her heart was open to all in any station of life. As she spoke of "the wideness of God's mercy," her breadth of sympathy imparted itself to other minds, and she loved to roam at large in the domain of spiritual truth.

Her resignation under suffering was great. A few months before her decease she wrote:

"The cup of consolation from our Father in Heaven has often comforted me during my severe illness as owning me his child, and I hope if time and health return, I may be a faithful and grateful child. . . . He knows what discipline is best for me";

and again:

"How could I lie here day and night almost powerless, if God did not give me such glorious hopes to think upon?"

One more extract will suffice to show the

MARIA RICHARDSON.

bent of her soul and how it "thirsted for the Living God."

"In our advancing age, we feel a stronger sense of longing for a more personal consciousness of the Lord's Presence in us, and that He lives and rules in us as a Saviour from sin. . . . . In my late long illness, there was such a sweet sense of God's love to me, and that He would ever remain my loving Father, whether I lived or died, that I felt so truly rested at times; and yet at times I have a longing to feel more definitely a personal sense of the Lord's presence as my Saviour, and that I shall know and love him *personally* in the future world."

The end came peacefully, after a long and distressing illness borne with much Christian fortitude, on December 6th, 1910, at the age of eighty-four.

HANNAH RICHARDSON, 82 21 4mo. 1911
York. Of *Darlington Meeting.*

HENRY RICHARDSON, 71 13 7mo. 1911
Moulton Lodge, near *Northampton.* An Elder.

HAROLD RICHARDSON, 43 5 6mo. 1911
Leicester.

MARIA RICHARDSON, 85 27 2mo. 1911
York. Widow of Henry Richardson, A Minister.

The sudden death on February 27th, 1911, of Maria Richardson, afresh brought home

how many of the veteran workers for the uplift of mankind, to whom we have been accustomed to look for leadership, are being removed. She died at the old home, Cherry Hill, York, which was for so many years the scene of warmly welcomed gatherings of young and old ; a centre of entertainment of York Old Scholars during their happy Whitsuntide meetings ; a spot to which rich and poor would turn, nor turn in vain, for loving counsel and help ; and where many a distinguished worker for social reform found a hearty reception from master and mistress alike.

Maria Richardson was the daughter of John and Elizabeth Heath, of Bristol. She was born in 1825, and, had she lived but one month longer, would have reached the ripe age of eighty-six. In the days when most of the journey had to be performed by stage-coach, Maria Heath was sent to Croydon. Here she received the solid education of a Friends' School. A contemporary recalls her splendid reading of Scripture, when it fell to her lot to have to stand up in the great schoolroom, before the whole establishment, no small ordeal to a girl just in her teens, This training in using her voice before a large audience stood her in good

stead in later life, when she was called to plead in public for the various causes which she espoused. Further mental equipment was obtained at Edinburgh University. For some years after this, home and educational duties claimed her time and attention. By nature full of energy, and possessed of a winning sense of humour which endeared her to the young, she entered heartily into their interests and pursuits, and many are the happy games with "Aunt Maria" that remain as bright spots in the memories of nephews and nieces.

In 1858, Maria Heath was married in Birmingham, whither the family had removed, to Henry Richardson, agricultural merchant of York. At the old family house there a great part of their married life was spent, varied by short visits to their model farm at Flaxton, and later, by longer stays at their house at Ilkley, at both of which places they rejoiced to share the pleasures of the country with a succession of guests. Though never blessed with children, Maria Richardson has truly been described as "the pivot on which her family revolved." Until the very last, she never lost interest in her numerous relations, but would delight in receiving letters telling of their varied lives, no detail

affecting their welfare being too trivial for her ready appreciation.

The wider claims of the Society of Friends appealed strongly to her broad sympathy, and many a meeting was helped by her genial presence and the ministry of praise and thanksgiving to which she seemed especially called. An acknowledged minister, her interest in the Society was, however, by no means confined to this special branch, but she entered keenly into all the details of meetings for discipline, where her zeal and clear judgment were of great value. Maria Richardson acted as Clerk to the Women's Yearly Meeting for six years, from 1885 to 1890, having previously served for two years as an Assistant Clerk. Her tact, and method and powers of organisation, found much scope in this position. Many will recall the enheartening and businesslike way in which she would cope with long and important agenda. She was also one of the first eleven women Friends who joined the Friends' Foreign Mission Committee (now known as the Board) in 1888 ; and after serving actively upon it for fourteen years, she continued on the Consultative List until the time of her death.

The subject of International Peace was dear

to the hearts of Henry and Maria Richardson, both of whom were appointed delegates in 1883 to the Conference at the Hague; and other visits to the Continent on philanthropic business were frequent. In 1887, Maria Richardson was appointed with other leading Friends to visit America and attend the Richmond Conference, a work into which she entered with her usual enthusiasm. The social side of the visit afforded lasting pleasure in the renewal of old and the formation of new friendships.

Intense and constant as was Maria Richardson's attachment to her own Society, her energy and love were too comprehensive to be confined within its borders, and much of her strength was devoted to the defence of the downtrodden of the earth, the "sheep having no shepherd." When the terrible revelation of the true meaning of State regulation of Vice was brought before her, her whole being rose in revolt, and she felt with the Friend who had spoken to her on the subject that something must and should be done and that without delay. This brought her into contact with the saint-like pioneer of the movement, Josephine E. Butler, who became her revered leader and beloved intimate friend. For long years these and other "brave

champions of purity" laboured, in spite of misunderstanding and opprobrium; and during a great part of this time Maria Richardson made it a rule not to let a single day pass without accomplishing some definite work for abolition, her husband quietly supporting her in her efforts. At length, in 1886, the Acts were repealed, as far as Britain was concerned, and with reverent acknowledgment of Divine over-ruling, thanksgiving rose from the workers. But there was no folding of the hands. Josephine Butler's foreseeing wisdom advised that the army of purity should not disband—for there was still vast need of work, and Maria Richardson, as Hon. Secretary of the York Branch, kept her section of the fighting force in good training for further work.

In the city of her adoption, her influence was widely felt, anything affecting the well-being of womanhood always finding a warm and practical response in her heart. She was one of the prime movers in the still-existing Society for the Care of Young Girls; as also in a quiet, unostentatious work carried on in the city under her guidance, amongst young women who had strayed from the right path. During her early married life, she was the leader of a large Mothers'

Meeting. For many years Maria Richardson was Hon. Secretary to the York Women's Suffrage Society. The cause was constantly before her mind, and within a few days of her death she spoke with interest of its prospects in the near future. Her sympathy with animals and keen perception of their right to just treatment led her strongly to oppose Vivisection. She was also an active member of the York Committee of the Society for the Prevention of Cruelty to Animals. Whilst confined to her room, she rejoiced in watching her little bird friends, for whom nuts and other food were hung at her windows, and she always enjoyed hearing of the other "dumb companions," pensioners on her bounty.

Her religion was no mere Sunday garment, but one which bore the wear-and-tear of every-day life, doing "little kindnesses which most leave undone or despise," those "deeds of week-day holiness" which preach more convincingly than many a sermon. Those who knew her best can the most truly appreciate what an all-round loss has been caused by her decease. To the last she entered with sympathy and interest into all the movements which had claimed the adherence of her strong woman-

hood. Her mind remained perfectly clear and active till the last hour, but the time had come for the weary body to rest; "God's finger touched her and she slept." But her influence will live on in lives made nobler, in conditions of mercy and justice rendered more possible by her strenuous life, which was lived with a persistence due not only to a naturally energetic disposition, but to a remarkably childlike and reverent trust in the Father of Spirits.

Her attitude whilst dwelling in the Borderland is well reflected in Whittier's "At Last," one of her favourite poems, which was often read to her, and which in accordance with her desire, was placed on her memorial card.

MARY RICHARDSON, 72 30 4mo. 1911
Darlington. Wife of William Richardson.

MARY RILEY, 73 4 6mo. 1911
Little Fell, nr. *Lancaster.* Widow of John Riley.

WILLIAM H. ROBERTS, 71 10 6mo. 1911
Bridgwater.

SAMUEL ROBERTS, 63 5 3mo. 1911
Winchmore Hill. Of *Devonshire House Meeting.*

JOHN ROBINSON, 58 19 10mo. 1910
Darlington.

GEORGE ROOKE, 82 18 7mo. 1911
Sale.

JOSEPH W. ROOKE, 52 15 9mo. 1910
Knutsford. Son of George Rooke.

WILLIAM ROWE, 62 27 10mo. 1910
Bournville.

JAMES SAITH, 72 26 6mo. 1911
Evesham.

JOSHUA B. SEALE, 69 27 10mo. 1910
Plaistow. Died at *Forest Gate.*

ELIZABETH SEDDON, 67 17 11mo. 1910
Higher Whitley, Wigan. Wife of Richard Seddon.

SARAH E. SHACKLETON, 74 12 10mo. 1910
Ballitore. Daughter of George and Hannah Shackleton.

JAMES MUSGRAVE SHANNON,
Newry. 26 3mo. 1911
Died in *Canada.* Son of James and Elizabeth Shannon.

DOROTHY SHAW, 78 6 10mo. 1910
Ellel, near *Lancaster.* Wife of William Shaw.

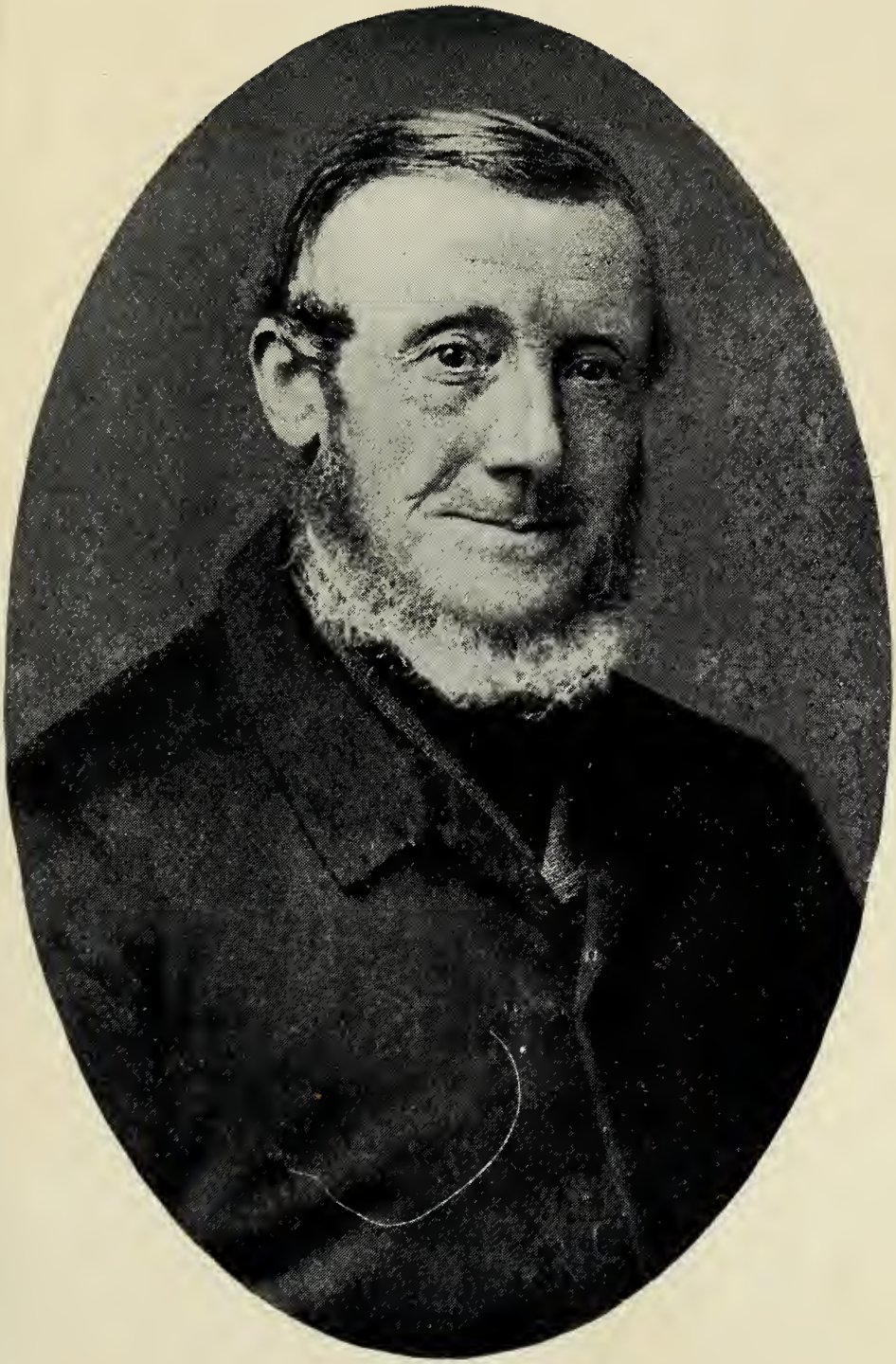
ESTHER SHAW, 83 1 5mo. 1911
Harrogate. Widow of Robert Shaw.

SARAH SHEMELD, 58 27 4mo. 1911
Banbury.

NATHANAEL SHOLL, 93 18 4mo, 1911
Yatton. A Minister.

The death of Nathanael Sholl at the great age of ninety-three, severs a notable link between the old time and the new. One of the last in his district to wear the once orthodox coat, his was a familiar figure throughout a long period of years among Somerset Friends, especially those of the North Division; and his kindly smile and his hearty handshake, together with his bright and cheery and original personality will be much missed at Monthly and Quarterly Meetings, as well as at the Sidcot General Meeting, at which he was a regular attender.

The youngest son of John and Elizabeth Sholl, both of whom are believed to have been descended from Huguenots who sought refuge in England after the Revocation of the Edict of Nantes, his early years were spent in London,—a city in whose lamp-lit streets the sentry-boxes of "the old patrol" were then a prominent feature, whose citizens kindled their fires by the aid of flint and steel, and whose milk supply was brought to their doors by the cows in person, accompanied by smocked figures who milked them on the spot. John Sholl, a clever Spitalfields silk-weaver, and a very



NATHANAEL SHOLL.

ingenious scientific man, was not a Friend by birth, and when he and his wife joined the Society the stern, repressive Puritan in his character overcame the æsthetic temperament which he undoubtedly possessed, causing him to put away his violin and silencing the sweet singing of his wife, and leading him to assume the garb familiar to all who are accustomed to use Quaker Oats.

In 1827 Nathanael Sholl was sent to Ackworth, where he spent four happy years, during which, however, as was the custom of the time, he saw nothing of his relations. Characteristic also of the time, so different in many ways from the present, was the fact that his handwriting was of such supreme excellence that a letter sent by him to a sister at Croydon was held up for admiration to the whole school. After leaving Ackworth he was apprenticed to Frederick Wheeler, a grocer of Strood in Kent, a man of wide sympathies, and keenly interested in the causes of Peace and Anti-Slavery. It was at this time that four soldiers in Chatham Barracks, having read some Friends' books which they had found on the table of a coffee-house kept by a blind Friend and his wife, became so convinced of the unlawfulness of

war that they refused any longer to bear arms. They were treated with great severity by the military authorities; but through the intervention of Frederick Wheeler and the influence of William Allen, the Commander of the Forces, Lord Hill, Wellington's right-hand man in the Peninsula, gave the soldiers their discharge. All four became useful Friends, and one of them, William Matthews, was for many years a Minister.

After further experience, part of which was with Messrs. Wedmore at Portishead, Nathanael Sholl finally settled, in 1851, as a grocer and confectioner at Yatton, where he spent the remaining sixty years of his long life. Quiet and uneventful years they were for the most part, although not wholly devoid of dramatic incident. Once on a starlight night, as he was jogging quietly home along a lonely country road three masked men set on him, dragged him out of his "coburg" and threw him on the ground. And then, while one ruffian stood over him with a pistol, the other two rifled his pockets. In 1853, at the unique old Meeting House of Claverham, then the only one in the district, he was married to Anne Payne, of Wellingborough, a contemporary of his own

at Ackworth, a Friend of much business capacity, whose comely presence and kindly manner are still remembered by some of the older inhabitants of the village. She was a woman of culture, with a true appreciation of what is best in our literature.

Soon after his marriage Nathanael Sholl began to take vocal part in Meetings for Worship. It was not long before he was acknowledged as a Minister, and he continually exercised his gift until the last Sunday of his earthly life. A few days after his decease the president of the Pleasant Sunday Afternoon Association of Yatton, in suggesting that the meeting should send a message of sympathy to his family, observed with truth that "he never lost an opportunity of giving, in his own quaint and earnest manner, a word of advice and exhortation." A similar resolution was passed at the Yatton Vestry Meeting,—a striking contrast to the scene in the same room more than forty years before, when it was proposed that Nathanael Sholl should be forcibly ejected because of his active opposition to Church rates!

Early in the sixties he joined with some other Nonconformists in starting Penny Readings

in the villages; and these were so successful as to bring in funds enough to establish a small public library. His own taste in literature was conservative. Milton and Cowper were his favourite poets, and from these, as also from Homer's "Iliad" and Thomson's "Seasons" he could recite long passages. Novels he regarded as "all fudge," though it is doubtful if he ever read one through. A keen student of politics, he was an ardent Liberal, often taking part in public meetings. Even as late as the election of December, 1910, he made a speech in support of Joseph King, the Liberal candidate for North Somerset.

Always very fond of walking, his retirement from business in 1890 gave him opportunities in this direction which had seldom, in the previous forty years, fallen to his lot, and between 1900 and 1906 he greatly enjoyed exploring the country round Windermere, Dawlish, Ilfracombe and Symond's Yat. His eighty-third birthday was celebrated by a delightful excursion in the Lake District, much of which was performed on foot. Skating was a favourite pastime of his; and when past the three score and ten he was seen on the flooded and frozen moors near Yatton wearing the very

same skates which as a boy he had bought at Rochester, from a Jew known as Old Levi.

As all who were acquainted with Nathanael Sholl are aware he possessed a keen sense of humour; and his dry remarks and his ready repartees were a frequent source of amusement both at village gatherings and at Monthly and Quarterly Meetings. Once, as he was saying a few words to the company after a Quarterly Meeting dinner, one of his hearers remarked, *sotto voce* "ninety-two, and not old yet!" —one tribute out of many to his wonderful vigour both of mind and body. His almost unfailing cheerfulness and his brightness of manner were no doubt due in part to his excellent health. With the exception of an attack of fever when he was at Ackworth he had no serious illness in his life.

At the end there was very little suffering. The call came suddenly. After dinner, on April 18th, 1911, on awaking from his usual nap he complained of severe pain in the chest and heart. The doctor was immediately sent for, but before he could arrive, and scarcely five minutes after the pain had become acute, Nathanael Sholl had passed within the veil. Four days later, in the presence of many friends

and neighbours, his remains were laid by those of his wife in the quiet peace of the little burial-ground at Claverham.

ELIZABETH SLEE, 94 15 3mo. 1911
Sedbergh. Widow of Christopher Slee.

AMELIA SMITH, 68 27 8mo. 1911
Copthorne, near *Crawley.* Of *Brighton Meeting.* Widow of John Smith.

FREDERIC SMITH 71 29 10mo. 1910
Clacton-on-Sea. An Elder.

HANNAH WHITALL SMITH 79 1 5mo. 1911
Iffley, Oxford. Widow of Robert Pearsall Smith.

Hannah Whitall Smith was born in Philadelphia in 1832, her father John M. Whitall being a distinguished Quaker citizen. Her mother was also a strict Friend. Notwithstanding many restrictions, she wrote that "no child, I am sure, ever lived who had a more perfectly happy childhood." At nineteen she married Robert Pearsall Smith, the son of John Jay Smith, also of Philadelphia, and like herself a Friend. Five years after her marriage Hannah Pearsall Smith's public work began, and it is stated that she "became a most successful expounder of Bible truth. In her quiet Quaker

garb she stood before congregations larger than those of Spurgeon, and composed of men and women of culture and refinement, holding their attention without wavering by her fresh and original expositions of the deepest spiritual truths." Her first book was entitled "Frank: or, The Record of a Happy Life," and is the story of her eldest son, a talented and promising lad, who died at the age of eighteen. In 1867 "The Christian's Secret of a Happy Life" was written. The book passed through over one hundred editions, and has been translated into French, German, Italian, Spanish, Dutch, Russian, Chinese, Japanese, and Hindustani.

In the story of her life by Frances E. and Mary B. Willard it is stated:

"Mrs. Smith had been a public speaker since 1858. She spoke with equal ease to a dozen friends gathered in a homely parlour, or to immense audiences, such as those she addressed in 1874 and 1875 in Oxford and Brighton, where no hall was large enough to accommodate the crowds anxious to hear her. These meetings in Oxford and Brighton were held by Mr. and Mrs. Pearsall Smith in the interests of what is called the higher life, or the life of faith, or the deepening of the spiritual life. Their teaching, free as it was from all theological dogmas and denominational distinctions, aroused an unparalleled interest

among all classes of Christians everywhere, and conferences were held in all parts of America and England to give Mr. and Mrs. Smith an opportunity of setting forth their views. The first one in England was held at Broadlands, the country seat of Lord and Lady Mount Temple. The Broadlands conference was followed by others in different places, the principal of which were those held in Oxford in 1874 and Brighton in 1875, to which thousands of men and women of all classes of society and of all phases of belief came from every part of Great Britain and from all parts of the Continent. In 1888, Mr. and Mrs. Pearsall Smith removed with their family to England, and made London their home. And there her cosmopolitan nature led her to throw herself into all the interests, religious, philanthropic, political, and social, of the old country, whilst in the temperance cause especially did she do splendid service."

Latterly, except for literary work in the cause of Christ, in which she had been active to the last, she has lived in retirement at the house of her son Logan Smith, at Iffley, Oxford, where she died at the advanced age of 79; and from thence her daughter, Mrs. Bertrand Russell, has most kindly sent the accompanying particulars. "Her illness was very short and painless. The last two days she knew her call had come, and she was very happy in the prospect. On Monday she was dressed, and enjoyed her birds and flowers. . . About

eleven she asked what the doctor had said 'Worse,' I replied, and she said 'Good,' with the sweetest smile. After an hour's laboured breathing, she gave a gentle sigh and was gone."

Surely nothing could have been more in harmony with her beautiful teaching concerning implicit trust in God than such a death! The funeral was "strictly private," and "mourning dress of the slightest." May we die the death of the righteous, and may our last end be like theirs.

In the course of his article, Rufus M. Jones says of Hannah Whitall Smith: "During the years of her intensest experience and her most prominent public service, she must have been a difficult person to fit into the staid and quiet order of the Quaker system, and yet she always loved and appreciated the religious Society into which she was born, in which she was nurtured and to whose deepest principles she always gave unswerving loyalty She travelled a very different religious path from that frequented by most of her early associates, but it was due to the fact that she possessed an intensely religious nature and could not find her peace and joy in ways beaten hard by tradition. She was not made so that she could settle down quietly and

be content with any second-hand modes of religion. Whatever she was to have must be *hers*. She came to realise that it was a mistake to expect that all persons should pass through the exact experiences which had seemed so wonderful to her, but to the end she insisted, and rightly so, that every person's religion, whatever path each one may take to arrive at it, must be fresh, alive and expanding.

"She was, I have always felt, a very remarkable woman. From her childhood up she was a happy joyous spirit, radiating light and good feeling everywhere and demonstrating that religion really *is* fulness of life. Her human interests were extraordinarily wide, touching almost every side of life worth touching. She formed a very large circle of intimate friendships, she was in touch with a vast variety of undertakings for the betterment of the world, her home was always a centre of activity and fellowship, and, by diligent reading, she kept in constant contact with the progress of affairs and the movements of thought. She realised, in a happy measure, that expectation of her girlhood that she was to be 'great in the world and perform a faithful part in the battle of life.' The intense religious enthusiasm of her early and middle life slowly gave place to a calm and stable type of religion. The unselfishness of God which she discovered in her youth came to be a permanent reality of her mature life and in a rich and untroubled spirit she moved on towards the sunset of her journey."

MARY LEVITT SMITH 64 18 10mo. 1910
Chelmsford. Wife of James Christy Smith.

WILLIAM BINNS SMITH 73 14 3mo. 1911
London, W.

MARIANA SOUTHALL 77 9 2mo. 1911
Leeds. Wife of Samuel Southall. A Minister.

Mariana Southall, the elder daughter of William Fletcher and Mariana Nicholson, was born at Whitehaven in 1833. Her early days at Cartgate, when with her cousins, several families of whom lived near, she took part in pleasant expeditions to St. Bees and in tramps and mountain climbing in the Lake District, were full of brightness. As she grew to womanhood the sunshine was a good deal clouded and many troubles came upon the family. The death of her only sister Carrie, followed by that of two brothers, and lastly by the loss of her dearly-loved father wounded her sensitive heart to the quick. But in all her sorrows she found refuge in the love of the Saviour whom in the sunnier days she had learned to trust. After her father's death she removed with her widowed mother to Leeds, where, in 1862, she was married to Samuel Southall, and where the remainder of her long life was spent. After her marriage family cares occupied a good deal

of her time. She was a most loving and conscientious mother, and home affairs always had the first place. She devoted much time and thought, however, to mothering the work carried on at the Friends' Mission Room, Great Wilson Street, where she was a faithful and invaluable assistant to her husband. She was so tender-hearted, so generous and so kind that her services were greatly appreciated by those to whom she ministered, and she became, in a kindly, unobstrusive way, a succourer of many. Though very timid and retiring, she frequently took part in Meetings for Worship, her utterances being always helpful to her listeners, and she was eventually acknowledged a minister.

In 1878 Samuel and Mariana Southall suffered a great grief in the loss of their only son Wilfrid, a little boy of five, a child of remarkably sweet and loving disposition. This bereavement was accepted in the most calm and beautiful spirit, but the wound in the mother-heart was very deep.

In 1888 S. and M. Southall's second daughter obeyed the call to go out to China under the auspices of the Friends' Foreign Mission Association; and again the mother freely gave of her best to the Master whom she loved. A

few years later another daughter went out to the same field; and a large part of Mariana Southall's time was thenceforward occupied with thoughts of the coming of the Kingdom of God in China, with the reading of her daughters' letters, with sending long and sympathetic replies, and with frequent and earnest prayers for our Society's work in the Celestial Empire.

Much brightness, too, came to her in these later years. With her there certainly was light at eventide. She eagerly looked forward to, and thoroughly enjoyed the furloughs of her missionary children; and her grand-children, who dearly loved "grandmamma" and were never tired of the shady grassy garden of Cliff Cottage, brought much interest and happiness into her life.

During the last few years she was unable, through failing strength, to keep up the Mothers' Meeting she had conducted for so long; but whenever possible she attended the morning Meeting at Great Wilson Street, where she frequently delivered messages breathing praise to God. Her view of truth was strongly evangelical; and a simple trust in the Saviour was the mainspring of her loving and devoted life. Last winter she was unusually well and bright,

and greatly enjoyed a week's visit from the two brothers who alone remained of the large family circle. But after a stroke or seizure, in February, followed by ten days of weakness and helplessness most patiently borne, she passed into the presence of the Redeemer whom she had loved so long.

CHRISTOPHER SOWERBY 84 25 5mo. 1911
Shildon.

DEBORAH C. SPECIALL 82 17 10mo. 1910
Lewes.

MATILDA SQUIRES 30 11 4mo. 1911
Long Sutton, Somerset. Wife of Frederick Squires.

MARY JANE STAINES 60 31 5mo. 1911
Died at *Liverpool.* Buried at *Brigg Flatts.*

EMMA STEPHENS, 75 30 8mo. 1911
Dublin.

CLARA JEMIMA STEVENS, 84 21 2mo. 1911
Matlock. A Minister.

WALTER M. STICKNEY, 64 12 4mo. 1911
Beverley.

SAMUEL STINTON, 68 27 4mo. 1911
Hereford.

MARTHA TANGYE, 66 24 5mo. 1911
Bewdley. Widow of Joseph Tangye.

JONATHAN TAYLOR, 59 4 3mo. 1911
Stapleford, Nottingham.

JOHN THOMAS, 70 28 3mo. 1911
King's Heath.

AARON THOMPSON, 75 18 8mo. 1911
Barnard Castle. Of *Cotherston Meeting.*

DIANA THOMPSON, 78 4 4mo. 1911
Kirkoswald, Cumberland. Wife of John Thompson.

MARY JANE THORBURN, 68 3 1mo. 1911
Low Moor, near *Aspatria.* Widow of John Edward Thorburn, M.D.

AMY JANE THORP, 73 16 1mo. 1911
York. Wife of Fielden Thorp.

CHARLES O. THORNE, 74 1 12mo. 1910
Leeds.

ETTA TOLERTON, 44 30 3mo. 1911
Dublin. Widow of Samuel Tolerton.

MARY TOWERS, 78 9 9mo. 1910
Preston.

MARY TOWNLEY, 21 13 7mo. 1911
Bentham. Daughter of Thomas and Mary Townley.

ARTHUR E. TREGELLES, 76 16 9mo. 1911
Perranzabuloe, Redruth.

ALFRED TRUSTED, 80 26 11mo. 1910
Lewes. A Minister.

Alfred Trusted, who was born at Hay, in 1830, was the son of Benjamin and Ann Trusted. He was the youngest of a large family, and was the darling of his elder sisters. The scenery of the Wye valley very early awoke the artist in him. While quite a little child he talked of "the beautiful river of water"; and throughout his long life the charm of landscape scenery was to him a source of very great enjoyment.

He was educated at Ackworth School, and, after varied experiences he was married in 1860 to Harriet Theobald, of Henley-on-Thames; and in the following year he settled in Cheltenham as a grocer.

Carefully trained by quiet, old-fashioned, evangelical Quaker parents, he was roused to a special surrender of himself to God, and to a dedication of himself to the work of vocal ministry through the sudden death of Russell Jeffrey, which left a great blank in Cheltenham Meeting. It was then that he said of himself that he left off trusting in "his own righteousness and rested entirely on the righteousness of Christ." His gift quickly developed, and it was not long before he was acknowledged as a

minister. He was, moreover, very regular in his attendance at Meetings for Discipline, even when it was not easy for him to leave his business. While living at Cheltenham, and later, when at Copford and Lewes, he was frequently engaged in inter-denominational and open-air work; indeed, gospel work in the open air was very dear to his heart. In his country walks he would often enter into conversation with any working men he might meet, always trying to lead their thoughts to their need of God and Christ.

When at Lewes he took a deep interest in the Men's Adult School, and, while able, an active part in the work. Only five days before his death, he wrote, in a firm bold hand, a vigorous letter to the Annual School Meeting,—a letter which was much valued at the time, and which will be remembered. Towards the end of it he says:

"I have a firm belief that a love for the Scriptures, as Jesus loved them, would not only preserve Christians from worshipping the book, but would lead up to a great revival of pure religion—such a revival as we covet and pray for, and which would truly contribute to the Divine glory. You will see that I am not speaking of an ordinary *liking*, as we might *like* some other book, but of something from above, a gift brought to us by the Holy Spirit."

After a prolonged illness, borne with marvellous patience, Alfred Trusted was suddenly called home, soon after the celebration of his golden wedding. At his funeral, several among the company of Friends, ministers of other denominations and other residents of Lewes who, amid heavy rain, stood round the grave, spoke of the value of his Christian fellowship and of the very real helpfulness of his ministry.

MARY TRUSTED, 92 6 5mo. 1911
Lewes.

Mary Trusted was born at Wellington, where her parents were then living; but the family soon removed to Hay, where she grew up amid those bracing surroundings which often tend to develop and encourage self-control.

A woman of much character, a great part of her useful life was spent in teaching, first her own sisters, and then, after a short interval, the children of William Exton at Hitchin, in whose house she spent seventeen years, first as governess, and then, as the girls grew up, as companion. Her warm friendship with the mother and daughters continued until their death. In 1855 she and her sister Catherine joined Rachel

MARY TRUSTED.

Speciall as heads of that once widely-known school for girls at Lewes which, for many years, exercised a strong influence for good over the generations of scholars who were privileged to pass through it. In addition to some of the teaching, Mary Trusted took charge of the housekeeping, in which she excelled. Her school-keeping days left many pleasant memories. One of the German governesses said of her, "She was a good, kind mother to me." A very severe outbreak of fever in Lewes in 1874 occasioned the removal of the school to Brighton, where, rather more than two years later, Rachel Speciall died, and the establishment was then given up.

During the busy days of school-keeping the sisters were careful to keep up their interest in outside work, and on her return to Lewes, Mary Trusted again took charge of her old Deposit District. Some of her depositors are still living, and cherish the grateful memory of her long-continued interest in them. She much enjoyed her position as Secretary to a small Girls' Home, and she showed a warm interest in the Bible Society—an interest dating from the days when James Montgomery the poet, when on deputation work, visited her

father's house at Hay. She took her share, also, in the Meetings for Discipline in her district, and until within a few years of her death she was Secretary to the Lewes branch of the Missionary Helpers' Union. Her quiet and methodical habits enabled her to get through a good deal of work at home in addition to her other interests outside. She was diligent in sewing and knitting for others, and, although rather short-sighted, she made her own Quaker caps until within a few months of her death.

Hymns which, as she used to say, were next to the Bible, were to her a great solace and comfort, and the *Fireside Hymn Book*, *Hymns and Spiritual Songs* and the *Golden Hymn Book* were always ready to her hand. Two days before she died she felt that the end was approaching and said her companion, "God gives me peace," and "Give my love to my friends." It was a peaceful ending to a peaceful life.

Ellen Tyler,	90	11	7mo.	1911

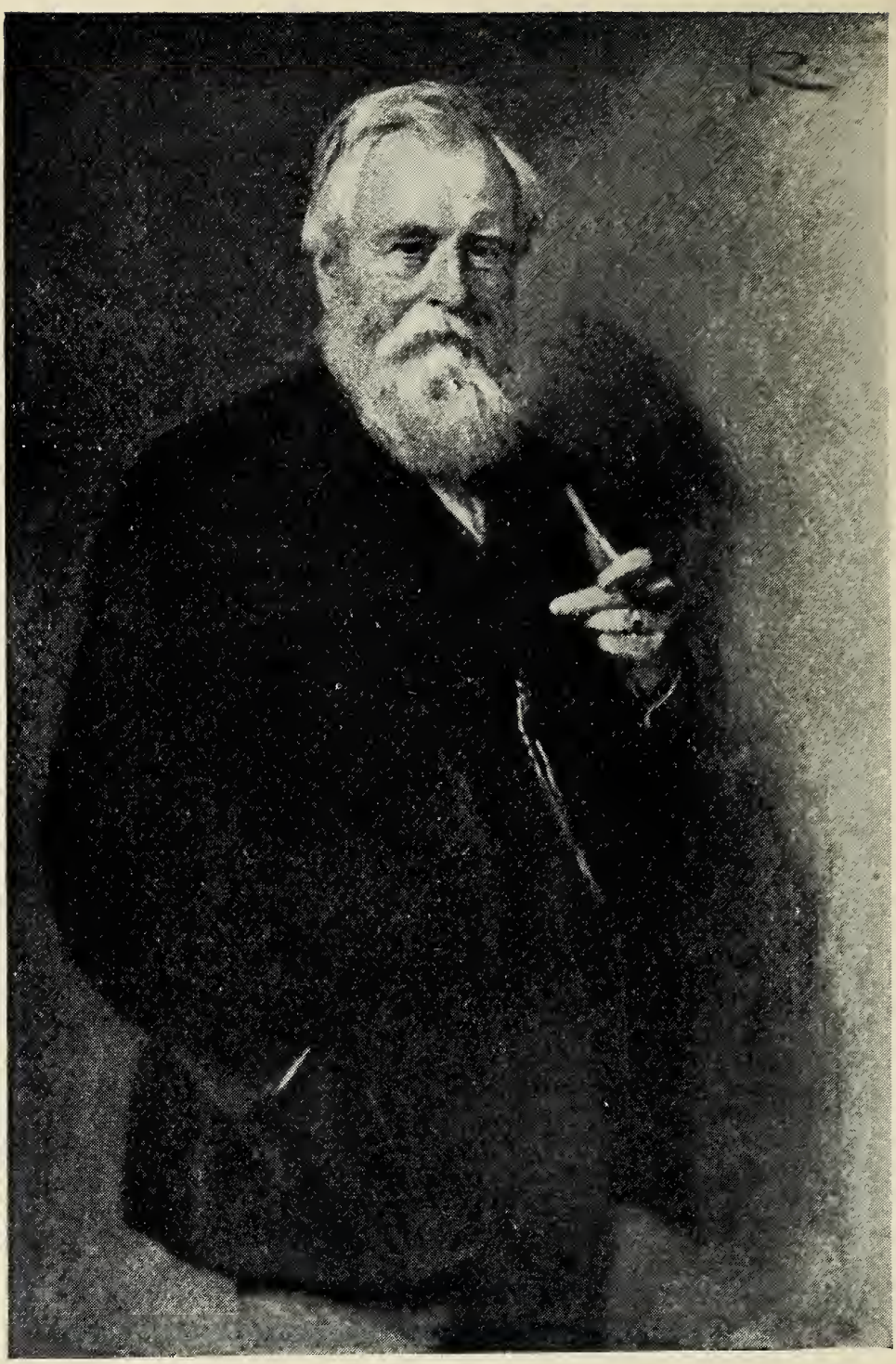
Brighton. Widow of James Tyler.

Maria M. Tuke	64	3	4mo.	1911

At *Brighton.* Of *Saffron Walden.*

Sarah M. Wadham	58	30	12mo.	1910

Hornsey. Wife of Arthur Wadham.



ROBERT SPENCE WATSON.

HENRIETTA E. WALDUCK *Dorking.*	77	5	6mo.	1911
JOSEPH WALKER *Eccles.* An Elder.	54	30	10mo.	1910
RACHEL WALKER *York.*	81	15	6mo.	1911
MARY ANN WALLIS, *Southampton.*	82	19	6mo.	1911
MARGARET N. WALPOLE, *Waterford.* Wife of Francis Walpole.	63	2	10mo.	1910
THOMAS WALPOLE, *Monkstown, Co. Dublin.*	76	5	1mo.	1911
EDITH WALTON, *Huddersfield.* Wife of Herbert Walton.		3	12mo.	1911
WILLIAM WARDELL, *Monkstown, co. Dublin.*	80	10	8mo.	1910
ROBERT SPENCE WATSON, *Newcastle-on-Tyne.*	73	2	3mo.	1911

By the death of Robert Spence Watson the world is poorer by the loss of a fearless champion of liberty, a clear-sighted philanthropist and a consistent advocate of the Gospel of Peace, a lover of justice and a stern advocate of the principle of doing right because it is right. In him England has lost a man of many-sided personality, a great citizen, and a strenuous worker in the cause of Education, an able writer,

a forcible speaker and an ardent politician. And in losing him the Liberal Party has lost one of its boldest, ablest and most distinguished leaders.

Two passages from his own speeches may be said to strike the dominant notes of his active, useful and honourable life.

"It is for us," he said once, "to labour that some ray of hope may fall into the lives of those amongst us, our fellow-citizens sprung from the same stock, children of the same Father, heirs of the same great heritage, who still 'sit in darkness and there is no light.' It is ours to see to it that our fellow-citizens in far off lands and of alien tongues have the justice and freedom which we claim for ourselves. It is ours to combat tyranny and oppression of whatever kind, wherever and whenever they may be found. It is ours to love our country so well that we cannot bear to see her do wrong to any people."

And again, addressing the Manchester Conference on "Friends and Social Questions," he said,

"One matter has struck me as affecting us in dealing with these social questions, that which is perhaps our chief distinguishing doctrine, our belief in the spirituality of true religion, our view that religion is not a matter of form, but of the very life. This, truly, ought to help us in regard to a great number of subjects upon which the question is constantly raised as to what is secular, and what is religious.

Can we draw such a distinction, a distinction which I cannot but think unmeaning, and full of danger? Surely every question ought to be a religious question. It seems to me that the distinction so often made between things secular and things religious, leads directly to that state of mind which would cause us to put a certain number of questions on one side, as those which are to be taken down on Sundays, and talked about on the death-bed. If the religious view is good for anything, it is good for everything."

Robert Spence Watson, the eldest son of Joseph Watson, a Newcastle solicitor, a fiery Radical reformer and a friend of Kossuth and Garibaldi, was born at Bensham, near Gateshead, on June 8th, 1837. At the age of eleven he went to school at Bootham, where, under the well-remembered rule of John Ford, he spent rather more than four "very happy years." He is characterised by an old schoolfellow as "a boy of high spirit, of warm heart, warm temper, standing up strongly for what he thought to be his rights."

From York he passed on to London University, where he took his degree and where his natural love of literature was greatly stimulated by the lectures of David Masson and Henry Morley. His critical literary taste and his wonderful memory for English poetry were

throughout his whole life a constant source of joy to those about him. Even by the time he was six he could repeat the whole of "Marmion" and "The Lady of the Lake" together with a good deal of Crabbe. His own power as a lecturer too was early developed. "I gave my first lecture when I was sixteen," he used to say, "and I have never stopped lecturing since." His literary gifts found expression in books and pamphlets on a great variety of subjects, of which some of the most important were "Caedmon," "Niccolo Pisano," "Skipsey the Pitman Poet," and "The History of the Literary and Philosophical Society of Newcastle-on-Tyne." Others again were suggested by experiences or topics of the time, such as "A Visit to Wazan," "The Villages round Metz," "Industrial Schools," "Higher Education" and "The Duties of Citizenship." Lord Morley once said of him that if he had concentrated his attention on literary production he would have been enshrined among the ranks of national authors.

His professional career, however, was destined to be not letters but the law, and he early entered his father's office at Newcastle. Here he took his part, and afterwards the leading

part, in a busy solicitor's practice, in which it is hard to understand how he found time for all the varied and important outside interests which seemed to onlookers to make up so much of his life. The explanation lies partly in the fact that he possessed a very robust constitution, partly in his extraordinary capacity for work, and partly in his love of exercise and outdoor life.

In 1863 he married Elizabeth Richardson, and settled at Mosscroft, removing, on his father's death, to Bensham Grove. His wife entered heartily into all her husband's aims and interests, and his public career owed much to her sympathy and to her able and tactful co-operation. Their home became renowned for its abounding and gracious hospitality, a centre of sympathetic and vivid life, from which radiated much of the intellectual and philanthropic stimulus of the town.

For some years before his marriage he, together with his intimate friend, Thomas Pumphrey, had conducted a class at the Newcastle Friends' Adult School, meeting the men every Sunday morning at an early breakfast, after which work began punctually at eight, and laying the foundation at once of an intimate

knowledge of working-class life and of a close friendship with many of the workers. He and Thomas Pumphrey were in the habit too, of spending an hour or more, later in the week, of an evening, visiting the scholars at their homes.

"In all the pressure of a laborious professional life," to quote from "A Testimony of Durham Quarterly Meeting to the Power of Divine Grace as shown in the life of Robert Spence Watson, deceased," "and through all the excitement and turmoil of fierce party political struggles, he remained for many years faithful to this self-imposed duty. He gave to his scholars his very best, religiously and intellectually, carefully preparing the Scripture lessons for his class, and often on week day evenings giving them lectures on the subjects of his own private studies, which were chiefly concerned with early English literature.

"At one time he elaborated a scheme for enabling the adult members of his class to become owners of their own dwellings by payments spread over a long period of years. . . . .

"In his lessons to his class, while he always encouraged his pupils to state freely their doubts and difficulties, he sought to make them feel

that the school was their own, he was ever reverent and devout, striving in George Fox's well-known phrase, 'to bring his hearers to Christ and to leave them there.'"

For some years, also Robert Spence Watson, had a large share in managing a Shoe-black Brigade, which often meant rough and dirty work at midnight with vagrants and young thieves. Not a few competent and honest men look back to those days as having given them their first good start in life.

In the sixties began more important or at least more conspicuous work for education. It was largely through a paper which he read to the Literary and Philosophical Society of Newcastle that Durham University was led to establish the College of Science now known as Armstrong College, At a meeting of the Council held shortly after his decease, the following resolution was passed in silence:

"The Council of Armstrong College desires to place on record its profound regret at the very heavy loss which it has sustained in the death of its beloved president, the Right Honourable Robert Spence Watson, P.C., LL.D., D.C.L. Dr. Spence Watson was one of the original founders of the College, and to his wise counsels and his generous and unsparing service its growth and prosperity have been largely due.

There is no side of its life in which he did not take the deepest and most sympathetic interest; no side which did not receive lasting benefit from his influence and from his support. Enriched by his munificence, guided by his foresight, stimulated by his example, the College owes him an incalculable debt of gratitude, not only for his public work, but for the personal affection and regard with which he inspired every member alike of its governing body and of its teaching staff."

He was also a Member of the Newcastle School Board from its foundation, he was Vice-Chairman of the Grammar School, President for many years of the Tyneside Sunday Lecture Society, and Honorary Secretary of the Ragged School from its commencement. He took an active part in the establishment of the Domestic Economy School, and, in conjunction with Mrs. Watson, of the Gateshead High School. Much of his literary work, too, was in connection with the cause of Education.

In 1862 he became Secretary of the Literary and Philosophical Society already alluded to, that "splendid institution, so dear to Newcastle men." This position he held for more than thirty years, afterwards becoming Vice-President and eventually President. His History of the Society, written in 1897, traces much of the

intellectual life of Tyneside for more than a hundred years, and contains also many records of the wit and humour of a bygone time.

In 1870, during the Franco-German War, Robert Spence Watson was one of the heroic little band—which included Henry Tuke Mennell, William Jones, John Bellows and others—who undertook the arduous service of distributing the fund raised by the Society of Friends for the relief of non-combatant victims of the War. He paid two visits to France, one to the region of the great battle-fields and sieges in the Department of the Moselle, when he entered Metz three days after the capitulation, and one in 1871, to the Department of the Seine. His pamphlet "The Villages round Metz," gives a thrilling account of his experiences, and a haunting picture of the awful waste of life and of the grim horrors and the heart-rending suffering caused by that appalling conflict. Well might a man who had seen such things for himself put the cause of Peace in the very forefront of his message to his fellow men. "His stories of his visit to Metz," wrote M. G. G. in the *Manchester Guardian*, "were no accounts of 'distribution of relief,' they were tales of human friendships and contacts—light and *debonnaire* when they

told of personal risks (he was condemned to be shot as a spy by the nation that later struck a medal in his honour); but red hot, searing almost, when they spoke of desperate human needs and the realities of war."

In the midst of his professional work, and his often arduous labours for the good of humanity, Robert Spence Watson frequently turned for rest and recreation to the delights of foreign travel. A true lover of the mountains, his wife and he made, on their wedding tour, the first ascent of the Balfrin Horn. He was an early and very enthusiastic member of the Alpine Club, and for more than thirty years, frequently accompanied by his friend Henry Tuke Mennell, and not seldom by Mrs. Watson, he climbed the Alps from end to end. Like his father before him he was a dexterous fisherman, and Norway was a country which, with his family, he visited, especially for the sake of the salmon, season after season, for many years. Perhaps the most picturesque episode in his foreign experience was in 1879, when, disguised as a Moor, he entered the sacred city of Wazan,—the first Englishman to accomplish the feat—an adventure of much difficulty and no little danger. "A Visit to Wazan,"

published not long after, gives a vivid account of the journey.

But it was in politics that Robert Spence Watson was most conspicuous. It is by his more than thirty years' leadership of the Liberals of Newcastle, by his Presidentship of the National Liberal Federation, and by services to the Party extending over nearly half a century, that he will be best remembered. He attained a position in the country at large which no other unofficial Liberal could challenge. Yet he was never in Parliament. Not only did he refuse to entertain many tempting offers of election to the House, but he consistently declined all personal distinctions, with the exception of the Privy Councillorship which was conferred upon him in 1906, and the honorary degrees of LL.D. of St. Andrews, and D.C.L. of Durham.

The story goes that once, when the Liberal Ministry were about to leave office, the Patronage Secretary to the Treasury approached him with regard to conferring on him some honour or distinction in token of their gratitude and esteem. He had but to name it, he was assured.

"Well," he replied at length, "there is one thing, and one thing only that I would accept."

"What is it?" said the eager Secretary, "You have only to name it."

"Well then," returned the Quaker solicitor, solemnly, "the only thing that would suit me would be to be made Archbishop of Canterbury."

He was very early introduced to political affairs. He was a child of seven when he went with his father to cheer Bright on the hustings. As a boy of sixteen he listened to the first of Gladstone's marvellous Budget speeches. He used to tell how, in thinking of that speech, he forgot all about his meals, and how it was only when he began to feel faint and spent on his way back to Newcastle that he realised that he had eaten nothing for twenty-four hours. That was in 1853. The following year gave him his first experience of platform politics. He helped to organise in Newcastle the little band of opponents of the Crimean War. A few years later he was in the fore-front of those who laboured for the release of the American slaves. And in the days when English Liberalism was deeply concerned with the great upheaval that was shaking the Continent of Europe, Robert Spence Watson, not only wrote and lectured and laboured in the cause of liberty, but made his house an asylum for many of the refugees who

had fled to this country to escape from tyranny at home. To the oppressed of all nations. following in his father's footsteps, he ever gave a helping though very discriminating hand. And with many of them, such as Stepniak, Kropotkin and Volkovsky, he was on terms of great friendship. Garibaldi he had met at Newcastle in the fifties ; and his sympathy with the Italian movement, as in later years with other struggles against tyranny, was deep practical and untiring. He was one of the founders of the Society of Friends of Russian Freedom, he contributed frequently to its journal "Free Russia," and he was for many years its President. In many an escape from Siberia he had a hand ; and the relief of exiles and the protest against oppression claimed a large share of his thoughts and his practical assistance.

"I remember," wrote Thomas Pumphrey to the editor, "a leading local man saying at a Liberal Club Dinner that if all the people whose names are written in Dr. and Mrs. Spence Watson's visitors' book could walk past us in a procession, what a remarkable company that would be ! Refugees of all nations were his guests, perhaps especially Russians struggling for freedom, men of letters, statesmen, titled dignitaries of many ranks. He not unfrequently

brought his guests to meeting, and occasionally, but only occasionally, when his heart was very deeply stirred, he addressed the congregation."

It may be said that it was his devotion to the causes of Liberty and Peace which brought him into politics at all. Politics to him was not an occupation. Still less was it the game which some of its followers make of it. He cared for politics only so far as it might help in the furtherance of the great causes that he had so much at heart. "When I first became acquainted with the operations of the National Liberal Federation," wrote Mr. Birrell, who succeeded Robert Spence Watson as its President, "he was at once its inspiration and its directing mind. . . Although a strong party man his devotion to the party was simply the measures of his conviction that no better instrument for the good service of the country and the whole human race lay nearer to the hearts of Englishmen at this period of our political development." The *Westminster Gazette* well said of him: "Never was there a man in whom the passion for human right and justice burned with greater fervour. He was an advocate of Peace among nations, of justice at home, of the real elevation of the poor and oppressed,

and he saw in politics the means to his goal in all these things."

A most important factor in influencing his political career was his admiration of Gladstone, who paid a memorable visit to Newcastle, in 1862. Robert Spence Watson, who had just been appointed Secretary of the Literary and Philosophical Society of that town, was brought much into contact with him; and he at once conceived for the great statesman a warm appreciation, that ripened into a firm and lasting friendship, broken only by the death of the elder man. Henceforward Gladstone had no more loyal and enthusiastic supporter; and from 1875 to 1880, when a section of liberal thought was opposed to the Liberal chief, Robert Spence Watson was his staunchest ally in the hot controversy that raged in the Newcastle district.

This was his great period of organizing activity. In 1873 he had a large share in founding the Newcastle Liberal Association, and he was President of it until 1897. In July, 1875, the Government, of which Disraeli was Premier, issued the notorious Fugitive Slave Circular, instructing ships' captains to surrender to their owners all slaves who had sought refuge on

English vessels. Robert Spence Watson called a meeting, at a few hours' notice, and in an impassioned speech declared to the crowded audience that if any captain did act on the Admiralty instructions, he himself would not only indict him under the Kidnapping Act, but would indict the Prime Minister as an accessory.

Said Disraeli to Cowen, who was then one of the Parliamentary representatives for the town, "Who is this fellow at Newcastle who has been threatening to indict me?"

Said Cowen to Disraeli, "They call him Spence Watson. He is a Quaker, and if he has said that, you may depend upon it that he will do it."

The indignation spread over the whole country, and in the following November the obnoxious circular was withdrawn.

In 1877 Robert Spence Watson was one of eleven who signed a letter to Liberal Associations suggesting a scheme of joint organization; a suggestion which bore fruit in the formation of the National Liberal Federation. In 1890 he became President of the Federation, and he held that position through twelve strenuous and difficult years. He was, says the *Northern Echo*, "a leader who never faltered, a man

who was in himself an inspiration to work and hope, whose influence was so great that he was equally successful in inspiring others to hopefulness and energy. The keynote of his character has always been faith and optimism. In triumph he was calm; in defeat always confident of future success."

It was in his second year of office that the Federation passed the resolutions which became known—and among Conservatives derided—as the Newcastle Programme. That programme was thought much too ambitious then, even by many Liberals. But he lived to see the greater part of it very near realization. How far off and visionary Reform of the House of Lords, One Man one Vote, Shorter Parliaments, Payment of Members, Home Rule and Land Reform, seemed to us twenty years ago!

In 1899, in the early days of the South African conflict,—never being one to hesitate for a moment to champion the cause of right, no matter what the odds might be, nor stopping to consider the possible effect on his personal popularity—he took part in a Meeting in the Newcastle Town Hall to protest against the War Policy of the Government. A strong body of infuriated Jingoes made repeated attempts

to storm the platform, being only foiled by the determined attitude of its occupants, and for hours the great room was the scene of a furious riot. A little later when Schreiner was a guest at Bensham Grove a mob attacked the house, and threw stones through the windows. The mood of madness did not last long. Many lived to regret their share in the violence, and to own that their old leader's insight into the true character of the war had been clearer than their own.

A very important part of Robert Spence Watson's work was in connection with Labour troubles. For a period of five and twenty years he was in constant demand as an arbitrator; and the total number of cases in which he so acted was very numerous indeed. In some instances he fixed sliding scales of wages which remained in operation for years. In the majority of these disputes—often lengthy, complicated and technical—he gave his services gratuitously.

In 1903, after he had resigned the Presidency of the National Liberal Federation, that body presented him with a portrait of himself by Sir George Reid, which he then, as had already been arranged, gave to the National Liberal Club,

where it now hangs. A replica, painted for himself, is at Bensham Grove. In 1907, he wrote the history of the great organization which he had inspired and guided for so long. In the same year he received the only political honour he was ever willing to accept, when Sir Henry Campbell-Bannerman made him a Privy Councillor. During the election of January, 1910, he spoke a few words to more than one great meeting ; and in December was distressed that those who watched over him would not let him go and vote.

For twenty years he presided over the Annual Gathering of York Old Scholars, and in those years did more for the school and its old boys than can be put into words. For him, as he once told his hearers, Whitsuntide at York was a sacred festival, an engagement like no other in the year unless it were the family gathering at Christmas ; one for which all other claims and invitations must be put aside. His annual address was a chief feature of the meeting, and his words from the chair struck the keynote for those who were privileged to listen.

"Like most peace men who have really made effectual headway against militarism," writes an old York scholar, "he was a born fighter, and knew how to rouse in his hearers

the Divine struggle against evil. True lover of freedom, both for the community and the individual, he never lost his recognition of the fellowship of man with man. He appealed to us to realise the heritage which we held in trust for others, to be worthier of the great tradition of our Quaker forbears, to combat materialism with our whole hearts, alike in our own lives and the world outside."

"Robert Spence Watson had, of course," writes M.S.G. in the *Manchester Guardian*, "hosts of friends, and his home at Bensham Grove was full of beautiful things. The doors were always open, and its hospitality unbounding, but the keynote of it all was simplicity. There was nothing Puritanic or ascetic about it; yet more than any house of its size that I have known, it had embodied in its management the spirit of the old Quaker reminder of grave responsibility, in the manner of using as well as in the method of acquiring worldly goods. That home, as I remember it was the very happiest of places, and it occurred to me sometimes on my visits there to wonder how the children that grew up in it would find and bear the after-chill of greyer, more normal existence.

"He was so boyish, and yet—for the first and last time his beautiful humility must allow us to-day to use the true word—so sublime. His personal sorrows were heavy. To a man of another make they would have proved crushing. They did indeed sap his so long undying youth and his great physical strength, but the spirit below these was invulnerable. At those hours when death stole his most cherished ones, what was impressive was not what was taken but what was left to him.

"The blinds may be drawn to-day in that sunny library where John Morley and he so often have smoked, where Gladstone has talked, and in which hundreds of disputes involving the livelihood of thousands his voice has brought quickly to settlement, yet we find ourselves still saying with him and of him :

'No fear my house may enter in,
For nought is there that death may win,
Now life is little and death is nought,
Since all I found that erst I sought.' "

"I know there are some who would like this service to be a review of his career," said Dr. Hodgkin in the Friends' Meeting House on the day of the funeral, "but that is not our feeling. We are thinking more of the rest into which he has entered, and we think of his struggles for the advancement of that which he believed to be true. We thank God for his life. We thank Him for his strong sense of duty, and for his deep love of humanity ; and we thank God that he cared for his neighbours."

MARJORIE WATSON, 3½hrs. 15 10mo. 1910
Street, Somerset. Daughter of Alfred and Annie Watson.

JANE WAUGH, 74 20 2mo. 1911
South Shields. Widow of Edwin Waugh.

JOHN LESLIE WEBB, 16 21 8mo. 1911
Howth, Co. Dublin. Son of Theodore R. and Annie L. Webb.

THOMAS WELLS 24 7mo. 1911
At the home of his adopted daughter in *Sydney, N.S.W.* Formerly of *Oxfordshire.*

SAMUEL C. WESTON, 76 25 3mo. 1911
Wymondham.

EMILY WHITE, 72 19 2mo. 1911
Waterford.

JOHN C. WHITE, 85 15 3mo. 1911
Dunoon. Of *Glasgow Meeting.*

THOMAS HENRY WHITE, 90 10 7mo. 1911
Tandragee, Co. Armagh.

MARGARET WHITTAKER, 60 21 1mo. 1911
Bolton. Wife of John Whittaker.

HENRIETTA J. WHITWELL, 71 13 3mo. 1911
Saltburn-by-the-Sea. Widow of William Whitwell.

Henrietta Jane Whitwell was born at Bristol on February 3rd, 1840, and was the youngest of the eight children of Joseph and Mary Ann Fry. Her early years were spent among a large circle of relations, and for several years she was, with her sisters and brothers, a teacher in the First-Day School belonging to their Meeting at The Friars, Bristol. In 1862 she married William Whitwell, of Kendal, and settled at Stockton-on-Tees, where the early years of their

Photograph by] [*Elliott & Fry, Ltd.*

HENRIETTA J. WHITWELL.

married life were spent, and where their eldest children were born. Later they removed to Saltburn-by-the-Sea, which became their home for the remainder of their lives.

Never was wife and mother more loved and honoured; and under her wise and gentle rule a family of many sons and daughters grew up in unbroken harmony and affection. She had a very humble opinion of herself, and her only trust was in the love and forgiveness of God as revealed in Jesus Christ. In daily life she was watchful and prayerful, but it was in the great trial of gradually lessening sight and the dread of complete blindness that her Christian character shone most brightly. Of a sensitive and rather anxious temperament and keenly alive to all that blindness involved, she yet bore the trial with most exemplary submission.

She knew where to look for the strength she needed, and in the constant privations and hindrances which were inevitable, she never gave way to irritability or impatience. She fully recognised her many alleviations and remaining blessings, and adapted her life to its increasing limitations. Her heart was full of tender sympathy and of interest in the

lives of others; always ready to share their joys and sorrows, and by constant acts of thoughtful kindness she brightened the lives and ministered to the needs of many.

Being a very attentive listener to reading aloud, and to what she heard in other ways, her mind retained its freshness and its lively interest in the questions of the day, and her mental outlook was observed to widen rather than to narrow in these many years of failing sight. It has been remarked by one who knew her well that no one in conversation with her could fail to be impressed by the high level to which she lifted every subject under consideration.

She much enjoyed attending sittings of the Yearly Meeting when able to do so, and on many occasions she was present at the annual conferences of the National Union of Women Workers, listening with keen interest to papers and discussions affecting the welfare of women and children. She was president of the local branch of the National Union from its formation and her deep interest in its work was very inspiring to others. At their conferences she took special note of anything that would interest the members of the large Mothers'

Meeting over which she presided at Thornaby-on-Tees. This Mothers' Meeting she attended and conducted week after week for nearly twenty-five years, latterly with strength hardly equal to the effort.

With a daughter's help she prepared the Bible Lesson for the women, and none who heard her speak, on these or other occasions, could perceive any trace of the difficulty under which the subject was prepared.

Since H. J. Whitwell's death very touching testimonies have been given to the help and cheer brought to many members of the meeting, by her loving messages and advice.

Circumstances did not lead to her taking a prominent part in the business of our Society, but she was a sympathetic and discerning Elder. Except in her own small meeting at Saltburn her voice was never heard in our Meetings for Worship, although the freshness of her thoughts and the beautiful manner in which her message to her own smaller circle was given would have made her ministry helpful in larger gatherings.

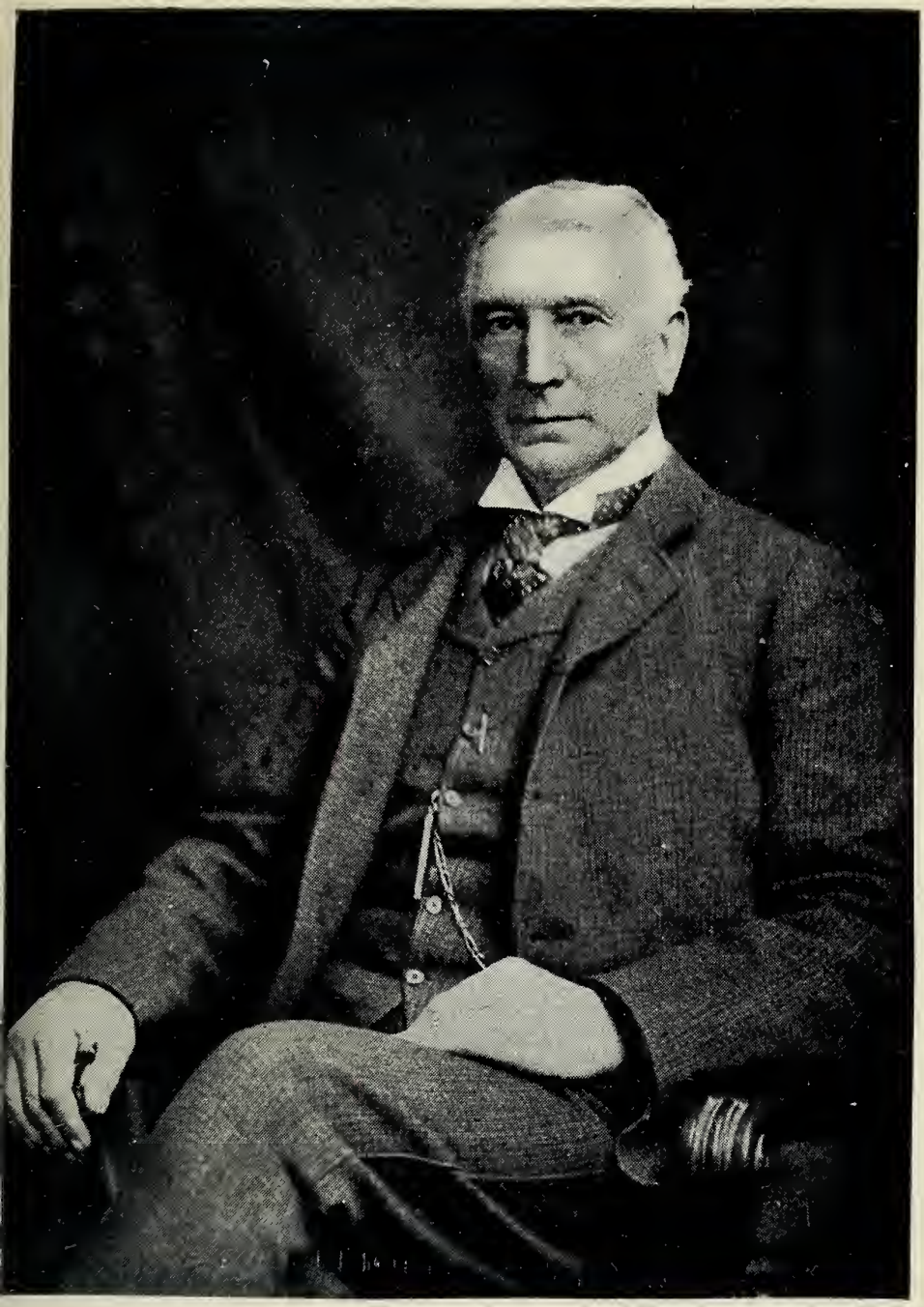
In the autumn of 1910 her beloved husband, William Whitwell, died after a short illness, and this loss seriously affected her already enfeebled health.

She only survived her husband six months, never having rallied from an illness in the autumn of 1908; but she was sweet, loving and thankful, and there were many flashes of her old brightness even while her strength was failing. This failure of strength was very rapid during the last few weeks of her life; she fully realised this and sent beautiful messages to her children and grandchildren.

As the end drew near those who loved her most were thankful that her sensitive spirit was spared, by a state of unconsciousness which resembled a long restful sleep, the immediate anticipation of death, and the pain of parting from the children and grandchildren whom she so dearly loved. Now and then a bright look of happiness came into her still lovely face, as if some sweet thought or anticipation were given her. It was only when her gentle breathing ceased that it was known that the spirit had fled. As with Bunyan's Mr. Fearing, the water of the river was very low when she went over.

WILLIAM WHITWELL, 74 19 9mo. 1910
Saltburn-by-the-Sea. Died at *Scarborough.*

One of a well-known Kendal family, the late Alderman William Whitwell, who passed



Photograph by] [*Elliott & Fry, Ltd.*

WILLIAM WHITWELL.

away last year, was a leader of men, one of our captains of industry. As a prominent iron-master, his influence was thrown into the scale for justice, fair dealing, and conciliation; and the Board of Conciliation and Arbitration of the Iron Trade is a standing monument to his wisdom, judgment and good feeling.

He was born on the last day of 1835, and a few years after leaving school, he entered the colliery department office of Joseph Pease and Partners, Darlington, with whom, during his five years, he quickly attained a very responsible position. In 1859, in association with his brother, the late Thomas Whitwell, the firm of William Whitwell & Co. was founded at Stockton-on-Tees. William Whitwell has long been regarded as a leading light in the iron trade, and as a mainstay of the Cleveland iron industry. One of the original members of the Iron and Steel Institute, he was on its Council for many years, and for two years served as President.

Of peculiar value were his active efforts for harmonizing the interests of capital and labour in a day when Government intervention in labour disputes would scarcely have been dreamt of. More than forty years ago, William Whitwell was an earnest advocate of the system

which resulted in that highly successful organization,—the Board of Conciliation and Arbitration for the Manufactured Iron and Steel Trade of the North of England. This Board is composed of employers and employed in equal numbers, with arbitrators called in when needful; and ever since its formation in 1869 it has regulated wages disputes in the finished iron trade of the district, and ensured peaceable settlements of industrial differences. In fact, during the whole period of the Board's existence there has never been in the Northern manufactured iron industry any strike worth noting. "Blessed are the peace-makers." It is better to prevent war than to stop it when it has broken out. William Whitwell was a member of the Standing Committee of the Board from its foundation, and in 1875 succeeded Sir David Dale as its president, retaining the office continuously for thirty-two years.

The warm place that he had won in the hearts of his employees is suggested in the minute of sympathy which was passed at a general meeting of the workmen.

"We desire to testify to the very great respect and esteem in which Mr. Whitwell was held by all who were privileged to serve under him. A very large number who have had that

privilege for many years, feel that their loss of his wise counsel and commercial ability is beyond expression. None ever sought his advice or help in vain, and his memory will long be cherished by those who were permitted to serve under him."

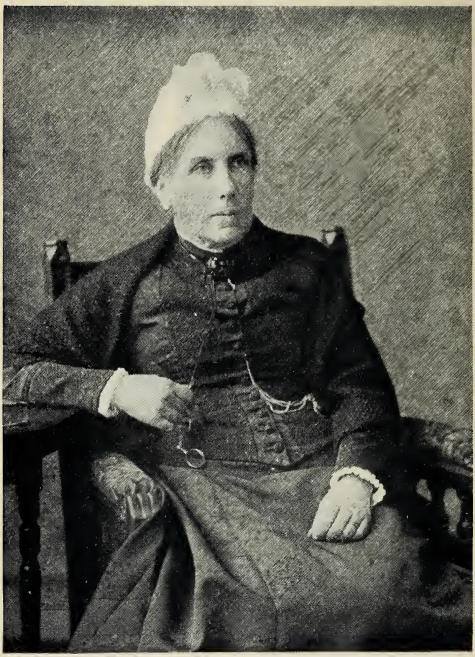
In public life our late friend also took his part faithfully. For nearly forty years he was a Justice of the Peace for the North Riding. On the incorporation of Thornaby-on-Tees, he was elected an alderman of the borough, an office he retained to the close of life. He was Mayor of the borough for the two years, 1895-7. At one time he was a guardian for South Stockton, and for two years (1876-8) chairman of the Middlesbrough Guardians. He was also a member of the late School Board for Thornaby, and of the County Council; and his public services were recognized by the conferment of the Deputy-Lieutenancy of the North Riding and the County of York. In politics he was a Liberal, being for many years president of the Stockton and Thornaby Liberal Association.

Forty years ago William Whitwell went to live at Saltburn-by-the-Sea, where the pleasantly-situated residence, Overdene, was built and remained his home to the close of life. In the nature of things he was a conspicuous

figure in the religious and social life of the little town. A regular attender of the small meeting at Saltburn, his beautiful and impressive reading of the Bible added much for many years to the religious feeling of the gatherings. The meeting-house was the outcome of his efforts. For some years he had retired from active participation in his business, but his interest in public affairs had been maintained till the last year or two, when his health began to fail. Only a few weeks before his death he resigned his presidency of the Cleveland Liberal Association. While staying at Scarborough, he suffered two seizures at short intervals, and he passed away on the 19th of September, 1910.

William Whitwell married, in 1862, Henrietta Jane, daughter of Joseph and Mary Ann Fry, of Bristol, who, as has been shown in the previous memoir, survived him barely six months.

The funeral, in Saltburn cemetery (after a short meeting at Overdene), was largely attended. It was held after the manner of Friends, and addresses were given by Jonathan B. Hodgkin and Joseph Henry Taylor, who drew appropriate lessons from the commercial, political, and religious life of the deceased.



EMILY KRABBE WILLIAMS.

ELLEN H. WILLIAMS, 85 4 12mo. 1910
Paris. Widow of John Williams, of Birmingham.

EMILY KRABBÉ WILLIAMS 89 25 11mo. 1910
Falmouth. Widow of John Williams.

One of the benefits of a book like the *Annual Monitor*, is to show the great variety of character and Christian experience amongst those who year after year pass away from the Church militant to the higher service for which they have been fitted here. The Friend to whose memory this short account is written, with the desire to keep in remembrance her strenuous and useful life, was a woman of considerable mental power, combined with great energy and perseverance. Her birth and surroundings were not calculated to produce a typical woman Friend; but many are grateful that she came amongst us, and did us good in her own characteristic way. She was born in Falmouth in 1821. Her father, Frederick Hermann Krabbé, a Dane of Schleswig-Holstein, was a surgeon in the English navy, in active service during the French war; and for nine years was a prisoner, *en parole* near Verdun in France. Released in 1812 he returned to

Falmouth to his wife ; but he was again taken prisoner during the American war in 1815. His wife was a Cornish woman of strong character, which no doubt developed during the years that the maintenance of her children mainly devolved upon her, and their training was somewhat of a Spartan character. Many were the interesting stories that her daughter would tell of her mother's experiences in those far-away days, early in the nineteenth century, when in a seaport town like Falmouth, they lived in constant fear that Bonaparte would land, and witnessed the frequent tragedies of the press-gang among heir neighbours. Emily Krabbé was the youngest daughter, and her mother, having opened a School for the support of her family, in her husband's long absence in prison, recognising her daughter's abilities, and expecting her help, was anxious that she should have all the opportunities of education within her reach, including four years in France. To show the difference of feeling on the necessity of holidays in those days, Emily often said that after these four years in France, without a break, her mother expected and required her to begin her duties in the school on the next morning after her return. This school was success-

fully carried on for a great many years, until about the time of her marriage in 1873, to John Williams, a Friend and an Elder of Falmouth.

Emily Krabbé was an educationalist so far in advance of her time, that English Grammar, Latin and the sciences were included in her curriculum, in days when such studies were considered quite unnecessary for women, and her school for more than a generation proved a source of power and enlightenment to the town and county. She took an active interest in the work of the Cornwall Polytechnic Society, being a Judge for many years, and she won a medal for the invention of an anemometer. Moreover she anticipated the work of the present observatory by keeping unbroken records for thirty years of her thermometer, barometer and rain gauge, and she trained one of her own pupils to take observations on sun-spots, thus winning the Medal of the Royal Society.

When she was about nineteen, and was in the habit of attending the Baptist Chapel with her mother, she had a marked spiritual experience, which resulted in a complete change of heart. With all the force of her vivid imagination, she realized her sinfulness and need

of a Saviour; and also that Jesus Christ was able to save her, and to keep her. Henceforth, to the end of her long life, she never doubted the reality of her experience, although keenly sensible of human imperfection and frailty; and as each anniversary returned, would tell her friends that this was a day "much to be observed," as it had brought her light and deliverance. In middle life she began to attend Friends' meetings with much interest, and after a few years was married to John Williams, of whom there is an interesting account in the *Annual Monitor* for 1884.

During their married life, which was of about ten years' duration, they enjoyed much happiness and blessing, and it was also a source of increased spirituality to both, although Emily Krabbé Williams did not apply for membership in our Society until after the death of her husband. As she was not in the habit of travelling much from home, she was not widely known amongst Friends. But she was much valued at home, and was always ready to work with Friends and to participate in all their concerns for the spread of the Redeemer's Kingdom. As may be imagined however, her zeal and concern extended to all denominations, including the Salvation

Army, and she gave her help and hospitality to all. Through her long life it was her practice to take up one thing at a time and to give to it her chief effort. She was practically the founder of a Home at Falmouth for Destitute Little Girls, for which she collected the money, drew the plans, and superintended the building herself. Having thus launched the institution under an undenominational Committee, she has seen hundreds of poor children fed, clothed and taught and set out respectably in life. She laboured much for incurable cases, and had much success in securing pensions for them, and many even in this neighbourhood bless her for the ccmparative comfort they enjoy at this time. She was also indefatigable in getting orphan children into Homes, and in one year when over eighty years of age, she wrote 1,000 letters on their behalf. The last subject that she took up with absorbing interest was the Mission to Lepers, and she left nothing undone to try and arouse the same interest in others, for this most desolate class of sufferers. Those who attended her Bible Classes and readings will never forget them. She also loved to gather young people to her house for intellectual study, and as lately as the last winter of her life would give them as

she sat in her chair, interesting lectures on Astronomy, and was sometimes so carried away with her subject that she forgot the feebleness of age, and would take them out of doors or to the top of the house to look through a window at the constellations and planets then to be seen. Except occasionally on summer evenings, she has not for some years been able to attend meetings, but her ministry was always interesting, teaching and sound in the faith of our Lord Jesus Christ. Under the loving care of her husband's grand-daughter, whom she had adopted in early childhood, she was favoured to continue her busy and useful life until within two days of her death. She was taken ill with pneumonia, and after a few days of illness, passed away on November 25th, 1910. Conscious almost to the close, she frequently murmured the passage "Who hath delivered us from the power of darkness to His glorious presence (what greater glory can we have than that ?) and *translated* us into the Kingdom of His dear Son, in whom we have redemption through His blood."

The end came so gently that although she had dreaded crossing the river, when she came to it, there was no river.

HENRY J. WILLIAMS, 61 8 2mo. 1911
Terenure, Dublin.

CATHERINE WILLIAMSON, 87 6 9mo. 1911
Gloucester. Widow of Gabriel Williamson.

JOHN H. WILLIAMSON, 1 8 5mo. 1911
Son of William H. and Mary E. Williamson.

FLORENCE J. WILSON, 51 12 2mo. 1911
London, S.W. Wife of John William Wilson.

JAMES WILSON, 23 9mo. 1911
Sheffield.

JOHN WILSON, 69 20 8mo. 1911
East Ardsley.

REUBEN WILSON, 77 26 2mo. 1911
Banbury. A Minister.

NANNY WOOD, 74 19 5mo. 1911
Oldham.

EDWARD B. WOODHEAD, 83 2 6mo. 1911
Huddersfield.

ELLEN E. WOOLVEN, 44 18 1mo. 1911
Brighton. An Elder

HENRY WYCHERLEY, 71 16 2mo. 1911
Lewes.

WILLIAM YOUNG, 65 13 10mo. 1911
Ardrossan,