

that once were made and kept so neatly—our summer-houses falling down—our beautiful wild flowers that I had cultivated with so much care, and no one to admire them—the place that had cost us so much, and been at times so enjoyed by us, the birth-place of so many of my children, the scene of so many deep and near interests—the tears trickled down my face, and I felt ready to enumerate my sorrows and say, ‘Why is this?’ But I felt the check within and desired and endeavored to look on the bright side of the picture, and acknowledge the tender and undeserted mercy of my God in Christ Jesus. Mine has been, I fully believe, a very unusual course in many particulars; in some things known, in some hid ‘em from the eye of man. Oh! may all end in good and blessing.*

“*Fifth Month, 5th.*—Yesterday was the Sabbath. I can hardly say how deep’y I feel these days as they come: first as it respects the ministry of the Word. Its wholly resting on two or three women in our rather large assembly is an exercise of my faith, and a real trial to my natural feelings. Then to believe, as I do, that some of our congregations are in an unregenerate state; how must their silent meetings be passed?—and for the babes in Christ I have great fears, inasmuch as true, so solemn, silent worship is a very high administration of spiritual worship. I frequently fear for such that more external aid is wanted, though I see not how it is to be given. I also feel the want of each one openly uniting in some external act of worship; for there is much in taking an absolute part in what is doing,

* I might here state that I have recently been informed by one well acquainted with all the circumstances, that the loss of their property is believed to have been blessed to Joseph Fry, who after several years of separation from the Society of Friends was again united in fellowship with them, to the great satisfaction of his most patient and loving wife, who could thus finally see the hand of her Lord in subduing the natural growth of vine, that the better fruits of the spirit might be brought forth.

to feel a full interest in it; but I see not with our views (in which I unite) how this can be remedied. Then for myself as a minister of the Gospel I desire to be very faithful, and give the portion of meat in due season to the household; but even here deep humiliation is my portion, in its appearing that though I preach to others I cannot manage my own; my children, one after another, leaving a Society and principles that I love, value, and try to build up. My Lord only knows the exercise of my spirit on those days. Then for my home hours: not having space as we had at Plashet, in which my boys can recreate in the way I consider advisable during a part of this day, now I have anxiously to watch where they go, and what they are about, so that I am not often favored to know the Sabbath a delight, or day of rest. Yet through all these things, and my too anxious nature help is wonderfully granted to me: I find the spring within that helps, keeps, revives, sustains, and heals; but I feel that I am bound to seek and to pray not to be so exquisitely anxious.”

The above is a very suggestive passage, showing the gradual expansion of a broad and liberal mind, under the influence of free association with other enlightened minds, toward the perfect freedom which we have in Christ to adapt our principles and practices to the existing wants of society. It is a very great pity that the Society of Friends so utterly failed to recognize this practical law of expediency, though it is abundantly illustrated in the Bible and elsewhere as God’s method of education and government for a progressive state. The effects of this narrowness of conception in matters of doctrine, and its contrast with a spirit which was becoming more and more catholic through enlarged sympathy and acquaintance with humanity, are further exhibited in the next entry of this richly instructive

Journal; and yet it will be seen from its last sentence that she was herself but just emerging from the entangling traditions of a puritanical age. To an enlightened mind at the present time it seems an absurdity that a Christian should be excommunicated for marrying a person of a somewhat different persuasion.

"*Sixth Month, 10th.*—Since I last wrote I have got through the Yearly Meeting, which I attended nearly throughout. There appeared to be much more love and unity than last year; still it is a shaking time, and some of the Leaders of our Tribes think they differ in some points of doctrine*; but I believe it is more in word than in reality; and as they love the Lord Jesus, if they have wavered a little they will be brought back. I was a good deal engaged, having to take a quiet view, neither on one side nor the other, but seeing the good of both. But I have a very great fear of ever being too forward, a thing I very much dislike and disapprove. May my Lord preserve me from it.

"I was favored to get well through the British Society Meeting, and could but return thanks that our Holy Head had so blessed this work.—With respect to my dear L——'s engagement of marriage I have apprehended that the hand of the Lord is in it; and oh! saith my soul, may it prove so. The pain of her leaving our Society, and the steps attending it have begun, to the wounding of my spirit; for though I do not set much value on outward membership in any visible church, yet it has its pains, at times great pains, to me, and I am ready to say in my heart, How is it? When I have one after another of my family thus brought before our Meeting, it has its trials and humiliations. It would be to me a pleasanter, and I think a more satisfac-

* This was a wave from the conflict which caused the division of Friends in America, in 1827-8.

tory thing, if the discipline of our Society had not so much of the inquisitorial in it, and did not interfere in some things that I believe no religious body has a right to take a part in; it leads I think to undesirable results. Though I approve persons being disowned for marrying out of our Society, I had rather the act of marriage in itself forfeited membership."

"*Upton, Seventh Month 25th.*—To-morrow I expect to set off on a journey to Scotland. I have taken an affecting leave of my family, praying that we might again (if the will of God) be refreshed together; and my way was satisfactorily opened to go.

"*By Loch Fay, Eighth Month, 9th, First-day.*—Not having a Meeting to go to, and not believing it right for me to attend any other place of worship, I desire to spend a time in solemn searching of heart before the Lord; and may I be enabled to hold communion with Him in spirit. On the morning of the 1st, the day appointed for the liberation of all the slaves in the British dominions, (August 1st, 1834) and on which my dear niece, Priscilla Buxton was to be married, I poured forth my soul in deep supplication before my Heavenly Father, on behalf of the poor slaves, that a quiet spirit might be granted them—that their *spiritual* bonds might also be broken—that the liberty prepared for the children of God might be their portion. I also prayed for my beloved niece and her companion in life, that the Lord would be with them, keep them, and bless them.

"*Edinburgh, Eighth Month, 28th.*—I left my dearest husband and two daughters in the Highlands, as I wished to accompany my boy on his way to England, and above all to attend the Meetings, see the Friends and visit the prisons here."

Of her engagements at Edinburgh she writes:

"I had much to be thankful for in the help granted to

me in such religious services as I believe I was called into, in Meetings, families, and Institutions. I had very solemn religious times in the Gaol and large Refuge, also shorter ones in the Bridewell and another Refuge. The hearts of many appeared to be peculiarly opened to me, and entire strangers wonderfully ministered to my wants and upheld my hands, particularly the Mackenzie family. Our dear friends who knew me before were abundantly kind to me. May the Lord in His love and mercy, reward them for their great kindness to me, His very unworthy servant, and may He still soften and enlarge their hearts towards me until the work that He gives me to do amongst them be accomplished. I find a field for much important service for the poor, and to make more arrangements, for the ladies who visit the prisons. I desire and earnestly pray to be preserved from an over-active spirit in these things; and on the other hand faithfully, diligently, humbly and watchfully, to do whatever my Lord gives me to do that may be to His glory, or the good of my fellow-creatures.

"We have passed through a very lovely country; but the sun has not shone much upon us, and the atmosphere of my mind has partaken of the same hue, which is not so pleasant as more lively coloring of the mind, but I am ready to think more profitable, and perhaps more likely to qualify me for the weighty duties before me."

"From Loch Katrine the party passed to Balloch, and Luss, and thence to Inverary and Loch Awe, from whence Mrs. Fry returned to Edinburgh, her time and energies being devoted to the completion of those objects begun on a former visit.

"But whilst many institutions of great importance, owe their existence, either directly, or indirectly, to her skill and exertions—and she sowed the seed of many a noble tree—she did not omit the smallest opportunities of benefiting others that are presented in the occurrences of each passing hour. It was her unvarying practice, both at private dwell-

ings and at the inns where they passed their First-days, to invite the servants to attend the evening Scripture readings; many of the visitors who like themselves were only sojourners for a short time, also joined them on these solemn and interesting occasions. Hers was a constant endeavor to leave some savor of good on all with whom she had any communication. The chambermaid and the waiter received the word of kindness and counsel, and a little tract, or text-book to impress it upon their memories. The postillion at the carriage window, and the cotter at the roadside, met with appropriate notice, and this mingled with the most unaffected enjoyment of the country and spirit in all the incidents of traveling.

"The results of her observations on the state of the Scotch prisons she forwarded to the proper authorities after her return."*

During the year 1835 she accompanied her husband to the South of England, calling at the Coast Guard Stations, Hospitals, etc., made a brief visit to the Isle of Wight, and to Guernsey, thence to Weymouth, Plymouth and Falmouth, where she arranged to have the packets continually sailing from the latter port supplied with Bibles, Testaments, tracts, &c. She returned by way of North Dover, and Amesbury where she paused long enough to arrange for the establishment of a library for the use of the Shepherds of Salisbury Plain. All these movements were successful in the objects aimed at, and resulted in no small amount of good to the poor who were thus provided with means of improvement.

* Memoir Vol. 2, page 210.

During a visit to Sussex and Kent, in March 1836, occurred the following incident.

"At Hastings several of the Coast Guard men and officers were at the Meeting. I had many proofs of the use and value of the libraries sent them to my comfort and satisfaction, proving it not to have been labor 'in vain in the Lord.' Real kindness, almost affection, as well as gratitude was shown to me by several of the men and officers and their families. We hope a Bible Society will be formed at Rye in consequence of our visit, and a Prison Society at Dover. But to come to one of the most interesting parts of our expedition, we went to Sheerness to visit the women and children in the ship in ordinary. Captain Kennedy had them collected at my request; it was a fine sight, in a large man-of-war, instead of bloodshed and fightings to see many naval officers, two chaplains, sailors, soldiers, ladies, numbers of women and children, all met to hear what two Quakers had to say, more particularly a woman, and to listen to any advice given by them. We examined the children as to their knowledge, then gave them advice, afterwards we addressed their parents, and lastly those present generally—we were received with great cordiality by Captain Kennedy, and his wife."

In April and May of the same year she spent a month in Ireland. The description of the setting out and the return has a touching personal interest, and perhaps illustrates the power of prayer.

"*Fourth Month, 14th.*—Just about leaving home for Ireland—oh dearest Lord! bless, I entreat Thee, this act of faith, to my family, myself, and those amongst whom I go, and be, I most humbly pray Thee, my Keeper, and their Keeper; my Helper, and their Helper; my Strength, and their Strength; my Joy and Peace, and their Joy and Peace,

Amen! Grant this for Thine own name's sake, O most gracious Lord God! cause also that we may again meet in love, joy, peace and safety.

"*Upton Lane, Fifth Month, 13th.*—I returned home safely, yesterday afternoon. I think I never had so happy and so prosperous an arrival. I wept with joy: the stream appears to be turned for awhile: my tears have often flowed for sorrow, and now my beloved husband and children have caused them to flow for joy. I found not only all going on well, and having done so in my absence, but, to please, comfort and surprise me, my dearest husband had had my rooms altered and made most comfortable, and my children had sent me nice presents to make them more complete. Their offerings of love quite gladdened my heart, though far too good for me; I felt utterly unworthy of them; I may say peculiarly so. I have seldom returned home more sensible of the hidden evils of my heart. Circumstances have unusually made me feel this. I fully believe in this going out much help has been granted me in various ways. My understanding has appeared to be enlightened more fully to see and comprehend gospel truth, and power has been given me to utter it boldly, beyond what I could have supposed."

Referring to the above, Mrs. Corder remarks: "The preceding extract depicts what was, under all circumstances, the striking characteristic of this remarkable woman—her deep humility and low estimate of herself. She who was continually devoting every energy of mind and body to promote the happiness of the human family, and whose self-sacrificing love assumed a concentrated form of tenderest attachment towards each member of her own immediate circle, calling forth, in every hour of need, the most assiduous exertions in their service, is yet found to be so acutely affected by tokens of kind attention from her husband and children—

tokens which might naturally be expected by every affectionate wife and mother—that the tears of grateful joy are shed, and *her heart is gladdened* by offerings of love which *she feels herself 'utterly unworthy' to receive.* This incident portrays her mind in lines more vividly defined than pen can describe.”

“*Sixth Month, 18th.*—I have felt a good deal pressed in spirit during these last few days. The day before yesterday I counted twenty-nine persons who came here on various accounts, principally to see me. There are times when the tide of life is almost overpowering. It makes me doubtful as to our remaining much longer in this place which from its situation brings so many here. I have several things which rather weightily press me just now. I desire to lay my case before the Lord, trusting in Him, and casting myself and my whole care upon Him. Dearest Lord, help: supply all our needs through Thy riches of grace in Christ Jesus! Amen.”

July 27th she set out for another visit to the islands of Jersey and Guernsey, to further the work previously inaugurated and minister the Gospel to such as were in need. She felt constrained to remain until her task was completed, notwithstanding that one of her sisters, the wife of Samuel Hoare, was at the time rapidly approaching her end. She finished her public work in time to attend at the bedside of her dying sister. She had gone on this mission under a sense of duty notwithstanding her sister's low state. She writes:

“I had the inexpressible comfort of being permitted a few days with her, and she evidently liked my company. I particularly observed how gently I was dealt with, by her

reviving after I arrived, so that I had not the bitterness of seeing her at once sinking. The affliction was thus mitigated to me; I was enabled to show her some marks of my deep and true love, and to be with and earnestly pray for her in the hour of death. I was helped to be some comfort to many of her family, and (utterly unworthy as I know I am of it) I believe in my various ministrations I was enabled to prove the power of the Spirit to qualify for his own work; and amongst them all, particularly with my dear nephew who has just entered the 'Church,' deeply to impress the necessity of the work of the Spirit being carried on in the heart, and of having Christian charity towards others of every denomination. My beloved sister Hoare's death has made a deep impression on me. I do not like to enter life or its cares, or to see many, or to be seen. I like to withdraw from the world and to be very quiet.”

Soon after this her husband and one of their daughters met with serious injuries in France, by the falling of their carriage over a precipice twelve feet in perpendicular height. The father was severely shocked and the daughter barely escaped with her life. While watching this daughter, accounts came from another daughter who, with her little boy and his nurse, was sick with scarlet fever. All these recovered; but about three months later, a beloved and amiable sister-in-law, Lady Harriet Gurney, wife of her brother Daniel, died very suddenly, leaving a family of eight young children. On the day of the funeral she writes:

“What a scene of unutterable sorrow at Runcton, where a few days ago all was, in no common degree, joy, peace and great prosperity. Oh! what occasions are these where families meet together for the affecting and solemn purpose

of committing the remains of a beloved one to the silent grave. May the Lord Himself lift up the light of His countenance upon them and bless them, and keep them in a sound mind and sound faith. Be pleased, O gracious Lord! to help, pity, and comfort these afflicted ones this day."

"*Sixth Month, (1837)*—The King died last Third-day, the 20th. Our young Queen was proclaimed yesterday. My prayers have arisen for her that our Heavenly Father would pour forth His Spirit upon her, guide her by His counsel, and grant her that wisdom which is from above. I have received a long letter from the Duchess of — giving a very interesting account of her, and the death of the late King.

"*Seventh Month, 20th.*—I returned home yesterday evening from Lowestoft, after having accompanied my brother Joseph to Liverpool on his way to America. Our time at Earham was very interesting; I believe I was helpful to my brother in a large Meeting that he held to take leave of the citizens of Norwich. It was a highly interesting occasion and I trust edifying to many. I am very sorry to say that my mind has too much the habit of anxiety and fearfulness. I believe this little journey would have been much more useful to me, but from an almost constant cloud over me, from the fear of being wanted by some of my family. I think it would be better for myself and for them, if they did not always cling so closely round my heart so as to become too much a weight upon me.

"My beloved brother's taking leave of Earham and the family there, [his wife was deceased] was very affecting; still there was peace in it, and joy in the Lord, inasmuch as there is delight in doing what we believe to be His will. We went from Earham to Runcton; there we dined. Shall I ever dine with my three brothers again? The Lord only knows—my heart was tendered in being with them."

This parting visit to her brother was concluded at Liverpool, and is thus graphically described:

"We made all things comfortable for him; I attended to the books, and that a proper library should go out for the crew, passengers and steerage passengers. However occupied or interested, I desire never to forget anything that may be of service to others. We had a delightful morning with Joseph, but the tears often rose to my eyes; still I desire to be thankful more than sorrowful, that I have a brother so fitted for his Lord's service, and willing to give up all for His name's sake.

"That evening again we had an interesting religious time in prayer. The next morning there was a solemn calm over us—the day of parting was come. After breakfast we all assembled, with some of our friends. We read the 4th of Philippians, our spirits were much bowed and broken, but the chapter encouraged us to stand fast in the Lord, to help one another in Christ—even the women who labored in the gospel—and to be careful for nothing, for that the Lord would supply all our need.

"Soon afterwards we went to the ship. I saw the library arranged, with some others to help me; then devoted myself to my beloved brother, put sweet flowers in his cabin which was made most comfortable for him. It was announced that the ship was going—we assembled in the ladies cabin—I believe all wept. William Forster said the language had powerfully impressed him—'I will be with you always, even to the end of the world;' therefore we might trust our beloved ones to Him who had promised. I then knelt down with these words—'Now, Lord, what wait we for, our hope is in Thee,' and entirely committed him and his companions in the ship to the most holy and powerful keeping of Israel's Shepherd; that even the voyage might be blessed to him and to others. In short our souls