

Friends' Views Negatively and Positively Presented.

A curious leaflet has just been added to **D.**, entitled, *Queries for the Children of the Religious Society of Friends, chiefly designed for their Boarding Schools.* It was printed by W. Eade at Lindfield, but is without date. It probably appeared early in last century. The Queries are twenty-two in number, seventeen beginning with the words, "Why do Friends *object*,"¹ and all save two place a negative view of things before the children. Of these two, Query 18 reads, "Why do Friends *admit* of women's preaching?" and Query 21, "Why do Friends so strongly recommend the frequent reading of the Holy Scriptures in their families?" The *objections* refer to forms of prayer, prepared sermons, appointment of preachers, singing, reading in meetings for worship, water-baptism, the Lord's Supper, war, oaths, mourning apparel, fashions in dress and furniture, plural number to a single person, taking off the hat or bowing, tithes, etc, union of Church and State, names of days and months, observance of days and times, flattering titles. The first Query runs, "Why do Friends sit so much in silence in their meetings for Divine worship?"

In striking contrast with this negative presentation is the positive assertion of principle in a tract by Edward Burrough, entitled, *Truth Defended*, written about 1656; the following extracts from which will be read with interest:—

"The Ordinances of Jesus Christ we owne and wittnesse, Preaching, Praying, Baptisme, Communion, Singing, and whatsoever was ordained for his Saints to practice in life and power; we wittnesse these things in the Eternall substance, having passed through the Earthly figures, which was but to stand for its time. . . . True Preaching we owne, and doe wittnesse it, which is the Crosse of Christ. . . . Prayer by the spirit and in the spirit we owne and wittnesse, which is not limited to a time and place. . . . Baptisme we owne, and wittnesse, wich is with one spirit, into one

¹ The italics are not in the original.

body, into the death of Christ. . . . Communion we live in, which is in the light by the spirit, which will endure Eternally. . . . Singing which is with the spirit, and with understanding of the Redeemed of the Lord, we owne and witness ; but the Worlds singing in Rime and Meeter, proud men singing, *That they are not pufe* [? puft] *in minde* ; and prophane men singing, *That the Law of God is deare to them* ; this singing we deny."

Laces made in Warwick Jail.

Warwick, y^e 30th of y^e 11 mo : 1682.¹

DEAR BENGAMAN :

The lord bless thee, thy tender wife and ffamally wth all the Lords peopl is my dayly prayers to god that he may Jnable all his peopl to stand ffaithfull in o^r blessed testamony to the honor of his great name, and y^e astonishment of y^e Enemyes of god ffor Euer. amen.

Dear Bengaman, J would haue y^e to mynd my love to friends thereaways and at Darnton,² and (if thov be ffree) to lett me hear ffrom the^e ; and if thov hast any occasyon ffor Laces, so it doe not prigadice taking laces of ffrinds at York, thov may lett me hear from y^e. J shall take care to obsarve orders, for it did me a great kindness y^e last time thou had laces of mee.

So, being in hast, J. Rest

Thy asuered friend in y^e Life that Jnduers for Euer,

WILLIAM DEWSBURY.

I haue Jnclosed an Epistell.

¹ From the original, recently presented to D., with other MSS. once belonging to Benjamin Lindley, of Yarm, Yorks., by Sir Alfred E. Pease. From various sources we gather that Friends objected to work in prison when ordered to do so by their persecutors (see *e.g.*, *F.P.T.*, p. 139), but the above letter indicates that they felt free to engage in occupations which would be of pecuniary assistance to them. It is interesting to notice the desire of William Dewsbury to avoid any competition with Friends at work in York Castle.

² Now Darlington.