

Joseph Rule, the Quaker in White

REFERRING to the account of Joseph Rule from the pen of J. J. Green in *THE JOURNAL*, vol. ii., p. 64, some notes made by the late Elizabeth Gurney Dimsdale add the further particulars, that he had a white pony which "he cared for himself from preference, having no servant," and that he used to have religious conversations "with some of those engaged at Windsor Castle." A letter is preserved in a MS. commonplace book originally belonging to Joseph Cockfield of Upton, from which the following extracts are taken:—

Hammersmith, 23rd of 9th month, 1760.

I sweetly salute you all in Gospel love, as it flows forth from me from the precious Fountain of Life and Love, Christ Jesus, Who draws the redeemed ones with the spiritual cords of the Divine love to Himself and one another, in which this holy channel runs sweetly from friend to friend, and this preserves and keeps up the peaceable harmony and blessed unity of friends, whereby they walk and live together in the holy Truth without jarring . . . and are always willing to be helpful to one another, both in spirituals and temporals, and this pure principle of love does not flatter, nor deceive, but is tender and compassionate to all mankind, and if a brother slip aside, it gently reproves, and labours in the Spirit of Love and meekness to bring home again a straying Sheep to the true Shepherd.

Oh my dear friends here is the sweet and comfortable vertue of this divine love in the true Church of Christ, and herein is the gospel and kingdom of our blessed Lord. But oh there is a great work to be done in the souls of the sons and daughters of men by the holy sanctifying Spirit to bring them into this precious and evangelical state of pure love. . . .

I went to Maidenhead . . . from thence went afoot to Windsor, went into the Castle, and visited the Lady Pomfret,¹ had some religious conversation with her and another gentlewoman, and they seemed glad to see me, and there came in Thomas Penn's wife and daughter,¹ whom I

¹ Thomas Penn (1701/2-1775) was one of the younger sons of William Penn, and at this time Proprietor of Pennsylvania. He left Friends, was very rich, living in London, and was somewhat autocratic in dealing with the Province, being in very frequent conflict with its Quaker Assembly. But he had some philanthropic instincts, and at Dr. Fothergill's suggestion helped in various good efforts in Philadelphia. Thomas Penn married, in 1751, Lady Juliana Fermor (1729-1801), daughter of Thomas, first Earl of Pomfret. His daughters were Juliana (1753-1772), *aft.* Baker; Louisa Hannah (1756-1766); and Sophia Margareta (1764-1847), *aft.* Stuart. It was probably the two Julianas who were at Windsor on a visit to their relative, the Countess of Pomfret.

See Jenkins, *The Family of William Penn*, 1899.

was glad to see, and then I went to visit a young Lady that was sick, that desired to see me, and the Lady's desired me to come and see them again; and from thence I went to Staines, and from there Joseph Rock took me in his chaise to Witham. . . . At Hammersmith went to visit several gentlemen that desired to have conversation with me. . . . The Lord hath wonderfully preserved me and prospered my way. . . . Farewell in much love from

JOSEPH RULE.

R. HINGSTON FOX.

The following particulars, given in *The British Friend*, 1852, p. 272, are copied from an old book of manuscripts, bearing the date of 1785, being transcribed from the public newspapers, narrating the appearance of Joseph Rule in the streets of London on a fast-day, the 17th of 2^d Month, 1758 :—

TO THE PRINTER.

Sir,—On Friday morning last, about ten o'clock, an old man, seemingly upwards of seventy years of age, clothed in white apparel, went through the city preaching repentance to the people.² He began first at the Exchange, and walked in the middle of the streets with his hat under his arm (which was also white) and a Bible in his hand. He had a long white beard and white hair; also a bald head. His appearance was awful and venerable: and from his countenance it appeared he had something weighty on his mind, often stopping and preaching. Sometimes the sum and substance of what he there delivered, as near as I can recollect, was as follows :—

“ O England, England, England, thy sins, thy iniquities and thy transgressions, which are very great and many, from the youth to grey hairs, seem to cry loudly to heaven for vengeance. O England, repent, repent, repent, and turn from the evil of thy doings. Cease to do evil and learn to do good. And fast a solemn fast, as Nineveh did at the preaching of Jonah, according to the Holy Scriptures of truth. Remember that when the king and his nobles proclaimed that fast, they turned from the evil of their ways, and put violence out of their hands. Therefore this day fast a solemn fast as Nineveh did, and cry mightily unto the Lord that he may be pleased to have mercy and compassion on thee, and cause his righteous judgments to be revealed.”

When he had concluded he attempted to go into the king's palace but the sentinel refused him admittance. Then he went round to the back gate, but before he arrived there, orders were given not to admit him; I suppose in order to prevent any mob assembling in the palace yard. As soon as he was refused admittance at this last place he put on his hat, and said, “ Then my work is done.”

² For a similar religious exercise, in 1753, see *Account of Ann Mercy Bell*.

The uncommon appearance of the old man induced a variety of sentiments from the multitude; and although it was very odd, yet I could not observe but it was decent and awful; and upon inquiry I find that he is one of the people called Quakers, who for many years has lived the life of a hermit in Wales, by the side of a mountain, and is the same old man who came preaching through the city about seven years ago. His food is entirely vegetable. But what authority he has for such a public work, I will leave the learned world to judge for themselves, and conclude with part of the old man's sermon: "Let every one turn from the evil of their ways and put violence out of their hands, that the Lord may be pleased to have mercy and compassion, and cause his righteous judgments to be revealed."

NEMO.

Journal Supplement No. 12

FOR many months our valued contributor, Emily Manners, of Mansfield, Notts., has been engaged on the preparation of a biographical record of Elizabeth Hooton (c. 1600-1672), the first Quaker woman-preacher. Little has hitherto been known of this valiant Mother in Israel beyond the notices of her labour and sufferings to be found in *The Journal of George Fox*, but, lying away in the fireproof vaults at Devonshire House are numerous unpublished MSS. written by or relating to this early Friend, and Mrs. Manners has made full use of this material and of other matter prepared by the late Mary Radley, kindly placed at her disposal by Francis E. Radley. She has also made diligent search, with happy results, among seventeenth century records preserved in the county of Nottingham.

The readers of this Supplement will be able to follow Elizabeth Hooton in her spiritual exercises and bodily sufferings on both sides of the Atlantic and also obtain some glimpses of happenings in her family life.

Supplement No. XII. will approximate in length previous Supplements, and the prices will be as before:—

Prior to publication three shillings or seventy-five cents net.

On and after publication four shillings and sixpence or one dollar fifteen cents net.

A little Quaker boy in Pennsylvania, I believe, had been much impressed by the advertisement of a well-known baking powder. One evening, at his mother's knee, he astonished her by concluding his little prayer with the petition, "O, Lord, make me like Royal Baking Powder." She afterwards asked him what he meant by such a remarkable request. "Why, mother," said the little fellow, "is it not 'absolutely pure'?"

WILLIAM C. ALLEN in *The Westonian*, 11 mo., 1913.