

# Dorothy Ripley

## Unaccredited Missionary

*Continued from vol. xxii. p. 51*

**J**N the previous article we followed the life-experiences of Dorothy Ripley from her birth to her return in 1803 from her first visit to the United States—our authority for the further years of her life is her book: *The Bank of Faith and Works United*, published in Philadelphia in 1819 and at Whitby, England in 1822, which may be considered as vol. ii. of her *Religious Experience*.

The first few pages of her second volume are occupied with letters to her friends, P. H. Gurney, David Sands (at Sarah Bensons,<sup>52</sup> Liverpool), Elizabeth Moline,<sup>53</sup> Phebe Pemberton (in which there is mention of Sarah Harrison<sup>54</sup> and "A.M., thy son-in-law"<sup>55</sup>) and Elizabeth Ellerby of Sinnington, Yorks, all dated from Whitby, between Eleventh Month, 1803, and Twelfth Month, 1804. To P. H. Gurney she wrote :

Since my return to Whitby I have lived reclusely, except diligent attendance on our meetings. . . . I have had a visit from Friends under appointment, who signified if I would centre down to the Light, which might prove death to all performances, I then should experience unity with them. I verily believe none of the committee had a view of my tried situation. William Jackson,<sup>56</sup> a minister from America, intimated "I must eat my bread alone in this place, for the people were not prepared to receive it of me."

To David Sands she wrote :

Our public Theatre was our place of worship this evening, at the sixth hour. Hundreds went away for want of room. I stood at the right hand of Deborah Darby,<sup>57</sup> on the stage, and thought she was no less

famous than Deborah of old, who delivered Israel from Jabin and Sisera,

and to Phebe Pemberton, 14 xii. 1804 :

My clothes are now prepared and one trunk already packed for the purpose of coming again across the wide fathomless ocean, even without membership, though I made an early request and have never omitted assembling with Friends of my own meeting, neither have I ever rose to offer anything there.

On the 25th of Twelfth Month, 1804, the second long journey began. At York our traveller was entertained by the Awmacks<sup>58</sup> again, and at meeting "the testimony of Elizabeth Hoyland was truly acceptable." Hence she wrote a long letter to Jane Sanders.<sup>59</sup> At Leeds Phebe Blakes<sup>60</sup> asked her to accompany her into the ministers' gallery, saying : "Dost thou ever preach ?" This encouraged her to speak, though, when again seated, "Satan suggested that I had brought trouble upon Phebe Blakes." Several Friends invited her company at their homes, but Phebe would not allow it and invited Friends to her house where a very happy evening was spent.

Richard Hotham<sup>61</sup> took her in his chaise to Sheffield and thence she journeyed to Bristol ; and thinking it too late to go to J. and M. Waring's house she put up at an inn and decided to go to bed hungry, being short of cash. This, however, was avoided by a stranger giving her seven shillings for supper and bed. At Bristol Dorothy made the acquaintance of James Harford<sup>62</sup> and was cordially entertained, presumably at Chew Magna. The day of her departure Harford's three daughters

all rose at three in the morning and came into my room to call me, and after refreshing me with a bason of chocolate and putting five guineas and a half into my hand, sent two maids with me to see me off in the coach.

At Birmingham, Susannah Baker<sup>63</sup>, "a plain woman who sat next to me" in meeting, was her hostess, and on the 14th of First Month, 1805, Liverpool was reached.

I have had great difficulties to pass through since I came to Liverpool, where my friends have been turned

aside from me through the baleful influence of Satan, who was determined to overcome me through the subtilty of speech and crafty workmen who inquired thus : “ Dost thou expect gold to rain from Heaven to pay thy passage over sea ? ” I answered this cruel person after this manner : “ There is gold enough upon earth, or else I might expect it from Heaven.” Another asked : “ Doth she expect the sea to divide, that she may go on dry land ? ”

In a letter written later to Jane Sanders, Dorothy referred to her rebuff in Liverpool, where, apparently, she lodged with “ S. S.,” who had decided to cross the Atlantic with her, and whose proposal Friends evidently wished to obstruct.

I. and S. H.<sup>64</sup> treated me like one who was not worthy to dwell anywhere but in prison, and threatened to send me there, if I did not leave S. S.—’s house ; but I told him I neither regarded him nor the force he said he should take me, neither did I fear prison or death. I believe, for once he met with his match, though he is so full of the wisdom of the world as to discriminate I was not either called of God or qualified for the present employment. Finding threats availed nothing, he then strove to allure me, by guile, from S. S., but I told him I should not leave her house, unless she wished it, and to his I would not go, except there was no other place for me . . . for they took my friend away by force and treated her as an insane person, although she was twenty-eight years old ; and I am afraid she will never come to that dignity she was intended by my Master Jesus, who made her willing to forsake all things to follow Him.

However, William Sprigg, a young man, collected money, and John and Phebe Field<sup>65</sup> sent provisions, and on the 7th of Third Month the transatlantic voyage began, New York being reached on the 4th of Fifth Month. Reuben Bunker, a Friend, and fellow passenger,

saw proper to inform Friends of New York that I left England without the approbation of my Friends there, so that my way shut up for a season among them,

but Isaac and Margaret Sharpless<sup>66</sup> sheltered her "in their peaceable dwelling," and she accompanied them to meeting in the morning, going at night "to the African house."

From New York, Dorothy Ripley went into Jersey and had "rapturous pleasures" among the Presbyterians, though one of them, a minister in Newark,

thought I was a rich Quaker, as I had a good coach with me, and treated me with great civility at first, expecting I would give him some money for the support of missionaries among the Indians ;

but in his disillusion he called her "an idle strolling woman" !

On Long Island she attended Friends' meeting at Flushing, where "one in the gallery requested me not to disturb the meeting: I heard, but regarded not man until the Lord bid me sit down." John and Elizabeth Mitchell provided a driver and sent her on to Dr. Wainwright's at Newton, where there was a meeting in the doctor's house—"his wife is a precious woman."

Presbyterians, Methodists, Baptists, Universalists, and Episcopalians received visits and also the State Prison of New York.

The following communication was put into the paper as a reward for my assiduousness, by some who thought I should dishonour the respectable body of Quakers :

"*Communication.*—The Editor of the 'Commercial Advertiser' is requested to insert the following statement in his paper and in order to prevent the public from being mistaken, or mislead, other Printers will be doing justice to the Society of People called Quakers, by an insertion of the paragraph in their papers :

"*Dorothy Ripley*, a female lately from Great Britain, under the appearance and character of a Quaker, having had frequent meetings in different parts of the City, and parts adjacent, and officiated as a preacher therein ; therefore these are to inform, though with no wish to injure her service or hurt her reputation, that she is not a member of the Society of People called Quakers, although generally reputed as such."

This announcement is given in a section of her book, dated New York, 6th mo. 1805, and is doubtless the one

referred by Rebecca Jones in her journal, under date of 6 mo. 27, 1805: "Saw a paragraph taken from a York paper certifying that Dorothy Ripley is not a member of the Society of Friends." On the 23rd, R. Jones<sup>67</sup> wrote from Philadelphia, to Ann Alexander,<sup>68</sup> at New York: "Where is D. Ripley? and what does she mean to do in America?"

Some Quakers got William Crouch [Crotch], an English Minister, to try to send me back to England, and in this City he said to me: "If I had as little as thou hast to do, I would go my ways home"; but the Spirit of the Lord arose in my heart and commanded me to say: "How doest thou know what I have to do? It is enough thou doest know thy own work; get thy own work done and go thy ways home." [He died in U.S.A.]

Then came many visits to Indians in Oneida County, New York State, the recital occupying many pages. Referring to Boston, Dorothy wrote:

I never saw a Quaker in going through the city; neither did I inquire for any meeting of theirs, as I had not one first-day to spend among them.

Visiting Providence, Rhode Island, she called at the house of Obadiah Brown,<sup>69</sup>

whose wife rose from the tea-table and came to the door, and gave me her hand, but I supposed so coolly that it smote me to the heart and took my appetite from me. I felt thankful to D. Brown for sending me upstairs, with a broken spirit, by saying plainly, she could not feel that joy in seeing me, a stranger (who came there without invitation), that she would feel for a dear friend. Her conduct this morning, I thought, was assuming beyond the limits of a Christian.

Dorcas Brown, despite her coolness, supplied Dorothy with a considerable sum of money. In New York, in Eleventh Month, 1805, she met her friend Sands again, who said:

"I see a great black cloud over thy head, while thou art going to the Southward, nevertheless I believe thou wilt get safe through it."

Journeying towards Philadelphia she met John Edwards, who desired her to return, presumably to New York, and as an inducement thereto, he said :

“Thou hast a very shabby coat on, not fit for a preacher of the Gospel of Jesus Christ ; go with us (his wife being present) and I do not mind if I give twenty dollars for a new coat,” which was noble of him to offer ; but my Master Jesus commanded me to leave the place, so I said : “I cannot stay another day.” “Well then, I will give thee no more than eight dollars,” said my friend John, which exactly paid my expenses to Philadelphia.

As James and Phebe Pemberton had manifested a true spirit of sympathy towards me, I ventured to approach their quiet residence : but she, being surprised to see me, cried out : “Whatever shall I do with thee ? sit down and get some dinner.” Knowing many might reflect on her kindness, and discourage her entertaining me, I asked humbly whether I might go to an Inn, or bring my trunk there ? which she mercifully sent for, not daring to send me from her habitation. On first-day morning, I went to meeting, where I sat under the shadow of His Wing ; coming home alone, as one forsaken of all but my God.

In the evening, Thomas Scattergood<sup>70</sup> came and sat with us, saying to me : “I hear thou dost preach for hire and passes for a Friend,” asking, “What shall we do about it ?” I signified : “I preach not for hire ; neither do I pass as a Quaker ; and you may do as you think best.” I was sorry that this precious minister had gotten his mind prejudiced against me by report.

At a meeting with the colored people, Arthur Howell<sup>71</sup> sat with her in the pulpit,

having a deep travail for this people, whom he saw, fifty years ago, brought into the city, as nature formed them, men, women and children all huddled together.

Arthur Howell had said in a meeting of Friends : “Let her alone, for her soul is vexed within her ; and the Lord hath hid it from me and hath not told me.”

Mary Pancoast<sup>72</sup> accompanied Dorothy on visits to hospitals, bettering-houses, etc., also Samuel Pancoast.

Of a visit to a prison, she remarks :

My earthen vessel running over with love to all present, I arose and testified how lovely Jesus Christ was ! but my friend, A. Howell, laboured to keep me silent, with struggling against the life in me ; knowing the people present were looking at the creature to be instructed, instead of turning inward to be satisfied with the hidden manna from the Spirit of God in the soul. Perceiving this, I told them that " A wise man's eyes were in his heart, but a fool's were in his head," gazing without, while he ought to be worshipping the Living God in the temple of the soul,

which change of subject was surely not to the benefit of the poor prisoners.

Trials and afflictions awaited our traveller on arrival in Baltimore. William Crotch again put himself in her way and advised Friends not to go with her to her appointments " for if they did, they would not prosper." But not all were adverse.

Coming out of John McHim's<sup>73</sup> Thomas Ellicott, a young man of respectability and a Quaker, who had been present with us, followed me to the door, and put ten dollars into my hand, that no eye saw.

James Carey, and Martha, his wife, took her to their house instead of allowing her to go to an inn, James remarking : " I will never bow the knee to Baal ; and my house, heart, and purse are my own to do with as I please," with reference to the advice of his Friends " to have nothing to do with her."

Mary Ellicott invited several Quakers to meet me at her house and those also, at my request, who thought I should not be entertained among them. Mary Mifflin, my old friend, asked me if those two reports were true, that were circulated to my disadvantage. One was that I preached by notes ; but I said : " Never a note was made by me . . ." The other crime was that I said I lived without sin, and had many years.

After quoting Scripture, Dorothy replied :

I labour daily to apply to the sprinkling blood of our Lord Jesus Christ, to keep my conscience void of offence, that my soul and body might be a pure temple for the Holy Ghost to dwell in. We all parted in peace.

In the First Month of 1806, Dorothy Ripley addressed the Assembly of the State of Maryland, and she also spoke in the Capitol in Washington City, "in the presence of the President,<sup>74</sup> the Vice-President, Senators, Representatives and a crowded audience." Then she travelled southward as far as Georgia arriving at Charlestown, South Carolina, 20 ii. 1806, and Savanna, Georgia, shortly afterwards.

The remaining twenty pages of *The Bank of Faith and Works* describe work among Baptists and at various places of detention, the last paragraph being headed : "Charleston, South Carolina, 6th 3rd mo. 1806."

### *To be concluded*

<sup>52</sup> Sarah Benson (c. 1751-1827) was the widow of Robert Benson, merchant, of Liverpool. She was a daughter of William Rathbone (1726-1789) and married Robert Benson in 1781. R. and S. Benson's house was often the first place of call for Friends arriving from America. These Friends were the "Brother and Sister Benson" of the Hannah Mary Rathbone Diaries, 1784-1809. David Sands writes that she was a woman remarkable for her humility and good understanding every way being most excellently gifted as a minister and elder (*Journal*, 1848, p. 75).

<sup>53</sup> Elizabeth Moline (1761-1841), of Godalming, was a daughter of Benjamin and Ann Kidd, of the same, and widow of Robert Moline. She was a Minister. She is several times mentioned in the *Diary of Mary Waring*, of Godalming, 1810 ed., pp. 92, 116, 272.

<sup>54</sup> Sarah Harrison (c. 1746-1812), née Roberts, was a prominent travelling Minister, whose home was in Philadelphia, wife of Thomas Harrison. She landed in the Old World in 1792 and visited extensively for some seven years. There is a memoir of this Friend in Comly's *Friends' Miscellany*, vol. xi. (1838), see also iii. 243, v. 141, vi. 223, 228, xii. 148, 151, 152; memoirs of Mary Waring, David Sands, Henry Hull, Hugh Judge, Robert Sutcliffe, Sarah Stephenson, Rebecca Jones and others.

<sup>55</sup> This was Anthony Morris. He married Mary, daughter of James Pemberton and his second wife, Sarah Smith, thus was step-son-in-law to Phebe Pemberton. They lived at Whitemarsh, fourteen miles from Philadelphia, where they were visited in 1797 by Mary Pryor from England. She met there the parents, J. and P. Pemberton, and a large family party. Of Whitemarsh and its occupants she writes : "It is a beautiful, high,



airy situation, the house newly built, the rooms lofty and large, commanding as fine a prospect as I have ever seen. They have four children. . . . He appears to want nothing but a willingness to take up the cross and acknowledge the Captain of the soul's salvation before men," which estimate is further indicated by Dorothy Ripley. Mary (Pemberton) Morris died about the year 1807, *æt.* 38, to the great grief of her father (Comly, *Miscellany*, vii. 83).

<sup>56</sup> William Jackson (1746-1834), of Pennsylvania, arrived in Britain in 1802 and spent three years in Europe, visiting nearly all the meetings in England, Ireland and Scotland and some parts of Wales (xviii. 57, xix ; Comly, *Miscellany*, various vols. ; lives of Hugh Judge (who remarks on the removal of Jackson and his wife from Long Island to his native place in Chester County, p. 183), of John Comly, Rebecca Hubbs, Hannah C. Backhouse, Mildred Ratcliffe, Rebecca Jones, Daniel Stanton, Mary Pryor, and probably others.

<sup>57</sup> Deborah Darby (1754-1809), née Barnard, is said to have been the most wonderful woman Minister the Society of Friends has produced. In company with Rebecca Young, aft. Byrd, she travelled incessantly and with great acceptance. A biography of this woman is much to be desired ; there is an abundance of data.

<sup>58</sup> Joseph Awmack (1741-1816), of Walmgate, York, was a son of William and Hannah Awmack, of Seamer, Scarborough. He married, firstly, Ann — (c. 1739-1789), a Minister, and secondly, Mary Collier (1748-1824), of Guisley, Yorks, and had issue.

<sup>59</sup> George Sanders (xxii. 34), of Whitby, married Jane Dale in 1772, when she was about twenty. She was aunt to Ann Dale (1789-1861), who married William Ball.

<sup>60</sup> Phebe Blakes (1741-1814) was a daughter of John and Sarah Marshall, of Rawdon, Co. York. She married James Blakes, of Leeds, in 1784. He died in 1819, aged 71.

<sup>61</sup> Richard Hotham (1739-1832) was a farmer. D. Ripley had a pleasant ride with him from Leeds to Sheffield. " I shall ever remember this friend, for the Lord made him sensible, that He had sent me forth, which caused him to declare thus unto me : ' I believe thou has as great a right to travel without certificate, as ever George Fox had when he went forth.' "

<sup>62</sup> From the Harford genealogy given in *The Annals of the Harford Family*, 1909, p. 162, it appears probable that the James Harford of this Ripley story was James Harford of Chew Magna, near Bristol (1734-1817). In 1805 he was a widower, and he had three unmarried daughters, Mary, Elizabeth and Sophia. David Sands wrote of him in his *Journal*, 1848, pp. 163, 184, 195,— " much loved friend and family," " his dear children " " his kind friend and his daughter Mary." From Washington City, i. 1806, D.R. wrote a warm letter to James Harford.

<sup>63</sup> Susannah Baker ( — 1825) was the widow of Samuel Baker, of Birmingham.

<sup>64</sup> These initials stood, presumably, for Isaac and Susanna (Gaylard) Hadwen, of Liverpool (see xv. 10), but we can hardly credit it that the kindly and courteous Isaac Hadwen 3rd (1753-1842) would speak or act after this manner.

<sup>65</sup> John Field (c. 1752-1835) was an Elder of Liverpool Meeting. His wife, Phebe Field, died in 1833, aged 84. See *Annual Monitor*, 1834, 1836.

<sup>66</sup> In *The Sharpless Family*, compiled by Gilbert Cope, Phila., 1887, p. 390, we find Isaac Sharpless, son of Benjamin, born in Philadelphia, 1766, died at Cornwall, Orange Co., N.Y., 1814. He married Margaret Dobson (1764-1834). He was a carpenter and builder in N.Y. City, a man of few words and upright in his dealings.

<sup>67</sup> Rebecca Jones (1739-1818) became a convert to Quakerism in Philadelphia and a prominent Minister. She visited Europe 1784-1788. Her journal is written in an interesting and sprightly manner. She died unmarried.

<sup>68</sup> Ann Alexander (1767-1849) was a daughter of William and Esther Tuke, of York. In 1796, she married William Alexander (1768-1841), and in 1803 began her religious visit to the American continent. See xv. xx.

<sup>69</sup> Obadiah Brown (1771-1822) was the son of Moses Brown (1738-1836), of Providence, R.I., founder of Friends' School at that place. Moses Brown had been a Baptist but joined Friends in 1774. Obadiah was an only son. He married, in 1798, Dorcas Hadwen, of Newport. He had an ample estate. An edition of Barclay's *Apology* was printed at the expense of the Trustees of Obadiah Brown's Benevolent Fund, in New York, in 1827. A portrait appears in the *Centennial History of Moses Brown's School*, 1919—a comfortable looking and self-satisfied face.

Dorcas Brown (c. 1766-1826) was an earnest Friend. Although Dorothy Ripley was received with caution, her hostess supplied her with money for her journey when she left the house, and received a letter of thanks, coupled with some hints on entertaining strangers.

<sup>70</sup> Thomas Scattergood (1748-1814) was the noted Minister whose *Journal* was published in Philadelphia in various forms and of whom there is much interesting information preserved.

<sup>71</sup> Arthur Howell (1748-1816) was a Minister, of Philadelphia, a man who had wonderful spiritual foresight that he was spoken of as "Howell the Prophet" or "the Quaker Seer." There is a sketch of his life, written by Mary Elizabeth Hopkins, in the third volume of *Quaker Biographies*, Phila., 1909. Arthur Howell was helpful to D.R. on several occasions.

<sup>72</sup> Samuel and Mary Pancoast, of Philadelphia, were very helpful to Dorothy Ripley in that they arranged for her to visit Hospitals, Bettering-houses and prisons, and also arranged services for negroes. In the Dutton Records of Deaths, etc. (*Proc. Gene. Soc. Pa.*, iv. 59), occur the following:

Pancoast, Mary 2 2 1817

„ Samuel 2 23 1834

In one place our author writes "James and Mary Pancoast."

There is a notice of the immigration of the Pancoast family in the French book, *Genealogy of the Descendants of Thomas French*, 1909, p. 112.

<sup>73</sup> This should be John McKim (see xxii. 37, 47). Papers relating to this Friend were presented to the Maryland Historical Society in 1925.

<sup>74</sup> This was the second term of office of Thomas Jefferson (1804-1809). The Vice-President was George Clinton.