

Friends' Queries and General Advices

A Survey of their Development in London Yearly Meeting, 1682-1860

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1. "What friends in the Ministry, in their respective Counties, departed this Life since the last Yearly Meeting?"
2. "What friends Imprisoned for their Testimony have dyed in Prison since the last Yearly Meeting?"
3. "How the Truth has prospered amongst them since the last Yearly Meeting, and how friends are in Peace and Unity?"¹

When Yearly Meeting in 1682 decided to ask the representatives from each Quarterly Meeting to answer these three questions orally, Yearly Meeting itself had only been meeting consecutively for the previous four years. Fox's Gospel Order in the establishment of Quarterly and Monthly Meetings throughout the country had recently been completed, not without strenuous opposition from those who regarded systematic organization as a challenge to belief in the "inward light." The "heroic" period of the Society's history had by no means come to an end: Friends still believed and preached that they were in a unique sense the apostles of truth, with a duty laid upon them to lead the nation back to a true Christianity, and they were still being bitterly persecuted.

It is against this background that we must look at the first three "questions" that were asked by Yearly Meeting. They were all questions of fact, to which Yearly Meeting needed answers so that Friends could see the progress of the Society in the various counties in the country and what were the needs of the Society, so that the necessary assistance could be given.

The Declarations of Indulgence of 1687 and 1688, followed by the Toleration Act of 1689, removed the worst forms of persecution to which Friends had been subjected. Friends were now being released from prison in substantial numbers

¹ Yearly Meeting minutes, vol. 1, p. 115.

and it became possible to buy or lease land for the erection of meeting houses. In the answers to the questions from 1688, representatives in dealing with the question "How the Truth has prospered" often referred to the erection of meeting houses, but it became clear that with changing conditions the old three questions needed to be added to and expanded. In 1694, accordingly, Yearly Meeting settled the following six questions which were still entirely concerned with matters of fact to be answered annually:—

1. An Account what present Prisoners there are
2. How many Discharged since last Year and when and how
3. How many Dyed Prisoners
4. How many Publick Friends Dyed
5. How many Meeting Houses Built and what Meetings New Settled
6. How Truth Prospers and Friends in Unity.¹

In the Yearly Meeting minute book for the year 1696, in the clerk's handwriting, there is a list of what appears to be 8 questions², in not quite the same form as the 6 settled in 1694 and containing in addition "What sufferings are brought" and "And what Signall Judgements have come upon persecutors." It seems clear that this should not be treated as a new list of questions settled by Yearly Meeting but rather as an agenda for the clerk's use. The custom had grown up to start Yearly Meeting with an account of sufferings of Friends and it should be noted that in the Yearly Meeting Epistle of 1694 Friends were reminded "to keep a true Record of Manifest Judgments upon Persecutors, and send up an Account thereof, with your sufferings yearly."³ These two additions should not be regarded as formal questions. In 1700 however the Recording Clerk, Benjamin Bealing, was required to add "to the six Questions what Signal Judgements have come upon Persecutors"⁴ which thus formed a 7th question. This was however dropped by Yearly Meeting in the following year, 1701, "Seeing through the good Providence of God and favour of the Government we have our Liberties . . . only if any Remarkable Example

¹ Yearly Meeting minutes, vol. 2, p. 1. Additional wording to Question 6, and the text of Question 7 were added to this list in 1700 (see vol. 2, pp. 294, 308).

² Yearly Meeting minutes, vol. 2, p. 127.

³ *Epistles* (1858), vol. 1, p. 78.

⁴ Yearly Meeting minutes, vol. 2, p. 308.

falls on any person it be minded and brought."¹ It can be seen therefore that the principal reason why the question was dropped was the ending of the worst persecution of Friends, but in the changing climate of view Friends from the various Quarterly Meetings probably tended not to bring forward examples of "signal judgments."

The first alteration to the six questions settled in 1694 was in 1700 when the following enquiry was added to the sixth question:—"and former advice of this meeting Relateing to their Godly care for the Good Education of their Children in the Way of Truth and plainness of Habitt and Speech is Practiced."² We can see in this addition the concern of Friends for the education of their children, and also the growing tendency of Friends to become more rigid in their manner of dress and speech.³

The number of questions was again brought up to seven by the addition of a new one in 1703 "How hath the severall Advices of this meeting been put in practice,"⁴ but no further alterations were made until 1720. Meanwhile written answers were increasingly substituted for the oral replies from Quarterly Meeting representatives. It can easily be seen how much time must have been spent at Yearly Meeting by Quarterly Meeting representatives all over the country answering the questions orally and an attempt had already been made in 1700, probably inspired by the clerk, to remedy the position:—"It's Advised that Friends bring Brief and direct Answers to the 7 Questions drawn up at the Quarterly Meeting and brought in Writting to the Yearly Meeting."⁵ This attempt seems to have been successful in inducing written replies to be given to the first five questions, to which it was easy to draw up brief replies, but not so

¹ Yearly Meeting minutes, vol. 2, p. 340.

² Yearly Meeting minutes, vol. 2, p. 294.

³ The 6th question appears in the following form in the Yearly Meeting minute book beginning in 1702:—"How Truth Prospers? And how Friends in unity? And how former Advice of this meeting is observed and Practiced relating to their Godly care for the Good Education of their Children in the way of Truth, Sobriety and all Godly Conversation; That therein they may be kept to Truth in Plainness of Habit and Speech?" This is a slight alteration to the revised form of the 6th question adopted by Yearly Meeting in 1700, but does not appear to result from a Yearly Meeting decision. At this date however the exact wording of the question does not seem to have been regarded as of importance. (See Y.M. minutes, vol. 3, p. 1.)

⁴ Yearly Meeting minutes, vol. 3, p. 72.

⁵ Yearly Meeting minutes, vol. 3, p. 308.

successful in the case of the last two, where longer answers were required. Yearly Meeting therefore in 1706 had to be more firm in insisting on written replies:—"This meeting agrees that for the more Ease thereof and dispatch of Business, it be Recommended to the Severall Countyes in Writting for friends to send up Answers to the two last Questions in Writting from the Quarterly Meetings in each County preceeding the Yearly Meeting and that it be sent up by faithfull and understanding Friends, yet not to limitt any from giving a lively verbal account."¹ The insistence on written replies was a most important step as it enabled without difficulty further questions to be added to meet the fresh needs that were later perceived. As yet the questions were still regarded largely as a means by which Yearly Meeting obtained the necessary factual information about the spreading of the Society's message and they had no additional significance.

Striking changes were however made to the questions in the 1720's. Firstly, in 1720, an eighth question was added, on the recommendation of London Quarterly Meeting, "How are the Poor Friends among you taken care of?"² Secondly, in 1721, a clause was added to the seventh question "How have the several other advices of this meeting been put into practice *and particularly that against Receiving or Paying Tythes.*"³ Thirdly, in 1723, a 9th question was added, "Do your Quarterly and Monthly Meetings take care to see that none under our Profession Defraud the King of any of his Customs, Duties or Excise, or in any Wise Incurage the Runing of Goods, by Buying or Vending such Goods, and do they severely Reprehend and Testifie against all such offenders, and their unwarrantable, Clandestine, and unlawfull actions?"⁴; from this question stems our present-day query "Are you careful not to defraud the public revenue?" Fourthly, in 1725, a significant change is made in the sixth question, which no longer reads "How truth prospers" but is altered to "How doe Friends Prosper in the Truth, and doth any Convincement appear since last year?"⁵

¹ Yearly Meeting minutes, vol. 3, p. 248.

² Yearly Meeting minutes, vol. 5, p. 423; *Epistles* (1858), vol. 1, p. 157.

³ Yearly Meeting minutes, vol. 6, p. 43.

⁴ Yearly Meeting minutes, vol. 6, p. 159.

⁵ Yearly Meeting minutes, vol. 6, p. 309.

Around the end of the 17th century there was a note of confidence in replies to the sixth question "How truth prospers" which becomes less and less evident in the early 18th century. Friends increasingly ceased to believe that the whole nation would realize the truths that they had been preaching and were becoming more concerned to preserve a "precious remnant" devoted to the cause of truth. Replies to the sixth question such as "we hope that truth doth prosper in general among us" were more and more used and the alteration made to the form of the question in 1725 was really a recognition of the changing purpose of the Society. In their attempt to preserve a "precious remnant" Friends tended to be more introspective and to look at evils present in their own Society. The questions settled in 1721 and 1723 respectively with regard to receiving or paying tithes and to taking part in smuggling show a striking change from the original purpose of obtaining factual answers to one of using the questions to try to ensure greater consistency of conduct among Friends. The place of such questions as an essential and permanent feature of the life of the Society is illustrated by the use for the first time in 1723 of the term "query"¹ in the Yearly Meeting question relating to smuggling and the insistence by Yearly Meeting in their epistle of 1725 on distinct answers being given to each query rather than the general answers that had previously been common.²

The next alterations to take place in the queries, though comparatively small, illustrate the prevailing concerns of Yearly Meeting. In 1735 an addition was made to the 8th query "How are the Poor amongst you provided for?"³ by adding "and what care is taken for the Education of their Offspring."⁴ In 1737, the year when the Society made its first regulations regarding membership, a clause was added to the 7th query, "and do you keep a particular Record of all the Sufferings and Prosecutions that Happen in your County, in your Monthly and Quarterly Meeting Books."⁵

By 1742 a number of alterations and additions had been

¹ This term seems to have been in use locally in some areas prior to 1723. e.g. Albans M.M. in 1712 refers to replies being given "to the usual queries."

² *Epistles* (1858), vol. I, p. 171.

³ A very slight variation itself from the form adopted in 1720.

⁴ Yearly Meeting minutes, vol. 8, p. 161.

⁵ Yearly Meeting minutes, vol. 8, p. 327.

made piecemeal to the questions settled in 1694, but no complete overhaul had been made. By direction of Yearly Meeting in that year, the existing queries were revised and expanded, being officially called "Yearly Meeting Queries." In addition to the first five of the former list, which were re-adopted¹, six more were added.²

Perhaps the most significant alterations were the form of the new 6th query (which showed the desire of the Yearly Meeting to obtain more exact information as to the state of each Quarterly Meeting), the emphasis placed in the new 7th query on training children in reading the Bible, the first reference to Friends' peace testimony by the injunction in the 8th query against bearing arms (though this was subsidiary to the testimony against receiving or paying tithes, which was one that affected Friends much more closely).

After the 1742 revision of the queries, small alterations were made to the 8th query, by adding in 1744 to the injunction against tithes "Priests Demands and those called Church Rates" and to the injunction against bearing arms, "Paying Trophy money."³ These two alterations are however significant in themselves as showing the rather legalistic attitude in which 18th-century Friends tended to regard the queries and the failure of some Friends to live up to the spirit of them. The only other alteration of importance that should be noted prior to 1755 was the addition of a rather general twelfth query in 1753:—"How are the Several Advices of this Meeting made known and put in Practice?"⁴

While Yearly Meeting had been asking the Quarterly Meetings to reply to a list of queries, some Quarterly Meetings had in turn been requiring their constituent Monthly and Particular Meetings to reply to queries which they themselves had settled. There was however no uniformity of practice—some Quarterly Meetings having no queries of their own and those which did possess them having widely differing lists. In 1755, in an effort to secure uniformity Yearly Meeting instituted eight "Quarterly Meeting Queries" which were required to be answered four times a year by

¹ The order of the 4th and 5th queries was switched.

² See Appendix I. This list is in Yearly Meeting minutes, vol. 9, pp. 103-4.

³ Yearly Meeting minutes, vol. 9, p. 223.

⁴ Yearly Meeting minutes, vol. 10, p. 460.

each Monthly Meeting.¹ These were mainly queries which had already been in use in a number of Quarterly Meetings and to some extent were on similar lines to the Yearly Meeting queries, answered at the Spring Quarterly Meeting. They also included other subject matter, of which interesting examples were the enquiry in the second query "and do you discourage all tale-bearing and detraction," the 5th query "Are Friends careful . . . to avoid all unnecessary frequenting of ale houses or taverns, excess in drinking and intemperance of every kind," and the increasingly important enquiry in the seventh query "Is early care taken to advise and deal with such as appear inclinable to marry contrary to the rules of our Society."

Yearly Meeting had also agreed "that the Several Quarterly Meetings ought to have Liberty to add such further Queries, as they believe the state of their Meetings may require."² The attempt to rationalize a confused situation was not markedly successful, and Oxfordshire Quarterly Meeting in 1758 openly stated "Your Monthly and Quarterly Meeting Queries give some of us great uneasiness"³ and there was a wide variance in the way in which Monthly Meetings replied to them. It must be remembered that Quarterly Meetings were originally meetings of record of marriages, births, burials and sufferings and often found it difficult to enforce their authority on their Monthly Meetings. We find for example Peel Monthly Meeting refusing to abide by decisions of London Quarterly Meeting at various times as to who were members of the Society in their area.

There must have been an undercurrent of feeling among Friends in the years after 1755 that stronger measures would be required in the interests of the Society. A number of alterations took place in the queries and we can see in some of them a sterner attitude beginning to prevail. In 1757 Yearly Meeting

observing with concern in reading the Answers to the Queries from the several Counties a Manifest defection in Parents Training up their Children agreeable to the Tenour of the Seventh Query, it is now agreed that for the future the said Quere shall stand as follows:—

¹ For text see Appendix II.

² Yearly Meeting minutes, vol. II, p. 76.

³ Yearly Meeting minutes, vol. II, p. 339.

Do Freinds by Example and Precept Endeavour to Train up their Children, Servants, and those under their Care, in all godly Conversation and in the frequent Reading of the Holy Scriptures, as also in plainness of Speech Behaviour and Apparell; and are Freinds faithfull in admonishing such as are Remiss therein?¹

We should note in particular the disciplinary sanctions that have been added at the end of the query. In 1758, during the Seven Years War, Yearly Meeting considered that it was not adequate that the testimony against "arms bearing" should be subsidiary to the query against "receiving or paying tithes" and instituted a new twelfth query² in the following terms:—

Do you bear a faithful Testimony against bearing Arms and paying Trophy money or being in any manner Concern'd in Privateers, Letters of Marque or in dealing in Prize goods as such?³

In 1759, in a desire to ensure the keeping of fuller records, a sentence was added to the 11th query:— "and is due care taken to Register all Marriages, Births and Burials?"⁴ This addition was obviously brought about by the failure of a number of meetings to keep the records which Friends had been advised to keep from the earliest days of the Society.

The alterations that were made were a sign of weakness in the Society, and an even clearer evidence of this perhaps was the unsatisfactory answers that were given to the queries, which showed only too clearly a falling off in the attendance at meetings for worship and many lapses from the observance of the distinctive principles of the Society. The undercurrent of feeling in the Society came to a head in the Yearly Meeting of 1760 and John Griffith vividly records how in that meeting a Friend declared that

it now behoved the meeting deeply and weightily to consider what remained to be done for the help and recovery of the Society to its ancient purity and comely order.⁵

¹ Yearly Meeting minutes, vol. 11, pp. 260-1.

² The query "How are the several Advices of this meeting made known and put in practice" becoming the 13th.

³ Yearly Meeting minutes, vol. 11, p. 369.

⁴ Yearly Meeting minutes, vol. 11, p. 482.

⁵ John Griffith, *Journal* (1779), p. 294.

This led Joseph White of Pennsylvania to propose the appointment of a committee of "solid weighty judicious Friends" to visit all the Meetings in the country, for the "promotion and revival of wholesome discipline." His concern gripped the meeting and a very large committee was appointed and entered upon its work with zeal and thoroughness. In its visits it used the queries as a means of cross-examination, and it is of some significance that at the same Yearly Meeting of 1760 a "written epistle" was sent to Quarterly and Monthly Meetings as well as the more general "printed epistle," and that it included these words:

Let all our Answers to this Meeting's and other Queries be plain and explicit: let a due sense of the state of the Church prevail on your Minds rather than an unwillingness to appear defective among your Brethren.¹

Yearly Meeting in the following year, 1761, followed this up with another directive which left no doubt as to how the queries were to be answered:—

its desired that the Quarterly Meetings be particularly careful to advise the Subordinate Meetings to give their Answers in writing and that they be full and explicit, comprising therein the substance of every part of each Query, in order that this Meeting being rightly informed of the State of the Church in general, the needful Advice and Assistance may be duly administered.²

It is significant that Yearly Meeting should emphasize the word "subordinate," and one of the tasks of the Committee on Discipline was to make it clear that Monthly Meetings were subordinate to the Quarterly Meetings.

The Committee on Discipline did its work thoroughly in visiting meetings throughout the country and as a result there was a great improvement in the organization of the Society. Part of the improved organization can be seen in a more systematic reading and answering of the queries in Monthly and Quarterly Meetings than had been the case, and this took up a large part of the business of these meetings. This practice had much to commend it. The queries became thoroughly well known to all members of the Society and were no doubt an important contributory factor in raising the standard of conduct among Friends. The consideration of the answers to the queries also gave an opportunity for

¹ Yearly Meeting minutes, vol. 12, p. 107.

² Yearly Meeting minutes, vol. 12, pp. 226-7.

detailed discussion of the state of the various meetings submitting them and of more general subjects. The disadvantages of the practice are more obvious. Members of the Society were sometimes apt to forget that these traditional testimonies of Friends which were embodied in the queries were only part of the greater principle of witnessing to the indwelling spirit of Christ in the whole of living. There was an increasing tendency for Friends to believe that, provided they complied with the queries in a legalistic sense, they were doing sufficient and that it was not necessary to see that they were complying with them in spirit. It should not, for example, have been necessary for Yearly Meeting to have extended the query against arms bearing to include in 1761 an enquiry as to whether Friends were in any way concerned in the militia and in 1777 as to whether Friends were concerned in armed vessels. The original spirit of Quakerism, the deep personal conviction of the inner light shown forth in dedicated lives, was by no means dead, but for many Friends a static goodness seemed adequate.

When the answers to the queries revealed any striking weakness, Friends found it difficult to suggest any solution other than an organizational one. In 1766, for instance, Cornwall Q.M., which was then very weak, admitted, in replying to the 9th query as to "Defrauding the King of his Customs, Duties or Excise or in dealing in Goods suspected to be run," that

tho' some few are free from dealing in Goods suspected to be run for Family consumption, yet we believe the greatest part are not so tho' Frequently and Earnestly advised against such practices by this Meeting.¹

Yearly Meeting in reply sent a strong epistle to Cornwall Q.M. (and a similar one to Kent Q.M. which had also replied unsatisfactorily) strongly condemning these practices, which they required to be read in the various Cornish Meetings. Yearly Meeting did not seem able to enter sympathetically into the particular difficulties of Friends in a sea-coast county, where smuggling was an everyday occupation and it might be almost impossible not to buy smuggled goods. From the reply of Cornwall Q.M. the following year it did not seem that the epistle had had the desired effect:—

¹ Yearly Meeting minutes, vol. 13, pp. 131-2.

We wish we could say that your Epistle particularly addressed to this County last Year had had a better effect on this disagreeable Traffick.¹

Yearly Meeting followed up this reply by yet another epistle in 1768 but it seems very doubtful whether it achieved any greater effect. The result of this lack of understanding in dealing with difficulties faced by local Friends can only have been to have made the replies to the queries increasingly non-committal and uninformative.

During the period from 1760 to 1791, when so much of the Society's effort was engaged in strengthening the discipline, the actual changes made in the text of the queries were few.²

In 1783 we should note the printing of the first Book of Discipline (or *Book of Extracts* as it was generally called) in which were recorded the Yearly and Quarterly Meeting queries that were then in existence. The printing of the first Book of Discipline and the circulation of copies among the rank and file members of the Society, which was agreed to by Yearly Meeting in the following year, may have helped to make the queries even more well known to Friends, and to have made the difficulties of having two sets of queries clearer. We can see that the existence of two sets of queries, to some extent overlapping in content, was bound eventually to cause difficulty and it is not surprising to find London and Middlesex Q.M. in 1788 passing the following minute to Yearly Meeting:—

This Meeting being informed by Friends present who have visited most of the Quarterly Meetings in this Nation that there is a diversity amongst them in the Mode of answering the Queries, and some friends apprehending that this Quarterly Meeting doth not fully comply with the requisition of the Yearly Meeting on this head, the said Meeting is requested to take this matter under their Notice, and give such directions thereon as they may see proper, in order that all the Quarterly Meetings may come up alike in compliance with what is judged salutary by the body.³

Yearly Meeting did indeed "take this matter under their notice" and required Quarterly Meetings to send up copies of all the queries used by them and an account of how often

¹ Yearly Meeting minutes, vol. 13, p. 249.

² For details see Appendix I.

³ Yearly Meeting minutes, vol. 18, p. 373.

they were answered, but it was not until 1791 that it decided that, for the sake of convenience, there should in future be one set of fifteen queries for use in Yearly and Quarterly Meetings.¹

As the committee that revised the queries stated in their report to Yearly Meeting in 1791, "some alterations are made in the expression and in the arrangement": this was inevitable in amalgamating the two lists of Yearly and Quarterly Meeting queries, but the substantial alterations that had been made were few.² The principal alteration that had been made to the form of the queries was the more general use of the impersonal introduction "Do friends . . ." and "Are friends . . ." rather than the more personal form in general adopted in the Yearly Meeting queries of 1742. The 9th query, for example, now read "Are friends clear of defrauding the King of his Customs, duties and excise . . ." instead of "Do you stand clear of defrauding the King of his customs, duties and excise." It is not however surprising that the more impersonal beginning was generally adopted, as the main purpose of the queries was understood to be the obtaining of information as to the state of the Society and to aid in the enforcement of the discipline. It was apparent that the Committee responsible for revising the queries, faced with the knowledge that "various practices respecting the queries prevail and that some of them are variously understood" felt it their duty to make this purpose clear in re-drafting them and the more impersonal form was obviously preferable in carrying out this aim. We can be sorry nevertheless that the alteration was made to the form of the queries, as it tended to make Friends look for faults among their fellow-members, rather than to try and live up to the spirit of them themselves.

By the regulations that were adopted in 1791, the first

¹ See Appendix III.

² The 5th Yearly Meeting query of 1742 "How many publick Friends died" now disappeared, it was thought that the information could be more conveniently supplied by separate written accounts. The first three queries that had been settled in 1694 were now combined into one query, the 12th; these old queries had become practically obsolete, as the number of Friends imprisoned for their testimonies was very small, although there were still occasional examples of Friends imprisoned for declining to pay tithes or serve in the militia. The 11th query "Have any meetings been settled, discontinued or united since last year?" was a sad commentary on the decline in the Society's strength.

12 queries had to be answered in writing by Monthly Meetings to Quarterly Meetings in the spring and the answers then had to be summarized for submission to Yearly Meeting: no summary of answers to the last three queries was presented.¹ It must be noted that while only the first twelve queries had to be answered to Yearly Meeting, the amount of information that Quarterly Meetings had to provide about their membership had definitely increased. In particular we should notice the detailed information that Quarterly Meetings had to provide in answer to the first query as to attendance at meetings for worship and discipline and that for the first time replies to the subjects of the fifth and sixth queries ("Are friends just in their dealings . . ." and "Are friends careful to avoid all vain sports . . .") had to be supplied to Yearly Meeting.

The most important step taken by Yearly Meeting in 1791 (although this may not have been apparent at the time) was not the adoption of a single set of queries or a tightening up of the regulations in replying to them, but the issuing of the first General Advices. One of the principal reasons why the Committee revising the queries recommended their issue may have been the desire to find a satisfactory substitute for the additional Quarterly Meeting queries, which Quarterly Meetings had been previously allowed to add to the recognized list, but which under the new regulations were no longer permitted. It is noticeable, for example, that the care of apprentices previously formed the subject of an additional query in London and Middlesex Q.M. and the making of wills in time of health in Beds. & Herts. Q.M., both of which subjects found a place in the General Advices. The committee in their recommendation to Yearly Meeting simply stated:—

And we think there are some other subjects which it may be useful to revive frequently in the Memory of Friends. We propose that the yearly Meeting should consider the expediency of issuing some short though full advices on the following subjects.²

and they then set out the text which they recommended and Yearly Meeting with minor alteration approved:—

¹ Queries 1, 3, 10 and 14 had to be answered to Quarterly Meetings in the summer and winter meetings and queries 1, 3, 10, 13, 14 and 15 to Quarterly Meetings in the autumn.

² Yearly Meeting minutes, vol. 19, p. 51.

Friends are advised

To make their wills, and settle their outward affairs, in time of health.

To observe due moderation in the furniture of their houses, and to avoid superfluity in their manner of living.

To attend to the limitations of truth in the pursuit after wealth.

To be careful to place out children, of all degrees, amongst those Friends whose care and example will be most likely to conduce to their safety; and not to demand exorbitant apprentice-fees, lest they frustrate the care of Friends in this respect; and to prefer such servants and apprentices as are members of our Society.

To endeavour to make way for their servants to attend meetings, and to encourage them therein.

To guard carefully against the introduction of pernicious books into their families.

To refrain from being concerned in lotteries, which this meeting considers as a species of gaming.

Finally, it is recommended that all friends watch over one another for good; that when occasions of uneasiness first appear in any, they may be treated with in privacy and tenderness before the matter be communicated to another. Thus the hands of those concerned in the further exercise of the discipline will not be weakened by a consciousness of their having themselves departed from the true order of the Gospel. And Friends everywhere are advised to endeavour to maintain the unity of the spirit in the bond of peace.¹

The "General Advices" seem rather parochial in content and largely concerned that Friends should maintain a simple life, guarded from contamination, so far as possible, from the outside world. They were regarded as being of subsidiary importance to the queries, but to most Friends they had a similar object—of being an aid in maintaining the discipline of the Society, and Quarterly and Monthly Meetings were required to read them once in the year. On the other hand, due to their very nature, no replies were required to the General Advices and this was bound to strengthen the hands of those who saw that there could be a deeper purpose for both the queries and the General Advices—of arousing Friends to examine themselves as to how far they came up to the standard of Christian living that was required of them. As early as 1787, Yearly Meeting was pointing out that the purpose of requiring queries to be answered

¹ Yearly Meeting minutes, vol. 19, pp. 59-60.

relative to the Conduct of Individuals in the several branches of our Christian Testimony, is not only to be informed of the state thereof, but also to impress on their minds a profitable examination of themselves, how far they act consistently with their religious profession.¹

It is true that Yearly Meeting went on to state that the purpose of requiring answers was also "to stir up Elders and Overseers and other concerned friends to the faithful discharge of their duty," but the seed of the idea that the queries should be used for self-examination had already been sown and was to bear fruit in the nineteenth century.

One of the results of the "revival of the discipline" in the period after 1760 was the more general establishment of Preparative Meetings in connection with each particular meeting. This development had not progressed sufficiently for it to be recognized in the *Book of Extracts* in 1783, but by 1794 Preparative Meetings had become fairly universal and in that year Yearly Meeting considered what should be their functions. It was decided that "their proper business" was to include the reading and consideration of the Queries and to conclude on answers to the Monthly Meeting on the first ten of them and the latter half of the thirteenth.

Yearly Meeting in 1796 settled an additional query, which was to be for the use of Quarterly Meetings only:—

Are you careful to give to your Monthly Meetings such assistance as your place in the body and their state require?²

This query had to be read every quarter and answered to Yearly Meeting once in the spring each year. It can be seen that a reminder to Quarterly Meetings of the assistance that should be given to Monthly Meetings was of value, but it would seem hardly necessary to have insisted on the query being read at each Quarterly Meeting, as well as replied to once every year. The decision however that the query should be read three times in the year, without a reply being required, is really the first step in the direction of dispensing with replies altogether.

The feeling that had been growing among some Friends that too great a burden was being imposed by the constant necessity of having to reply to the queries came to a head

¹ Yearly Meeting minutes, vol. 18, pp. 260-1.

² Yearly Meeting minutes, vol. 19, p. 315.

when London & Middlesex Quarterly Meeting passed the following minute to Yearly Meeting in 1798:—

This Meeting proposes to the Yearly Meeting whether it may not be expedient to direct that the Queries shall be answered less frequently than is at present the practice; which practice this Meeting apprehends to be a multiplication of business without an adequate advantage and that the time of Monthly Meetings might be more profitably employed in considering how to remedy such defects as may be complained of.¹

After much consideration Yearly Meeting agreed, in 1799, that Monthly Meetings should omit replies to Quarterly Meetings in the summer "in order to give the summer Quarterly Meetings more time to attend to such complaints as may be made in them."² At the same time Yearly Meeting was anxious to ensure there was no slackness in the replies that were supplied by the Quarterly Meetings and in 1798 it sent a written epistle to Quarterly and Monthly Meetings, in the postscript to which it expressed the desire that "in those queries which consist of several particulars, the answers, if there be any deficiency may point in what particular it consists; also that friends be careful to keep to the words of the Query."³

Yearly Meeting revised the Book of Extracts in 1802 but made very few alterations to the Queries and General Advices.⁴ Slight alterations were made to the regulations for replying to the queries. It has already been noted that prior to 1791 replies to the subjects contained in the fifth and sixth queries did not have to be given at Yearly Meeting, and this position was now restored in the new *Book of*

¹ Yearly Meeting minutes, vol. 19, p. 390.

² Yearly Meeting minutes, vol. 19, p. 447.

³ London and Middlesex Q.M. minutes, vol. 13, pp. 26-27. The Written Epistle of 1798 does not appear in the Y.M. minute book.

⁴ The phrases "and are the remiss duly admonished" in the 4th query and "and are the unfaithful duly admonished" in the 7th query were deleted and instead the advice was given "when deficiency is acknowledged that it is mentioned in the answer to the query to which such deficiency relates, whether due admonition and care have been extended." The words "intemperance of every kind" in the 6th query were altered to "other intemperance." Slight alterations were also made to the general advices. The advice "to attend to the limitations of truth in the pursuit after wealth" was altered to "to attend to the limitations of truth in their trade and other outward concerns." Not surprisingly the advice "to make their wills, and settle their outward affairs, in time of health" was no longer placed first and its place was taken by the advice "to observe due moderation in the furniture of their houses."

Extracts. Replies to those two queries had now to be given only to Quarterly Meetings in the autumn.¹ In no other case was there a reduction in the requirements of replying to the queries. As far as the General Advices were concerned, Preparative Meetings were now also required to read them during the year, in addition to the queries.

During the period from 1802 to 1833 no changes took place in the text of the queries and general advices, although there were a few minor changes in the regulations in replying to the queries. This was however a most important period in the history of the Society of Friends. In 1802 the Society was still in the main quietist in atmosphere, believing fervently in the importance of the direct influence of the Holy Spirit in every activity of life, distrusting the use of the mind and the study of the Bible, and largely concerned in preserving its own internal organization. By 1833 the Society was becoming predominantly evangelical in outlook.

Many Friends were now far more fervent in placing Christ in the forefront of their faith; preaching the atoning sacrifice of Christ on the Cross and the redemption that could be obtained by a personal faith that Christ had by his death taken the sins of mankind on his shoulders. They placed great importance on the reading of the Bible, which was in its entirety "the word of God" and literally to be obeyed. It was not surprising that in view of these strong beliefs, the revision of the *Book of Extracts* in 1833 should take a strongly evangelical form and we should expect to find substantial alterations in the queries and general advices that were revised together with the rest of the book.

It is noteworthy however that the alterations that were made to the queries were comparatively few. The most important alteration was that the reading of the Bible was no longer a subsidiary item in the 4th query but was now considered important enough to justify a separate one devoted to this subject. We should notice also particularly that there is less insistence on discipline. The statement in the 1787 minute of Yearly Meeting that one of the purposes of drawing up answers to the queries was "to stir up Elders,

¹ Yearly Meeting however decided in 1815 that the 5th had to be answered to Quarterly Meetings in the spring and thence to Yearly Meeting, thus restoring the position existing in 1791. In addition, Yearly Meeting in 1817 required the first part of the fifth query to be answered to Quarterly Meetings in the autumn.

Overseers and other concerned friends to the faithful discharge of their duty''¹ was now deleted. The first part of the 1787 minute, stating that one of the purposes of replying to the queries was to arouse self-examination was altered slightly and was emphasized by the addition of the following sentence:—

We would therefore earnestly recommend to every one of our members, more especially when the answers are drawn up, to examine whether he himself is coming up in that life of self-denial and devotedness unto God, which so highly becomes all who make profession of the name of Christ.

While evangelical influences may not be very evident in the alterations made to the queries, it is quite clear in the alterations to the General Advices. Although some parts of the previous edition of the General Advices were included in the new version now adopted, they were in substance completely re-written and much expanded. As Daniel Pickard recognized in his *Expostulation*,² the whole purpose of the General Advices had completely changed as a result of the 1833 revision. Previously they had been regarded as quite subsidiary to the queries, but having the same purpose as an aid in carrying out the discipline of the Society. After the 1833 revision, the General Advices were of much greater importance and their purpose was no longer primarily a disciplinary one. They were now intended mainly to exhort Friends to lead Christian lives according to evangelical principles, and to encourage them to self-examination. The edition then adopted was to remain (with amendments) the basis of the General Advices in use until 1928,³ and was in the following form:—

Take heed, dear Friends, we intreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance and living faith in the Son of God, to reconciliation with our Heavenly Father, and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Be earnestly concerned in religious meetings reverently to present yourselves before the Lord, and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

Be in the frequent practice of waiting upon God in private retirement, with prayer and supplication, honestly examining

¹ Yearly Meeting minutes, vol. 18, p. 261.

² Daniel Pickard, *An expostulation on behalf of the Truth*, 1864.

³ Amendments were made in 1860, 1861, 1873, 1875, 1883, 1906 and 1910.

yourselves as to your growth in grace, and your preparation for the life to come.

Be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our meetings for worship.

Live in love as Christian brethren, ready to be helpful one to another and to sympathize with each other in the trials and afflictions of life.

Follow peace with all men, desiring the true happiness of all; and be liberal to the poor, endeavouring to promote their temporal, moral and religious well-being.

With a tender conscience, and in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth, in the pursuit of the things of this life.

Maintain strict integrity in all your transactions in trade, and in your other outward concerns, remembering that you will have to account for the mode of acquiring, and the manner of using your possessions.

Watch, with Christian tenderness, over the opening minds of your offspring; enure them to the habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures, and seek for ability to imbue their minds with the love of their Heavenly Father, their Redeemer and their Sanctifier.

Observe simplicity and moderation in the furniture of your houses, and in the supply of your tables, as well as in your personal attire, and that of your families.

Be diligent in the private and daily family reading of the Holy Scriptures; and guard carefully against the introduction of improper books into your families.

Be careful to place out children, of all degrees, with those Friends whose care and example will be most likely to conduce to their preservation from evil; prefer such assistants, servants and apprentices, as are members of our religious society; not demanding exorbitant apprentice fees, lest you frustrate the care of Friends in these respects.

Encourage your apprentices and servants of all descriptions to attend public worship, making way for them herein: and exercise a watchful care for their moral and religious improvement.

Be careful to make your wills and settle your outward affairs in the time of health; and when you accept the office of guardian, executor, or trustee be faithful and diligent in the fulfilment of your trust.

Finally, dear Friends, let your conversation be such as becometh the Gospel. Exercise yourselves to have always a conscience void of offence towards God and towards man. Watch over one another for good; and when occasions of uneasiness first appear in any, let them be treated with privacy and tenderness, before the matter be communicated to another: and Friends, everywhere, are advised to maintain "the unity of the spirit in the bond of peace."

As laid down in the 1802 edition of the *Book of Extracts*, the General Advices were to be read during the year in Preparative, Monthly and Quarterly Meetings, and it can easily be seen that Friends, becoming more accustomed to their use for self-examination, would question more and more the drawing up of formal replies to the queries. The regulations for answering the queries were nearly as stringent as they were in the 1802 edition—Preparative Meetings were required to read and consider them and to reply to the first ten queries, the 12th and part of the 13th query during the year¹; Monthly Meetings had to answer the first twelve queries to Quarterly Meetings in the spring, to answer eight in the autumn and two in the winter; Quarterly Meetings had to re-read the queries, digest the replies from Monthly Meetings to the first twelve in the spring and send the summary to Yearly Meeting, where the answers from every Quarterly Meeting were read in full. It is not surprising that the system of formal replies was becoming increasingly wearisome, particularly when it is remembered that the words of the query had to be adhered to in the answers, which were apt to be in very vague and general terms such as “Nothing appears but that Friends are just in their dealings . . .” or “We believe that Friends are faithful in our testimony against bearing arms.”

There were some slight alterations made to the queries in 1845.² No other alterations to the queries took place between 1845 and 1860, but during this period Friends were entering to a greater extent into public life and social activities and were beginning to question many of the traditional practices of the Society, formerly taken for

¹ The 15th query was added in 1835.

² As a result of recent legislation many tithes had been converted to rent-charges on land and the query in respect of tithes was extended to cover “rent charge in lieu of tithes.” Public registration of births, marriages and deaths had come into existence as a result of an 1837 Act of Parliament and an amendment was made to the 17th query to make it clear that Monthly Meetings were still required to keep full records: the phrase “is due care taken to register all marriages, births and burials” was now amended to “is due care taken to register all marriages and to record on the minutes of the Monthly Meeting all Births and Burials.” There was some slight rearrangement of the queries—some of the subjects of the 17th query now forming a new 18th query. The only other addition was made to the 15th query “and also to make their wills and settle their outward affairs in time of health” which may have been in part inspired by the changes in law resulting from the Wills Act 1837.

granted. When the Census was taken in 1851 it showed a far smaller number of Friends than was believed to be the case, and this helped to arouse comment and discussion as to why the decline had taken place, particularly in the two periodicals *The Friend* and *The British Friend*. The most important piece of constructive thinking, which helped to bring the discussion to a head, was John Stephenson Rowntree's prize essay, published in 1859:—*Quakerism, past and present; being an Inquiry into the Causes of its decline in Great Britain and Ireland*. In the essay he set out what he regarded as the weaknesses in the Society—the tendency to make a “form” of silence in meetings for worship, and the lack of vocal ministry; the narrow education of Friends; their discouragement of the fine arts; their artificial peculiarities of dress, speech and manner and the severe discipline of the Society, particularly disownment for “marrying out,” which had been one of the principal reasons for the decline in numbers in the Society. As a result of the new attitude of many Friends the Society was now in a mood to make drastic changes and these took place between 1859 and 1861. In 1859, disownment for “marrying out” was abolished after brave attempts had been made for four years in succession by Yorkshire Q.M. to obtain this reform. In 1860 there was a radical revision of the Queries and the General Advices. In 1861 the *Book of discipline* was revised in a substantially different form from the previous edition, including one part especially devoted to doctrine, and Yearly Meeting was opened to the general membership of the Society.

A further article, carrying the survey from 1860 to 1928, will appear in our next issue.

APPENDIX

LIST OF ALTERATIONS TO THE TEXT OF THE QUERIES

I. Yearly Meeting Queries, 1742-1790¹

- 1 (1742-90). What present prisoners?
cf Query 12 (1791)
- 2 (1742-90). How many discharged since last year, when and how?
cf 1791 Query 12
- 3 (1742-90). How many died prisoners?
cf 1791 Query 12

¹ Queries and alterations before 1742 are fully dealt with in the main body of the text (see pp. 209-14 above).

- 4 (1742-90). How many meeting houses built, and what meetings new settled?
cf 1791 Query 11
- 5 (1742-90). How many publick friends died and when?
Query discontinued 1791
- 6 (1742-90). What is the state of your meeting? Is there any Growth in the Truth? And doth any Convincement appear since last year? And is Love and Unity preserved amongst you?
cf 1791 Queries 2, 3
- 7 (1742-90). Is it your Care, by Example and Precept, to Train up children in all Godly Conversation, and in the frequent reading of the Holy Scriptures as also in Plainness of Speech, Behaviour and Apparel?
1757: Do Friends by Example and Precept Endeavour to Train up their Children, servants and those under their care in all godly . . . Apparell; and are Friends faithfull in admonishing such as are Remiss therein?
cf 1791 Query 4
- 8 (1742-90). Do you bear a faithful and Christian testimony against the Receiving or Paying tithes? and against Bearing of Arms? and do you admonish such as are unfaithful therein?
1744: . . . Paying Tithes, Priests Demands and those called Church Rates? Bearing of Arms, or Paying Trophy money? . . . (Y.M. minutes, vol. 9, p. 233)
1758: omit and against bearing . . . Trophy money? [see Query 12]
cf 1791 Query 7
- 9 (1742-90). Do you stand clear in our Testimony against De-frauding the King of his Customs, Duties or Excise, or in Dealing in Goods Suspected to be Run?
cf 1791 Query 9
- 10 (1742-90). How are the Poor among you provided for? and what care is taken of the education of their offspring?
cf 1791 Query 10
- 11 (1742-61). Do you keep a record in your Quarterly and Monthly Meetings, of the Prosecutions and Sufferings of your Respective members? and have you a Record for your Meeting houses, Burial grounds, etc.?
1759: add: and is due care taken to Register all Marriages, Births and Burials?
1762: Query transferred to Quarterly Meeting Query 9 [see Appendix II]
- 11 (1762-90). [*see under 1758 Query 12*]
- 12 (1753-57). How are the Several Advices of this Meeting made known and put in practice?
1758: Re-numbered 13
1762: Query discontinued (See Y.M. minutes, vol. 12, p. 400)

- 12 (1758-61). [From 1742 Query 8] Do you bear a faithful Testimony against bearing Arms and paying Trophy money or being in any manner concerned in Privateers, Letters of Marque or in dealing in Prize Goods as such? ¹
 1761: . . . concerned in the militia, in privateers . . .
 1762: *renumbered 11*
 1777: . . . letters of marque, or armed vessels, or dealing in . . .
cf 1791 Query 8
- 13 (1758-61). [*see under 1753 Query 12*]

II. Quarterly Meeting Queries, 1755-1790²

1. Are Meetings for Worship and Discipline duly attended; and do Friends avoid all unbecoming Behaviour therein?
cf 1791 Query 1
2. Are Love and Unity preserved amongst you, and do you discourage all Talebearing and Detraction?
cf 1791 Query 3
3. Is it your Care by Example and Precept to train up your Children in a Godly Conversation, and in frequent Reading the holy Scriptures, as also in plainness of Speech, Behaviour and Apparel?
cf 1791 Query 4
4. Do you bear a faithful and Christian Testimony against the Receiving or Paying Tithes, Priests Demands, or those called Church Rates?
cf 1791 Query 7
5. Are Friends Careful to avoid vain Sports, Places of Diversion, Gaming and all unnecessary frequenting of Alehouses or Taverns, Excess in Drinking and Intemperance of every kind?
cf 1791 Query 6
6. Are Friends Just in their Dealings, and punctual in fulfilling their Engagements?
 1783. *Add:* and are they advised carefully to inspect the state of their affairs once in the year?
cf 1791 Query 5
7. Is early Care taken to Advise and Deal with Such as appear inclinable to Marry contrary to the Rules of our Society? and do no friends Remove from or into your Monthly or Two Weeks Meeting without Certificates?
cf 1791 Query 13

¹ Y. M. 1768 decided that it was unnecessary to answer during time of peace the three particulars relating to privateers, letters of marque or dealing in prize goods. In 1788, however, being informed that "the Practice of Arming Ships prevails in some Trades in time of peace" it was agreed that the whole of the query should be answered.

² Yearly Meeting minutes, vol. 11, pp. 75-76.

8. Have you Two or more Faithful Friends deputed in Each particular Meeting, to have the Oversight thereof; and is Care taken when anything appears amiss, that the Rules of our Discipline be put in Practice?

cf 1791 Query 14

Added in 1762

9. Do you keep a record in your Monthly Meetings of the Prosecutions and Sufferings of your respective members? and have you a record of your Meeting Houses and Burial Grounds etc. and is due care taken to register all Marriages, Births and Burials?

Transferred from Y.M. Query 13, omitting "Quarterly and"

Revised 1773 to read:

9. Do you keep a Record in your Monthly Meetings of the Prosecutions and Sufferings of your respective Members? Is due care taken to register all Marriages, Births and Burials? And are there any since last year? Are the Titles of your Meeting Houses, Burial Grounds, etc. duly preserved and recorded? And have you any new Transfers since last year? And are all Legacies and Donations properly secured, carefully recorded, and duly applied? And have you had any new ones since last year?¹

cf 1791 Query 15

III. Yearly Meeting Queries, 1791-1859

- 1 (1791-1859). Are Meetings for Worship and Discipline kept up, and do Friends attend them duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?

[From 1790 Q.M. Query 1] *cf 1860 Query 1, 7*

- 2 (1791-1859). Is there among you any growth in the Truth; and hath any convincement appeared since last year?

1833. omit: and hath . . . last year [see 1833 Query 12]

[From 1790 Query 6] *cf 1860 Unanswered Query A*

- 3 (1791-1859). Are Friends preserved in love towards each other; if differences arise, is due care taken speedily to end them; and are Friends careful to avoid and discourage tale-bearing and detraction?

1833: . . . love one towards another; . . .

[From 1790 Query 6, Q.M. Query 2] *cf 1790 Query 2*

¹ A Committee of Yearly Meeting was at this time considering the proper keeping of records and the extension of the query was one of the signs of the concern of the Society on this question. In the following year 1774, the words "And are there any since last year?" "And have you any new transfers since last year" and "And have you had any new ones since last year" were deleted by Yearly Meeting from the revised query.

The enquiry "and have you a record of your Meeting Houses and Burial Grounds, etc." which was part of the query up to 1773 is shown in the Somerset Quarterly Meeting minute book as being included in the query as settled in 1774 and also shown as included in the Book of Extracts published in 1783. It seems quite possible that this enquiry was omitted by mistake in the Yearly Meeting minutes of 1773.

- 4 (1791-1859). Do Friends endeavour, by example and precept, to train up their children, servants and others under their care, in a religious life and conversation consistent with our Christian profession; in the frequent reading of the Holy Scriptures, and in plainness of speech, behaviour and apparel; and are the remiss duly admonished?
1802. Omit: and are the remiss duly admonished¹
1833. Omit: in the frequent reading of the Holy Scriptures.
 [see 1833 Query 5]
 [From 1790 Query 7, Q.M. Query 3] *cf* 1860 Query 4
- 5 (1791-1832). Are Friends just in their dealings and punctual in fulfilling their engagements; and are they annually advised carefully to inspect the state of their affairs once in the year?
1833. renumbered 6. omit: and are they . . . the year [see 1833 Query 15]
 [From 1790 Q.M. Query 6] *cf* 1860 Query 8
- 5 (1833-59). Is it the care of all friends to be frequent in reading the Holy Scriptures; and do those who have children, servants, and others under their care, train them up in the practice of this religious duty?
 [From 1832 Query 4] *cf* 1860 Query 3
- 6 (1791-1832). Are friends careful to avoid all vain sports and places of diversion, gaming, all unnecessary frequenting of taverns and other public-houses, excess in drinking and intemperance of every kind?
1802: . . . drinking and other intemperance?
1833. renumbered 7. Do friends avoid all vain . . .
 [From 1790 Q.M. Query 5] *1860. Query discontinued, being replaced by paragraph in General Advices*
- 6 (1833-59). [see under 1791 Query 5]
- 7 (1791-1832). Do friends bear a faithful and Christian testimony against receiving and paying tithes, priests demands, and those called church rates; and are the unfaithful duly admonished?
1802. Omit: and are the unfaithful duly admonished²
1833. renumbered 8. Are friends faithful in bearing our Christian . . .
1845. . . . tithes, rent charge in lieu of tithes, priests . . .
 [From 1790 Query 8, Q.M. Query 4] *cf* 1860 Query 5
- 7 (1833-59). [see under 1791 Query 6]
- 8 (1791-1832). Are friends faithful in our testimony against bearing arms, and being in any manner concerned in the militia, in privateers, letters of marque or armed vessels, or dealing in prize goods?
1833. renumbered 9. omit: letters of marque
 [From 1790 Query 11] *cf* 1860 Query 6

¹ In 1802 a sentence was added to the Rules, viz.: "When deficiency is acknowledged, that it is mentioned in the answer to the query to which such deficiency relates, whether due admonition and care have been extended."

² see note to Query 4.

- 8 (1833-59). [*see under 1791 Query 7*]
- 9 (1791-1832). Are friends clear of defrauding the King of his customs, duties and excise, and of using or dealing in goods suspected to be run?
1833. renumbered 16, not thereafter being answered to Y.M.
1837. . . . the Queen of her customs . . .
 [From 1790 Query 9] *cf 1860 Query 8*
- 9 (1833-59). [*see under 1791 Query 8*]
- 10 (1791-1859). Are the necessities of the Poor among you properly inspected and remedied; and is good care taken of the education of their offspring?
 [From 1790 Query 10] *cf 1860 Query 9*
- 11 (1791-1832). Have any meetings been settled, discontinued or united since last year?
 [From 1790 Query 4] *1833. Query discontinued, the following instruction being included in Discipline: The several quarterly meetings are to transmit annually in the Spring to the meeting for sufferings, information of any meetings which may have been settled, discontinued or united in the course of the year, in order that such information may be duly communicated to this meeting. see 1834 ed. p. 129; 1861 4to ed. p. 155; 1861 8vo. ed. pp. 172-3; 1883 ed. p. 189.*
- 11 (1833-59). Is due care taken, when any thing appears to require it, that the rules of our discipline be timely and impartially put in practice?
 [From 1832 Query 14] *cf 1860 Query 7*
- 12 (1791-1832). Are there any friends prisoners for our testimonies; and if any one hath died a prisoner, or been discharged since last year; when and how?
 [From 1790 Queries 1-3] *1833. Query discontinued as obsolete*
- 12 (1833-59). Is there any appearance of convincement among you, and have any been joined to our society on that ground since last year?
 [From 1832 Query 2] *1860. Query discontinued, being replaced by tabular statement.*
- 13 (1791-1859). Is early care taken to admonish such as appear inclinable to marry in a manner contrary to the rules of our Society; and to deal with such as persist in refusing to take counsel?
Not answered to Y.M.
1833. Is care taken early to . . . appear inclined to . . . society; and in due time to deal . . .
1860. Query discontinued, being replaced by paragraph in General Advices.
- 14 (1791-1859). Have you two or more faithful friends, appointed by the Monthly Meeting as Overseers in each particular meeting? Are the rules respecting removals duly observed?; And is due

care taken when anything appears amiss, that the rules of our discipline be timely and impartially put in practice?

1833. . . . observed; and are the general advices read as directed; and are the lists of your members revised and corrected once in the year? *Omit*: And is due care . . . practice. [see 1833 Query 11]

1845. *Omit*: and are the lists of your members revised and corrected once in the year. *Transferred to Query 17*. [See under 1791 Query 15]

Not answered to Y.M. The part of this query which was detached in 1833 to form Query 11 thereby became answerable.

[From 1790 Q.M. Query 8] *cf* 1860 Query 10

- 15 (1791-1832). Do you keep a record of the Prosecutions and Sufferings of your members? is due care taken to register all Marriages, Births and Burials? Are the titles of your Meeting Houses, Burial Grounds etc. duly preserved and recorded? and are all Legacies and Donations properly secured and recorded, and duly applied?

1833. *renumbered 17*

1845: . . . marriages and to record on the minutes of the Monthly Meeting all Births and Burials; and are the lists of your members revised and corrected once in the year. [“and are the lists . . . in the year” was transferred from 1833 Query 14]

Omit: Are the titles . . . duly applied *transferred to 1845 Query 18*

Not answered to Y.M.

[From 1790 Q.M. Query 9] *cf* 1860 Query 10

- 15 (1833-59). Are friends annually advised to keep clear and correct accounts, and carefully to inspect the state of their affairs once in the year?

1845: . . . year, and also to make their wills and settle their outward affairs in the time of health?

Not answered to Y.M.

[From 1832 Query 5] *cf* 1860 Query 10

- 16 (1833-59). [see under 1791 Query 9]

- 17 (1833-59). [see under 1791 Query 15]

- 18 (1845-59). Are the titles of your Meeting Houses, Burial Grounds etc., duly preserved and recorded; are the rules respecting trust property observed; and are all Legacies and Donations properly secured and recorded, and duly applied?

[see under 1791 Query 15]

- 1796 Query for Q.M's. Are you careful to give to your Monthly Meetings such assistance as your place in the body and their state require?

cf 1860 Query 7