

THE ANNALS
OF THE
CLEVELAND RICHARDSONS
AND THEIR
DESCENDANTS,
COMPILED FROM FAMILY MANUSCRIPTS,
ETC.
BY GEORGE RICHARDSON.

“Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

“Look unto Abraham your father, and unto Sarah that bare you: I called him alone, and blessed him, and increased him.”—*Isa. li. 1-2.*

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SHOULD the reader of these pages be ready to question the utility of swelling this little volume by the insertion of so many dates, he may be informed, that identity of person or lineage has been, and may be better ascertained by it; and considering that the Society's Registry of births and deaths is not so easy of access as formerly, it is hoped that some convenience may accrue from it to individuals on certain occasions which may hereafter arise. It is highly probable that various inaccuracies may be discovered, which it is hoped will be excused when it is considered how great the difficulty is in avoiding them. There are also some omissions, which the Editor now regrets to discover; but the information came too late in some instances to be inserted in the proper place. See page 92.

TO THE
DESCENDANTS OF WILLIAM AND ELIZABETH
RICHARDSON.

HAVING long had in my possession a part of the materials which have furnished matter for the ensuing pages, as often as I have examined them a persuasion has arisen, that, with some abridgment, the perusal of them would prove interesting, and possibly convey some instructive hints to many of you, especially to those in early life. An additional stimulus has been supplied by the frequent urgent request of my own children, to prepare a brief memorial of my own beloved father, JOHN RICHARDSON, of whom they occasionally hear me speak with sentiments of high esteem. Yielding to these inducements, an attempt has been made to collect and arrange a few fragments, both of the first of our ancestors who became united in Christian fellowship with the Society of Friends, and also brief notices of their children, more particularly of their youngest son, ISAAC, and ISABEL, his wife, who were the parents of my father.

I have long regarded a pious ancestry, most especially *parents* whose lives were regulated by the fear of God, and who endeavoured to walk in the true faith, and in obedience to His will, as amongst the choicest blessings conferred upon us by Him who "hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Blessings of this character are in no degree at our command, nor under our controul, and ought ever to excite in us emotions of reverent and humble gratitude. Undoubtedly these blessings are amongst the talents given for our improvement, to turn our feet into the way of peace, and to enable us the better to promote the glory of God, and to fulfil his gracious designs concerning his gathered church. For "He will have all men to be saved, and to come unto the knowledge of the truth." He who created the heavens and the earth, formed man for a purpose of his own glory, and to show forth his praise. Therefore we shall be held accountable for the diligent use and improvement of these, as of every other gift and talent conferred upon us by our Heavenly Father; and in case of neglect, our doom will undoubtedly be more heavy than that of those who have not been so favoured.

Christ is the Rock of ages. What is required of us is to follow the example of our pious parents, as they followed Christ. They were

faithful in various degrees; but He is our only perfect example. They trained us to believe in Him: to believe not only in the precious records of Holy Scripture concerning him, and the dealings of God with man in all ages; but they taught us to believe in that inward manifestation of His grace and good spirit, a measure whereof is given to every man to profit withal; and in the inward revelation of his light, life, and power, for our purification from sin, and from all uncleanness; as also in the atonement which Christ made for our sins by his sufferings and death, giving himself a ransom, that we might be reconciled unto God.

But with respect to our parents: did not many of us also partake of the sweet savour of their spirits? did we not at times feel somewhat of the grace of our Lord Jesus Christ presiding under the parental roof, and therein taste a little of sweet spiritual communion? Oh! the preciousness of these sensations! what an influence do they shed over the minds of dear children, when at times they are made sensible of it through the softening influence of their Heavenly Father's love! when parents, walking in the fear of God, in Christian gravity of demeanour, in weightiness of spirit before God, dwelling in his love, living to his glory, maintaining in the family circle a jealous regard to his honour, and the exaltation of his holy name, by a vigilant circumspection in all things.

Is this too high an attainment? If we do not aim at perfection, it is scarcely to be expected that we should ever attain it. "The Lord's arm is not shortened." "Faithful is he who hath called you," saith the apostle, "who also will do it." Yes, as you surrender yourselves to seek the Lord, and to feel after him—to serve him with a perfect and upright heart, and with a willing mind—you will then find Christ's words true, that his yoke is easy, and his burden light. How inestimable is the prize of our high calling—that neither grace, nor glory, nor any good thing, will the Lord withhold from them who walk uprightly; that there is laid up for us a crown of righteousness, an eternity of glory in the heavenly Jerusalem.

Let us, therefore, lay aside every weight which impedes our progress towards that city—all those sins which most easily beset us, and run with patience the race set before us—"looking unto Jesus, the author and finisher of our faith." "If we suffer, we shall also reign with him" in that kingdom which shall never have an end.

Your friend and kinsman,

GEORGE RICHARDSON.

Newcastle-upon-Tyne, 12 mo. 18, 1849.

SOME ACCOUNT OF WILLIAM RICHARDSON, OF GREAT AYTON, NEAR STOKESLEY, YORKSHIRE, AND ELIZABETH HIS WIFE; BEING CHIEFLY CONDENSED EXTRACTS FROM A LETTER WRITTEN BY THEIR SON, JOHN RICHARDSON, OF LANGBARF, NEAR AYTON, TO HIS NEPHEW JOHN, GIVING SOME ACCOUNT OF HIS PARENTS, AND AFTERWARDS BY HIM TRANSMITTED TO HIS BROTHER, ISAAC RICHARDSON, OF WHITBY, WHO WAS THE FATHER OF JOHN RICHARDSON, OF LOW LIGHTS, NEAR NORTH SHIELDS. THE LETTER IS DATED LANGBARF, 4TH MO. 7TH, 1756.

THE writer states that his father, William Richardson, was married to Elizabeth Wilson, his mother, at "Lythe parish church," being educated in communion with the Church of England. Their marriage is thought to have taken place about the year 1683.

Their intercourse and conversation were with the more sober sort of people: yet, observing practices amongst them inconsistent with their apprehension of the will of God, as revealed in the Holy Scriptures, and manifested in the secret of their own hearts, they became convinced, though greatly in the cross to the natural will, that it was become their incumbent duty to be joined in communion with the Society of Friends. They esteemed the favour of God of more importance to them than the friendship of the world. Though subjecting themselves, not only to scorn and derision, but to

the persecution and sufferings to which the Society at that period was exposed, they were made willing to part with all for Christ's sake ; and yielding obedience to Him, the Captain of their salvation, they became conquerors, by patiently suffering, through living faith in Him who first suffered for them. Being helped, through the mercy of God, to walk in faithfulness and integrity of heart before Him, they became useful members of the Society with which they had become united.

William Richardson was by trade a tanner ; and diligently improving the little stock which he possessed, he was enabled to make a proper provision for his large family, and was well esteemed, by those with whom he had dealings, as an upright man ; and his son observes, that he might advantageously have retired from business ten years earlier than he did, and would thereby have escaped much perplexity in his declining years.

He remarks that his parents did not interfere much with each others business, knowing that they need not one bid the other to do their best ; yet they advised with each other in affairs of moment, William often evincing a high esteem for his wife's judgment. Elizabeth, in addition to the management of her household, and nursing her twelve children, appears to have taught most of them to read and write herself.

The writer speaks in high terms of his mother's qualifications and circumspect conduct : " not in hurry or haste, either in works or words ;" diligent in visiting and caring for the sick—seldom leaving her own dwelling except on such service, or in the discharge of her religious duty.

She was called to the ministry of the gospel ; and whilst she had often to declare " that all by nature are children of

wrath," yet her fruits bore evidence that she herself had been favoured to witness the new birth, and reconciliation with God. She loved righteousness, and hated iniquity : being an example that was safe to follow, of daily self-denial.

She had often to say, in the name of the Lord, " My son, give me thine heart." Male and female are all one in Christ. A divided heart will not do. He will not give his glory to another. It is our interest, as well as our duty, to let Christ rule in and over us : we can serve none like him. As her heart was filled with the love of God, she longed to have all filled with the same, and with love one to another. This love, she often had to declare, is universal ; and under a sense of the strength of it, which she witnessed in herself to reach as to the ends of the earth, she would cry aloud, " All have heard ; but all have not obeyed ;" setting forth how God, in his love, hath invited all, and even wooeth them as a young man wooeth a virgin. But at times, with sorrow, she would cry, as in the name of Christ, " O England ! the land of my nativity, how often would I have gathered thee as a hen gathers her chickens under her wings, but thou wouldst not !" And, in a sense of the necessity there was for all to turn to him, before they so grieve him that his Spirit will no longer strive with them, seeing also that he, as it were, weeps over us, as he did formerly over Jerusalem, saying, " O that my people were wise," and would " consider the things that belong to their peace, before they are hid from their eyes !" Thus she laboured, under a sense that there was a great work to be done, and need for many to run as for their lives ; the enemy being leading many into captivity and death.

In great humility, she would at times plead with the Almighty, that as the harvest is great, and the faithful

labourers but few, he would be pleased to qualify and send forth more faithful labourers into his harvest. Now, as her mind was thus longing for the good of all, the Established Church of England in particular was at times in her view, and she would express her regard to them, and hope for many of them; though they continued to perform several ceremonies in a way she durst not. She well knew that the first step in Divine worship ought to be in silence before Him, who, though heaven be his throne and the earth his footstool, yet unto that man will he look who is of a broken heart and trembles at his word. And as she thus waited, she saw that she was not to speak or act, without faith to believe that what was to be done or said was agreeable to his will; being persuaded that if it were without faith, it would only be sin.

She was much concerned at their manner of sprinkling little children. After professing that the child is born in sin, and conceived in iniquity, they declare, after sprinkling, that it is a child of God or of Christ: then they have some to promise and vow that it shall renounce the devil and all his works, with all the sinful lusts of the flesh, and keep God's holy will and commandments all the days of its life. Thus they assume to themselves that which belongs to Almighty God to perform. It must be by His power and might, that any are cleansed and preserved from sin. The Almighty has given power to no man to cleanse his own heart: but it is purified as man comes, in true humility, to submit to be taught of Him that will always teach the humble; for if he think to do any thing as to his salvation, as a natural man merely, it only separates from God—He beholds such afar off.

“What can a little child do but cry?” Thus man, though

he be ever so great, ever so wise, as natural, can never be cleansed or preserved clean, but as he is kept under a sense of his own nothingness. If he be truly baptized, it must be by being brought into the state of a little child, which can but cry : these it is that the Father of mercy has compassion on, and leads them to Christ, who takes them into his arms ; and, by the strength of his out-stretched arm of love, he enables his little children to become conquerors, through his own power—not of themselves. For if a sense of our own need do not remain with us, we cannot be helped.

She plainly saw that, without the help of the Great Baptizer, no man can do any thing effectually to cleanse himself, much less make any child a true Christian. Man must be converted, and become like a little child, or he cannot enter the kingdom. Christ blesseth a man when he humbleth himself, but never in any other state ; the desire of such is to do their Heavenly Father's will. But what added to her sorrow, with regard to the doctrines of the Church of England, was the consideration that they teach that, after the child is sprinkled, and the sponsors have taken those solemn vows upon them, they still commonly affirm that there is no living a day without sin ; pleading for sin during the term of life. She believed that God is not the author of such confusion.

She often repeated the language of Christ:—"Search the Scriptures, for in them ye think ye have eternal life: they are they which testify of me: but ye will not come unto me that ye may have life." It is said, the letter kills, but the spirit giveth life. God is a spirit ; and none can rightly worship him but those who do it in spirit and in truth. If any put their trust in the scriptures, yet will not take up the cross to their own natural will, and in humility

come to Christ, in living faith, and learn of him—that life which has been quickened in them, and cannot be sustained without feeding on him who is the bread of life—this will languish and die, whilst they are trusting in the letter of scripture. The word which Christ hath spoken judges and condemns them.

The scriptures are the scriptures of truth, and testify of him who is “the way, the truth, and the life.” He is that Word which was in the beginning; by which all things were made; by which all the holy prophets spake and wrote, before he, the Word, took flesh. But then it was that the apostles and believers beheld his glory more signally manifested, as of the only begotten of the Father, full of grace and truth. Many were made to confess that he spake as never man spake. He told his disciples, “He that is with you shall be in you;” that is, in all that hearken to his in-speaking voice, to the end of the world. The grace of God is universal: the call has gone forth to the ends of the earth: all have heard, but all have not obeyed. He says, “Behold, I stand at the door and knock: if any man hear my voice, and open unto me, I will come in and sup with him, and he with me.” That is, we must open our hearts in humility, and under a sense that we can do nothing without the help of his spirit—not even to pray; for as saith the apostle, “We know not how to pray, nor what to pray for, but as the spirit helpeth our infirmities”—even with sighs and groans that spring from a sense of our need of a Saviour. Unless he quicken us, we cannot live; and if we are dead, we cannot praise God.

She laboured that all might know a death unto sin, and a new birth unto righteousness. She remarked that John was sent to baptize with outward water; but she could not

understand (though it was practised by the Jews) that ever any other was. His baptism was an outward sign of Christ's inward and spiritual baptism, as he distinctly and emphatically declared.

She saw that outward ceremonies had done nothing for her. No high mountain, or lofty profession of God and Christ, could avail. It was but as the chaff, which the fiery baptism of Christ, burning inwardly and fervently, burns up and consumes. "One Lord, one faith, and one baptism;" and that is the baptism which Christ sent his disciples to go and preach, themselves being first baptized with it. As Peter was teaching Cornelius and them of his house, as he began to speak, the Holy Ghost fell on them, before any outward ceremony of water was used. Christ said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost;" and this was abundantly fulfilled, and is so to this day.

But though she thus laboured to promote the spiritual worship, laying aside such outward performances as many were in the practice of, without coming to the experience of the life of true religion; yet she had a tender regard for all such as were in the way in which she had been educated, provided they were careful to walk agreeably to what they professed. They who thought it their duty to take the bread and wine, in remembrance of Christ, she was careful not to discourage in doing that which they believed their duty required of them; yet she would have them take the apostle's advice, and try or "prove all things, holding fast that which is good," and be careful not to act, in matters relating to the worship of the Almighty, without faith to believe that what they were doing was agreeable to his will. She denied that the priests had power to make the bread and wine, to be used on such occasions, more holy than it was before.

It is our duty, whether we eat or drink, or whatsoever we do, to do all to the glory of God. When we take food to nourish our bodies, we must remember him, and be thankful for his favours, though in silence as to the outward ear. Thus will our faith and love be strengthened.

“It is not to be forgot the many blessed opportunities we had with our Friends that were sent to visit us, from divers parts of this and other nations, who were content to eat such things as were set before them,” and who, at times, were enabled to teach baptizingly. Then that saying of Christ was explained to us, “Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.” Thankful for favours received, we witnessed “the Spirit giving life.”

Christ often compared spiritual things to outward; but many, unwilling to take up the cross to their natural wills, or lay aside the activity of self, have run into confusion about outward performances, until the meek, quiet spirit of love, that has its reward for suffering persecution, when that is permitted, overcoming evil with good, has been so far lost, that envy and hatred have got into the heart, in the room of Christ’s spirit, and have deceived many, who, exalting themselves above the knowledge of God, have indulged in the spirit of persecution toward those who differ from them, yet pretending to take the scriptures for their rule.

Seeing we know not whether the solemn call that shall take us from this world will come at midnight, at the cock’s crow, or at the dawning of the day, she often cried out, “Put not off making ready for it until a sick-bed; for many are taken, and scarcely have time to say, ‘Lord, have mercy on me,’ even if that was then in their mind. On a sick-bed, there is enough to do to struggle with the afflictions of the body.”

She often pressed the practice of waiting on the Lord, under a sense of our own nothingness, that so we might witness our spiritual strength to be renewed.

The writer intimates that he rarely saw his mother laugh. She remarked that "we do not read that Christ was seen to laugh, but he was at times seen to weep. After laughter comes sadness." Yet she was often remarkably cheerful. This appears to have been the habitual demeanour of many of the early Friends: they were grave in their deportment, and weighty in their spirits, walking in the holy fear of God: their temptations, exercises, and trials were many, and they endeavoured to dwell near the fountain of counsel and of help, so that they were quick of understanding in the fear of the Lord, watching against their souls' enemies.

She was careful to discourage evil communications, knowing that they corrupt good manners, and remembering that it is said that "for every idle word which men shall speak, they must give account in the day of judgment."

She intimated that she thought some were too anxious about the particular circumstances of that day of judgment which is to come. The Lord has a right to rule and reign continually in the heart: his judgment-seat is there. Let us bring our deeds to the light, as our Lord said. Let us wait to hear this Preacher, who speaks with a voice audible to the humble, attentive mind; though the proud and covetous will not listen. Let us be content to follow the directions of this Heavenly Counsellor, even the Lord, who made and upholds us. It is our duty and interest to cast our care upon Him who cares for us, now and for ever. Thus that great day will not overtake us unprepared.

Though she thus advised us, and had much care over us, lest we should behave wrong, yet when we did amiss, she

acted toward us as she admonished us to act one toward another, and to all others; not to give one bad or cross word for another, but to endeavour to overcome evil with good. Railing one at another does but add fuel to the fire; but a soft answer turns away wrath.

She also remarked that if one said a thing is, and another that it is not, the one of them must be wrong. To say, "I will," or "I will not,"—these were not to be in practice, because of the uncertainty of all things here. Therefore we were to speak cautiously.

She oftener talked of the rod among her children than used it; and if it was to be used, there was much endeavours tried to make us sensible of the necessity there was for it, which often had the effect desired, without stripes, by producing submission.

She sought to lead us to take pleasure in our books, and in doing little turns that were innocent, though but of little service, to keep our minds from running out after things that would bring us into danger of doing wrong, or of learning bad words—a habit that is sometimes hard to eradicate.

We were not allowed to play on the First Day of the week, being a day which Christians have set apart for worship and for religious improvement; nor were we to play at games of hazard, though it might only be for a pin or a cherry-stone; as this tends both to promote the pride of rivalry and a spirit of covetousness. We were taught to labour justly and honestly with our hands, to get a living; but to keep our hands from picking and stealing, and our tongues from evil speaking. Gaming leads us to covet what we have not laboured for. Endeavours were used that we might learn to have as much pleasure in working as in

play, even when we were very young ; teaching us how much my father and she had been benefited by industrious habits and small earnings.

The writer expresses his admiration how things were brought to his lively remembrance, one after another. “ I think it is something from that Remembrancer that she told us would bring to our remembrance things for our good, that gives me a view of things at this time, whilst I am endeavouring to shew her love to God and to all his creation.” Often she advised us to come to God, and see for ourselves ; reminding us of the Queen of Sheba, who came from far to see the wisdom of Solomon, and when she saw it, exclaimed that the half had not been told her. So when contemplating the greatness of that Power that made Solomon and all the nations of men, which yet are before him “ but as the drop of a bucket,” she cried, “ A greater than Solomon is here.” See but his glory, and all the wisdom of man will be laid in the dust. Whatever we are more than dust, is by the strength of his power who endued Solomon so wonderfully. Come, therefore, and see for yourselves.

She also spoke at times instructively respecting Adam, who was made as lord over the rest of the creation, whilst he was willing to be taught and to walk in obedience to the Almighty that made heaven and earth, the sea, and the fountains of water. He was instructed how to govern himself and the lower creation. He had pleasure in intercourse and communion with God in paradise. He had all he desired, only aiming to do and be as God directed him. But when pride entered his heart, he acted without waiting to know his Lord’s mind ; he yielded to temptation, and began to feed upon the forbidden fruit of the tree of knowledge. Then he was afraid, being self-condemned, when he heard

the Lord's voice. He assumed to be lord himself; so he lost that life of pleasure which he had before enjoyed, in doing and ruling according to the will of God. Thus running into disobedience and confusion, he was driven out of paradise, and became like a servant to what he had been as lord over. Thus it is that many men toil now amongst the things of this world, as if they might enjoy them for ever. They lose that contented life of the obedience of faith, in doing as directed, as all do when they value any thing more than Christ; some run eagerly after one thing, and some another, as though they might live here for ever.

Many opportunities we had, in which we were made sensible of the favours we enjoyed in a variety of ways. I may not forget how thankful my mother often was, that all of us had the use of all our members, and were in a likely way to work for our livelihood, which she regarded as the safest situation in this life; only to have something whereby we might be rather helpful than needful.

Providence has so far answered our mother's care and requests for us, that wherein I have been or done amiss, it has been my own fault. One thing I may say I have come short of my duty in: that is, in not going to week day meetings, when I have let little things hinder me. I did not feel condemned when those hindering things could not well be avoided. But when, on examination, I have found that by rising a little earlier, or being a little later at night, which I could have dispensed with doing for a very small worldly affair, I might have got to meeting,—then I cannot help placing judgment on myself; because it then appeared that I had been setting a greater value upon a few trifling things, than upon that Power that made me of the dust of the earth, and upholds this tabernacle of clay by the same eternal power.

She often lamented over the wickedness practised by many on those called holidays, and that, under pretence of the day being holy, they should indulge in sin more than at other times.

A remarkable instance occurred of the faithfulness, dedication, and foresight of this exemplary woman. When her husband saw their family had become very large, he felt desirous to aid their means of livelihood by adding malt-making to his tanning business. He therefore built a malt-kiln, and provided the other conveniences for carrying on that business, for which his tannery was conveniently situated. He had not much capital, but could easily borrow as much as he needed. But though things thus looked, for a time, very promising of advantage, the writer observes, "This malt trade was soon overturned; for our mother, as it was her daily care to wait to know what to do and what to leave undone, she thought it her duty to advise her husband to let go that prospect of profit, though it seemed considerable, and need of it to bring up so great a family. I can remember (though thy father* and I were young, and not fit to go any where with a horse) of her saying to our father, 'If these lads live, and if this malt trade be kept on, they likely may be sent to ale-houses with malt; and if they should get a habit of drinking, what will all we can get signify? Let us part with it. I have no fear but that Providence will provide for us and them, if we do as we ought; so let us be content with the tanning trade.'"

Now the proceedings of William, in reference to the malt trade, appear to have been noticed by his neighbours, and much commended as a prudent movement. This led to some reasoning. Our well-wishers may say, "There is no regard to the family," if we undo what we have done. But

*The letter was first addressed to his nephew, John.

Elizabeth reasoned thus: "We must not mind what the world will say: they can say no worse of us than they did of Christ. I think it is His will for us to leave it off; and if we can but do His will, none can make us afraid; we need not fear what the world can say or do. If He is on our side, the world cannot hurt us; if He is against us, the world cannot help us." Now, as I said before, my father believed that what she advised was to be done, if he intended to do well; so, as nothing less than making all things useless for malt-making would do, the drying place for malt was made into a dwelling house—the chamber where the barley was a bark chamber—the lead cistern was taken to tan leather in—the malt chamber, to lay corn in—and as chambers at that time were not so plentiful amongst farmers as they now are, and there happening that year to be a very plentiful crop of wheat, and the price very low, the farmers pressed on my father to buy their wheat, as they knew he had a great family, and good chambers to store it in. He bought freely, at about two shillings the bushel, of exceeding good quality, as much as his chamber would hold, which proved well; for, at the next harvest, the weather was so wet that much was wasted, and the quality bad of much that was saved, and the price rose to seven shillings the bushel.

This was regarded as a providential blessing upon their faithful obedience to manifested duty. "But it appears there was a care that earthly prosperity should not unduly elate, any more than the world's frowns cast down."

It happened, very remarkably, that suddenly things took an unfavourable turn for the tanning trade, which involved the family in trouble and perplexity, that being their only visible means for a livelihood.

A duty was laid upon leather; and the government required an oath to be taken on entering leather, when taken

out of the pit to dry. At the request of some Friends, the government had granted a form of affirmation, in lieu of an oath, with which many Friends were dissatisfied, but "which my father took once or twice; but he became uneasy with it, and the more he considered it, the worse he liked it." This soon became a close trial. It appeared as if either the command of Christ must be broken, or he must leave off the tanning trade; as it appeared as if, in a little time, all the stock they had would be taken away for fines, on account of their not submitting to the law.

What made things more trying was, that the justices and officers upbraided Friends for not accepting the form of affirmation which the government had granted. I cannot forget one individual in particular, what high looks he had, when he came to take away leather to answer the fines for not swearing. My mother being near, he directed his speech to her, upbraiding her, and saying that we would neither obey magistrates nor Christ. "What!" says he, "there are but two sacraments, and you deny them both." But a few words from her, calmly spoken with an innocent look, put him to silence; though, with the officer of excise, he evinced a covetous disposition. My father was brought before the justices time after time; to whom it became manifest that it was only for fear of offending God that he suffered; for the officers several times declared that they believed that my father did not attempt to defraud the king, as they were persuaded some who swore did.

The case now began to affect the thoughtful part of the neighbours, as my father was well esteemed by all classes. Christ's command against all swearing is clear and positive. My mother said, "Dare we call upon the Almighty like as to be a witness on every worldly concern, seeing he will not hold them guiltless who take his name in vain? and all

swearing is in vain"—not needed by upright men, and does not bind others. Another thing that increased their trial was that they had some money borrowed, at six per cent., which was as common then as three pounds ten shillings is now; for as the little they had to begin the world with increased, their trade increased also, so that they were still in debt; and though none appeared to have any fear of losing by them, yet it increased their trial in this time of suffering, for the fines were repeated from time to time, for which their leather was taken away, until about one-third of what they possessed of their own was gone. Thus things looked so hard, that had there not been a willingness wrought in their minds to offer all up, casting their care upon the Lord alone, who never fails those who put their trust in him, they would not have been able to sustain the trial. They had some thoughts of giving up the trade, fearing lest they should fall short of paying their just debts; but my mother, still having strong confidence in Him that never failed her, could not give way to that alternative, as long as they had any thing they could call their own; because she thought a different course would arise from an unwillingness to part with *all* for Christ's sake.

Through this case of suffering, with many others of like nature, being pressed on the attention of those in power—both by Friends themselves and by many persons of influence who observed the hardship of their case, the government and legislature were induced so to alter and modify the Affirmation Act, that Friends got much relief.

Thus the Lord, by his over-ruling providence, was pleased not only to make way for the relief of their family from this oppression, but now their outward affairs so prospered, that in a few years they had more of this world's wealth than they had ever possessed before. It seemed a confirmation of that

saying, that „all things work together for good to them who love and fear God.”

In a few years, Elizabeth's natural strength began to fail, but her strength in Christ appeared to increase, so that she raised her voice in her Lord's service as strongly as ever. Having a sight and sense that her time here on earth would not be long, she laboured with all her might, from time to time, in the exercise of her ministry. On some of these occasions, she signified that she did not know that she would have the like opportunity again, desiring that we might wait on him, the Lord, who had never failed her in time of need: assuring us, from her own experience, that His strength and His love was such, that though, for the trial of our faith, he may suffer us to go as through the fire, the flames should not kindle upon us, or through the waters, the floods should not overwhelm us. None can pluck us out of Christ's hand, for he never fails them who put their whole trust in him. She reminded us of those worthies, recorded in the scriptures of truth, which she very highly valued, as being left for our instruction and encouragement. God is as able to succour and to save his children now, as he was in the time of Noah, Abraham, Moses, Job, Samuel, David, or Daniel, if we will but put our trust in Him as they did. She was careful in keeping up the practice of frequently reading the scriptures: yet at times she cried out with sorrow of heart, in the name of the Lord, “Woe unto them that take counsel, but not of me.” Too many call the scriptures the Word of God, but take up their rest in reading or hearing tell of the Lord's dealings with the children of men, of former times, but neglect to obey the voice of that Word nigh in the heart, which is quick and powerful, and thus endanger their salvation for want of submitting to this Word, which is Christ, by his spirit, in man. The law was given by Moses, but grace and

truth came and comes by Jesus Christ. It was by the spirit of Christ that Moses wrote the law ; and we, who read the scriptures, must have a measure of the same spirit, in order to be rightly benefited by them. Except we depend upon the same spirit which taught the Lord's ancient worthies, and be willing in true humility to be taught by it, woe is unto us. The elders who obtained a good report, recounted by the apostle, had nothing they could safely depend on but the Lord alone. His arm is not shortened that he cannot save, neither is his ear grown heavy that he cannot hear ; and woe is to all them that neglect so great salvation as is offered to us, by which the power of the Lord Jesus Christ, who gave himself an offering for our sakes, is also revealed in our hearts, to make an end of sin, and finish transgression. There is no other name given under heaven, among men, whereby we can be saved ; and his power is savingly known by its mighty operation in our hearts, for our purification and redemption.

The writer of the letter concludes the memorial of his mother thus : " I think I may say she was a favourite of heaven ; and, to the end of her days, she was careful to make good use of the interest she had there, for our good : and not for ours only, but many times for the salvation of the children of men to the ends of the earth."

It is to be regretted, that in the manuscript, no other dates are furnished but that of the letter of introduction.

Elizabeth Richardson, described in the foregoing pages, appears to have departed this life in the year 1718, and her husband William Richardson, 4 mo. 29, 1740, he being about 80 years of age.

The following particulars have been collected respecting their family, which will be interesting to many of their descendants, of whom 317 were ascertained to be living in the year 1839, and probably they are equally numerous at the present time.

MAEY, born 1684, married John Ward, of Whitby, 1 mo. 5, 1707, died in 1718. Their children were Gideon, Rachel, Hannah, and Jael. Jael is said to have married — Pickering.

ELIZABETH—died 1 mo. 11, 1715, at Ayton, unmarried.

RACHEL—born 2 mo. 20 or 26, 1690, married Francis Husband, 6 mo. 20, 1713. Their children were Francis, Rachel, Hannah, and Catherine. Catherine married Jeremiah Henderson, 8 mo. 16, 1759, and had a son, Robert, born 9 mo. 15, 1760, who was lost in a small boat during a storm, on the coast of Northumberland, near Alemouth.

ANN—died young, 11 mo., 1697.

REBECCA—married Timothy Chadwick, 7 mo. 20, 1719, and after his death, Joseph Gaskin. Her daughter Elizabeth married — Waller, of London, and left a daughter Joan. Rebecca's daughter, Ann Gaskin, married Jacob Brantingham, of Darlington; and their daughter married John Atkinson, of Kendal.

SARAH—married Isaac Brown. They had two daughters, who died single.

JOHN—born 10 mo. 3, 1698, married Lydia Vazie, daughter of Henry and Mary Vazie, of Whitby. It is said that the Langbarf Estate was left to him by his father's brother

John, who appears to have died 9 mo. 30, 1735. He settled at Langbarf. He was the writer of the afore-mentioned account of his parents. He appears to have died 3 mo. 2, 1786, aged 88 years. His children were John, Lydia, William, Henry, and Mary. John, Lydia, and Mary died unmarried. William, born in 1736, married Mary Muskett, of Norfolk, and died 11 mo. 13, 1826, aged 90 years. Their children were Mary, who married William Brown, of North Shields, and left several children; Elizabeth, who married Thomas Loy, a surgeon, of Ayton.—She yet survives, and has two sons. John married Jane Procter, of North Shields, who died, leaving seven children. He next married Hannah Procter, of Selby: they both survive.

John and Lydia Richardson's son Henry, born about 1740, married Elizabeth Thornhill, 2 mo. 20, 1772, and died, without leaving issue, at Ayton, 10 mo. 31, 1813, aged 78. He was esteemed as an elder in the Society. His wife, Elizabeth, died at Ayton, 9 mo. 8, 1813.

WILLIAM—born in 1700, settled at Ayton, and married Mary Robinson, of Rainton, 9 mo. 13, 1722. After his wife's death he married Mary Thornhill, 4 mo. 7, 1772, and died 10 mo. 16, 1794, aged 94 years. His son John was born 6 mo. 27, 1723, and appears to have been the individual to whom his uncle John originally addressed the memoir of his parents,—being on the occasion of the birth of his nephew's daughter, named Elizabeth. His wife was Rachel Snowdon. Their children were Elizabeth, Hannah, Rachel, and Mary. Rachel married Isaac Martin, who left two sons and a daughter. Mary married Philip Hesletine, two of whose sons yet survive. His son William was born 9 mo. 20, 1724; Nicholas, 7 mo. 25, 1730; Benjamin, 4 mo. 16, 1733; Mary, 4 mo. 23, 1736. Nicholas married Dorothy Kildale. Their children were Esther, who married Wm. Stickney; Rachel,

who married Wm. Rowntree; Hannah, who married Wm. Brown. These three sisters have all left offspring, some of whom are yet living. William's daughter Mary married Caleb Webster.

MARTHA—born 3 mo. 1, 1703, died of the small-pox about 1712. She is described as a peculiarly intelligent and amiable girl.

HANNAH—born 5 mo. 16, 1705, married Daniel Fossick, of Welbury, near Northallerton, 3 mo. 5, 1725. There is some account preserved of three of their children, viz., Lydia, Hannah, and Samuel. Lydia married James Masterman, of Welbury. Hannah married another James Masterman, and they lived during several of the latter years of their lives at Stockton. Their daughter Elizabeth married Caleb Fletcher, of Kirby-moorside; and *their* son Caleb, and daughter Hannah, the widow of John Scarr, yet survive at York.—James and Hannah Masterman's daughter Hannah became the wife of Isaac Stephenson, a highly-esteemed, laborious minister in the Society. In the latter years of their lives, they resided at Manchester, where Hannah yet survives, as also do her three children, Hannah, Isaac, and Elizabeth, who married Shipley Neave: they have several children.—Isaac and Hannah Stephenson's daughter Sarah married Joseph Rowntree, of York. They both survive, and have four children. Joseph is well known in the Society.

Daniel and Hannah Fossick's son Samuel settled in London as a tin-plate worker, and married Sarah Marrishall. Of their three children—Sarah, Hannah, and Samuel—Sarah married Samuel Southall, and died without issue. Hannah married William Bennett, a tea-dealer. They left two children, viz., Hannah, who married Thomas Bevan, M.D., and has several children. He is deceased. She is an acceptable minister in the Society.. William married Eliza-

beth Trustred, and has several children. He also was a tea-dealer, and yet survives.

Samuel, the son of Samuel and Sarah Fossick, of London, married Sarah Lucas, and left several children. After her husband's decease, she removed to Darlington. Their daughter Sarah married John Beaumont Pease: they have several children.

Elizabeth married Frederick Backhouse; they settled at Stockton. They also have several children.

Samuel, their son, remained in London, and married Ellen Gawne; and their sons, William and George, remain unmarried.

ISAAC—born 10 mo. 18, 1707, settled near Whitby as a tanner, and married Isabel Vazie, the daughter of Henry and Mary Vazie aforementioned, 2 mo. 13, 1732. She was born 5 mo. 28, 1704. Isaac was an acceptable minister, and died 9 mo. 10, 1780. Isabel was also a valuable minister, and died 5 mo. 9, 1789. See a further account of them and of their family, page 24.

LYDIA—born 11 mo. 3, 1710, married Richard Richardson, of Hull. They first settled at Whitby, and afterwards removed to Darlington, where he died, 4 mo. 5, 1764, aged 77 years. Lydia survived her husband many years, being near 90 when she died, 6 mo. 10, 1802.

Their daughter Mary, born 7 mo. 28, 1736, married Joseph Pease. She was a minister, and died 7 mo. 17, 1821. They had several children, of whom Edward yet survives. He married Rachel Whitwell, of Kendal, who also became an acceptable minister, and died suddenly at Manchester, 10 mo. 18, 1833. Of their large family, there are yet living John, Joseph, Rachel, Elizabeth, and Henry.

John married Sophia Jowitt, of Leeds. They are both useful ministers, and have two children.

Joseph married Emma, the daughter of Joseph Gurney, of Norwich. They have a large, hopeful family.

Rachel married Richard Fry, of Bristol.

Elizabeth married Francis Gibson, of Saffron Walden; and they have two children.

Henry married Anna Fell, daughter of Richard and Mary Fell, of Uxbridge. He has a son.

Isaac, died of consumption when about 20 years of age. There is an interesting account of him in the 11th part of "Piety Promoted," page 354.

Joseph, the other son of Joseph and Mary Pease, married Elizabeth, the daughter of John Beaumont, of London. They left two children, viz., John Beaumont Pease, who married Sarah, the daughter of Samuel and Sarah Fossick aforementioned; and Elizabeth, who yet survives. He afterwards married Anna Bradshaw, of near London, a native of New Town near Belfast, who also survives.

Mary, the daughter of Joseph and Mary Pease, died unmarried. Their daughter Elizabeth married John Hustler, of Bradford, but left no issue.

Richard and Lydia Richardson's son, Robert, married Caroline Garth. They had a large family, of whom their son Thomas yet survives, well known as having been a successful London banker, and who has been diligently occupied, in his advanced age, in promoting education, and other benevolent objects. Their daughter Jane, the widow of John Gilbert, of Newcastle, also survives.

SOME FRAGMENTS RELATIVE TO ISAAC AND ISABEL
RICHARDSON, OF NEW TAN HOUSE, NEAR WHITBY.

ISAAC RICHARDSON was the youngest but one of the twelve children of William and Elizabeth Richardson, of Great Ayton, in Cleveland, and was born there 10 mo. 18, 1707. He was deprived of the vigilant oversight and instructive conversation of his valuable mother when he was about eleven years of age. He was of a lively disposition; yet the pious counsel and useful advice which he had received from her, remained with him, often springing up in his mind in a manner, which, being accompanied with a precious visitation of Divine love, softening his heart, tended, in a good degree, to preserve him from evil.

Being placed as an apprentice at Stockton-on-Tees, he was often drawn to seek religious retirement, and was favoured with many precious openings into the mysteries of the Lord's kingdom; and as he yielded to the manifestations of religious duty, he witnessed many of these mysteries to be further unfolded and confirmed in his own experience.

Being accustomed to associate with a few young men of the same religious profession, he had enjoyment in it, so long as they were of innocent, circumspect conversation; but when some of them began to frequent public houses, it became a cause of great trouble and uneasiness to him, and a concern came upon him to attempt to admonish them. He took an opportunity when they were all together, and addressed them in a serious manner, to the following purport: "Lads," said he, "we are between lads and men, and between winning and losing: if we continue in this course of life, it will be our ruin." Which words had so much weight with them, that at that time they made no reply;

but they not forsaking their evil course of life, he felt he must refrain their company. Most of them turned out disreputable characters.

About the 24th year of his age, he was joined in marriage with Isabel Vazie, daughter of Henry Vazie, of Whitby, ship-builder, and Mary* his wife. Their marriage took place on 2 mo. 13, 1732. She was born 5 mo. 20, 1704, being about 28 years of age at the time of their marriage.

They appear to have settled at Boghall, near Whitby, and afterwards removed to New Tan House, about the year 1742.

About the 28th year of his age, Isaac Richardson was called to the work of the ministry; but being of a diffident disposition, it was much in the cross to his natural inclination that he gave up to the service. But as he kept under the Lord's baptizing power, he was made willing to yield to the Divine requirings. He was enabled to bear a living testimony, which was well received by sensible Friends; and as he persevered in the path of duty, he grew in the knowledge of Divine things. His name appears on the minutes of the meeting of ministers and elders, as early as 1736.

In the year 1761, he was concerned to pay a religious visit to Friends in London and places adjacent, which he was enabled to perform to a good degree of satisfaction; and in 1769, he paid a religious visit to the several meetings in the county of York, which was also satisfactorily accomplished. In 1771, he visited Friends in the county of Durham; and in 1776, in company with his wife, who also was an acceptable minister, he paid a second visit to Friends in London and places adjacent, as also to the meetings in

* Formerly Mary Mackridge, who was married to Henry Vazie, 2 mo. 4, 1688.

Norfolk. These visits were also much to their satisfaction. In 1779, he paid a visit to Friends in Northumberland, Cumberland, and part of Westmorland. There is reason to believe that these his religious labours were performed to the instruction and comfort of Friends, as well as to the relief and peace of his own mind.

We have not been able to find any memorial or testimony on the Records of the Society concerning Isaac Richardson; it not being so customary formerly to issue such documents on the decease of ministers, as has been the case of late years. Yet we find individual Friends were often concerned to express, in writing, their sense of the worth and services of such. After the decease of Isaac Richardson, his widow, Isabel, wrote such a document, from which part of the foregoing account is taken; and we will now give a further extract, in her own words. After noticing his travels in the ministry, she proceeds:—"He was most of his time, since we were joined together, of a weakly constitution, but careful and industrious according to his ability, and very careful to keep all his concerns within the bounds and limits of truth, denying himself of all unrighteous gain; and Providence blessed his honest endeavours, so that we were enabled to raise a large family (of eight children), whom he was careful to instruct in the principles of Christianity, and inure them to industry and necessary care, and while under our immediate direction, in exemplary plainness in every respect, he enforcing his advice by his (own) example: so that I think I can justly say of him, that he was a man fearing God and hating covetousness.

"He was very exemplary in attending meetings for worship and discipline, both on first days and on other days of the week, and honestly concerned therein: having experienced a walking in the strait and narrow way, he was often favoured

with a clear discerning of the various states of the people. Where he found honesty, sincerity, and simplicity, he had a fatherly care for such; but where he discovered unsoundness of principle (though under a high profession), or undue liberty in practice, he found it his duty to deal in great plainness with such.

“It pleased the Almighty to remove him by a short illness; but, through mercy, his understanding was clear so long as he had strength to speak. One day, his daughter Mary being by him, he expressed himself to the following purport:—‘As to life or death, I know not; but I find my mind quite easy as to my own state, and am resigned: I desire nothing more but patience, and an easy passage.’ He expressed something of the heavy exercises (he had passed through) on account of some of the members of our particular and monthly meetings. He said his tongue was not able to express it; and desired that his daughter and her husband might be careful while they lived not to strengthen the hands of those that were against the truth.

“Now, though his removal be my inexpressible loss, I desire to be resigned to the Divine will; as I firmly believe he is now centred in that mansion of rest and peace, where the wicked cease from troubling and the weary are at rest.

“He departed this life on the 10th, and was decently interred in Friends’ burial ground, near Whitby, the 13th of the 9th mo., 1780: a large company of friends and neighbours attended his funeral. I thought it a solemn opportunity, which I hope will not be soon forgot by some.”

He died in the 73rd year of his age: a minister 44 years.

Isabel Richardson survived her husband about nine years. I have met with no account of the early part of her life.

She was acknowledged as a minister about the 34th year of her age, which would be about the year 1739. She travelled several journeys in the exercise of her gift.

In the year 1749, she obtained a certificate, in company with Sarah Helm, "to visit the meetings in Bishoprick and Northumberland, and where else their said concern may lead them."

In 1753, she obtained another certificate; but the return of it only is found, without specifying what places were visited.

In 1755, she obtained a certificate "to visit Friends in their meetings in the Counties of Durham, Northumberland, Lancashire, Westmorland, and Cumberland, or elsewhere, as the Lord may please to draw her."

On the 7th of 10th mo. (three months after obtaining the said certificate) she returned it, signifying in writing, "That her visit was, through the goodness of Providence, to mutual satisfaction."

In 1762, she received a certificate "to visit Friends in their meetings at Bristol, and some other of the south-west parts of England, as it may please the Lord to draw her." On returning the certificate, she stated that "her visit had been to good satisfaction and comfort."

In 1776, she united with her husband in a religious visit to Friends in London, and places adjacent; and in Norfolk, as has already been noticed. In some of those services, she and her husband travelled together on double horse, according to the custom of travelling at that period.

I have found little more respecting my grandmother, in writing; but I have heard my dear father, and my aunt

Mary Gallilee describe her as a peculiarly excellent character, —of great energy, and very industrious habits : rising early to accomplish her domestic engagements, so as to prepare her family for the diligent attendance of meetings.* Her industry and management were such, that much of their clothing was of home manufacture. I have understood my father never had a coat of bought cloth, until the period of his marriage. She was of a weighty serious deportment, as I well remember ; and at times endeavoured to sustain the office of peace maker amongst her friends and relatives.

She passed her declining years in much peace and tranquillity, frequently having one or other of her grandchildren residing with her. She departed this life 5th mo. 9th, 1789 ; and her remains were interred on the 12th, in Friends' burying ground, near Whitby, aged 84 years : a minister about fifty years.

* There were at that time two week-day meetings kept up at Whitby, as was the practice of Friends in a few other places.

FRAGMENTS OF CORRESPONDENCE OF ISAAC AND ISABEL
RICHARDSON.

MEMORANDUM:—My brother, Isaac Richardson, of Newcastle, when a lad, was sent to a Friends' school at Whitby, and lodged at our grandfather's.—The following was taken from a copy in his handwriting.

“New Tan House, 2 mo. 15th, 1773.

“Dear father and mother,

“This is a copy of what my grandfather gave me to write by, (giving account of the illness and death of their daughter Elizabeth Chapman.)

“Dear son and daughter,

“It is in my mind to give you some account of our dear child and daughter Elizabeth (Chapman), who departed this life on the 14th inst., in the evening, near nine o'clock. We were favoured with her company seven weeks and some days at our house, where she innocently left her body. When she came to our house, she had strength to walk and ride a little; but as she found herself grow weaker, she was more desirous to have her mind fastened on the Lord; and she said she thought she was come here to have her mind from her family. There were many friends and neighbours came to visit her; some of them were deeply concerned for her, and spoke to her about mending (or recovery), and she told me she thought it hurt her; for when she had the fever, she was very desirous to mend; but it was not so now, for she had rather die. I asked her how she did with them that fell into talk; she said, they did not hurt her;—she took little notice of them. I could not well forbear saying to her mother, ‘What a wonder is this! that she, being so filled with tender love to her family, should be so weaned from

outward things; and that the whole employment of her mind was so much inward, I thought as much so as any I had ever known.'

"She one time said, 'Pride! it must come down, it must come down.' At another time, she inclined to say something to her eldest daughter, when none else were present: and she told me afterwards, that she had advised her to plainness; and never to dress herself like some who (indulged) in superfluous dress.

"When she was a little free from pain, she was very lovingly concerned for the good of all that came into her mind.

"At one time, she asked me what I thought of her condition. I said, the case of Hagar and Ishmael were in my mind, when they went from Abraham's house; and their water was spent; and, in Hagar's distress, she said, 'I will not see the death of the child.' The Lord heard the voice of the lad, and opened her eyes, so that she discovered a spring of water; and she gave the lad drink. And I said, 'I believe He will hear thy voice, and give thee of that water which springeth up into eternal life.' At another time, being desirous to be helped, she said, 'If I be tried as Ishmael was, I do not know how to bear it.' I replied, 'Patience is a good thing.' She said, 'Thou encouragest me, and I do what I can.'

"On the morning of the sixth day of the week, her nurse came to our bedside, and said she was grown worse, and that she desired her father would get up. We quickly rose, and went to her bedside, and found her (to appearance) just going. She put out both her hands, and I kept one of them upon my knee some hours; and a very hard and painful day it was to her; but her patience was remarkable in that day of great trial, which was the hardest day she ever had.

Next day, she was pretty easy and pleasant, and had a favourable night.

“On First day morning, on her mother asking how she did, she enquired how her father was, knowing that he was unwell the night before. On her mother saying, ‘He is better,’ she said, ‘I shall be better too.’ About noon she grew worse, but was sensible to the last. She once said, ‘The pains of death are hard to bear; if I had been one of the worst, I think it could not have been harder.’ I said, ‘I would not have thee to say so; I think the best of people are tried the most.’ And the words of afflicted Job came quickly into my mind, when he said, ‘Behold, I go forward, and he is not there; and backward, and I cannot perceive him: on the left hand, where he doth work; but I cannot behold him—he hideth himself on the right hand, that I cannot see him; but he knoweth the way that I take, and when he hath tried me, I shall come forth as gold.’ I asked her if she heard? she said, ‘Yes, father;’ and I think, from that time, to the last words she spoke, there appeared a good degree of faith and patience.

“When she was near to draw her last breath, her sister Mary asked her what they could do for her. She lovingly answered, ‘Nothing, but pray for me.’ She quickly added, being the last words she spoke, ‘The Lord can do all.’

“She died on the evening of First day, and was buried on the Fourth day following. Her remains were accompanied to the grave by many friends and neighbours. It was a fine day, and, I believe, many were awfully affected, and waited in abundance of love and patience. There was not much said by way of testimony; but I believe the opportunity will be remembered for good.

“Our son Aaron intends to go to live at Lynn, and to marry a young woman whose parents live at that place, as perhaps you may have heard. He intends to go the latter end of next month, and he would have me go to assist him in contriving for his tanning business; and so I shall be sometime from home. Thy mother thinks she would like to spend some of that time at Shields; so, if thou come to see Aaron before he goes, and thy relations at Whitby, and then take thy mother home with thee, it would be acceptable. Or if it would suit thee better to meet her at Stockton, that might do; but we shall be glad to have a few lines from thee the first opportunity. I now conclude in dear love, thy mother, and son, and thy brother Ingram, to you and yours.

“P.S. Please give our love to Samuel Campion* and wife.”

“20th of 4th mo., 1774.

“Dear son and daughter,

“John and Margaret Richardson,

“Just now we have heard that yours and our dear child, Isabel, was buried last First-day, the sorrow for which did deeply affect our minds; and I unwarily struck my hand upon my knee, and said in my mind, ‘Lord, hold thy hand,’ looking directly at the removal of so many of our dear offspring of late, and having spared us for so many years. This I soon saw to be too rash of me. But oh! how ready is He (the Father of Mercies) to pass by and accept our innocence, if it is but there; and it was as if spoken by a voice good to hear, ‘May not I take to myself the most pleasant flowers which I have planted?’ Then was my spirit revived

• Samuel Campion was a Friend well esteemed. He died at North Shields, 6 mo. 20, 1781.

and sweetened, and ready to say, 'Thy will be done. Amen. Amen.' We were just come from meeting when we were told the sorrowful news; and for great part of the time we were at the meeting, my mind was deepened with a sorrow unknown: but from the sense I had, my desire was strong to be preserved from repining, by a living hope to be as an anchor to the mind, the attainment of which is not to be found but by patiently waiting upon an ever mindful Giver to them who prefer His presence before their chiefest joy, and who do not turn from him out of the silent (waiting state) before he scatters his and our enemies. We all know that if our obedience be but enough in the motion of His power, they must flee away.

"Now my mind is pretty easy, and I desire never to write to you but from the best motives: though I do not write to you often, (yet) you and yours are near our lives, with desires for your preservation and good every way.

"From your affectionate father and mother,

"ISAAC AND ISABEL RICHARDSON.

"P.S.—Relations here are pretty well at present. We shall be pleased to have a few lines by the first opportunity from you, to hear how you fare. Give our love to Sarah Stead, Samuel Campion and wife, or any others that enquire after us." See my dear father's answer to this amongst his letters.

From my grandmother, Isabel Richardson, to my father and mother, when residing at Seghill.

"New Tan House, 4th mo. 2nd, 1764.

"Loving son and daughter,

"These may inform you we are all well, through mercy. I received a letter from thy father last Third-day, and he was well, and designed to be at Tottenham last Fourth-day, and so proceed homeward. Sister Rebekah is well. I de-

sire to know how you do, and how the little one (Margaret) grows. I think to send the lead bowls the first opportunity. So conclude with love to you, and brother and sister Stead and family.

“From your loving and affectionate mother,

“ISABEL RICHARDSON.

“All your brothers and sisters have their love to you. I sent you a bottle of wine, which I hope came safe.”

Addressed to John Richardson, at Seghill, East New Houses, to be left at Thomas Atley's, Newcastle.

As the present generation of Friends have to ascribe much of their exemption from persecution and outward suffering (under the superintendence of an over-ruling Providence) to the faithfulness of our ancestors in the various testimonies given them to bear to the truth as it is in Jesus, in its various branches; and to their patient, forbearing, circumspect conduct when under suffering, whereby they excited the sympathy and won the goodwill of persons in power and authority in the nation, so that not only have the laws been greatly ameliorated in favour of Friends and other dissenters, but we no longer have to fear those outbursts of popular fury and malice by which they were so often brought into severe suffering. The following is taken from a paper in the handwriting of my grandfather, Isaac Richardson, signed with his initials:—

“20th of 9th month, 1761.

“The day when King George the Third was crowned, expecting greater suffering for not complying with (the practice) of my neighbours in illuminating windows and rejoicing, as they called it, than I had ever done before; which was by having my windows broken three times. The first time was the worst—the second time was less than the first—and this

time less than the second. But as the cry was, 'They will break and tear all to pieces where they will not light candles,' I was brought very low in my mind, and for some time did not know what to do; and temptations crowded in apace; and it was as if it had been said to me, 'They, it may be, will set the houses on fire,' which (thought) took great hold, because my son Henry's flax-shops and heckling-chamber joined the street, where the rude creatures used to run with squibs and burning tar-barrels. But help then began to arise in my mind, and led me to remember who gave me those houses (in the town of Whitby), and that if he pleased to take or suffer them to be taken from me that way, it was his right. Then came in another closer trial than this last, which was, whether I should be there at that time or not. It rose in my mind that (our Lord) said, 'If the good man of the house had known what time the thief would come, he would have watched and not suffer his house to be broken.' So then I thought I might go and make my appearance. Then another temptation arose, which was, that likely they would throw stones at me, and do me much damage, or kill me. This temptation was hardest of all. Then I looked at the testimony I had borne, and I was comforted, and my heart was deeply engaged in inward supplication to the Lord, mentally praying that He would be pleased to strengthen my love to him, that I might be worthy of his providence, which I believed to be sufficient in every state and condition. I was ready to say, 'Now I am willing to suffer, or to be as thou wouldst have me to be, only be thou with me.' In a little more time of waiting and stillness, which was pleasant, my heart was filled with love inexpressible, and it was as if One with great authority had said,—
'They shall not hurt thee.'

“ It was verified : the rulers of the town took more care to keep the rabble in subjection than they ever had done before ; and my neighbours, who aforetime had been ready to laugh at me, and count light of my suffering, shewed me kindness, and assisted in dispersing the rude people ; so, through the goodness of Providence, I suffered little or no damage : hard things were made easy to me, and therefore I earnestly desire that all who read these few lines may mind the heavenly gift in themselves, which, if truly waited for, will arise in the brightness of its own glory, in its own dwelling-place, to the scattering and dispersing all enemies, and in the room thereof will fill with joy and comfort, to the praise of Him that is worthy now and for ever. I. R.”

I have met with my grandfather Isaac Richardson's memorandums of his journey to London, &c., in 1761, chiefly giving dates, distances, and the names of Friends he met with. On his return home, he writes,—“ I found all things as well as I could expect. Was at our week-day meeting on the 4th day. It was a good meeting to me. I was glad to see Friends, though I said nothing by way of public testimony, but my heart was one with the testimony of our Lord and Saviour, saying, ‘ My yoke is easy, and my burden is light,’ and was fully satisfied they are blessed that hunger and thirst after righteousness, and lay aside all their own (righteousness) ; for my setting forward in this journey was in poverty of spirit, and was much favoured with the same (dependent state) in all my journey.”

The next article is an instructive letter from the pen of my grandmother ; but I have not discovered to whom it was addressed.

Isabel Richardson to ———.

“Whitby, 12th mo. 18th, 174—.

(The last figure is wanting in the manuscript.)

“Dear Friend,

“I am very sorry for thy disorder, and shall be glad to do thee all the good that is in my power; but I hope thou knows that all power, both in heaven and upon earth, is committed unto Him that saith, ‘Look unto me, all ye ends of the earth, and be ye saved.’ Therefore, as I am made sensible of those things, I do dearly entreat thee to endeavour, as much as in thee lieth, to be still: for God will ever give a blessing to such, which maketh truly rich, and adds no sorrow; for as men and women come to labour truly for this stillness, they please God, and are made in a good degree co-workers with the Spirit of Truth, which shall lead into all truth, and so by this thou shalt know the voice of Him that sayeth, ‘Be still, and know that I am God,’ from all other voices; and thou shalt know him to manifest his great power so in thee, that it shall be above every power that may be presented, if thou do but keep in obedience to this light, life, and call, that is in thee. For he doeth not only call from the ends of the earth, but out of every thing that is reproveable, or that would in any measure separate us from him: for his children are made to know, many times, he delights to have them near him; and not only to pray for his kingdom to come, and his will to be done, but he is answering their petitions and requests, so that at times they are ready to say, like some of old, that their sitting is certainly in heavenly places in Christ Jesus, and their fellowship is with the Father, Son, and Holy Ghost. So here is great encouragement, not only to look unto the Lord, but to have our whole dependence upon him. For he never required any thing of

either man or woman, if they were but obedient thereto, but he gave power to perform it.

“So now, dear friend, I shall conclude with a persuasion that thou still hath a little hope, which, if rightly minded (cherished), it will be as an anchor to thy soul. But I entreat thee be very watchful, lest the enemy, which envies all our happiness, should transform himself in any visible object, and so cause thee to lose thy hope. For there is no true nor saving hope which is visible, and therefore did the servant of the Lord Jesus declare, saying, ‘Therefore do we, with patience, wait for it.’ And so, by patient continuance in well-doing, the new man, Christ Jesus, will become to thee thy ‘hope of glory,’ which will cause thee to triumph over all—both his and thy enemies.

“And now, being drawn (out in expression) much farther than I expected, I dearly bid thee farewell in the unchangeable truth.

“ISABEL RICHARDSON.

“My husband desires his love to thee, and I request a few lines from thee the first opportunity, and hope shall remain thy faithful friend.”

The children of ISAAC and ISABEL RICHARDSON, of Bog Hall, and afterwards of New Tan House, near Whitby, were as follows :—

JOHN, born 4 mo. 1, 1733, married Margaret Stead, daughter of John and Margaret Stead, of Gateshead, in the county of Durham, 1 mo. 24, 1760, and settled as a farmer at Seghill East New Houses, near Cramlington, in Northumberland, where he remained about six years, and then removed to Pew Dean Taunery, near North Shields, which he planted. He died there 3 mo. 29, 1800, aged 67 years. See the further account of him.

ELIZABETH, born 4 mo. 20, 1735, married Ingram Chapman, of Whitby, shipowner, and died 2 mo. 14, 1773, aged 38 years. They had two daughters, Isabel and Elizabeth, who died single. Their son Ingram was a seaman and shipowner. On his marriage with a near relative, he left the Society of Friends. He died in London, whither he had gone for medical advice, leaving two children.

Hannah, the daughter of Ingram and Elizabeth Chapman, married Gideon Smailes, and left several children.

Ann, born 2 mo. 19, 1763, married Michael Watson, of Staindrop, 6 mo. 5, 1782. He was born 9 mo. 29, 1749. They afterwards removed to North Shields, where he died 11 mo. 10, 1827, aged 78 years, and his wife, 7 mo. 1, 1836, aged 73 years. They had four children, viz. :—

Hugh, who had a chequered life, and married and settled at Hereford, where he died without issue. His widow still resides there.

Isabel married John Dodds, of Bishop Auckland—not a member of the Society of Friends—but she was afterwards reinstated.

Michael settled at Shields, and married Elizabeth, the

daughter of his great uncle, William Richardson, of Sheffield, and his wife Elizabeth. They both survive.

Ingram left the Society, married, and has two children. He also resides at North Shields.

MARY, born 3 mo. 22, 1737, married George Gallilee, of Whitby, shipowner, he not then being a member of the Society of Friends; but afterwards he was admitted, and she was reinstated. She sometimes spoke in meetings for worship, but was not a recorded minister. She died 4 mo. 23, 1823, aged 86 years.

They had four children, of whom Isabel and Henry died young. Their son Isaac was a tanner, and married Hannah Thurnham, of York. He died 11 mo. 20, 1813, but left no issue. She died at York 12 mo. 1816.

Their other son, Thomas, for a time was a mariner, and suffered from the injurious influence of vicious associates; but he afterwards settled at Whitby, married Elizabeth Clarke, of that place, and joined his brother Isaac there, in the family tanyard. He died 4 mo. 1, 1837. They had no children.

ISAAC, born 12 mo. 4, 1738. He gained a knowledge of the tanning business with his father, and then settled in London, where he married Sarah Mayleigh Barnes, daughter of Samuel and Sarah Barnes. After the lapse of a few years, he removed to the Cherryhill Tanyard, York, where he died 2 mo. 12, 1791. After his decease his widow married out of the Society to William Oliver; but it was not to her comfort. She died at Doncaster.

Of their children, Hannah, George, and Isaac died young. Their sons, Samuel and William, succeeded to the tanyard. William married Martha Mildred, of near London. They both survive.

Of their children, William died at Malton. Henry and Sarah are with their parents at York, and Lydia married John Richardson Procter, who succeeded to the tanyard at Lowlights, near North Shields. They have two children.

Samuel Richardson removed from York to London, and afterwards to near Fordingbridge, where he formed a marriage connexion out of the Society. He yet resides there.

HENRY, born 9 mo. 10, 1740. He settled at Whitby as a flax-dresser, and married Hannah Priestman of Thornton. He afterwards removed to Stockton-on-Tees, where he was much esteemed by Friends and others. His wife died about 1791, and he died 7 mo. 22, 1808. They had fourteen children, of whom the first five died in early life, leaving them childless. Their daughter Ann died at Durham 1 mo. 20, 1837 (where she had resided several years), aged about 67. Their son Aaron, born 1774, married Deborah Procter, daughter of Thomas Procter, of Selby, 8 mo. 2, 1804. He died 8 mo. 19, 1832.

They left three children, Hannah, Deborah, and Thomas. Hannah married Benjamin Casson, of near Hull. Deborah married John Oxley. Thomas married Elizabeth Jones. They have several children.

Henry and Hannah Richardson's son Isaac followed the sea for several years, but finally settled at Shields. He married Mary, the daughter of Joseph and Margaret Unthank, 11 mo. 16, 1837, and died 3 mo. 25, 1841. Their only child died in infancy. His widow yet survives.

Their daughter Isabel, born 3 mo. 4, 1777, married Henry Casson, of Hull, who died 3 mo. 11, 1826. She is an acceptable minister.

Their daughters, Elizabeth, Mary, and Hannah, reside at North Shields; as also Sarah, who married William Brown, and has a daughter, Anna.

William Brown's first wife was Mary, the daughter of William and Mary Richardson, of Langbarf, who left several sons.

WILLIAM, born 3 mo. 7, 1742. He succeeded to his father's tanyard, and married Mary Dale, of Scarborough, 5 mo. 8, 1771. After her decease, having to wind up his affairs at Whitby, he resided for a time with his son William at Cherryhill, York. He afterwards married Elizabeth Reay, of Alston, born 7 mo. 19, 1759, and removed to Sheffield as a leather-cutter. He died 8 mo. 28, 1809, and his widow 11 mo. 5, 1827. He had a son, Isaac, who died of consumption, and William was married and settled at York. He wound up his affairs at York, and went abroad to the West Indies, where it is believed his death took place.

William's daughter Ann married Isaac Spencer, of York, not of the Society.

By William Richardson's second marriage he had a daughter Elizabeth, who married Michael Watson, of North Shields, as already noticed.

All the aforementioned children of Isaac and Isabel Richardson appear to have been born at Bog Hall.

ISABEL was born at New Tan House, 6 mo. 24, 1744. She became a successful linen-draper in Whitby; but marrying William Hudson, not a member of the Society of Friends, 6 mo. 10, 1792, she became involved in his insolvency. He died 1 mo. 12, 1798, and she resumed her business with some success, and finally removed to Newcastle, where she died 8 mo. 11, 1823.

AARON, born 11 mo. 22, 1747, married Mary Postglove, of Lynn, but then residing at Whitby. He removed to Lynn in the 3 mo., 1773, where he settled as a tanner. He died there 9 mo. 14, 1796, leaving one daughter, Rachel Isabel. In the year 1808, I visited my cousin Rachel, she being then

on a visit near Wells. Her mother having married again, Rachel became unsettled: she appeared to evince but little attachment to the Society of Friends, or to her father's kindred. She afterwards married — Rhudal, a wine-merchant of London, and died 3 mo., 1823, about three years after her marriage, her only child dying before her. She was an interesting young woman.

I have no recollection of having ever seen my uncle Aaron; but in the year 1826, Dr. Dixon's wife, of Worcester, told my daughter, Rachel Pumphrey, that she knew my uncle Aaron well. He was one of her father's most intimate friends, who, she said, considered his intimacy with my uncle as one of his greatest blessings. She gave him an excellent character.

N.B.—By a document which has come to my hands, it appears that, in the year 1757, three of my grandfather's sons were employed in his own tan-yard,—viz., John, aged 24; Isaac, aged 18; and William, aged 15.

JOHN RICHARDSON, the eldest son of Isaac and Isabel Richardson, of Whitby, was born at Bog Hall, 4th mo. 1st, 1733.

I have found little or no account of the early life of my late dear and honoured father; but I have reason to believe that, being the oldest son, and probably his services being needed by his father, a very small share of school learning fell to his lot. He continued to be employed in his father's business until he was about twenty-five years of age; and I think I have heard that his first attempt in business, on his own account, was in keeping a shop for the sale of meal, flour, &c., in Whitby; but this was pursued only a few months. About the year 1759, he came into the north, in search of a place to fix his abode in. On arriving in the neighbourhood of Newcastle, having to pass through Gateshead, and probably having a little knowledge of John Stead, who followed the business of civil engineer, he enquired for his house, seeking for lodgings. As he crossed the field in front of the house, he found their daughter Margaret standing at the door, and on his making the enquiry, she invited him in; and it was finally agreed that he should take up his quarters there for the night.

It afterwards appeared that, a night or two previous, this young woman had a remarkable dream, in which there was shewn to her, as she believed, the Friend to whom eventually she would be united in marriage. On John Richardson's approaching the house, she at once saw (though he was an entire stranger) that he was the man whose likeness she had seen in her dream; so that, when he accosted her, she felt some embarrassment. The acquaintance, thus commenced, being further cultivated, resulted in their union on the 24th of the 1st month, 1760. She was born 5 mo. 10, 1739.

He took a small farm at Seghill East New Houses, near Cramlington, about 7 miles from Newcastle, where their three first children, Isaac, Margaret, and John, were born. He remained on this farm about six years; but corn (during part of the time) selling extremely low—I think I have heard him say about six shillings per boll of two Winchester bushels—he could not make the business answer for the proper support of his family.

Before tracing my dear father to where he next fixed his tent, it may be proper to give a little account of my mother's kindred.

JOHN STEAD, of Craike, in the North Riding of Yorkshire, is the first member of the family of whom we have any account. It is supposed that he was born about the year 1690. He appears to have been a carpenter and wheelwright. By a certificate (copies of which are preserved in the family), it appears that in 1740 he removed to Whitby, after having resided 25 years in Craike. The certificate is signed by the principal townsmen, as was a common practice at that period. It expresses that he had lived there a considerable time, and behaved himself honestly amongst his neighbours, and was always very much respected. His wife's name was Sarah.

His son John married Margaret, the daughter of George Raper, 5 mo. 10, 1738, at Stockton. He was one of the persons who signed the said certificate, and was a member of the Society of Friends. I had a brass watch seal, given me by my father (which is now lost). It had the letters G R, coarsely cut upon it, of George Raper's own doing; and it appears I was named after him. It is said he died at Elswick: probably my grandfather was then residing there, as it is known that he was employed by Ann Hodgson, as engineer at the Elswick Colliery.

Sarah, the widow of the said John Stead, formerly of Craike, died at Stockton-on-Tees, in the 2 mo., 1775, O.S., aged 90 years.

JOHN STEAD, my grandfather, was born at Ampleforth, in the North Riding of Yorkshire, 7 mo. 27, 1710, and appears to have had a birthright in the Society of Friends, of which he was afterwards a conscientious member. In 1738, on 10 mo. 5, he married, as above, to Margaret Raper, the daughter of the said George Raper, then of Stockton-on-Tees, where they first settled. In 1742 or 3, he is found to be residing at Washington Mill, in the county of Durham. Though possessed of very little school learning, he became a clever and ingenious man; and whilst residing at Washington, it is said he invented the barley mill, for taking the skin off barley to prepare it for the pot.

In 1759, he is found to be a resident of Gateshead, where it was that my father John Richardson found him, and became acquainted with his daughter Margaret, as is before related. Whilst residing in Gateshead, he "invented a machine for cutting timber and other purposes by the help of the fire-engine, and made application for royal letters patent that he might have the sole use and benefit of making and vending the said machine for the term of 14 years." He affirmed to the petition before W. G., a Master in Chancery of Newcastle, on "the seventh day of February, 1767." He afterwards resided at Kenton, near Newcastle, was often professionally employed about collieries, and spent considerable portions of the latter part of his life in Scotland. See the account of his children, prefixed to my father's correspondence. We will now proceed with the narrative.

John Richardson's father, Isaac Richardson, having intimate acquaintance with John Walker, of Whitby, whose son John had considerable property near North Shields,

where he resided, it was agreed that my father should remove from Seghill, and undertake the planting of a tanyard in Pew Dean, near North Shields, in a part of the said property. The ground was very marshy, and for some years proved an unhealthy residence for the family; but as the land became more fully covered with the pits and buildings, the situation became more salubrious.

He pursued the business with much industry and good judgment; and, being of a truly pious frame of mind, a blessing rested on his labours, so that he was enabled to rear a large family of ten children, all of whom (except one daughter, who died when she was about six years of age) grew up to manhood; yet the tanning being subject to great fluctuations, he had for many years to wade through great straits and difficulties, and habits of great frugality were maintained; and as his sons grew up to manhood, some of them became very helpful to him. By exercising great caution in the management of his concerns, and enlarging his business only as his capital increased, without borrowing much money of others, he was enabled to maintain an honourable course, and was remarkable for his uprightness and integrity in all his dealings.

His wife Margaret departed this life 7 mo. 9, 1781, before I was eight years of age. I remember her well. She was of a grave, serious, circumspect demeanour, guiding her children and her domestic affairs with much discretion. They were remarkably harmonious, being well suited to each other, and I cannot remember ever being witness to an angry word between them. Though so young when she died, yet I have reason to believe she was of a good natural capacity, and of a very even temper. My father and the elder children (of whom seven were then living) felt her loss deeply.

But to us, young ones, my sister Margaret proved a kind and considerate care-taker, though at that time she had not so fully submitted to the power of true religion, and to the yoke of Christ, as was the case afterwards.

About four years after this event, he was united in marriage to Jane Nickle, a convinced Friend, born at Longtown, but at that time residing as housekeeper with David Sutton, of Newcastle. They were married 6 mo. 10, 1785. She was a woman of a pious mind, and though perhaps not equal in strength of judgment to my own mother, yet she was enabled to sustain the duties of her station as well, or better, than most I have known. I well remember how ready some of us children were to let in a prejudice against her, even before she came amongst us.

I am ready to believe that in this way the enemy of souls often endeavours to mar the harmony of families, which, were there a proper watch maintained against his insinuations, need not so generally be the case with second marriages. The offspring of a first marriage, growing up from infancy with their parents, become as it were, to a considerable extent, shaped and formed in the same mould, so that there is naturally less to cause friction, independently of a stronger natural affection. But a stepmother is brought into a family, and has to encounter habits previously formed, in many respects differing from her own. Perhaps the discipline of the family has been a little impaired by the withdrawal of the parental controul of the late mother. She feels desirous, and properly desirous, to restore it—and here the wayward will of man's unsubjected nature presents a barrier to her exertions, and hence discord arises, without any real fault on her side, but merely by her attempting that which, under her circumstances, was scarcely prac-

licable. Perhaps the husband coincides in judgment with his wife; but, in the attempt to support her authority, he does not sufficiently sympathize with, and hence, in degree, he alienates the affections of his own children—not sufficiently perceiving that it is not natural that they should patiently bear from a stranger in blood that controul to which they would readily have submitted in the case of their own mother. The best course for a stepmother to pursue, is always to exercise forbearance and kindness, and even indulgence, as far as she can do it innocently; but never beyond that point, and if she cannot restrain them within those bounds, she must still be patient, and let her requests be made known unto God. I believe this was much the course my dear stepmother pursued; to me she was uniformly kind. But the family was soon reduced.

About this time, my oldest brother Isaac begun business in Newcastle; and in one or two years afterwards, my sister Margaret (who perhaps felt the change the most) also removed to Newcastle, to be my brother's housekeeper. William, who had been a year at my aunt Sarah Walker's, to assist in her little shop, came home, and I took his place for two years. John inclined to be a sailor, which line of life, though much against our dear father's inclination, he followed, in a vessel belonging to my uncle, Geo. Gallilee, for two years, when, after wintering at home, and being about this time favoured with a fresh visitation of our Heavenly Father's love, it was manifest to him that it was his duty to leave the sea, as the ungodly company with whom he had to associate, were decidedly inimical to his growth in grace, and in heavenly knowledge.

Thus the elder branches of the family being dispersed to take root, and through the watchful care of a merciful God, and the continued visitations of his grace, to bring forth the

fruits of righteousness in other localities, way was made for another young family, and our valued parent was blessed with peace and prosperity.

Having for many years endeavoured to walk in the ordinances and commandments of the Lord with much innocence, and being often deeply concerned for the spiritual improvement of those around him, he received larger measures of divine grace, and of the gifts of the Spirit, and was called to the work of the ministry of the gospel of life and salvation through our Lord Jesus Christ. He had long taken much delight in reading the Holy Scriptures; often when sitting in the kitchen amongst his children and servants, would he turn to his Bible, and read audibly for a considerable time together in the precious volume—and I do believe the effect was very salutary on the minds of his household.

His first appearance as a minister was on 7 mo. 2, 1785, being then in the fifty-third year of his age. I well remember the tenderness, humility, and simplicity of his manner. Much more of the dialect peculiar to the locality in which the early portion of his life was spent, was perceptible, than was the case afterwards, when, becoming more accustomed to speak in the public assemblies, many of the defects in pronunciation were corrected. There was a greater depth of instruction in his communications than was at that time the case with many ministers. He was of a deeply contemplative turn of mind, and frequently drew instruction from natural things, in a manner peculiarly impressive and appropriate—often from occurrences or objects which would escape the attention of common observers. Thus he became well instructed in the mysteries of Christ's kingdom—often enabled to draw forth, out of the treasures of a purified, enlightened, and dedicated heart, things new and old, to the

edification of those who were privileged to witness his public ministrations.

He did not travel much in the exercise of his ministry, and I do not think he ever requested a certificate for that purpose; yet I do remember, on one or two occasions, his mentioning, in the monthly meeting, prospects of attending some meetings at a distance, which he did in order that he might know (as he expressed it) that in so doing he was not moving against the advice of his friends. One of these journeys was to attend the Circular Yearly Meeting, held at Carlisle, I think in the year 1796, in which I understood he had good service. He several times attended the yearly meeting in London; and his own monthly and quarterly meetings with great diligence—and was often very useful in the exercise of the discipline, having a living concern for the prosperity of truth, and an honest zeal that corrupt and disorderly spirits should not go unreprieved; and he deeply mourned when such attempted to assume dominion in the church.

I may now notice more particularly his demeanour in his family, and his care over his children. For many years, he laboured diligently in his tanyard, amongst his men, at the pits or in the drying shades. He made good leather, and had a free demand for it. He was thoroughly industrious in his habits—sometimes exerting himself almost to the injury of his health, until his outward circumstances became more easy. He had no associates, except a little occasional social intercourse amongst Friends; yet he was well esteemed by his neighbours. He did not wholly refrain from the use of strong drink, that not being customary at that period. He frequently offered it, with other food, as a refreshment to his customers, to whom he was kind and open. But on

such occasions he observed strict moderation, and in his own habits he was rather abstemious.

I believe, in some of these respects, more light, and a clearer appreciation of tendencies, has been unfolded to many in the present generation, and that it is our duty to improve by these discoveries; and, both by example and by precept, endeavour to promote safer and better usages as to the use of strong liquors, and that it is by much the safest course to confine their use, very nearly, if not quite, to medicinal purposes.

My dear father kept a most vigilant guard over his children, that they might be preserved from corrupt associates; and as most of us were chiefly educated in the common day-schools of the neighbourhood, this was no easy task. But he used his best endeavours to restrain us from associating in play with wild lads—often giving us very weighty admonitions on this subject—endeavouring to convince our judgment of the great danger of the practice, and, to a great extent, positively restraining us from it—which care, I do believe, contributed largely to our preservation.

With regard to the principles of our religious profession: we had more to suffer, in the way of scorn and derision, than is the case now; and when he observed us shrinking from the testimonies of truth, as professed by the Society, he took pains not only to instruct us in the ground and origin of these testimonies, by putting suitable books into our hands, or laying them in our way, but at times he would take us aside into the garden, and after pointing out to us how, in deviating from the principles of our profession, to escape the contempt and reproaches of men, we were thereby in danger of being found amongst them who were ashamed of the Lord Jesus Christ, and of his words, in obedience to whom our worthy predecessors believed themselves called out of the

corrupt and degenerate usages of the world, and of the professing Christian Church, I well remember with what weight, tenderness of spirit, and awfulness of demeanour, he warned us on some of these occasions, lest we should unhappily become of the number of those of whom Christ will be ashamed, when we shall all be brought into the presence of the Father, and of the holy angels. Some of these opportunities have left an indelible impression.

I have often admired at the extent of knowledge on general subjects which my father acquired. He appeared to read very few books, except the Scriptures and Friends' books, and generally the weekly newspaper; yet in argument, on most subjects which came up in the course of conversation with his elder sons, particularly Isaac and William (who read more largely), he was fully a match. Though he read sparingly, yet being, as I have already remarked, of a deeply contemplative cast of mind, he comprehended and understood much that escapes the notice of more superficial persons. I have often been much pleased and instructed in listening to these discussions, which took place in the family, on a great variety of topics: often on points connected with their business (being all tanners), by which his sons were greatly aided by the communication of his experience; and also on what more properly lies within the province of natural history. He had a remarkable knowledge of the human frame, and of the mode of treatment proper for many of the maladies to which our bodies are subject. Having been a farmer, he had a good knowledge of the proper management of horses and cattle, and in his latter years he took great pleasure in the management of milk cows. He had a considerable knowledge of shipping affairs, though he forbore ever having property in them, having an aversion to any of his children being drawn into that line of obtaining a live-

lihood, well knowing the moral corruption to which seamen are exposed, and also the temptations to a violation of some, or most of our religious testimonies—especially in connexion with the management of ships in time of war. They are also much deprived of opportunities for religious instruction and edification. Yet it ultimately so fell out that three of his sons for a time followed the seafaring life : my brother John, as already noticed, and my brothers Aaron and Joseph. But I do not consider that any of them were benefitted by it, or had much comfort or satisfaction in it; and the result confirmed the propriety and wisdom of our father's views on the subject.

He attended the yearly meeting for the last time in the year 1798. I think he both went and returned by sea. The sea-sickness appeared on this occasion to have an injurious effect on his stomach and bowels which he never quite recovered from; yet he continued able to get abroad occasionally until near the close of 1799, when feeling his strength gradually give way, he became fully persuaded that his end was approaching. For twelve months or more, he had rarely spoken in ministry. On one occasion, at Newcastle, standing up in the gallery, and noticing this fact, and intimating that in his apprehension it was so in Divine ordering, he in a peculiarly weighty manner declared that his faith, hope, and confidence in God were as strong as ever.

He often expressed his thankfulness that his children were, several of them, so hopefully settled that they no longer required his care as formerly; and looked forward with a comfortable hope that his youngest son, Henry, would soon become qualified to succeed him in the business. During the course of his illness of upwards of three months, he repeatedly intimated, that he felt his mind so weaned

from the world, that it seemed almost as much so as though he had never lived in it.

We may perhaps best bring these few memorandums respecting my beloved father to a close by introducing a few of his own expressions. In a letter to my brother and sister, Joseph and Margaret Unthank, then residing at Whitby, dated Shields, 1 mo. 19, 1800, he writes:—

“ I have been many weeks (past) looking for a letter from one of you, but have been hitherto disappointed. I expected to have an account how Margaret recovered, and how the little one (Hannah) throve, as an acknowledgment of the receipt of my last letter. I think I am rather better in health than I was last summer; but in other respects worse.

“ I have a troublesome cough, which hinders me of part of my rest at nights; and, upon the whole, I think my constitution much weakened, so that I sometimes think it is hardly likely that I shall get to see my friends in Yorkshire any more; but as to that I am in no wise anxious. My mind is calmly centred in the Divine will; and I have a firm hope, than when it pleases Him to take me from this troublesome world, he will receive that part in me which is fit for eternal happiness into (the arms of) his mercy. And as to my posterity, and those I leave behind, if they are but enough concerned to walk in his fear, I have no doubt but that he will continue to be to them a father and a friend, as he has been to me all my life long: blessed be his name.”

He then takes some brief notices of his family:—

“ I suppose you know that William is gone into partnership with Isaac, in dressing various sorts of sheep leather. George wants a shop as soon as he can meet with one to suit him; so that I have none of the first stock (of children) left at home now but Henry, who is very assisting to me, and de-

means himself very kindly and well. To me, the greatest satisfaction of any thing in this world is a hope that my children are all likely to do well.

“ You may give our kind love to brother and sister Galilee, and tell them I think it long since I had a letter from either of them. I sometimes think it almost looks as if we had forgot one another. My wife and son join me in dear love to you and yours, and all relations. From your affectionate father,

“ JOHN RICHARDSON.”

This is thought to be the last letter our dear father wrote.

The following expressions, denoting the peace, serenity, and confidence with which his mind was replenished, in contemplation of the near approach of that period when the body should return to the dust from whence it came, and the spirit unto God who gave it, have been preserved, being dropped a few weeks before his close.

In the course of a conversation with some of his children, he intimated that he felt as though he had little or nothing more to do with the world, and though business came unusually upon him, yet his mind was free from anxiety about it.

To a young man who visited him, he said, “ I take it very kind in thee to come to see me, and thou may give my love to thy father and mother (Hadwen and Margaret Bragg), and tell them I know not whether I shall recover or not ; but, according to my present feelings, I don't think it likely, but I am easy whichever way (it be). I am quite resigned, either to live or die, and I seem quite redeemed from the world, almost as much so as if I had never had ought to do with it ; and if I go (now), I do not know that I could go better.”

At another time, after lying a little while quiet, he spoke nearly as follows: "I have been thinking I shall die, perhaps before many days—my breath is short—I believe I shall breathe shorter and shorter, till I breathe no more; and when this is the case, I would not have you stir or disturb me, without I request it. My mind is richly replenished with divine love and life, so that I am not afraid of death, hell, or the grave. My spirit soars above all the powers of darkness; yet when I look back on all I have done, (I find) I have nothing to depend on but the love and mercy of my Redeemer."

To one of his sons, he expressed his deep concern for the preservation and welfare of the religious society of which he was a member; he lamented over the low state of religion at that juncture, in the particular meeting to which he belonged—the weakness and instability of some, and the errors and want of circumspection in others; and in taking a more extended view of the Society, he spoke with much emotion of the want of clear discernment, and a sufficient controul over their own spirits, and even the serious errors in their religious communications, into which some of the ministers (highly esteemed hitherto) had fallen, whereby the weak were stumbled, and the gainsayers emboldened; that some who had spoken prophetically had manifestly been mistaken; and that dangerous errors had been indulged in by others (as Hannah Barnard and her followers, who was afterwards disowned, having questioned the authority of the Holy Scriptures, and some of the fundamental doctrines of the Gospel). His spirit was deeply exercised on these subjects.

With regard to his own condition, he continued in a peaceful, humble, confiding frame of mind, earnestly desirous to be released, that he might enter on the enjoyment of his

heavenly inheritance, and into that rest prepared for the people of God.

About three weeks before his close, delirium came on; after which he had but few and short lucid intervals—the power of speech also failing. But when the solemn closing period arrived, which took place on 3 mo. 29, 1800, the awful sense of Divine love and mercy which clothed the minds of those who were privileged to stand by his bed-side, afforded the comfortable confirming assurance that his end was peace.

The following paragraph appeared in a newspaper, *The Newcastle Advertiser*, of 4 mo. 5, 1800:—

“Died on Saturday last, advanced in years, at the Pew Dean Tannery, Low Lights, near North Shields, Mr. John Richardson, tanner. He was one of the people called Quakers, and maintained through life the strictest integrity, which, combined with true meekness and industry, gained him the esteem of all who knew him.”

The following minute, by way of testimony, was issued by the monthly meeting of Newcastle:—

“John Richardson, of the Low Lights, near North Shields, in the county of Northumberland, departed this life on the 29th of the 3rd month, 1800, and his remains were interred on the 2nd of the 4th month, aged near 67 years: a minister upwards of 14 years.

“The memory of this our dear deceased friend feels precious to the minds of many of his survivors. His humble, upright, and exemplary conduct endeared him to all ranks.

“In ministry, his communications were acceptable, being often delivered in great tenderness, and accompanied with the savour of truth. In the discipline of the Church, he promoted the exercise of the rules established amongst us

with firmness and impartiality, yet with much Christian tenderness.

“In his last illness, with which he was confined for several weeks, the expressions which dropped from him evidenced a mind resigned to the Divine disposal, and prepared for a final change; yet fully sensible that it was not for any good works of his, but through Divine mercy and Redeeming Love, that he felt his mind sweetly replenished with the living presence and love of God, so as to remove all fear of death.”

My step-mother, JANE RICHARDSON, only survived my father about twenty months. She had a short but severe illness, of the erysipelas kind. She departed this life on 11 mo. 16, 1801.

She had an illness in the spring of 1798; and I have found, in her own handwriting, a memorandum to the following purport. It is dated 4 mo. 14, 1798.

“My last indisposition has been a low and stripping season, so much so that I often thought I should never be raised up again; but as I have been enabled to keep humble before the Lord, he has once more been pleased to manifest his glorious power in such a manner as I never before experienced. I have often read and heard of His wondrous works and dealings with the children of men, but could not have believed that any mortal creature could behold his marvellous works as I have done. I have been for several nights that I hardly ever slept: neither had I any desire for it—for I seemed like one taken from the earth; yea, at times I seemed to forget myself and my nearest connexions. But, notwithstanding I have seen as much of the Divine glory as I was capable of beholding, yet I feel at times much tried, with an apprehension that several things are required of me

rather out of the common line. But my Great Master has shewn me that I was not to set my own reason to judge whether it was right or wrong, when he requires any thing of me, but that I should follow him, without hesitation, wheresoever he leads me. Oh! that the children of men could but be made willing to come up hither;—they would see him to be all-glorious. But there is a great work to be done, before we come to this experience.”

She was well concerned, both for the welfare and preservation from evil of her household, and also for the Society of which she was a member. At times she was deeply exercised in spirit before the Lord, and was, from an apprehension of duty, at times led to offer a little matter by way of exhortation in religious meetings, but was not recorded as a minister.

She had very little school learning, but was a sweet-spirited, pious woman. She was a kind mother to me, and I loved her well.

Her sister Margaret, the wife of Jonathan Slack, of Wigton, in Cumberland, also became a member of our Society; but with her other relations, we had little intercourse and little acquaintance.

Copy of the Certificate of Carlisle Monthly Meeting, on the removal of Jane Nichol or Nickle.

“To Friends of Newcastle Monthly Meeting.

“Dear Friends,

“Our friend Jane Nichol having removed from hence to within the compass of your monthly meeting, and requested our certificate,—

“These may certify unto you that she was a member of our meeting, and had her liberty of sitting in meetings of

business. She was a diligent attender of our meetings of worship and discipline, and in full unity; her life and conversation being covered with innocence. So far as we know, she left us clear of debt and marriage engagement: as such, we recommend her to your Christian care and oversight, greatly desiring her growth in the truth; and remain, your friends, brethren, and sisters.

“Signed, in and on behalf of our monthly meeting at Carlisle, the 18th of 7th month, 1783,

WILLIAM SUTTON	DAVID DUCKETT
JAMES GRAHAM	THOMAS SUTTON
MUSGRAVE ELLWOOD	WILLIAM CROW
THOMAS DOBSON	JOHN STORDY
SARAH HODGSON	WILLIAM IRWIN
REBECCA SCOTT	WILLIAM HODGSON
DINAH GRAHAM	JAMES MILLER
AMY BLAIR	JOHN IVISON
HANNAH SUTTON	JOHN SUTTON
MARY ROBINSON	JOHN IVISON
MARY SUTTON	WILLIAM SUTTON
BETTY SUTTON	THOMAS CARRICK
ELIZABETH SUTTON	JOSEPH SUTTON
JANE CARRICK	JOHN BLAYLOCK
ELIZABETH CARRICK	THOMAS FERGUSON.”
LETITIA JAMES	

The family of JOHN RICHARDSON, of Low Lights, near North Shields :—

He was born 4 mo. 1, 1733, married Margaret, daughter of John and Margaret Stead, of Gateshead, 1 mo. 24, 1760. She was born 5 mo. 10, 1739, and died 9 mo. 7, 1781. He died 3 mo. 29. 1800.

Their children were—

ISAAC, born 2 mo. 11, 1761, removed to Newcastle about 1785, and married Deborah, daughter of* David and Rebecca Sutton, 8 mo. 20, 1795, who was born 6 mo. 2, 1773, and died 6 mo. 20, 1848. He died 10 mo. 24, 1810, leaving four children surviving, viz., John, Edward, Rebecca, and Anne, who all survive except Rebecca, who died 11 mo. 20, 1834.

John married Sarah Balkwell, of Plymouth, and has seven children surviving, viz.:—James, Emma, David, Sarah Ann, Jane, Henry, Joseph Hancock. Their oldest son, Charles, died of consumption 3 mo. 24, 1846, aged about 19 years. He was a pious, intelligent young man, and kept a journal of his religious experience for about three years before his decease, from which extracts have been printed for the family use.

Edward married Jane, daughter of John Wigham, of Edinburgh. They have nine children surviving, viz.:—Anna Deborah, Caroline, Edward, John Wigham, Elizabeth, George William, Jane Emily, Alice Mary, Ellen Ann.

MARGARET, born 4 mo. 1, 1763, married Joseph Unthank, then of Whitby, 8 mo. 10, 1791, and died at Willington Mill near North Shields, 10 mo. 13, 1829. He died there 10 mo. 27, 1827, aged 65 years. They left five children, viz.:

George, who married Mary Baker, of near Castleton, and died 8 mo. 31, 1842. She survives, with three children, viz.:—Joseph, Hannah, and Margaret.

Mary married Isaac Richardson, of North Shields, 11 mo. 16, 1837, who died 3 mo. 25, 1841. She still survives.

Jane and Hannah died single.

Isabel, born 4 mo. 13, 1801, married Thomas Pumphrey, of Ackworth School, and yet survives.

* For a memorial of this Friend, see Susanna Corder's Memorials of Deceased Members of the Society of Friends. 6th edition, page 125.

JOHN, born 3 mo. 13, 1765. He was three times married—
1st. To Hannah, daughter of Caleb and Judith Wilson, of Sunderland, who left five children.

2d. To Mary, widow of Joseph King, formerly of Newcastle, but then of Darlington. She only survived her marriage a few months.

3rd. To Sarah Blaxland, widow of George Blaxland, of Hitchin.

John Richardson died at Croydon, 8 mo. 29, 1842.

Of John Richardson's five children—

John married Sarah Dixon of Cockfield, near Staindrop, and has three children, viz.:—Rachel, John Wilson, and Hannah.

Caleb married Mary Winn, of Leeds, and has eight children surviving, viz.:—John Winn, Joseph, Sophia, Edwin, Frederic, Hannah Wilson, Stansfield, Emily. Mary Frances died in 1847.

Joshua married Hannah Burt, of Newcastle, and has six children. He is a civil engineer, and at present resides at Liverpool.

William married Eliza Brown, of near Huntingdon. They have seven children, viz.:—William Henry, Eliza Brown, Katherine, Charles Stansfield, Olivia, John George, Albert. Their son, Alfred, died in 1847.

Margaret married John Gilbert Holmes, now of Middlesborough. Three of her children survive, viz.:—Eleanor, Henry, and Benjamin.

Isaac, Margaret, and John, were born at Seghill.

The undermentioned were born at Low Lights:—

ISABEL, born 3 mo. 6, 1768, died 4 mo. 15, 1774, aged near 6 years.

WILLIAM, born 9 mo. 13, 1771, married Sarah, daughter of Thomas Priestman, of York. She left a daughter, Sarah Priestman Richardson, who yet survives.

He afterwards married Margaret, the daughter of Thomas and Margaret Robson, of Darlington, by whom he had a daughter, Margaret, who became the wife of Thomas James Backhouse, of Sunderland. They have six children, viz.:—Thomas William, Mary Agnes, Edward, Edith, Liliias, and ———.

Margaret Richardson is a minister in the Society, well esteemed, and resides at Sunderland.

GEORGE, born 12 mo. 18, 1773, removed to Newcastle, and married Eleanor, the daughter of John and Rachel Watson, 7 mo. 17, 1800, who was born 4 mo. 6, 1778, and died 4 mo. 10, 1846. Two of their children died in infancy. They had five others, viz.:

Rachel* married Thomas Pumphrey, of Worcester, now of Ackworth. She died 1 mo. 20, 1842, leaving four children, viz.: Anna, George Richardson, Thomas, and Mary Caroline, who all survive.

Henry, who married Anna, daughter of Samuel and Esther Atkins, of Chipping Norton.†

Ellen resides with her father.

Isaac died at Ventnor, Isle of Wight, 5 mo. 3, 1840, about the age of 29 years. A brief memoir of him was published.

George, junior, also resides with his father.

ELIZABETH, born 4 mo. 16, 1777, married Joseph Procter, of North Shields, who died 9 mo. 17, 1813. She died 11 mo. 20, 1820. She left six children, viz. :—

Joseph, who married Elizabeth Carr, of Kendal, and has nine children, viz. :—Joseph, Jane Carr, Henry, Elizabeth, Edmund, William Richardson, Anna Sarah, John, Alfred

Henry, who died 4 mo. 21, 1827, in his 22nd year.

* See Corder's Memorials, page 375.

† Ibid, page 193.

Jane, who married John Richardson, of Langbarf, 2 mo. 13, 1833, and died 1 mo., 1843, leaving seven children, viz.:—Elizabeth, William, John, Arthur, Joseph Procter, Henry, and Jane.

Sarah died unmarried 7 mo. 29, 1832.

Hannah married Isaac Sharp, of Darlington, a minister, 2 mo. 8, 1839, and died 7 mo. 26, 1842, leaving two children, viz.:—Mary Richardson and Elizabeth.

HENRY, born 12 mo. 19, 1778, succeeded to his father's tan-yard. On the death of his sister, Elizabeth Procter, he took three of her orphan children home to live with him, under the kind care of his cousin, Mary Richardson, who was his housekeeper many years. He died unmarried 3 mo. 25, 1834.

On 6 mo. 16, 1785, my father married Jane Nickle, of Newcastle, as has been already noticed. She died 11 mo. 16, 1801, leaving two children, viz.:—

AARON, born 9 mo. 15, 1788, who was a mariner, and died of consumption at Rothbury, in Northumberland, 7 mo. 23, 1811, unmarried, aged 23 years.

JOSEPH, born 1 mo. 3, 1791. He was brought up a grocer; but, having a heavy loss by shipwreck, he wound up his business and became a mariner, which he followed for many years; but, being twice shipwrecked, he lost all his property, and passed the last few years of his life more comfortably at Newcastle, and died single, much esteemed, 8 mo. 14, 1848.

The children of JOHN and MARGARET STEAD.

Before introducing to the notice of the reader of these pages the extracts from the few letters of my dear father which have come to my hand, it may be proper to take a brief notice of my mother's kindred, to whom some of these letters were addressed.

John Stead was born at Ampleforth 8 mo. 27, 1710; and on 10 mo. 5, 1738, he married Margaret, the daughter of George Raper, of Stockton-on-Tees, where he first settled. He afterwards resided at Washington Mill and Gateshead, in the county of Durham; also at Kenton and Elswick, near Newcastle. He spent much of the last years of his life in Scotland, being drawn there in the way of his business. He died at the house of John Johnstone, Esq., at Alloa, near Stirling, 1 mo. 12, 1779. His wife, Margaret Stead, died at Gateshead, 11 mo. 8, 1766, aged about 60 years. They had five children, viz.:—

MARGARET, born at Stockton, 10 mo. 7, 1739, married John Richardson 1 mo. 24, 1760, and died at Low Lights, near North Shields, 9 mo. 7, 1781, leaving seven children, as already noticed.

SARAH, born at Stockton, 4 mo. 7, 1741, became a grocer in North Shields, and married John Walker, of Whitby, master mariner, in the year 1775, on 2 mo. 13, at Newcastle. He settled at Shields. He died 1 mo. 3, 1813, aged 82 years, and his wife 6 mo. 1, 1811. Their children were—

John, born 2 mo. 6, 1777 or 8. In 1809 he married Sarah Dyson, of London, and settled in his business as a painter at North Shields. He died about 1843, leaving a widow and two children. His son William died in 12 mo., 1843, and his daughter soon after.

William, born 10 mo. 1, 1779. He was apprenticed to a boatbuilder, but afterwards went to sea as a ship-carpenter, but was taken by impressment on board a ship of war when he was 26 years of age. He died of yellow fever 7 mo. 28, 1806.

Mary, born 9 mo. 22, 1781, died in infancy.

Henry, born 9 mo. 11, 1783, was a block and mast maker. 3 mo. 3, 1814, he married Isabella Sanderson. They had

three children, two of whom died in infancy; but his son, Sanderson, had a liberal education, grew up to manhood, and was an intelligent, interesting youth; but was taken off by consumption, after various attempts to remove the disease. He was born 6 mo. 28, 1815, and died at Southampton 2 mo. 27, 1845. Henry married a second time, to Frances Holmes: they both survive.

Hannah, born 4 mo. 10, 1788, resides at Darlington, having gained by shop-keeping a sufficiency for her support.

JOHN, born at Washington Mill, 2 mo. 8, 1743, married Sarah, daughter of Isaac and Alice Hall, of Broughton, in Cumberland, 11 mo. 26, 1777. He first settled as a civil engineer at Workington, and in 1780 removed to Birmingham, where he died, much respected as an elder in the Society, 10 mo. 3, 1799. His wife died 10 mo. 16, 1795, aged 50 years. They had six children, viz.:—

Alice, born at Workington 1 mo. 31, 1779, removed to Birmingham, in 1780, with her parents. Being left an orphan about 1799, she went as a teacher into the family of William and Esther Stickney, of Ridgmont, in Holderness, where she remained some years. She afterwards filled the same station very usefully in the family of Edward and Rachel Pease, of Darlington. For several of the latter years of her life, she resided at Sunderland, where her sisters were settled. She was beloved and esteemed as an elder in the Society. She died of a short illness in 5 mo., 1846.

Hannah was born at Birmingham 10 mo. 5, 1780. After the death of her parents, she resided for some years at Whitby, and afterwards was married 3 mo. 19, 1806, to Caleb Wilson, of Sunderland, who was born there 4 mo. 10, 1777, and died 10 mo. 6, 1842. She died 10 mo., 1843. They left five children, of whom four yet survive, viz.,

Joshua, Henry, Charles, and Caleb Stansfield. Their sister Sarah died soon after her parents. Joshua married Eliza Sparkes, of London. They have a son, Caleb Stansfield.

Sarah Stead was born 2 mo. 3, 1783, removed to Sunderland, and, after a useful life, died there 11 mo. 7, 1836.

Lucy, born 4 mo. 23, 1784, also resided at Sunderland most of her time. She was two or three years in the family of Alexander Cruickshank of Edinburgh. She was of a pious mind, and died 8 mo., 1844.

John, born 4 mo. 23, 1787, was an apprentice to a grocer in Newcastle, but died of consumption at Bishop Wearmouth, 7 mo. 7., 1812.

WILLIAM STEAD, son of John and Margaret Stead, was born at Washington Mill, 4 mo. 24, 1747. He also followed the business of civil engineer. He married Mary Hudson, of Greysouthern, near Cockermouth, 5 mo. 28, 1773. He first resided in the neighbourhood of Workington, but afterwards settled at Waverbridge, near Wigton, where he had the management of a colliery and other works. He died 12 mo. 3, 1810, and his widow, Mary, 5 mo. 1, 1841, aged 90 years. Their children were—

John, born 3 mo. 24, 1779, died 11 mo. 4, 1814. He married, and left four children. His son John survives, and two children of his daughter survived their mother, but I am uncertain whether they are yet living.

Elizabeth, 10 mo. 31, 1780, died 11 mo. 1808.

Margaret, 6 mo. 20, 1782, died 1 mo. 1826.

William, 8 mo. 4, 1785, died 1809.

Joseph, 1 mo. 10, 1787, died 2 mo. 1843.

Ann, 2 mo. 22, 1789, yet survives.

JANE, born at Washington, 3 mo. 5, 1745, died in early life.

EXTRACTS FROM LETTERS AND PAPERS WRITTEN BY
JOHN RICHARDSON TO HIS BROTHERS, SISTERS, &c.

“ Shields, 11 mo. 13, 1769.

“ Dear brothers and sisters,

“ As I have been induced to take a view of the state of our family, I desire to sympathise with you in that love, which, if given way to, would draw us nearer and nearer one unto another. It has been our lot to be the descendants of religious and worthy parents, who have given us a sober and virtuous education, and we have been favoured with persons, health, and rational abilities, equal with other people, and superior to many; and are now all set forwards in the world in a likely way to do well. What I very much desire for us all is, that we may be demeaning ourselves so as to be worthy of so great favours (as are) conferred on us; and that our deportment for the time to come, may be such as may draw down Divine blessings, more and more upon us.

“ I would not have any of us to give way to too anxious a desire after this world; nor so much as think to fashion ourselves, (even) a little, like unto it, after (the example of) others, in order that we may get a greater grasp of it, and still think to retain our religion. It is a gilded bait that has poison in it, and, if swallowed down, will work death, unless the great Physician of value take pity upon us, and purge it out by his judgments; and if we escape with our lives, it will injure our health, weaken our constitution, and mar our beauty.

“ I therefore very much desire we may all of us look home unto that hand, which, I believe, has at sundry times, and in divers manners, extended His gracious visitations to all of us. Let us consider ourselves (as) continually in His presence, and humble ourselves before Him—meditate in His law, and give ear to His counsel. Let us maintain

every practice of our Christian testimony, as we are convinced of the justness of it. Let us never bring any consideration whatever into competition, or as into the balance with our known duty: for to be faithfully discharging our duty is our greatest gain.

“If we may all of us be so happy as to persevere steadily along in this ancient, and yet new and ever living way, we need not mind much what people may say of us. We shall be clothed with innocency, which is a covering that is proof against all malice and envy; and we shall be an honour to our Christian profession: a joy and honour to our worthy aged parents; a help and a blessing one unto another, and to our dear offspring. And what is most of all to be desired, I doubt not but that we shall gain an admittance into the mansions of everlasting rest and felicity, when time to us here shall be no more.

“I conclude, in dear love to you all;

“From your loving and affectionate brother,

“JOHN RICHARDSON.

“P.S.—I would have all my brothers and see sisters to see this.”

N.B.—From some expressions in the foregoing document, I am led to believe that my dear father was apprehensive that there was some danger of some individuals of the family being a little inclined to pride and vanity, in reference to their personal appearance. Some of them were a little above the usual average height of stature. He was six feet two inches without his shoes; and in their prime, I remember that some of them were comely and somewhat portly persons.

To his parents.

“ Shields, 2 mo. 26, 1773,

“ Dear parents,

“ In that love which alone is able to support under all (our) exercises, my wife joining me in desire to salute you ; I doubt not but that you, as well as ourselves, have been deeply affected under a sense of the breach death has made in our family ; although I believe it has been in great mercy, as I hope that they that are gone, are removed from a troublesome probationary world, to the mansions of eternal rest and peace.

“ What seems to come nearest me, is the great loss dear sister (Elizabeth's) tender children will have of their careful affectionate mother ; but I hope kind Providence will, in some measure, mediate (or moderate) that, by more strongly drawing a watchful eye of regard from you, and their father, (Ingram Chapman) with that of others their near relations, whom it may please Him (the Lord) to spare a little longer !

“ I often think it is the will of the Almighty (that) we should improve every dispensation of His providence, whether prosperity or adversity, to His honour, our (own) lasting advantage, and the good one of another.

“ We are all pretty well, except John, who has got cold. We should be glad to hear oftener from you, although you may have something to communicate at times that may not be pleasant ; it would be much more agreeable to be told it by near relations, than by other people.

“ My wife joins me in dear love to you, brothers, sisters, and cousins ; not forgetting our son Isaac.

“ From your loving son,

“ JOHN RICHARDSON.”

To Henry and Ann Taylor, North Shields.

“ Low Lights, 10 mo. 26, 1773.

“ Dear Friends,

“ In a letter upon a late occasion, directed to George Wakefield, which W. B. handed to me, I observed a few words which took hold of my mind, and continued with me, the purport of which, as I remember, was as follows; ‘That it was more through weakness than want of conviction, that you were not brought nearer to Friends.’

“ Now, my friends, a condition something like this is what many other well-minded people have known, and if the mind is but truly resigned to the Divine will, I believe such will receive the strengthening aid of Divine regard to help them. But oh! my friends, this appears to me a dangerous state for any of us to settle in. No growth or renewing of strength to be witnessed here. If this is the case, the poor soul must languish, and that little spark of living faith which was once kindled will die, and little hills will become mountains, and the sight (or view) of the good land will be lost, and we shall be left in a poor bewildered state and condition, unless it please the Lord in his mercy to renew his visitation to us afresh.

“ But I desire and hope that this may not be the case with you or me. No. Let us endeavour with the little strength afforded us—for there is no true conviction but what has some strength arises with it—to enable us to be coming up in the discharge of our known duty, then (if this ability for progress be moved in) we shall witness a growth and renewing of strength; for every act of obedience affords fresh strength.

“ My dear friends! it is in much love that I offer these few broken hints to your consideration, and I hope you will receive them as such; and if they may be of any service or

encouragement in your heavenly journey, it will be much satisfaction to me. And I desire to take a full share to myself, well knowing my own weaknesses and frailties are many and very great; and I doubt not but that you can read me in the lines of your own experience, when I say it is only by our obedience that a growth and renewing of strength is known. So, in that love which enlarged my mind towards you, I conclude,

“Your well-wishing friend,

“JOHN RICHARDSON.”

N.B.—The original from which this letter was transcribed being a little mutilated, it has been needful to supply a few words to perfect the sense. It is in the possession of my neice, Sarah Priestman Richardson, of Sunderland.—G. R.

To my Aunt, Isabel Richardson—afterwards Hudson.

“Shields, 12 mo. 29, 1773.

“Dear sister Isabel,

“Thine of the 26th I received, and am a little surprised at its contents. I should have explained the reason we had for our child’s name, but expected our father would have done it. Our reason for giving him this name (George) was neither to oblige nor disoblige any relation we have living. It was this. My wife had a grandfather, called by that name, George Raper, who, she believes, was an honest, worthy man, and who had a great regard for her. Our child is the first that has been named after him. My wife says her mother would have had one of hers called after him, but it was not; so that, in naming this child, we have not only revived the memory of a worthy grandfather, but believe we have done the will of our dear deceased mother.

"I hope the above will be sufficient to satisfy all our relations, as to the propriety and reasonableness of our child's name.

"We are all pretty well. My wife, I hope, continues to mend, though she does not gather strength very fast. She and the children join me in dear love to father, mother, and you all.

"From thy loving brother,

"JOHN RICHARDSON."

On the death of my sister Isabel, who departed this life when about six years of age.

"Shields, 5 mo. 6, 1774.

"Dear Parents,

"We received your kind, sympathising letter;* and now it is in my mind to give you some account concerning our dear deceased child. Although her race was short, I believe she answered the end of her having a being here. I think I may safely say she lived in innocency, died in love, and her memorial is sweet in the minds of those who best knew her. Before she took her illness, she seemed to be as thriving as ever I knew her. She was ill ten or twelve weeks. At the beginning, her disorder appeared like a cold, and a stiffness in her neck for some days, so that she could not hold her head straight; but afterwards, a slow fever came on, so that we thought her held much as Margaret was, when she had her sore illness. She bore her affliction with much patience, seldom complaining, if none disturbed her. She was much against taking medicine, nor had I freedom to press much upon her, as it was much in my mind that it was the will of Providence to take her from us, which I have looked upon

* See page 33.

as a great favour, as it tended to prepare us to look for her change, when it came, so that it was no surprise. We endeavoured to make her as easy as we could, in giving her whatever she desired, which, toward her latter end, was very little: for about two weeks before she died, she took little but new milk, warm from the cow. A few days before she died, her fever seemed rather to abate; but her inside seemed to be much spent, and she had a tickling cough, and phlegm seemed to gather in her breast, which she had not strength to bring up, so that it was with difficulty she breathed. The day before she died, she took but little. In the evening, a Friend came to see her, and gave her an orange, which she pleasantly took, and gave it to her mother, who cut it into pieces and gave it into her hand, and she ate most of it, which was almost the last thing she took. She was mostly very sensible to the last, but her voice was now grown very weak, so that she spoke but little. A little after this, she grew worse, and began to breathe hardly, and seemed to be in great affliction. Her aunt, her mother, and I were all set by her, and she looked upon us, and, seeing us much affected, she reached out her right hand, and drew us to her, to kiss her, one after another, several times over: after that she seemed to be easier, and laid awhile; and then she put her left hand under her head, and laid her right hand over her breast, and fell into a slumber, and laid awhile, and then she began to fetch (her breath), and so passed away, about one o'clock on the 15th of 4th month, and was buried on First-day, the 17th. A solemn meeting was held on the occasion, at which was our Friend James King, Elizabeth Holmes, and Ann King; and that power, which has borne up our heads through many exercises, was mercifully felt at that season, bearing up our drooping spirits above the waves of sorrow. Blessed and praised be His holy name for ever,

who never fails to sanctify every dispensation of his Providence, if we are but so happy as to receive them in his own way."

The copy in my possession is without the signature.—G.R.

To my uncle, John Stead, then at Workington.

"Shields, 10 mo. 20, 1776.

"Dear brother John,

"Thine of the 15th inst. I have received, and observed the contents. As to thy new adventure, I know scarcely any thing of the nature of it, so I am incapable of reasoning about it: as to J. K.'s knowledge in that branch, expect it must be perfect. As to his running into so many branches of business, I remember in a select meeting not long ago, upon answering the query which saith, 'Do none overcharge themselves with business to the hindrance of their service?'—he seemed with some zeal to desire Friends might take it home, and pay due regard to it, acknowledging that he had need to do the same. That he may always take due heed to it is what I desire.

"As to my part, I must own it would have been more satisfactory to my mind if thou had got clear of thy present troublesome affairs, and engaged in some business which thou might have compassed by thyself (or at least with the assistance of a suitable wife), somewhere in the neighbourhood where thou now art.

"I think I have heard thee say thou thought there might be something done in the flour way: and as thou understands mills, I have thought that it might be a likely branch for thee; but would have thee quite easy in thy own mind as to what thou engages in.

"I believe it may be right to reason on and weigh things; but I have ever found there is something to be regarded

above reason, even in the common concerns of life, if we expect to have satisfaction in our undertakings. But I would not have thee think I mean to bear hard upon thee; nor would I have thee be too much discouraged, because of thy present circumstances. A slavish fear is dangerous: by giving way too much to it, we may lose our right sense.

“As to thy money, thou may have it whenever thou wants it, and I believe sister (Sarah’s) likewise; and if thou should be straitened, I believe I may be able to assist thee with fifty or one hundred pounds if required.

“James Anderson (of Kelso) was here last week; I believe he is at Newcastle now, and intends to go home-wards to-morrow or next day. We are all pretty well, except William and George, who still have the kincough, but we think them something better. Sister Sarah’s friend, John Walker, is here now. She has been poorly since thou wast here, but is better.

“Shall be glad to hear from thee at all opportunities. My wife, sister, and my children join me in dear love to thee, and brother (William), when thou sees him.

“From thy loving brother,

“JOHN RICHARDSON.”

“P.S.—Please give my kind love to Jonathan Sargeant and wife, and my wife’s likewise.”

To my grandfather John Stead.

“Shields, 1 mo. 4, 1779.

“Dear father,

“Thine of the 16th of last month was very acceptable, as we wanted to know how thou was, and where thou was.

“If thou does not get better, we fear it will not suit thee to go about the country. If so, we think thou had better

settle thy affairs, and either go and live with brother John, or here, as thou talked when thou left us last.

“As to the money, thou need not trouble thyself about that at present. I have four hundred pounds of brother Ingram Chapman’s upon interest; and as he has lately bought a ship, I expect he will want part of it against summer, likely more than I can conveniently spare out of trade; so that, if thou should have any to spare about the 1st of 6 mo., it may do me service; but if thou should have an opportunity of placing it out safely, and at good interest, I would not have thee disappoint thyself; for I doubt not but that I can get what will answer my turn.

“We are all middling well. My wife got her bed of a son about two months since. She recovers finely; the child’s name is Henry. Friends at Shields are generally pretty well, and so were relations at Whitby, the last account we had. My father was here to see us last summer; so was I to see them last back end.

“There has been a sore breach in the Reay’s family. John Reay and Daniel Coats are both bankrupts; and Ann King has failed and been disowned by Friends. All their dividends are said to be very poor; and they are in a great deal of debt. I suppose such a failure was hardly ever known amongst Friends in the north.

“We think it is a pity thou does not write oftener. My wife and children join me in dear love to thee. From thy loving son,

“JOHN RICHARDSON.”

From my grandfather, John Stead, to my sister, Margaret Richardson, who afterwards became the wife of Joseph Unthank. It is dated from near Kelso, 1778, when she was a young girl.

“ My dear granddaughter,

“ I received thy letter—it was long before I got it, owing to my not going to Kelso ; but I was well pleased with it, not only because it was the first that I had received from a granddaughter, but the contents of it—that of taking my advice, and that of thy mother, which resolution I hope thou wilt never have cause to repent of, for thou may be sure that fathers and mothers always give their children the best advice they are capable of, and be assured they have had the most experience.

“ We may suppose few that are parents but who have more light in some things (than their children), so that they are the likeliest to advise them, for parents feel for their children as for themselves. If a child did but consider what an affliction it is to a father or a mother to have them to say or do amiss, it certainly would prevent them doing many wrong things. But I hope the best for you, as you have so good a pattern both of father and mother ; and as thou hast been some time at Whitby, I do not doubt but thy grandfather and grandmother there would show thee a sample of humility, as well as give thee good advice.

“ So I hope thou wilt not take pattern at the gay, and those that do not dress plain, which our religion leads to. But if we begin with little things to go wrong, these little things may be compared to little foxes that are in danger of growing to great ones, and may do a great deal of mischief to ourselves, as well as hurt to the Society (of which we are members). I beg we may all keep low and humble in our minds, and that will keep many things right as well as our

dress. Although religion does not consist in meat, drink, or dress, it certainly leads to moderation in all these things.
From thy loving grandfather,

“JOHN STEAD.”

To my uncle, John Stead, giving an account of my dear mother's illness and death.

“Shields, 9 mo. 11, 1781.

“Dear brother, John Stead,

“It is long since I heard from thee, or thee from me. The subject of my writing at this time will be very affecting to thee as well as me. My dear wife was taken unwell about four weeks ago. She went about the house three or four days, and then was obliged to go to bed. She complained of pain in her head, stomach, and back, and had part fever.

“We had Dr. Hall, of Newcastle, and Dr. Watson, of Shields, employed; but all they did afforded her little or no relief; but she grew weaker and weaker, until last fifth-day night, when she resigned her breath about one o'clock on sixth-day morning. She was buried on first-day. Many friends and neighbours attended the funeral. She was mostly sensible, but talked very little. A day or two before she died, she had almost quite lost her hearing.

“My loss is very great, as I know she was one of the best of wives, as well as one of the best of mothers. I desire to hear from thee soon. My poor children join me in dear love to thee, thy wife, and children.

“From thy loving brother,

“JOHN RICHARDSON.”

P.S. A memorandum in my dear father's handwriting on another paper says:—“My dear wife departed this life about one o'clock in the morning of the 7th of 9th month, 1781, and was buried the 9th.—JOHN RICHARDSON.”

To Joseph and Margaret Unthank, then residing at Whitby.

“ Shields, 5 mo. 4, 1792.”

After a little family intelligence, he proceeds—

“ When I was with you, I thought you seemed to be under some discouragement respecting the state of your meeting; and indeed it felt to me as if truth was at a very low ebb, which I believe is the case. Now my advice to you is to endeavour to bear your suffering with meekness and patience, spreading your cause before Him who sees us all as we are; and be sure not to move in your own strength.

“ I have remembered how it was with the good King Hezekiah, when the King of Assyria sent Rabshakeh to reproach the living God; but this good king did not return railing for railing, but his commandment was, ‘ Answer him not.’ But he was deeply concerned to spread his cause before the Almighty, acknowledging their great weakness, having no strength of their own to withstand this great vaunting enemy. Observe how acceptable this humble petition was to the Almighty; what a comfortable answer he was pleased to give him; and how did he confound and bring to confusion this great vaunting enemy, without the help of man. So that I have thought that it will be best for you and for us all to trust in Him at all times, who knows how to get honour to himself and to preserve us in our own proper place.

“ I thought this little hint might be acceptable to you, as it seemed to spring encouragingly in my mind.

“ Friends and relations at Shields are much as usual. Your mother, William, and Isaac Gallilee, join me in kind love to you and all relations, as if named. From your loving father,

“ JOHN RICHARDSON.”

To my uncle, William Richardson.

“ Shields, 5th mo. 27th, 1799.

“ Dear brother William,

“ It is now long since we saw one another. I am sensible thou must have had a deal of trouble since that time, and people in thy situation never pass without reflections. But I never did believe that thou intended to act dishonestly; but I have observed that so far as any of us have deviated from the good example left us by our worthy parents, it has been a hurt to us. I have heard that thou has begun leather cutting in Sheffield; I wish it may do (well) for thee. I think it may suit thee better than farming at thy time of life.

“ I hope thy son William has been, and will be, kind to thee. I have reason to be thankful that things are with me as they are; but my large family have a call for all that I can do for them. My daughter Elizabeth is lately married to Joseph Procter, draper, in Shields; and William wants to begin business; and I find myself attended with weakness and infirmity, that I was a stranger to in my younger years, so that I cannot do as I used to do.

“ However, as a mark of my regard for thee, I make thee a present of the inclosed bill, value twenty pounds. I shall be very glad to hear from thee of thy welfare in every respect, and desire that thou wilt acknowledge the receipt of this by return of post. My wife and sons join me in kind love to thee and thy wife. Thy loving brother,

“ JOHN RICHARDSON.”

Another on the state of the leather trade.

“ Shields, 9 mo. 17, 1799.

“ Dear brother,

“ Thine of the 9th inst. I received, and am glad to find thou likes the place, and that thou and thy family keep your health.”

After some remarks on ox and cow horns, and shank bones, which, it appears, my uncle had enquired after, he adds :—

“ We sell our dintle hides at 24d. ; backs at 25d. ; and skins at 30d. per pound, and cannot serve our customers so fast as they want them. I never knew leather so scarce as at present. We are pretty well at present ; my wife joining me in kind love to thee and thine.

“ From thy loving brother,

“ JOHN RICHARDSON.”

Brother Isaac Richardson, to my uncle William Richardson,
of Sheffield.

“ Newcastle, 4 mo. 5, 1800.

“ Dear uncle,”

After writing on the business affairs between themselves, he thus proceeds :—

“ Brother George would inform thee of the decease of our dear father this day week, after being reduced to a state of great weakness by a lingering illness. His remains were interred on Fourth day forenoon, and attended to the grave by a large number of Friends and others. Uncle and cousin Henry, from Stockton, and some of our cousin Peases, from Darlington, with cousin Thomas Gallilee, from Whitby, were there.

“ We of his family shall feel at times the loss of his advice, and fatherly care over us ; but the change is doubt-

doubtless a blessing to him. He looked to it with cheerfulness, and earnest desire ; having a confident hope of receiving the reward of ' Well done,' &c.

"He has appointed his three eldest sons his executors ; and directed the business to be given up for the present, and that, when the stock is disposed of, that brother Henry shall take the yard. With love to thee and family,

"I am, thy affectionate nephew,

"ISAAC RICHARDSON."

It may here be remarked that, by reason of the high price of leather, at the time when my father's stock in trade was sold off (being, in some articles, about three times the price which it is now in 1849), the produce was greater than himself had anticipated, which proved a seasonable aid to his children ; several of whom were about commencing business on their own account.

Thus indeed did the blessing of Providence attend his honest industry and conscientious integrity in his dealings. A remarkable proof of his integrity has been communicated to me since commencing with these memorandums. Having, at a certain time, during the latter period of his life, some hay to sell, an officer in the army came to buy it. On my father naming the price, the officer urged him to charge ten shillings per ton more, saying it was very common in sales to the government. My father steadily refused the proposal.

That John Richardson would spurn such a proposal, was to be expected of him ; but it is a deplorable fact that such base practices are or were resorted to by several captains of ships, whereby their owners were defrauded. I have had it from undoubted authority, that in purchasing ship stores,

or in paying for repairs, it was too common to ask for and be furnished with two bills, the charges being lower in the one than the other ; the lower being paid to the tradesman, the higher charged to the owner in the ship's accounts, and the difference pocketed by the captain. How low is the tone of moral feeling, where such a practice can be countenanced by either party ! Some ship-owners increase the temptation to resort to such mean practices, by offering wages to the captain not commensurate with the responsibility and duties of the station.

From John Richardson, to Thomas Fenwick, justice of peace, residing at Earsdon, near North Shields, in reference to a distraint for church rates, so called.

“ Low Lights, 11 mo. 3, 1796.

“ Justice Fenwick, respected Friend,

“ I hope it is with due submission that I take the liberty to lay a few remarks before thee. I have always believed thee to be an upright magistrate ; one who wishes to administer justice impartially ; and, as thou has been one of the justices who has granted two warrants to distrain upon me, for what John Usher calls his rights, I think it right thou should know what has been done under such authority.

The first warrant specified for dues and charges, 15s. 5d. ; and the constable took leather worth above £2 by their own account. They sold it for £1 19s. 8d. ; and, on account of that, they tendered me 4s. 9d., which I did not receive, as I have the same scruple against settling such accounts, as against paying the first demand.

“ The last warrant I have not seen, they making the seizure in my absence ; but a copy of it was left with me before, which specifies as due to John Usher, 18s. 8d., and

7s. charges; for which my servant tells me, that Edward Young, and Robert Wardle, took forty-five pounds of sole leather, worth 17d. per pound, or £3, 3s. 9d. My troubling thee in this manner, is not because I am either weary or ashamed of suffering. I know, by comfortable experience, that the cause for which I suffer is a good one. My dear Lord and Saviour, Jesus Christ, has left a perfect example of suffering in his own person; and I hope, through Divine assistance, to bear, with patience and fortitude, such portion of suffering, as He, in His infinite wisdom, may permit.

“I have understood that the law by which we suffer, was made in favour of our Society, to prevent vexatious law proceedings; and, I believe, it has pretty generally answered the end for which it was intended; the officers, in most cases, are willing to give their peaceable neighbours as little trouble as they well can; taking as near the value specified in the warrant as they can. No farther off than Sunderland, our Friends are generally distrained upon annually, for church cess (so called), and I have observed they take very near what is directed in the warrant. In some instances, where they have known the value of the goods, they have taken exactly the sum. Now it is a standing rule in our Society, that we keep a record of the prosecutions and sufferings of our respective members; so that our posterity, in time to come, may see what their forefathers suffered for: so that I am sorry that these cases of mine should appear in that register so singular; especially as I believe the justices who granted the warrants, do not wish to countenance oppression.

“I am afraid of trespassing on thy patience, but hope that thou wilt at least put this favourable construction on my intention in these matters, that it is from a persuasion of duty, and not from obstinacy, that I submit to have my

goods wrested from me, as above observed. Having laid this matter before thee, I conclude with sincere desires for thy present and everlasting happiness. Thy true friend,

“JOHN RICHARDSON.”

ON MIXED MARRIAGES.—BY JOHN RICHARDSON.

A few portions of Scripture, with brief observations upon them, offered to the serious consideration of such of the people called Quakers, as plead for the lawfulness of mixed marriages, and say, “There is no sin in them: they are only a breach of order.”

“‘Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.’ Gen. iii. 24. Now, if man and woman, joined in marriage, are one flesh, who will not acknowledge that, to make them happy, they ought to be of one spirit?

“‘The sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose.’ Gen. vi. 2.

“Note. Sons of God, and sons of men, appear to be the distinguishing names given to the true and false Church; and this appears to be the first step of their degeneracy charged upon them.

“‘Abraham said unto the eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, amongst whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.’ Gen. xxiv. 2. 4. Now, observe the care of the ‘Father of the faithful,’ and ‘The friend of God,’ for the

welfare of his son, in the important affair of marriage ; and how his pious concern was crowned with success.

“ ‘ And Esau was forty years old when he took to wife Judith, the daughter of Beeri, the Hittite ; and Bashemath, the daughter of Elon, the Hittite ; which were a grief of mind to Isaac and to Rebekah.’ Gen. xxvi. 34.

“ ‘ And Isaac called Jacob and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel, thy mother’s father, and take thee a wife from thence of the daughters of Laban, thy mother’s brother ; and God Almighty bless thee, and make thee fruitful,’ &c. Gen. xxviii. 1. Observe that the same concern rested upon these godly parents that was upon Abraham ; and likewise the Divine blessing that followed the obedient son.

“ ‘ Neither shalt thou make marriage with them ; thy daughter thou shalt not give unto his son ; nor his daughter shalt thou take unto thy son ; for they will turn away thy son from following me.’ Deut. vii. 3. Now, is it no sin to break the commandments of God ?

“ ‘ But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the daughters of the Moabites, Ammonites, Edomites,’ &c. 1 Kings xi. 1. Now, it is plain that it was not kindred in the flesh that was the thing (enjoined or aimed at), because the foregoing nations were of the relations of Abraham ; no, it was purely matters in or of religion. ‘ For it came to pass, when Solomon was old, that his wives turned away his heart after other gods ; and his heart was not perfect with the Lord his God, as was the heart of David, his father.’ So it appears that his strange wives were the cause of his declension.

“ After the captivity, Ezra bitterly lamented, saying, ‘ For they have taken of their daughters for themselves, and for

their sons, so that the holy seed have mingled themselves with the people of this land; yea, the hand of the princes and of the rulers hath been chief in this tresspass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.' Ezra ix. 7. Read this and the chapters following, and observe the trouble and anguish of spirit it brought upon this good man, that was so deeply concerned for the welfare of his people.

“ ‘ In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab, and their children spake half the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people; and I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, King of Israel, sin by these things? yet, among many nations, was there no king like him, who was beloved of his God, and God made him king over all Israel. Nevertheless, even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil; to transgress against our God in marrying strange wives?’ Nehemiah xiii. 23, &c.

It is worth while observing in the above, how the folly of the parents was manifested by the poor children being, through their negligence in observing the law of God, so led astray.

“ ‘ The wife is bound by the law as long as her husband liveth; but, if her husband be dead, she is at liberty to be married to whom she will, *only in the Lord*.’ 1 Cor. vii. 39. See here is free liberty to choose, provided it is within the pale

of true religion; but the same tie (or injunction) still remains in force: it must be 'in the Lord.'

“ ‘ Mine answer to them that do examine me is this: have we not power to eat and to drink; have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?’ 1 Cor. ix. 3. Observe, she must be a sister before she be taken to wife.

“ Now, mark well that this Divine law was in force before the flood, after the flood, before the giving of the Jewish law, in the time of the Jewish law, and is still continued in Gospel times; so that it appears strange how any that have witnessed the work of conversion, and the fear of the Lord set before their eyes, so that they dare not join with any thing that His controversy is against, can look upon mixed marriages as a light thing.”

ERRATA, OR OMISSIONS NOW SUPPLIED.

Page 64, Joshua Richardson has five children, not six; viz.:—Hannah Isabella, Mary Eliza, Charlotte, John Joshua, and Esther Maria.

Ibid, I. G. Holmes and Margaret his wife had six children, of whom Eleanor, Henry, and Benjamin. survive. Eleanor married Joseph Fairbridge, and has two sons.

Page 65, Thomas J. Backhouse, and Margaret his wife, have a son Jonathan, in addition to those mentioned.

Page 66, In the notice of Joseph and Elizabeth Procter's children, their son, John Richardson Procter, is omitted. He occupies the family tanyard at Low Lights, and married Lydia Richardson, of York; see page 42. They have two children, viz.:—Henry Richardson, and John William.

ERRATA, &c., CONTINUED.

4 MO. 5, 1850.

PAGE

- iii. At the bottom of page, for "he," read "the."
20. Eighth line, read, after "married," "Joshua Wilson of Sunderland, and, after his decease, William Brown," &c.
 - „ Eleventh line, for "two sons," read "three."
 - „ Second par., third line, for "1813," read "1818."
 - „ Third par., second line, for "Kainton," read "Rounton."
 - „ Fourth line, for "10 mo. 16," read "about 10 mo."
 - „ Sixth line from bottom, for "a daughter," read "two daughters."
 - „ Fifth do., after "sons," read "and a daughter."
 - „ Second do., for "Kildale," read "Kilden."
22. Fourth line, for "Sarah," read "Ann."
 - „ Tenth line from bottom, for "near," read "above."
23. Bottom line, add, "She afterwards married Isaac White. Her son Robert married Mary Hesletine. He died in 1838. Her daughter Mary married John Baker, now of Thirsk, and has seven children.
"Caroline, daughter of Robert and Caroline's son Richard, yet survives, and resides with her uncle, Thomas Richardson."
25. Second par., fourth line, for "20," read "28."
47. Second par., fifth line, for 10 mo. 5," read "5 mo. 10."
48. Last par., first line, for "7 mo. 9," read "9 mo. 7."
49. Second par., fourth line, for "6 mo. 10," read "6 mo. 16."
64. Thirteenth line, for "Mary Winn," read "Mary Driver."
 - „ Sixteenth line, for "1847," read "1848."
 - „ Nineteenth line, for "Liverpool," read "Neath."
 - „ Twenty-third line, for 1847," read "1848."
66. Fourth line, for "Jane," read "Sarah Jane."
67. Second line, for "10 mo. 5," read "5 mo. 10."
 - „ Third par., third line, for "1775," read "1777."
 - „ Fifth line from bottom, for "yellow fever," read "consumption."
68. Fifth line, for "2 mo.," read "1 mo."
 - „ Third par., last line, after "children," add "(one died in infancy), viz. :—"
69. Third line, for "Caleb Stansfield," read "Joshua Stansfield."
71. Postscript, first line, omit "see."