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ART. I.—*Suggestions on the Religious Instruction of the Negroes in the Southern States; together with an appendix, containing forms of Church Registers, form of a constitution and plans of different denominations.* By Charles Colcock Jones, D.D. Philadelphia. Presbyterian Board of Publication. 1847.

MANY centuries ago, a holy seer said, "Ethiopia shall soon stretch out her hand unto God." In view of the fulfilment of this prophecy, the royal bard called for a song of universal praise. The words next succeeding this prediction are, "Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord." The writings of Jeremiah inform us who the 'Ethiopians were, when he speaks of them as contra-distinguished from the rest of the race by their colour, as the leopard is from the rest of the feline tribe by his spots.

The first step in the providence of God towards an amelioration of the spiritual condition of the negro race, was their dispersion among other races of mankind. This work, both cruel and bloody, had not been completed, when Christian philanthropy, ever vigilant, sought them out in bondage, and bore to

ART. II.—*Memoir of the Life of Elizabeth Fry, with extracts from her Journal and Letters.* Edited by two of her daughters. In two volumes. Vol. I. Philadelphia: J. W. Moore. 1847. pp. 525.

THIS name needs no introduction to our readers. Every one has heard of the Quaker philanthropist who devoted herself with great success to the improvement of the condition of English prisons. This is about the sum of Mrs. Fry's general reputation. But her biography unfolds a character of which her public enterprises give but a faint idea. The history of her spiritual life, of which her benevolent actions were only the symbols, appears to us the far more instructive and interesting portion of her memoir. We confess we rise from the first volume—the only one yet reprinted, and comprising the first forty-five years of her life—with more affecting associations of the home-scenes of Earlham, St. Mildred's Court, and Plashet, the exercises of soul at "Meetings," death-beds, and domestic trials, than of the Lord Mayor's Mansion House, the attentions of princes, peers and parliaments, and the not less flattering honours of the crowds of visitors drawn by her strange celebrity to Newgate itself.

Mrs. Fry was one of the twelve children of John Gurney, of the county of Norfolk, England. Her father was the fourth generation of the Gurney family that had followed the doctrines of George Fox, and through her mother she descended from the celebrated Robert Barclay, author of the *Apology for the Quakers*; but there was little more than the name of the plain sect in the family at the time of her birth (1780) and throughout her girlhood. The seven daughters danced and sang, and mingled in the gaieties of the world, even to the theatre, and we read of Elizabeth's red riding-habit, and her purple boots laced with scarlet, and even of her own cheeks being "painted a little." Earlham, near Norwich, became the family-seat in her infancy—the residence of her eminent brother Joseph John Gurney at the of his recent decease—and was the centre of a wealthy circle and a large hospitality. Her mother, who was careful to instruct the little ones in the scriptures, died when Elizabeth was twelve years old, and she describes herself in childhood as nervously timid, reserved, and obstinate, disinclined to learning and

“having a poor, not to say a low opinion of myself.” Her natural affections were painfully ardent, and her childish terror of the entrance of death into the family made her often weep, and wish “that two large walls might crush us all together, that we might die at once, and thus avoid the misery of each other’s death.” From such elements as these came the humble believer, the courageous reformer, the influential leader, the public preacher, the plain “Friend.”

A Roman Catholic gentleman was the first means of persuading the gay and thoughtless—if not sceptical—household of Earham to hear and read the scriptures, and religious books. Elizabeth was induced by her uncle to attend more faithfully than was the habit of the family, the worship of the society to which they belonged by birth; and before she was seventeen her mind began to grope after something better than the world and natural religion. The memoir is composed in great part, of extracts from a religious journal by her hand, the earlier portion of which she destroyed, but which was preserved from the beginning of 1797. The entries of that year begin to show the influence of the bible and the meeting. She has become thoughtful; discerns the unfavourable influence of worldly company and fashionable amusements on her mind; quarrels with herself for her weakness in being so easily led off by every vanity, when she knows that she must possess some more solid ground of happiness.

“I am seventeen to-day. Am I a happier or a better creature than I was this time twelvemonth? I know I am happier; I think I am better. I hope I shall be much better this day year than I am now. I hope to be quite an altered person, to have more knowledge, to have my mind in greater order; and my heart too, that wants to be put in order as much, if not more, than any part of me, it is in such a fly-away state.”

The journal of the next few months shows the poor child working her way through unsatisfactory efforts to make herself better, whilst now and then there seems to break in a gleam of the true light, which is at length to bring her to Christ.

“I have seen several things in myself and others, I never before remarked; but I have not tried to improve myself, I have given way to my passions, and let them have command over me. I have known my faults, and not corrected them, and now I am determined I will once more try, with redoubled ardour, to overcome my wicked inclinations; I must not flirt; I must not ever be out of temper with the children; I must not contradict without a cause; I must not mump when my sisters are liked and I am not; I must not allow myself to be angry; I must not

exaggerate, which I am inclined to do. I must not give way to luxury; I must not be idle in mind; I must try to give way to every good feeling, and overcome every bad; I will see what I can do. If I had but perseverance, I could do all that I wish; I will try. I have lately been too satirical, so as to hurt sometimes; remember, it is always a fault to hurt others."

"I do not know if I shall not soon be rather religious, because I have thought lately, what a support it is through life; it seems so delightful to depend upon a superior power, for all that is good; it is at least always having the bosom of a friend open to us, (in imagination) to rest all our cares and sorrows upon; and what must be our feelings to imagine that friend perfect, and guiding all and every thing, as it should be guided. I think any body who had real faith, could never be unhappy; it appears the only certain source of support and comfort in this life, and what is best of all, it draws to virtue, and if the idea be ever so ill founded, that leads to that great object, why should we shun it? Religion has been misused and corrupted, that is no reason why religion itself is not good. I fear being religious, in case I should be enthusiastic.

"A thought passed my mind, that if I had some religion, I should be superior to what I am, it would be a bias to better actions; I think I am, by degrees, losing many excellent qualities. I am more cross, more proud, more vain, more extravagant. I lay it to my great love of gaiety and the world. I feel, I know I am failing. I do believe if I had a little true religion, I should have a greater support than I have now; in virtue my mind wants a stimulus; never, no never, did mind want one more: but I have the greatest fear of religion, because I never saw a person religious who was not enthusiastic."

"I must die! I shall die! wonderful, death is beyond comprehension. To leave life, and all its interests, and be almost forgotten by those we love. What a comfort must a real faith in religion be, in the hour of death; to have a firm belief of entering into everlasting joy. I have a notion of such a thing, but I am sorry to say, I have no real faith in any sort of religion; it must be a comfort and support in affliction, and I know enough of life to see how great a stimulus is wanted, to support through the evils that are inflicted, and to keep in the path of virtue. If religion be a support, why not get it?

"I think it almost impossible to keep strictly to principle, without religion; I don't feel any real religion; I should think those feelings impossible to obtain, for even if I thought all the Bible was true, I do not think I could make myself feel it: I think I never saw any person who appeared so totally destitute of it. I fear I am, by degrees, falling away from the path of virtue and truth."

In February, 1798, William Savery,^s an American Friend, preached at the Norwich meeting. Elizabeth was commonly restless at such times, but Savery fixed her attention; she wept and was agitated under his discourse, and confessed that she felt that day there is a God and that she had experienced devotional feelings under that conviction. She went to dine with her uncle that she might meet the preacher there. His conversation (in her own description) "was like a refreshing shower falling upon earth that had been dried up for ages." She attended meeting again in the afternoon, and astonished her sisters

by weeping in the carriage as they drove home. The great effect of Savery's discourses and conversation appears to have been to deepen her conviction of the folly of worldliness and increase her desire for religion. If the good man had but pointed her to Christ at that favourable juncture, the burden would, probably, have fallen from her soul far sooner than it did. But it was well for her to be so thoroughly aroused that she could find no rest till she was drawn to Him who was lifted up.

Just at this time she visited London, and moved in the circles of Mrs. Opie, Mrs. Inchbald, Dr. Wolcot, and Sir George Staunton. When she first felt the effects of Savery's sermon, she was frightened "that a plain Quaker should have made so deep an impression upon me," and she had no scruples about telling him that her "principles were not Friendly." This was soon apparent in London. One evening at Drury Lane, the next at Covent Garden, the third at a dance, then the theatre again, then a lesson in dancing. Yet she found no pleasure in this course. "All the play-houses and gaiety in the world" could not excite her so much as the hearing William Savery preach. That she consented at all, in the awakened state of her mind, shows how much the customs of a certain style of living may make one unconscious of—perhaps less susceptible of—the injurious tendency of what are commonly regarded as the strongest proofs of utter thoughtlessness. It was after such a week that she heard Savery again on the pleasures of religion and the spirit of prayer, and found more delight than in the whole round of worldliness, and "felt to pray with him." But still her highest expectation of attaining religion reached no higher than the gaining of an humble, devotional spirit. After Savery's sermon in London, she calls on Mrs. Siddons, attends the opera and a rout, and has "a pleasant merry day with Peter Pindar." We read nothing of repentance for sin, or seeking of pardon; of no cross, but that of self denial; of no Christ at all. Yet thirty years afterwards Mrs. Fry referred to this visit, and pronounced it to be the turning point of her life. She had made a full experiment of the world and found it vanity; she now renounced public amusements, from conscientious motives, and became more thoroughly persuaded of the necessity of spiritual religion, "although the glad tidings of the gospel of Christ were little, very little, if at all understood by me." "Can any one doubt," she asks in 1828,

“that it was this Spirit which manifested to me the evil in my own heart, as well as that which I perceived around me, leading me to abhor it, and to hunger and thirst after Himself and His righteousness, and that salvation which cometh by Christ?” We ought to add that Savery tried, though in too indefinite and general a way, to set her on this track, and in a most appropriate letter directed her to resort to the Divine power to create her anew in Christ Jesus, and to free her from the law of sin and death, through the law of the Spirit of life in Him.

In the course of a year she found herself in “so great a liking for plain Friends,” that she felt it necessary to guard against her affection for them exerting a bias on her judgment of truth. A little afterwards, she privately writes, “I really think I shall turn plain Friend.” Her early disposition towards benevolent actions now showed itself in her attendance upon “poor Bob,” a dying family-servant, to whom she would read a chapter “in the Testament,” sometimes “the one upon death,” by which title her comparative want of familiarity with the scriptures made her designate the 15th chapter of first Corinthians. She also read the Bible every Sunday evening to “Billy,” and talked of having several poor children along with him to read the New Testament and religious books for an hour. She begins to think of the advantages of a plainer style of dress and speech to protect her from some of the allurements of the world, calls herself “a Quaker at heart,” questions the propriety of witnessing a military review, or going to hear a marine band. She confesses her love of dancing and music, but argues against the indulgence on the ground that “the more the pleasures of life are given up, the less we love the world.” On a visit to relatives at Colebrook Dale, the house of the wealthy philanthropist, Richard Reynolds, she was surrounded by a society of excellent people of the strictest sect, and her new principles received fresh confirmation. A female teacher, who knew her religious state and her benevolent dispositions, uttered two predictions concerning her; one, that she should renounce the world, and devote herself to God and attain a glorious immortality; the other, that she should become a light to the blind, speech to the dumb, and feet to the lame. “She seems as if she thought I was to be a minister of Christ. Can I ever be one? If I am obedient, I believe I shall.” Indeed she had an early presentiment that she was destined to

perform some special work in life, she had dreams to this effect, and in 1818 these various presages seem to have been in her mind when she recorded her acknowledgments to the Divine guide who had directed her path "so as in a remarkable manner to bring to pass what she saw for herself in early life, though as through a glass darkly, which others more clearly saw for her and had to declare unto her." Deborah Darby's prediction had both a literal and figurative accomplishment in the merciful deeds, as well as gracious discourses, by which the subject of it was equally signalized.

On leaving Colebrook Dale the young convert enters in her diary "this day I have said thee instead of you; but still go on soberly and with consideration." On the next day "I felt saying thee very difficult to Mr. —, but I perceived it was far more so after I sang to them." Three days after she fairly ran off from Henry B—, because she had not courage to address him with the plainer pronoun, but recovered herself and got through very well. The change had one good effect—"it makes me think before I speak, and avoid saying much, and also avoid the spirit of gaiety and flirting." If there is indeed this virtue in thee and thou, we should earnestly urge their adoption in all societies. We cannot, however, doubt Miss Gurney's conscientiousness in seeking these changes, nor that they had the good effect she ascribes to them in helping a girl of eighteen in her transit from the gay and unbelieving world to a better company.

But there was higher evidence of change of character than this. The sick and poor of Earlham and Norwich found her a bountiful visiter. She saw to their wants and read to them the scriptures, and collected their children once a week to teach them, until her school numbered seventy, whom she taught without any assistance. At home she had no congenial spirits to encourage her progress in plainness. Even her father thought she was going too far. Yet she still said Mr. and Mrs., wore a black lace turban, and was struggling to know what was her duty in regard to singing and dancing to oblige others. The following passage in her journal of March 4, 1799, is a touching picture of the conflict of her conscientiousness with her domestic affections.

"I hope the day has passed without many faults. John is just come in to ask me to dance in such a kind way. Oh, dear me! I am now acting clearly differ-

ently from them all. Remember this, as I have this night refused to dance with my dearest brother, I must out of kindness to him not be tempted by any one else. Have mercy, oh God! have mercy upon me! and let me act right, I humbly pray Thee: wilt Thou love my dearest most dear brothers and sisters, wilt Thou protect us? Dear John! I feel much for him, such as these are home-strokes, but I had far rather have them, if indeed guided by Supreme Wisdom; for then I need not fear. I know that not dancing will not lead me to do wrong, and I fear dancing does; though the task is hard on their account, I hope I do not mind the pain to myself. I feel for them; but if they see in time I am happier for it, I think they will no longer lament over me. I will go to them as soon as they have done, try to be cheerful and to show them I love them; for I do most truly, particularly John. I think I might talk a little with John, and tell him how I stand, for it is much my wisest plan to keep truly intimate with them all; make them my first friends. I do not think I ever love them so well as at such times as these. I should fully express my love for them, and how nearly it touches my heart, acting differently to what they like. These are truly great steps to take in life, but I may expect support under them."

A few weeks after this, her journal ceases to be dated as before with the heathen months, and is headed "Fourth month 6th." She does not forget Deborah Darby's prophecies, nor "that silence which first took possession of my mind," which made her weep "with the heavenly feeling of humility and repentance." Her First-day evening flock gives her opportunities of trying her gifts, and it is evident that there is an increasing impression on her mind that one day she shall become a Christian and a Quaker indeed. Visiting the Friend's school at Ackworth, in the north of England, at the time of General Meeting, she was put on the examining committee, and gave a verbal report to the Meeting, which helped to break the ice in the way of public speaking. Then at her Sunday-school "in part of one of the chapters I seemed carried through to explain something to them in a way I hardly ever did before. . . I had a flow of ideas come one after another, in a sweet and rather refreshing way." Now came the cap and close handkerchief: and then, at meeting "I felt, supposing it was my duty to speak in that meeting, what would it not be to me! and I don't think I felt perfectly clear of that awful duty; not that I now believe it will be at this time required of me, but it appears to me a devotion of heart that I must try to attain; or else my lamp will not be prepared, that I may go when my Master calleth."

On the 13th August 1800, Elizabeth Gurney had a farewell meeting with her Sunday scholars—eighty-six in number—and in a few days afterwards was married to Joseph Fry, a merchant

of extensive business in London, whither they soon removed. Shortly after beginning their housekeeping Mrs. Fry felt constrained to have a portion of Scripture read daily in the family, and made the attempt herself, but she was so embarrassed by this novel undertaking, in the presence of a member of the Society from Philadelphia, who was then their guest, that she had to resign the book to her husband to finish the 46th Psalm. In London we find her happy in her family, a visiter of the poor and of schools, (although not on such a scale for the first few years as at Earlham,) and her journal gives proofs of advance in evangelical sentiments. This was probably promoted by the influence of the Rev. Mr. Edwards, of the Church of England, who upon the death of her brother's wife in 1808, became a spiritual counsellor to the widower and his sisters at Earlham, through her friend and Mrs. Fry. She was now the mother of five children, and the subjoined fragment is characteristic of her principles of early education.

“Children should be deeply impressed with the belief, that the first and great object of their education, is to follow Christ; and indeed to be true Christians: and those things on which we, the Society of Friends, differ from the world in general, should not, I think, be impressed upon them, by only saying, as is often done, ‘because Friends do it;’ but singly and simply as things that the Christian life appears to us to require, and that therefore they must be done. They should also early be taught that all have not seen exactly the same; but that there are many equally belonging to the church of Christ, who may in other respects be as much stricter than ourselves, as we are than they in these matters.”

In the spring of 1809, in consequence of the death of Mr. Fry's father, the family removed from London to the homestead called Plashet, in the county of Essex, where she greatly enjoyed herself, with her children, in transplanting wild flowers and cultivating the garden. During a visit to Tunbridge Wells in that year, she had the first decided impulse to exercise her gifts in preaching.

“Having no Meeting here, we yesterday sat silently together in the family; and I have to relate what has pained me with regard to myself. There appeared on our first sitting down so solemn a covering; but, notwithstanding all my covenants, and all my good desires, I flinched in spirit and turned my mind from it, instead of feeling, ‘Speak Lord for thy servant heareth;’ my great fear was, lest I should have to acknowledge, that I believed the promise was verified with us, that ‘where two or three are met together in My name, there am I in the midst of them.’

“Now, I think it very likely I should not have found myself thus called upon; but my fear was so great, that I dare not ask whether it were the right call or not, but turned from it. This has renewedly led me to see what I am, and humbly to

desire, feeling my own extreme weakness and rebellious heart, that He who has in mercy begun the work in me, will be pleased still to carry it on, and to grant ability to do, what He may require at my hands."

In two weeks after this, as she entered the chamber where her father had just expired, expressing to the last his hope "that through the mercy of God in Christ, he should be received with glory," she burst forth in an expression of submission and praise, ending in a short prayer. "I cannot understand it; but the power given was wonderful to myself and the cross none; my heart was so full that I could hardly hinder utterance." At the funeral she sat "under a solemn quietness" during the preaching of other Friends, but with a secret impression that she might be impelled to utter something. Accordingly as the assembly was about to move away from the grave, Mrs. Fry fell on her knees, exclaiming, in the words of the song of Moses and the Lamb, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways thou king of saints," adding "be pleased to accept our thanksgiving." She expected to have more to say, "but not feeling the power continue, I arose directly." This may be considered as the beginning of her probation as a minister. She was now thirty, and the reader of her journal can have no doubt that but for her nervous temperament, she would long before have ventured to express herself in the Meetings where her mind was always so actively at work. Soon after these occurrences a text came into her thoughts at meeting so forcibly that "my fright was extreme, and it appeared almost as if I must if I did my duty, utter them. I hope I did not wholly revolt, but I did cry in my heart, for that time, to be excused; that like Samuel, I might apply to some Eli to know what the voice was that I heard." At length in December 1809, the same text was suggested again to her mind, as she sat in meeting, and she could no longer suppress its utterance, though she seems to have added nothing to the simple passage "be of good courage, and He will strengthen your hearts, all ye that hope in the Lord." Shortly afterwards she prayed in public, and it was now considered that her "mouth had been opened in Meetings." In 1811 she was duly acknowledged as a Minister, and from that date her public exercises enlarged, so that she was not only a frequent preacher at her own neighbourhood meeting, but travelled "under concern" to give "testimony," at the larger convo-

cations, quarterly and yearly, in various parts of the kingdom. She was always well received. Her preaching was sensible, tender and to a certain extent scriptural; but we miss in the sketches of her discourses that gospel-unction, that full reception of the apostolic doctrines of the source and method of justification and sanctification, which characterized the sermons, prayers and publications of her better-instructed brother, Joseph John. "Words of doctrine," she says, "I do not pretend to understand or enter into." The more the pity! Still we cannot doubt that when she spoke of "faith in Christ, as our Saviour, our Redeemer, and our only Hope of Glory," that as far "as I know a coming unto God, it is through and by Christ," and similar expressions of occasional occurrence, she must have had the root of saving knowledge in her heart.

But let us now trace her course more particularly in her labours of love for the temporal wants and sufferings of mankind. From her childhood she was noted for her compassionate disposition and her readiness to give to and work for the poor. She used to say that it was a great mistake to praise her for what she did in the way of benevolence, as it was no more than the gratification of a strong natural feeling. We have referred to some of her methods of doing good at Earlham and in London. On her removal to Plashet, she found in that hamlet and surrounding parishes, better opportunities of exerting her personal charity. She established a girls' school in East Ham which continues to this day. A supply of clothing and medicines was always on hand for the poor, and in severe winters she furnished soup to hundreds. A settlement of Irish Catholics, not far from her house, looked up to her as their ready friend in sickness and want, the vaccinator of their infants, and their religious counsellor, where she did not interfere with the priest. She was always provided with bibles for distribution, and was an active promoter of bible societies. On the first meeting of the Norwich Bible Society, in 1811, a company of thirty-four dined with the Gurneys at Earlham. Bishop Bathurst, with several clergymen of the Establishment and Dissent, were of the party. Before rising from table Mrs. Fry was so affected by what she called "a power of love, I believe I may say life," that she could not resist its prompting to ask for silence, and on her knees poured forth a prayer for the spread of the scriptures, and a spiritual blessing

on all present. This unusual and sudden act of devotion, made a solemn impression on Episcopalian and Baptist, Lutheran and Friend. Mr. Hughes, the secretary of the parent society, said of it in a letter—

“ After dinner, on the day of the Meeting, the pause encouraged by ‘ the Society of Friends,’ was succeeded by a devout address to the Deity, by a female minister, Elizabeth Fry, whose manner was impressive, and whose words were so appropriate, that none present can ever forget the incident; or ever advert to it, without emotions alike powerful and pleasing. The first emotion was surprise; the second, awe; the third, pious fervour. As soon as we were re-adjusted at the table, I thought it might be serviceable to offer a remark, that proved the coincidence of my heart with the devotional exercise in which we had been engaged; this had the desired effect. Mr. Owen and others suggested accordant sentiments, and we seemed generally to feel like the disciples, whose hearts burned within them as they walked to Emmaus.”

The winter of 1812-13, was spent by Mrs. Fry and her family in London. It was in the course of that season that she paid her first visit to Newgate, having been excited to do so by learning the deep depravity and moral neglect in which the female prisoners were living there. Hundreds of women, many of them with children, were crowded into the most wretched apartments, without bedding or decent clothing; drinking, swearing, gaming, fighting, without control or employment; it was a place that the very governor of the prison dreaded to enter. Mrs. Fry, with a sister of Sir T. F. Buxton, (whose wife was a sister of Mrs. Fry,) visited this miserable den, and explored its wretchedness; but it was not until four years afterwards, that she began that systematic attention to the subject, the success of which astonished England and has immortalized her name.

In this interval she had many severe afflictions which may have contributed essentially to prepare her for her great work. Among these were her own weak health, the death of a beloved brother and two cousins, and especially the bereavement of one of her children—the seventh of nine—a bright child, not five years old, one of whose sayings was, “ Mamma, I love every body better than myself, and I love thee better than every body, and I love Almighty much better than thee, and I hope thee loves Almighty much better than me.”

In 1716-17, we find Mrs. Fry again in London, and her history henceforward bears on every page the ill-favoured name of Newgate. As Crabbe sings of her in his *Tales of the Hall*—

“ She fought her way through all things, vile and base,
And made a prison a religious place :
Fighting her way—the way that angels fight
With powers of darkness—to let in the light.”

The second visit she made to Newgate, she was unaccompanied. She spent some hours among the wretched criminals, on the women's side, and before she left them, they attended to her reading of a chapter of the bible, and her encouraging remarks founded on the parable of the labourers in the vineyard who were admitted at all hours, even to the eleventh. She at that time, proposed to the miserable mothers, the establishment of a school for their children, to which they consented, and agreed to select one of their number as teacher. This was done, and the young woman chosen, was one of the earliest to profit savingly by the spiritual instruction soon after introduced. The school, comprising the children and as many persons under twenty-five years of age, as the place would hold, was kept in a cell. A few other ladies united with Mrs. Fry in superintending the conduct of the school from day to day. The civilizing effect it produced soon encouraged them to think of enlarging their plans, and in 1817 twelve ladies, all Quakers but one, formed the “ Association for the improvement of the female prisoners in Newgate.” Their plan was to clothe, instruct and employ the prisoners, to improve their condition and reform their characters, so that there might be a hope of their leaving the gaol encouraged and qualified to lead moral and industrious lives. A large room was provided in which the women met the members of the Association, in the presence of the Sheriffs, and expressed their readiness to adopt certain rules, read to them by Mrs. Fry, by which they were required to engage in work, abandon their disorderly behaviour, submit to the oversight of a matron, yard-keeper and class-monitors chosen from themselves, and to meet twice every day to hear the scriptures read. Sewing, knitting, and other work was fully provided, the experiment was faithfully made, and at the end of the first month, the Lord Mayor, Aldermen and Sheriffs of London beheld, with almost incredulous eyes, a place that had long been called “ hell above ground,” wearing the appearance of a colony of clean, industrious and respectable women.

To appreciate the honour due to Mrs. Fry for these movements, we must remember that they were made at a time when

little or nothing was attempted for the reformation of any class of prisoners, but when a gaol was regarded, even by good people, as if necessarily shutting its inmates, like the imaginary gates of the Italian poet, from all hope until, if ever, they should return to the free world. For whatever encouragement the example of Howard may have afforded to labourers in this branch of benevolence, it is certain that when Mrs. Fry and her coadjutors put their fair hands to the work, it was beginning in chaos.

In her evidence before a committee of the House of Commons, in February, 1818, Mrs. Fry stated that the voluntary rules of the work-room had been very seldom broken; that it had never been necessary so much as to suggest punishment; that the women had made nearly twenty thousand articles of apparel, and knitted from sixty to a hundred pair of stockings every month; that their earnings went a good way in helping to clothe themselves; that they would flock eagerly to hear the scriptures read; and she related a number of instances that had already taken place, to prove that the lessons of morality and industry learned in the work-room of the ladies' committee, had been pursued by prisoners on their full liberation, or after their transportation to Botany Bay.

The publicity which her name was now obtaining was very embarrassing to Mrs. Fry. The newspapers proclaimed her works; her testimony and advice were sought by the committee of the House of Commons; the Marquis of Lansdowne spoke of her in the House of Lords as "the genius of good;" in the sight of a great assembly in a public hall at the Mansion House of the Lord Mayor, the queen arose from a splendid circle of nobles and prelates, in full dress, and singled out the plain Quaker woman to converse with her, at which sight the whole company raised an enthusiastic clap and shout of applause. Newgate was often thronged with strange visitors. Royal dukes, nobles, statesmen, and high-born ladies sought opportunities of spending an hour within the grated enclosures, from the very sight and neighbourhood of which they had been accustomed to turn away. A company of most distinguished guests at the table of the Duke of Devonshire, listened with interest to the recital which one of the party gave of Mrs. Fry's exhortation to the convicts from the fourth chapter of Ephesians. "He could hardly refrain from

tears," Sir James Mackintosh wrote, "in speaking of it. He called it the deepest tragedy he had ever witnessed."

The benevolent supervision of the Ladies' Association over the prisoners was not confined to the walls of Newgate. They provided for such as were transported to Australia, accompanied them to the place of embarkation, and made arrangements for supplying them with work during the voyage. This was no slight undertaking, when more than a hundred women, besides children, were commonly sent in one vessel. The system of classes and monitors, with bible and tract reading, was pursued on the passage.

In 1818 Mrs. Fry, accompanied by her brother J. J. Gurney and his wife, visited Scotland and the North of England. She preached often on the journey, and in some of the principal towns inspected the prisons and assisted in organizing ladies' committees on the Newgate model. At the seat of the Earl of Derby, where they passed a few days, the brother and sister held a religious meeting at which the whole family and their guests, to the number of a hundred, were present. Joseph read a chapter: after a pause Mrs. Fry prayed. "The large party appeared humbled and tendered." Then Joseph spoke and his sister added a few words, after which he prayed, and she, again, offered an expression of thanks to the family and servants for their kindness to them as disciples of the Redeemer. Mr. Gurney published a volume of "Notes" of the state of the prisons visited in this tour; the general character of its disclosures is that of the elaborate reports of a similar kind made to several legislatures of our own States with a special reference to the condition of lunatics by the indefatigable Miss Dix. The improvements of prison discipline were thus diffused. Mrs. Fry was consulted from all quarters. In 1820, she made another extensive journey through the English prisons. In the same year she corresponded with one of the princesses of Russia who had imitated her example in forming a ladies' committee for visiting the female prisoners in the five prisons of St. Petersburg. She was also consulted by Mr. Venning, an English resident at the Russian capital, on the construction and management of a lunatic asylum, and the emperor gave £3000 to purchase cast-iron window frames which she recommended to be substituted for the usual iron bars, and which often caused the half-con-

scious patient to exclaim "prison! prison!" Mrs. Fry having also suggested the propriety of allowing the manageable lunatics to dine together as a family, the empress caused the experiment to be made in her presence, which was so successful that she declared to Mr. Venning "this is one of the happiest days of my life." It was also through the English Quakeress's advice that the scriptures were furnished to the patients of the asylum. Her letters to Mr. Venning were always translated for the Empress and entered on the books of the asylum to signify that their suggestions were adopted. In Turin and Amsterdam also her opinions on prison reform were sought for by influential persons at this time: and among the numerous collateral benefits of her great enterprise must be mentioned the Shelters, Refuges and Asylums which have been instituted in Great Britain and the continent for discharged female prisoners, and the Schools of Discipline for vicious or neglected female children. By her influence the means of preventing that poverty which leads to crime and the prison were greatly promoted. Dr. Chalmers had talked with her about his large plans for reaching this evil, especially the agency of Provident Societies and Savings Banks. During a visit to Brighton for health, in 1824, she was led to take measures for the permanent benefit of the large numbers of the poor who were living by beggary, and thence arose the Brighton District Society, under the patronage of several of the nobility. It was during the same visit that she exerted herself to obtain Bibles and useful books for the seamen employed as the coast guard for the prevention of smuggling.

Our readers must be aware that we are hurrying them with a rapid pen through material too abundant for detail. Yet the present volume closes in 1825, leaving a score of years of the greatest maturity of her experience and unceasing labours to fill another volume of equal size. What we have culled from the memoir embraces enough to serve as an example of what may be accomplished by the persevering zeal of one individual, and even by the head of a large family. Mrs. Fry was not remarkable for what is called talent. Her education was not very thorough. She had no extraordinary personal advantages over the mass of respectable matrons in English or American society. True she had wealth and an influential family-connexion, but these were only trifling auxiliaries to the resources she

had in her own love and purpose of doing good. She revealed the secret on her death-bed, when she observed to one of her children, "I can say one thing—since my heart was touched, at the age of seventeen, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord."

We think we speak without prejudice in saying that we do not perceive that this excellent woman's principles, as a member and minister of the society of Friends, gave her any peculiar advantage either as to her piety or philanthropy. She might have done the same good, under the same circumstances, if she had been a member of any of the denominations who keep the ordinances and pay their ministers; and had she early fallen into opportunities of learning the gospel in all the fulness of the system of Paul in the epistles to the Romans, Galatians, and Hebrews, we feel assured her evangelical views would have been more definite and scriptural, would have given her an earlier and more complete release from the righteousness which is of the law, and imparted to her soul a confidence and peace in believing which, so far as the volume before us testifies, were not of that degree of fulness which we, of the persuasions who trust more in the inspiration of the New Testament than of ourselves, are accustomed to look for in the assured believer. Yet we should like to see among ourselves more of that silent waiting upon God in meditation, and in preparation for worship, which the Friends practise; more of their apprehension of the effect of externals both in common life and in the public service of God upon the spirituality of religion. A large comment might be made on Mrs. Fry's prayer to be kept from "right-hand as well as left-hand errors," and on her phrase "a Martha-like spirit about spiritual things. One of her own best traits was that she seemed to attend to every thing, temporal as well as spiritual, with the mind of one always intent on the one thing needful. Her views of the Friends' exclusive principles were doubtless modified by her extensive association with Christians of all names. Most of her large family, and some of her own children were attached to the Church of England. One of her sisters was married to a clergyman and one of her daughters to a layman of that church, and she was in constant correspondence and business connexion with leading Christians, irrespective of

their communion. She often intimates that she felt herself entitled to a gospel liberty which the bonds of her sect refused. But this is all over, and she is now, we trust, in that full and eternal communion of saints of which she had an exciting foretaste in the circle of Bible Society friends when she could not refrain from praying in the presence of the representatives of many persuasions, that their common endeavours to spread the knowledge of God might be blessed, and that "through the assistance of His grace we might so follow Him, and our blessed Lord, in time, that we might eventually enter into a glorious eternity, where the wicked cease from troubling and the weary are at rest."

ART. III.—*Teaching a Science: the Teacher an Artist.* By Rev. Baynard R. Hall, A. M., Principal of the Classical and Mathematical Institute, Newburgh, New York. Baker & Scribner. 1847. 12mo. pp. 305.

THE title of this book is the worst thing about it, and will, we fear, deter some persons from procuring a volume which discusses one of the most important topics of our age. Education connects itself with every thing great, patriotic and holy; and, in a country like ours, cannot be treated at all without bringing up matters which involve the highest problems in ethics, politics and religion. The work of instruction employs, however, so large a number of persons, and is carried on among us with so little of that reverence for established precedent which prevails in older countries, that we have hundreds of inventors and scores of books. Every common school becomes a laboratory for trial of skill, and forgetful of the sound maxim, *Experimentum in corpore vili*, our poor children are subjected to every variety of whimsical training, all which, in due time, is laid before the public in magazine, treatise, or school-report. It is therefore with fear and trembling that we take up a book on pædagogics; expecting always some unheard-of scheme for making teachers without trouble, or regenerating scholars without religion. The author of the work before us appears to be an experienced