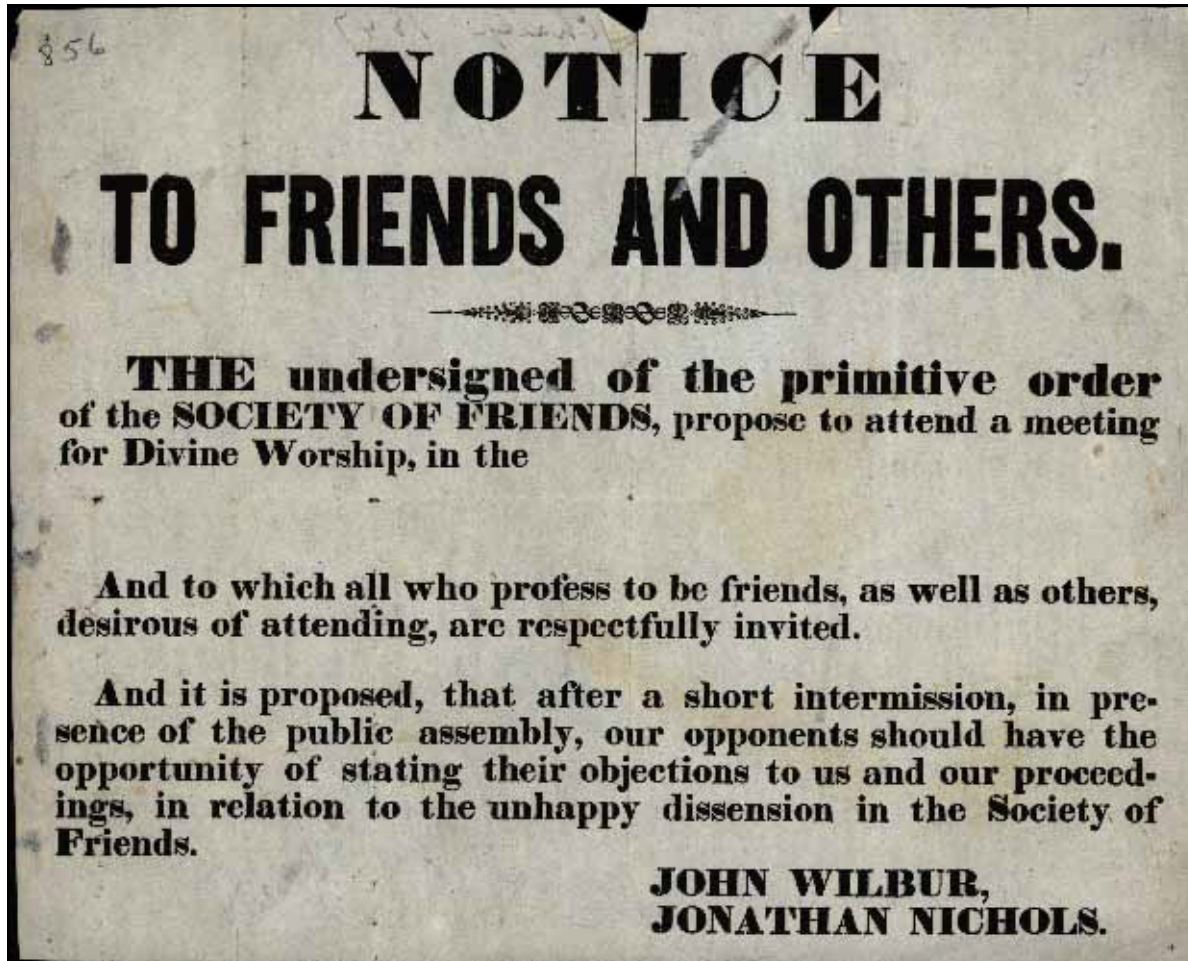


FRIEND JOHN WILBUR



1774

July 17, Sunday: [John Wilbur](#) was born in Hopkinton, [Rhode Island](#) (a small town at the state line with Connecticut) as a birthright Friend. As a minuted speaker of the [Religious Society of Friends](#), Friend John would hold with whatever he chose to consider to be the original and therefore righteous religious views of the group, and stand forthrightly in opposition to the introduction of any novelty at variance with his chosen tradition. The hard decisions of life — what to believe and how to behave — he thus simplified into “traditionalist” decisions as to which aspects of the Quaker tradition were to be considered essential and definitive and were therefore to be attended to and honored and endlessly imitated, versus which aspects he might simply ignore as incidental historical detail. Such decisions as to which elements of tradition to honor would come to us as new light, and probably would be but need not be fully in accord with previously accepted interpretations of Scripture. (Well, what can I tell you — while such an approach might seem pitiful to some, apparently this would be good enough for him, and would gain him “Wilburites.”)



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

1838

→ Friend [John Wilbur](#) was accused by several other [Rhode Island](#) Quakers of circulating, in his conversation and writings, opinions and statements derogatory to the character of the visiting English evangelical minister, Friend [Joseph John Gurney](#).



Friend [Joseph John Gurney](#), the most famous British evangelical [Quaker](#) of his day, detoured from a trip down the Hudson River specifically to preach the gospel in Hudson NY, in the lair of “the heretical [Hannah Barnard](#).”



Friend Chuck Fager has analyzed the matter as follows:

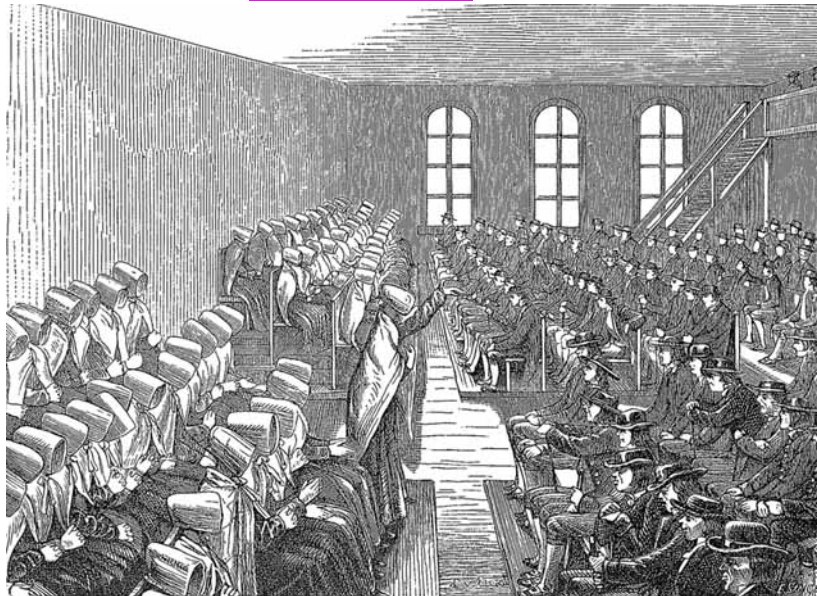
In 1838, more than a decade after her death, [Joseph John Gurney](#), the most famous British evangelical [Quaker](#) of his day, detoured from a trip down the Hudson River specifically to preach his gospel in Hudson, in the lair of “the heretical [Hannah Barnard](#).” I think I understand part of what moved him. There’s something seminal and memorable about Friend [Hannah Barnard](#)’s story. For

FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

[GO TO MASTER HISTORY OF QUAKERISM](#)

one thing, the version of Quakerism which she articulated and championed has persisted, and even flourished. For another, the repressive orthodox reactions to it have likewise become a depressingly familiar feature of our history. Similarly, Friend [Hannah Barnard](#) carried on her ministry decades before Lucretia Mott and other Quaker women activists helped invent what we know today as feminism. Yet her assertiveness and eloquence in stating her case, her tenacity in her own behalf, her refusal to bow to male authority, and her indomitability even in isolation and defeat have hardly been bettered by the self-conscious sisters who came later. For some reason, however, Friend [Hannah Barnard](#)'s story has received but scant attention from many of the more prominent Quaker histories. Elbert Russell's "The History of Quakerism," and John Punshon's "Portrait in Grey" mention her only briefly in passing; Larry Ingle's "Quakers in Conflict" says little more. Even Margaret Bacon's "Mothers of Feminism" slights her, perhaps because Barnard was more of a "Grandmother" of the movement. The most extensive treatments are in the first volume of Rufus Jones's "The Later Periods of Quakerism," and a 1989 study by David Maxey in Quaker History. Perhaps Rufus empathized with her; certainly he had taken his share of brickbats from a new generation of orthodox heresy-hunters. Yet despite its obscurity, Friend [Hannah Barnard](#)'s story is in many ways the prototype, or better the archetype of liberal Quakerism. No wonder I imagine her elbowing her way to the front of the long line of liberal Quaker heroes. Joseph John Gurney wrote to his children that he believed he had done well in his preaching at Hudson, and perhaps he did. But Friend [Hannah Barnard](#) did pretty well herself.





FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

1842

February 25, Friday: Friend [Lucretia Mott](#) wrote to Richard and Hannah Webb, whom she had met in London in 1840:

Philada. 2 Mo.
25th. 1842.

*My dear Richard & Hannah Webb
And our other dear friends in Dublin,*

For when writing to any one of our precious circle, I feel as if I were addressing all – C Corkran inclusive, in the yearnings of undiminished affection. As the result of our travel abroad, nothing affords more unmingled pleasure, than the reception of some 3 or 4 sheets of Richards "illegible scribblings." The very difficulty we have in deciphering seems to heighten the gratification for we know that when we have puzzled it out, we shall be paid for the effort. The last, to Sarah Pugh was the more interesting, from the fact of Sarah's hastening hither with it unopened, and letting us share the pleasure of the first reading with her. We often wish for Abby Kimber to enjoy with us the first impressions – but some of her notes to Sarah help to supply her absence. I wish Sarah would copy for you what she wrote at the close of the last year. It was so expressive of my feelings that the rapid flight of Time was placing our delightful visit in the more distant view; and so on, a heap of pretty sentiments just what I felt, but had not the ability to write out.

It happened soon after the reception of Richds. letter, that J. M. [her husband [James](#)] & self were meeting with the Indian Committee of the several Yearly Mgs. of our Frds. (of course). Philip E. Thomas was present – the author of the Balte. reply to J. J. Gurney.¹ After our business was concluded –, I read to them the ^Richds.^ comments, on the language used – "itinerant foreigner". I did not know that P.E. Thomas had written the book, till I perceived all eyes directed to him, with a smile – & he commenced a defence of the expressions used. He said, he could not call [him?] [[Joseph John Gurney](#)] – a "travelling Friend", for he did not consider him one – that there was nothing contemptuous in the term "itinerant" nor in that of "foreigner". He considered the man very much out of his place, in attempting to address them, without having mingled with them at all, or knowing their sentiments, save by ex-parte statements. His conduct he regarded as impudent, & if that term – would answer

1. In his pamphlet, Review of Gurney's Attack on Friends of Baltimore, and of Their Defence (Baltimore: Wm. Wooddy, 1841) Thomas criticized a lengthy letter Gurney had written to the [Hicksite](#) Friends in Baltimore declining to visit their Lombard Street Meeting. Thomas quoted passages from the Hicksites' answer to Gurney (their "Defence") in which they professed their belief "in the Scriptures concerning Christ, both as to his outward manifestation in the flesh, and in relation to that Divine Principle of Light and Truth in man, which in Scripture is called 'the Christ.'" Thomas concluded that a reading of Gurney's attack and the Defence showed "that the Spirit of Orthodoxy is every where the same, that of insolence, assumption, and denunciation, that it is impossible for the meekest to keep any terms with it, except those of base, unmanly submission." He criticized Gurney as possessing the "assumption and narrow-mindedness of a foreigner" (10-14, 17-19, 22).



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM





FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

as a substitute, he would think it quite as expressive. He then offered to supply our Dublin friends, with some copies of the review of the work, with his additional remarks. We have since received a parcel of that & another production of his pen; which at his request we herewith send. I fear – you will not get it without having to pay more postage on it, than it will be worth to you. If Richard & Anne Allen² are not too orthodox to read what may be said by our side, please hand them one. I always feel rather more as if they belonged to English Friends, than I feel when writing to you. I cannot remember whether my husband wrote to Richard, after receiving his acceptable letter in 9 Mo last – or of that date; with a small addition from Anne. I shall take great pleasure in enclosing in this, for her, Whittier's autograph, at her request. Since I find she could bear our Anna's playful lines for her friend Sarah M'Kim, I should like to send her some others by the same author. We can hear with evident satisfaction, a little raillery at the expense of other sects, but few can bear to have [their?] own, made the subject of satire, or even pleasantry. Our veneration is trained to pay homage to ancient usage, rather than to truth, which is older than all. Else, why Church censure on marriages that are not of us? – on Parents conniving? on our members being present at such [&c? Oh] how our Discipline needs revising – & stripping of its objectionable features. I know not how fa[r yours] may differ from ours, but I know we have far too many disownable offences. Still with all our faults, I know of no religious association I would prefer to it. And I would rather hear of R. D. Webb laboring very faithfully, & with all Christian daring, in his society, than withdrawing from it. I felt so with regard to Wm. Bassett & hoped that his influence within the pale, might 'turn many to righteousness' [.]³ I have frequently noticed that persons who were once useful in our society, withdrawg from it, became rather contracted & selfish – shut themselves out from society at large, and grew censorious. Their children also havg no rallying point, as they grew older, like following their natural inclination for Association, connected themselves with sects far behind the intelligence & light of their parents. This has been remarkably the case with the families of those who were cruelly severed from our society some 20 years ago in New England – called New lights[.] A case has lately occurred in this region. A daugh[r.] of enlightened Parents, who withdrew from us 15 years ago, has lately joined the Catholics, & has in view to become a 'sister of charity.' Job Scott's childn. are Swedenborgians. These remarks may not apply to all. Wm. L. Garrison never was attached to any sect. Sarah Pugh, from the time of the separation among us, never felt her interests enlisted with either side; I have no fear of her talents rusting for want of use. N. P. Rogers, bound as he was, with a set of bigots & superstitious

2. Richard Allen (1803-1886), abolitionist, an orthodox Quaker, and a cotton merchant, and his wife, Anne Webb Allen, cousin of Richard Webb (Mott to the Webbs, 28 May 1850, Boston Public Library). The Motts had first met the Allens in London. Frederick B. Tolles, ed., *Slavery and the "Woman Question": Lucretia Mott's Diary* (Haverford: Friends Historical Association, 1952), 34.

3. Bassett (1803-71), originally an orthodox Quaker from Lynn, Mass., became a Unitarian and was ardently pro-Garrison. The quotation is from Daniel 12:3.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

devotees, may increase his usefulness by his severance from such a denomination. J. A. Collins, ditto. What a Radical, and ultra reformer he is! I did not know him, nor much of his sentiments till since his return from England. I told him, consistency required of him to wear coarser clothing. He would not admit this, as his efforts were not so much to level the rich, as to raise the poor – & furnish them with all the comforts & enjoyments of their wealthy neighbors. What has become of those queer separatists. – Jacobites, to whom we essayed to speak, but they would not? When you write, we should be glad to be informed how our aged friends, Dr. Hutton & wife are. Do they yet live? If from them our dear James Haughton could learn anything of their son Dr. Hutton & family of London, and impart it to us, it would be very acceptable. Dr. Drummond too.⁴ Is he yet alive? And have you prevailed with him, to unite his talents & labors with those, engaged in works of reform.

It has been gratifying to see Jas. Haughton's name so frequently in public Meetgs. for the good of the people, & the spread of sound principles. His letter recd. last summer is valued by us even tho' we have made no adequate return. I want to send him a heretical sermon, preached by Theodore Parker in Boston last year – The "Transient & Permanent in Christianity." It created a great stir in New-England & led some of the old Unitarians to tremble for their reputation as Christians. The Orthodox were out upon them in all quarters; which led some of them to issue their disclaimers; whereupon, the Evangelicals, catching at a straw, foresaw a strong counter-movement, and were cheered with the belief that "doctrines which of old were held, would begin to re-assert their former claims; and Truth, hallowed by time & reverend by Apostolic teaching, & holy, from its conformity to the blessed lessons of the Son of God would become & remain the only standard of the Christian Life". Thus wrote my nephew Thos. C. Yarnall, who is studying in College for the ministry in the Episcopal Church. But to my understanding & reading Parker is equally full of faith in the real ground-work of religion in all ages, on which the truths of Scripture are based: not on miracles, or inexplicable creeds. We shall not make much progress as Christians, until we dare to read & examine the Jewish Scriptures, as we would any other of the ancient records. By what authority do we set so high a value on every text that may be drawn from this volume? Certainly not by any command therein found. On the contrary, again & again is there an appeal to the inner sense, – "why even of yourselves, judge ye not what is right?["]⁵ Parker's remarks on the BIBLE, in the Discourse above mentioned, I like very much – that its real & proper estimate will not be lessened by breaking through the Idolatry which is now paid to it. I read its pages ^I mean the scriptures^

4. The Jacobites were led in part by Joshua Jacob of Dublin, who publicly criticized those Quakers who did not adhere to their custom of extreme simplicity in dress and living habits; they wore nothing but white clothing and were often referred to as "White Quakers." See Isabel Grubb, *Quakers in Ireland, 1654-1900* (London: Swarthmore Press, 1927), 126-29. Dr. Joseph Hutton (1790-1860), Unitarian minister in London. The Motts had met his father and mother in Dublin 23 July. William Hamilton Drummond (1778-1865), Presbyterian preacher in Dublin. See Tolles, *Diary*, 27, 31, 62, 64.

5. LUKE 12:57.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

over & over again with a keen relish and encourage our childn. to do the same, but I cannot do, as we saw Friends in England & Ireland do – make the reading of that book a religious rite in the family – and adopt a peculiar tone & solemn style of pronunciation – all the old terminations full &c. Let us venerate the Good & the True, while we respect not prejudice & Superstition!

R. D. Webb thinks I am a Humanitarian. I have never given my faith a name. The distinctions among Christian professors are found on an analysis, to be but hair-breadth, and it is puzzling to bear in mind the distinctive points in their creeds. We give a more Orthodox hue to ours, by retaining some expressions which do not convey our real sentiments. I do not wonder that Richard asks, what we mean by our professions. If he should hear some of our preachers, he would understand us better. The hearers are often told that they are not called to rest their hopes of salvation on the "Sacrifice without the gates of Jerusalem". The Divinity of Christ is held – not by miraculous power – so much as his spiritual creation – "the son of God with power according to the spirit of holiness." We never attempt to draw or define the precise relation to the Father – nor is a trinity acknowledged in our galleries. We rather, urge obedience to manifested duty, as the means of acceptance with the Searches of hearts. This is the old-fashioned Quaker doctrine – "neither is there salvation as in any other."⁶ I have no doubt of the kindness & sincerity of the friend who warned you of the danger of association with some of us. Should she hear Richard say, how loosely society attachments rest upon him, she would feel as if there was a cause for her concern. He must be careful how he gives utterance to such sentiments. I have often felt the restraints & seen the [evils] of which he speaks; but after much consideration, I have come to the conclusion that the advantages preponderate – I mean of religious Associations. It requires constant watching and care that we yield no principle; but only concede minor points, for the sake of unity. If the bearing of a faithful testimony to the world subjects us to excommunication, why then let us seek another rallying point for our childns. sake – as well as for the preservation of ourselves. You will see by the Standard how the New York pseudo-Quakers are conducting towards I.T. Hopper, J.S. Gibbons, & C. Marriott. I bear my testimony against their intolerance in every circle. In our Indian Committee of the Yearly Meetgs united – C Marriott has been a faithful & active member. In a meeting of that Com. last week, I expressed the regret I felt that he should be so unjustly deprived of his right to labor with us in that cause – Some present thot. we should be careful how we judged another Mo. Mg. I told them we did not hesitate 15 years ago, to judge of the persecuting spirit of our Orthodox opposers, and I viewed the treatment of these frds. in N. York in the same light. We were then struggling for freedom of opinion. We are now claiming the right of practice in accordance with our convictions. I wish

6. "The son of God with power according to spirit of holiness," Romans 1:4; "neither is there salvation in any other," Acts 4:12.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

you could see a correspondence growing out of my going to Boston last Autumn, to attend the Non-Resistance Anniversary and attendg New York Mg. on my way home.⁷ The Elders & others there have been quite desirous to make me an offender for joining with those not in membership with us & accepting offices in these Societies. But our Friends here, know full well that such a position is neither contrary to our Discipline, to Scripture, to reason nor common sense. I was permitted to answer for myself & I found proof enough in the practice of Friends from the days of Wm. Penn to the present – of such "mixtures." They failed of bringing action against me. Richard says truly, – that "oil & water would unite as readily as G. F. White & L. M."⁸ I can only account for some things in his course, on the ground of insanity. Some months ago he sent in a kind of resignation of his right of Membership. The Mo. Mg. had the paper examined, by a few frds., who reported unfavorably to its being read. It was all hushed & not more than a dozen individuals knew what the paper contained The next month he obtained a minute to attend Indiana Yearly Mg. On his return, when appearances indicated the restoration of I.T. Hopper & J.S. Gibbons to their rights, G.F. White announced to his Mg. what he had done & that he then repeated it – calling at the same time on the young people present to be prepared to act in the approachg hour of trial in the Society. Since the Quarterly Mg. confirmed the judgment, they appear satisfied – but as the Yearly Meeting draws near, another threat will doubtless be held out – as is the practice with the politicians in our Southern States; – unless indeed we should do as the Mass[.] petitioners have done – ask, ourselves, for a dissolution of the Union. But I don't wish to fill my whole sheet with these matters. Have you taken an interest in our Congressional proceedings this winter? or rather will you – when you hear or read how bravely our veteran J.Q. Adams is acquitting himself in Washington.⁹ Before quite leaving the former subject, which Richard says fills his head from morning till night, I meant to tell you how Anne Knight in a letter to Margaretta Forten, & to M.W. Chapman, that to me I find was wholly on Woman's Rights, deplores my heresy. She says "Her forbearance of the wrongs encountered in Father-land would merit the term Christian, had [she] not so utterly disowned & insulted her Lord and Savior. The dreadful mistakes of her Theology have, I am sorry to say, excluded her from the hearts of many of our A. S. women; & their hospitality on that account was less warm. For my own part dearly as I love my savior – as the Lamb slain from the foundation of the world" &c – a half a page just as Orthodox

7. At the New England Non-Resistance Meeting held in Boston 21 and 22 September 1841, Mott said that "the feeling among us seemed truer and deeper" than at the meeting she had attended in 1839, and "I would ever have it more felt than expressed. Whatever we do express, I hope will be in fewer words and to the point" (Liberator, 19 November 1841:188). An editorial in the Practical Christian (reprinted in the Liberator, 12 November 1841:184) criticized the organization for not recognizing the prominence of the Christian religion in its proceedings.

8. In a letter to her husband, Maria Davis described White's criticism of those persons "disturbing religious Congregations — that they had no more right to do so from a sense duty, than to go the wharf, load a dray with sugar & rice & send it to some benevolent society, under a sense of duty" (10 December 1843, Mott Collection, Friends Historical Library, Swarthmore College).

9. In the House of Representatives, former president John Quincy Adams (1767-1848) continued to protest Congress's refusal to allow him to submit anti-slavery petitions.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

writers express themselves, – she goes on to say "and knowing from Lucretia that she rejects her Lord, & turns with disgust from 'his hanging on a tree' his being slain, his blood shed, – that she recoils from what she calls so gross an idea, and desires not, what the angels desire to look into – the scheme of Redemption". – ["]Awfully as I regard this state of deep & hardened revolt, yet do I love L. M for her work's sake. – It was a joy to have the opportunity of offering those attentions which others neglected" &c. &c. – She then goes on to speak of the narrow-minded bigotry of those at the Convention, who excluded women – not seeing herself on another subject, equally a bigot. "Oh, wad some Power"¹⁰ &c. I can truly say "Father forgive her," &c[.] I loved her for her courage in paying us so much attention & identifying herself with us. I shall write to her as soon as I finish this sheet, & try to convince her that altho' I do not interpret the "sacred text" precisely as she does, I am not on that count entitled to all the hard names, branded by a self-styled orthodoxy. She expresses a wish to have some of J. M.'s Books, wh. I shall take great pleasure in sending her – We have not sent one to England for we did not know but they would regard it an insult. I intend also to write & send one to Elizh. Pease. She wrote a kind letter to us last summer, which we have not yet acknowledged. I have little time to write – save a constant correspondence with my absent sister & a few friends in this land. I am travelling from home so much that, I have to be the more devoted to my family & domestic avocations when with them. And until I do [as?] Richard approves in Sarah Pugh – break off my attachment to our religious Society, I shall have frequent demand on my time & services in its behalf. An application has been made to our & Balte. Yearly Mg. for the establishment of a new Yearly-Mg. west of the Alleghany Mountains in this State. I visited the meetings to compose this Mg. this winter in co. with several of the Com. furnished also with a minute to appoint Meetings. We were absent 5 weeks, – travelled near 700 miles, and averaged nearly a Meeting a day during our absence. In some places where Orthodoxy pro-slavery had hitherto closed the door against us, access was now readily found. Elizh. Robson & companions preceded us & were not slow to represent the "Hicksites" as deniers of all that was sacred. We met with a gentleman in Mifflin County an entire stranger to Friends of either division. He told us what 'Mrs.' Robson & Co. had said & remarked this difference, that while they had much to say against us, we seemed to have nothing to say against them. He exerted himself to procure a house for a Mg. for us, & induced several who were opposed to Womens preaching to go & hear for themselves. He has since been in this City & took pains to come & see us & assure us, we should ever have a ready hearing at Lewistown.

You wish to hear all we can tell you of J. G. Whittier. Truly he is almost lost to us. Months & months pass without our hearing from him. New-Organizn. claims him and not without far too much

10. "Oh wad some Pow'r the giftie gie us/ To see oursels as others see us!" (Robert Burns, "To a Louse").



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

reason. Maria Chapman wrote me, that he was in, a few moments, at the Boston Fair; adding, "he sins against the clearest light, & I may say – when I recall what our love for him was, before he destroyed it – – the truest love. He was in the Office a few months since, bemoaning to Garrison, that there should have been any divisions. 'Why could we not all go on together?' 'Why not indeed' said Garrison, 'we stand just where we did. I see no reason, why you cannot co-operate with the American Socy.' 'Oh,' replied Whittier, 'but the Am. Soc is not what it once was. It has the hat, & the coat & the waistcoat of the old Socy. but the life has passed out of it'. 'Are you not ashamed then,' said Garrison 'to come here, wondering why we cant go on together. No wonder you cant co-operate with a suit of old clothes'." Now I would far prefer to write something pleasant about him. He seemed to enjoy going from place to place with [Joseph Sturge](#), and we were glad of their little calls on us.¹¹ I cant help loving Whittier & J. Sturge too, even tho' they have wronged us, in the course they have pursued. So long as they retain any sympathy for the suffering bondsman, I shall feel a tender regard for them, even tho' in other respects they go halting. This is especially my feeling toward each component part of that London Convention – with the very slight exception of N. Colver & one or two others. Even Jesus – "the son of the Blessed", treated hypocrites with severity. You will see in the Liberator that Colver was ready to make excuse for the Mg. houses being refused. "A work of Grace was going on," &c.¹²

What an interesting account of the Mass. Meetg. & of J. C. Fuller N. P. Rogers gives in the Herald of Freedom and how characteristic of the man, are his leading editorials! You will be pleased, as we have been, to hear how well Remond has been received since his return from your land; laden with the praises of Ireland – and with the Irish Address.¹³ Miller M'Kim says, there has been quite a run on the A. S. Office here by the Repealers since that Address has been re-printed for gratuitous distribution. The seed sown seems to be taking root in Irish hearts. We are cheered on by some late manifestations in that quarter.

You will see H. B. Stanton's name among the 3rd. party speakers in Boston. How sorry I am that he has thus sold himself! They might have had Colver, if we could have kept him – and Whittier – & T. D. Weld. You will see in the Standard ^Feb.[3]^ or Liberator, the Washington correspondence of the N. York

11. Sturge visited the U.S. in the spring of 1841 and traveled with Whittier meeting abolitionists. See Whittier to Moses Cartland, 12 May 1841, in John B. Pickard, ed., Letters of John Greenleaf Whittier (Cambridge: Belknap Press, 1975), 3 vols., 1:500.

12. In a letter signed "W.," the writer described the Liberty Party convention taking place in Boston on February 16th, where Rev. Nathaniel Colver declared that Boston churches were already occupied "in the work of grace going on in the city" and therefore unavailable for the next day's session (Liberator, 25 February 1842:31).

13. Two articles reprinted from the Herald of Freedom described an antislavery meeting at the Massachusetts State House where Wendell Phillips, [Abby Kelley](#) and [Frederick Douglass](#) spoke. About Irish Quaker James C. Fuller (1793?-1847), who had emigrated to New York in the 1830s, Rogers wrote, "we have never known him speak so well." See Liberator, 18 February 1842:26. Charles Lenox Remond (1810-73), black abolitionist from Salem, Mass. and a founder of the American Anti-Slavery Society, had stayed with the Webbs when visiting Ireland in December 1841. He returned to the U.S. with an address to the Irish-Americans written by Webb and Haughton, urging them to work to abolish slavery. See Liberator, 11 March 1842: 39; Richard S. Harrison, Richard Davis Webb: Quaker Printer, 1805-1872 (Dublin: Red Barn, 1993), 26.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

American, signed R.M.T.H. – giving an account of Adams's defence. It is supposed & with some reason, tho' yet a secret, that Theodore D. Weld is the writer of that & sundry other letters from Washn.¹⁴ He has been there several months. Our New-Organ. Abolitionists are not idle. Let us give them credit for all the good they do. Elizabeth C. Stanton – noble soul! is at Johnstown N. Y. at her Father's; where they will remain while Henry is but a student at Law. The latest accot. of her is in a letter I lately recd. from C. C. Burleigh. I have half a mind to enclose it to Anne Allen, as another specimen of his familiar style; – only I fear it will give the impression, of a want of becoming reverence for institutions, regarded sacred. I will [send?] what Jas. says to it. E. Stanton writes to her frd. E. J. Neall, that she has lately made her debut in public, – in a Temperance speech, & was so eloquent in her appeals, as to affect not only her audience, but herself to tears – About 100 women were present. She infused into her speech a homoeopathic [sic] dose of Womans Rights, & does the same in many private conversations. She wishes as many copies of S. Grimkes Letter on the Equality of the Sexes, we can send her – for that little book does execution. In a letter to me some time ago she says – "The more I think on the present condition of woman, the more am I oppressed with the reality of her degradation. The laws of our Country, how unjust are they! – our customs how vicious! What God has made sinful, both in man & woman, – custom has made sinful in woman alone. In talking with many people I have been much struck with this fact." After saying much more wh. my limits forbid my copying – she adds, "I have commenced the study of medicine. Having a great horror of both medical & theological quacks, I have come to the conclusion to take care of my own soul & body. I am examining Homoeopathy [sic]." &c – She will probably become a Mother in a few weeks.¹⁵ I can readily imagine your brother James a fond Father; from the little evidence I had of his affection in the conjugal relations. I was pleased with his nice wife – and the addition since made to their family, is all that seems necessary in their beautiful abode, to render their bliss complete. We are glad that he & Thomas, do not leave their br. Richd. 'to serve alone'. We notice their honorable names occasionally, in the proceedings of your meetings. Oh; that delightful day at the sea-side with Thos. & Mary & the 3 little ones! how is the little lame

14. In his letter of 25 January, "R. M. T. H." described in vivid language Adams's confrontation with the congressional Southern caucus: "in a tone of insulted majesty and reinvigorated spirit, [Adams] said, in reply to the audacious and atrocious charge of 'high treason,' — 'I call for the reading of the first paragraph of the DECLARATION OF INDEPENDENCE! Read it! READ IT! And see what THAT says of the right of a people to reform, to change, to dissolve their government'" National Anti-Slavery Standard, 3 February 1842:139. Weld had agreed to go to Washington to perform research on subjects such as colonization and the slave trade for a group of anti-slavery congressmen, including Adams. See Weld to Lewis Tappan, 14 December 1841, in Gilbert H. Barnes and Dwight Dumond, eds., Weld-Grimké Letters, (New York: D. Appleton-Century Co., 1934), 2: 879-80, 905.

15. No record of Stanton's speech has been recovered. Mott quotes from Stanton's letter of 26 November 1841. A son, Daniel, was born 2 March. Elisabeth Griffith, In Her Own Right: The Life of Elizabeth Cady Stanton (NY: Oxford UP, 1984), 41; Ann D. Gordon, Ed., In the School of Anti-Slavery: Selected papers of Elizabeth Cady Stanton and Susan B. Anthony (New Brunswick, N.J.: Rutgers University Press, 1997), 34. Sarah Moore Grimké published Letters on the Equality of the Sexes and the Condition of Woman in 1838. For more on the impact of the Grimkés on moral reform in this period, see, "What Was the Appeal of Moral Reform to Antebellum Northern Women?" also on this website.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

daughter? The walk up Killiney hills – the prospect from the top – the addition to our company – all, all are remembered with dear delight. When, think you will come here? I cannot convey by expression how much I want to see you again. Why, we are far better acquainted now, than when we were with you. These dear, familiar letters to S. Pugh & A. Kimber & to ourselves – some of wh. are lying before me, bind you to our hearts, as bosom friends. Richd. takes pains to make us well acquainted with your valued friend R.R.R. Moore.¹⁶ He forgets that we knew him so well in the 'Convention.' We were glad however of all he wrote about him. Among the scenes wh. made an indelible impression, was his very earnest speech & rapid utterance standing I think not far from the excluded women. Deleg[at]es. then – when we made a visit to you, at your lodgings – he was quite as earnest in protesting against some measure under discussion. I often smile when recurring to that visit. For I had scarcely learned where we were going – or to distinguish you from the numerous English Frds. who had been introduced. Hannah walked with me – took me thro' part of Covent Garden Market, which I had so oft read of when a child. Reaching your house, there were so many couples of the same name; beside Richd. & Anne Allen, that it was long before I could learn "who was who". Then your venerable Father sat there looking so grave as if he had some misgivings as to the propriety of his juxtaposition with heretics of the Hicksites order – his prudential silence when I ventured a little ultraism. – and withal the "Irish hospitality" with which we were entertained – each one doing so much to minister to our hungry appetites – and then crowning the eveg by R.D. Webb & R. Allen taking that long walk home with us – If I forget these things my memory will forget its office. Again, when in your social circle in Dublin, I presumed to read what I had written home, of your non-committal course in matters of Theology – suggesting as one reason, the fear of your Orthodox leaders – the earnestness & openness of countenance with which your brother Thomas ejaculated, "I'm not afraid," gave me a sensation of delight. It needs some to be "not afraid", in order to withstand the high-handed measures of the Quaker Hierarchy. I doubt whether the domination of any sect is more arbitrary. A handful of the distinct order in Rhode Island Yearly Mg placed their veto on the opening of Mg. houses for the lectures of the Abolitionists, and lo! they are nearly all closed. Hereaway the young people are kept from the benevolent efforts of the day – as if there would be defilement in the touch. I dont wonder that Richd. Webb feels the evils of these Sectarian organizations. Altho' I have written as I have on another page – I agree with him, (in the abstract,) that for those who are accustomed to reflect & come to conclusions for themselves, they are unnecessary.

When you have read the controversy between Paul & Amicus,¹⁷ we

16. In addition to Richard and Hannah Webb, members of the Webb family were James Webb Sr. (1776-1854), his sons Thomas Webb (1806-1884) and James H. Webb Jr. (1810-1868), his wife Ann, all of whom attended the 1840 London convention. Mott described her visits with the Webb family in Dublin on 24-25 July in her diary. Robert Ross Rowan Moore (1811-1864) was active in antislavery and peace reform. See Tolles, Diary, 34, 63-64; Harrison, Richard Davis Webb, 23, 28.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

should like to have your opinion of the work. It was first published in the 'Berean',¹⁸ a periodical, edited, in Wilmington Del. by Dr. Gibbons, Benjn. Ferris & a number more Friends of talent & worth – as well as of liberal views. 'Amicus' was Benjn. Ferris. He told us that every answer to Paul was written after his family had retired for the night – that frequently when he went to put his effusions into the Office, it was daylight. He never submitted one of them to the criticism of his friends, & never had any objection made to them. After the controversy was ended, the "Mg. for Sufferings" issued a kind of disclaimer of it – or protest against it – at the suggestion of Jonan. Evans – the Pope of that day, because it had not been submitted to their Orthodox tribunal, previously to its publication [']according to the 'good' order', prescribed in the Discipline. This occurred about a year or two before the 'Separation'. ^say 1823 or 4^ Our friends did not relish a reproof from that quarter – All the Editors of that paper, were on our side when the division took place. Not long after this Fanny Wright – R. D. Owen & some others of that school were at Wilmington, & some of these liberal writers & their childn. went to hear them lecture on 'knowledge' – 'education' & .c. This alarmed Dr. G. B. Ferris, & .c – & they came out with an "Expose of Modern Skepticism". Immediately another Paper was issued by B. Webb & .c – called the "Delaware Free Press". Whereupon Dr. G. & co. entered a complaint to the Mg. of their Ultraism, & about 5 or 6 were disowned.¹⁹ They appealed in vain to our Yearly Mg. many thinking it were better these should suffer, than that our august body should be in any manner identified with the 'Infidel Owenites'. The childn. of these persecuted brethren withdrew & Wilmington Mg. has had 'Ichabod' on its walls from that time to the present. These disowned members were among their most active, benevolent citizens and have continued respected & beloved. Now such arbitrary measures I detest My husband & self came near "losing our place", by uttering our indignant protest against their intolerance. These are the evils of religious – or sectarian organizns. We cry out against assumption of power & oppression – But no sooner do we successfully resist their influence, than the same weapons are wielded by us against those who take one step in advance of ourselves. We can be mighty charitable to the poor weaklings we consider behind us – but let some go on before, – we are as ready to cry stop & to condemn, as were those at

17. In a long series of exchanges from May 1821 until November 1822 in the Christian Repository, Presbyterian clergyman Eliphalet Gilbert (1793-1853), writing as "Paul" attacked Friends for "the characteristic notions and conduct of your society," describing Quakers as "Deists" and "Infidels." Writing under the name of "Amicus," the pro-Hicksite Quakers, including William Gibbons (1781-1845), a Wilmington, Delaware, doctor, denounced "Paul" and repudiated the doctrine of the Trinity. Jonathan Evans (c. 1759-1839), was clerk of the Philadelphia Meeting for Sufferings, the body which received reports and grievances from local meetings. Larry Ingle, Quakers in Conflict: The Hicksite Reformation (Wallingford: Pendle Hill, 1998), 17-18, 98-102.

18. James tells me I am mistaken – It was not published in the Berean – but in another Wilmington Paper – Paul is a Presbyterian Minister by the name of Gilbert.

19. According to Ingle, the Hicksite Wilmington meeting disowned Benjamin Webb for supporting the views of women's rights advocate and liberal reformer Fanny Wright (1795-1852) and the socialist and newspaper editor Robert Dale Owen (1801-1877). See Quakers in Conflict, pp. 61, 131.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

whose hands we suffered such abuse. Where is our confidence in the Truth, that we are so fearful to meet error without denunciation. I never felt any special interest in Owen or his followers, but desired to meet them in a Christian spirit – knowing they would not ultimately prevail, only as they were in the right. Our dear Elizh. Pease & some others quaked with fear when Owen called on Wm. L.G. & the other American frds. at Mark Moore's, lest it might give us a bad name, but I regarded not such fears. How could a common observer of heads & countenance tremble for the influence of such a man[?] The most successful refutation of his visionary scheme is to suffer him to be his own expositor.²⁰

I forgot to tell you when speaking of E. Robson, that she has lately met with a little 'damper', by the Mo. Mg. of the Southern district of this City, refusing to receive family visits from her. She had been thro' the two or (I believe) three other Meetgs. – What the obstruction was, we have not heard. Josh. J. Gurney knew better than to try to his strength at that Mg. They have the name of being opposed to him – but we had thot. E. Robson was Anti-Gurney too. Perhaps her frds. thot. she was staying here too long.

Your frd. Elizh. [Cosins?] I have not seen since I took her Richard's letter last summer. She was highly gratified to receive it – & may have acknowledged it before now. Neither have we seen for a year past, the Irish Friend or stranger against whom Richd. kindly warned us, with a graphic description of his appearance – "as if butter would not melt in his mouth" &c. We gave his partner a hint of his character – of wh. he appeared to be somewhat apprised; but hoped he would retrieve his good name[.]

The few lines from Hannah in your last letter to S. Pugh were much to my liking. The liberal Spirit breathed thro' it – and her remarks on Elisha Bates just suited me. It is truly astonishing that one who once occupied the place he did in the Society of Friends, should be a ranting, – 'Hellfire,' Methodist preacher – or indeed a preacher of any other Society – (unless it be Unitarian & not then for hire.)²¹ Several young Frds. of the Orthodox order have joined the church. This is not surprising, educated as they have been, these 10 years past, seeking "to be made perfect by the flesh".²² Not having the inspection of the Boston Bazaar boxes we had not the oppy. to see the Articles or Letters on Slavery – & find out which was written by Hannah. Wasn't that description of the Fair, by M[aria]. W[eston]. C[hapman]. good? When anything of interest appears in the Libr, Standard, or Herald of Freedom, I read it with the more zest, knowg. you will enjoy it too.

I have not told you what a nice visit we had from Lord Morpeth. It will do to place with yours from Father Mathew – the accot. of wh., & your remarks of him pleased us well. We felt some

20. When Mott met the Scottish socialist and textile manufacturer Robert Owen (1771-1858) in London on 30 June 1840, she described him as "altogether visionary — great benevolence." Tolles, Diary, 51.nT.

21. Elisha Bates (c.1779-1861), printer and orthodox Ohio Quaker, was disowned in 1837.

22. GALATIANS 3:3.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

hesitancy about calling on "his Lordship," thinking he would not remember us – but in a letter from Dr. Channing to his son who is passing the winter here, he expressed a hope that we would see him.²³ So we went to his lodgings, card in hand reducing him to a common man, on our Republican principles. He was not at home. He soon returned the call, made himself very agreeable, accepted an invitn. the day following to breakfast with us & came each time unattended, walking as any of our Citizens would. We were pleased with the ease with which he accommodated himself to our American & Quaker simplicity. We invited an intelligent few Abolitionists to meet him here and had a delightful time. He gives general satisfaction in passing thro' the country. His amiable disposition & manner are pleasing, 'tho' rather awkward at the graces. Elizh. J. Neall has since met him in Washington. I wish she had a correspondent in Dublin – so that she might give you a description of their meeting.

I began this letter as dated. It is now 3 Mo. 7th. I can only write a little each day – having many interruptions. Another Lion has just arrived in the City – Charles Dickens. Our childn. have a strong desire to see him. I too have admired the benevolent character of his writings – tho' I have read very little in them. I did not expect to seek an interview, nor to invite him here, as he was not quite one of our sort – but just now there was left at the door, his & his wife's card, with a kind & sweet letter from our dear friend E. J. Reid – London – introducing them & expressing a strong desire that we would make their acquaintance.²⁴ There is not a woman in London whose draft I would more gladly honor. So now I have a grand excuse to call on them, and our girls are in high glee. I regret that in Boston & New York, they have been so extravagant in their reception of the man.

I wonder if I could not keep on to the end of the year & find something to write you from day to day. I must stop so as to leave somewhat for Sarah Pugh & Abby Kimber to tell you. There may be much in this that they have already written – for Sarah filled & sent Abby's last to you, without my seeing it. Abby has lately made a short, but pleasant visit to the City. Her enjoyment in retrospect is fresh as ever – & when she comes, Sarah accompanies her hither, so that we may all talk over past scenes. E. Neall too comes in for her share. Elizh. Reid asks me in her letter recd today, if the report is true that E. J. N[eall]. & J. G. Whittier are married. How wide of the truth it is! Mary Grew has lived too far from us quite in the lower part of the City, to meet with us often, when our Friends are with us – but there is a strong binding tie of affection with the band of rejected Delegates. Isaac Winslow is now in France, attendg to his br. Jerreh's. business, while he is in this country. He was in the City last week with two of his sisters – but we had only a little share of their compy. E Neall was more

23. George William Frederick Howard (1802-64), then Lord Morpeth, later the 7th Earl of Carlisle, was on an extended tour of the U.S. Father Theobald Mathew (1790-1856) was a Franciscan priest and an Irish temperance leader. William Francis Channing (1820-1901) was then a medical student at the University of Pennsylvania.

24. Elizabeth Jesser Reid (1795?-1866), Unitarian and close friend of Harriet Martineau's. Ruchames and Merrill, Letters, 2:663.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

avored, having been at his house at Havre. Emily will probably return with her Father.²⁵ We yesterday attended the funeral of Jas. Forten.²⁶ You will see an accot. of his death in the Standard – an obituary written probably by Mary Grew.²⁷ It was a real amalgamation funeral – hundreds of white people & thousands of colored – Kindest remembrances to all thy loved circle. Will your Father come to America this season? – Remember us with much affection to C. Corkran when you write –

Yours truly Lucretia Mott

12th [March]. I have opened my envelope to say how rejoiced we are at the news of the safety of the Caledonia. Great anxiety has been felt. We have recd. several Dublin papers and the Irish Friend – all of which interested us & we are obliged by these continued marks of your attention. The article on Free Produce I rejoiced to see, for consistency calls loudly on us for this stand to be made – ask R. Allen to write on. His sympathy & appeals for the poor murderer Delahunt were grateful to my feelings.²⁸ How I felt that they were in vain! But the appeal will not be lost. Neither will Jas. Haughton's to his poor brethren on Peace – Slavery – &c – I liked his proposal to tax waste land. We called on Dickens – but he was [so? ??] that we could have but a few minutes interview We tried to engage a visit from him, but his stay in this City was only 3 or 4 days & was engaged all the time. 5 or 600 gentlemen called on him the mornng. we were there. Jas. Mott talked to him about his travels in the South and hoped he would not be deceived by the outside appearance – but try to get a peep behind the scenes – I too said a word or two on the same subject. – ²⁹

How gratifying is the decision of your Parliament on the Creole case – that & the Amistad are doing well for our cause – ³⁰

17th J.M. M'Kim's letter giving an account of Jas. Forten's funeral in todays Standard is good – & true – so was H.C. Wrights announcing his death³¹

25. Both Isaac (1787-1867) and Jeremiah Winslow lived in France for some years while engaged in whaling. Isaac Winslow's daughter Emily Annette (later Taylor) accompanied her father on his trip to the 1840 London convention. See Ruchames and Merrill, Letters, 2:209; Tolles, Diary, 13.

26. The obituary of James Forten, who died 4 March, was published in the Standard, 10 March 1842:159.

27. No – that written by Mary Grew did not reach New York in time – the notice published was quite inferior to that written by Mary.

28. John Delahunt, who pleaded not guilty, was being tried in Dublin for the murder of a child. See The Times (London), 17 January 1842:6.

29. The visit of Charles Dickens (1812-70) to Philadelphia is briefly described in his American Notes, chapter 7. Theodore Cuyler reports that, on a visit to Dickens in London later in 1842, the latter told him, "If you see Mrs. Lucretia Mott tell her that I have not forgotten the slave." Letters of Charles Dickens, ed. Madeline House, Graham Storey, Kathleen Tillotson (Oxford: Clarendon P, 1974), 3:357.

30. On a voyage from the U.S. in November 1841, slaves on the American ship the Creole mutinied and forced the vessel to dock at the British port of Nassau. When British officials there freed all the slaves except the mutineering crew, the U.S. demanded that all the crew be returned to the U.S. for criminal proceedings. The British, however, refused. In another slave mutiny off Long Island in June 1839 on the Amistad, the slaves were also freed, thanks to John Quincy Adams's defense before the U.S. Supreme Court in 1841. For more on this famous case, see the website, "Exploring Amistad."



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

I have written my letter to Anne Knight[.] M.W. Chapman says "Poor, dear Anne Knight! how sorry she will be to see my name to the call for the Bible Convention actually thinking me as good as Orthodox!"³² I grieve to grieve her or any one else; but it would never do to be obliged to despise myself for a whole life-time, for neglecting an opport[unit]y. to do good, lest I should give offence". I was glad that C. Corkran withdrew from those Temperance bigots in London[.]

I have filled my sheets with out a word on Non-Resistance, Capital punishment, & other subjects, wh., tho' they do not "fill my head from mornng till night," yet occupy much of my thought. Thanks for the "Rhymes for the people" —, "[Hints?] about the Army" &c[.] Such appeals cannot fail to do good. I saw a lecture on Education I think, by the same author when in Lond[on] & have it somewhere among my papers. A parcel was just left at the door, containg 50 copies of "Four Letters to the Rev Jas. Caughey" — I turned to that from R. Allen wh. is all I have had time to read. I am glad he dealt so faithfully with the Priest.³³ We shall circulate them[.] Jas. Motts love he cant add

Jas. thinks it not best to send more than one of each of P. E. Thomas's books — If you would like to have more you can send for them.

31. James Miller McKim's obituary on James Forten appeared in the Standard on 17 March 1842:162. H.C. Wright's tribute and description of the funeral on 6 March was published in The Liberator, 11 March 1842:89. McKim, a noted abolitionist, went on to found The Nation in 1865. See Document 6 of "How Did White Women Aid Former Slaves during and after the Civil War and What Obstacles Did They Face," also on the website, "Exploring Amistad."

32. Chapman was one of four signers to a call for a Bible Convention for a "public discussion of the credibility and authority of the Scriptures" to be held in Boston 29 March (Liberator, 21 January 1842:11).

33. Rhymes for the people about battle, glory, and murder (Dublin: Webb and Chapman, n.d.); Four Letters to the Reverend James Caughey, Methodist Episcopal minister; on the participation of the American Methodist Episcopal Church in the sin of American slavery — three from Robert Johnston and one from Richard Allen (Dublin: S. J. Machen, 1841).



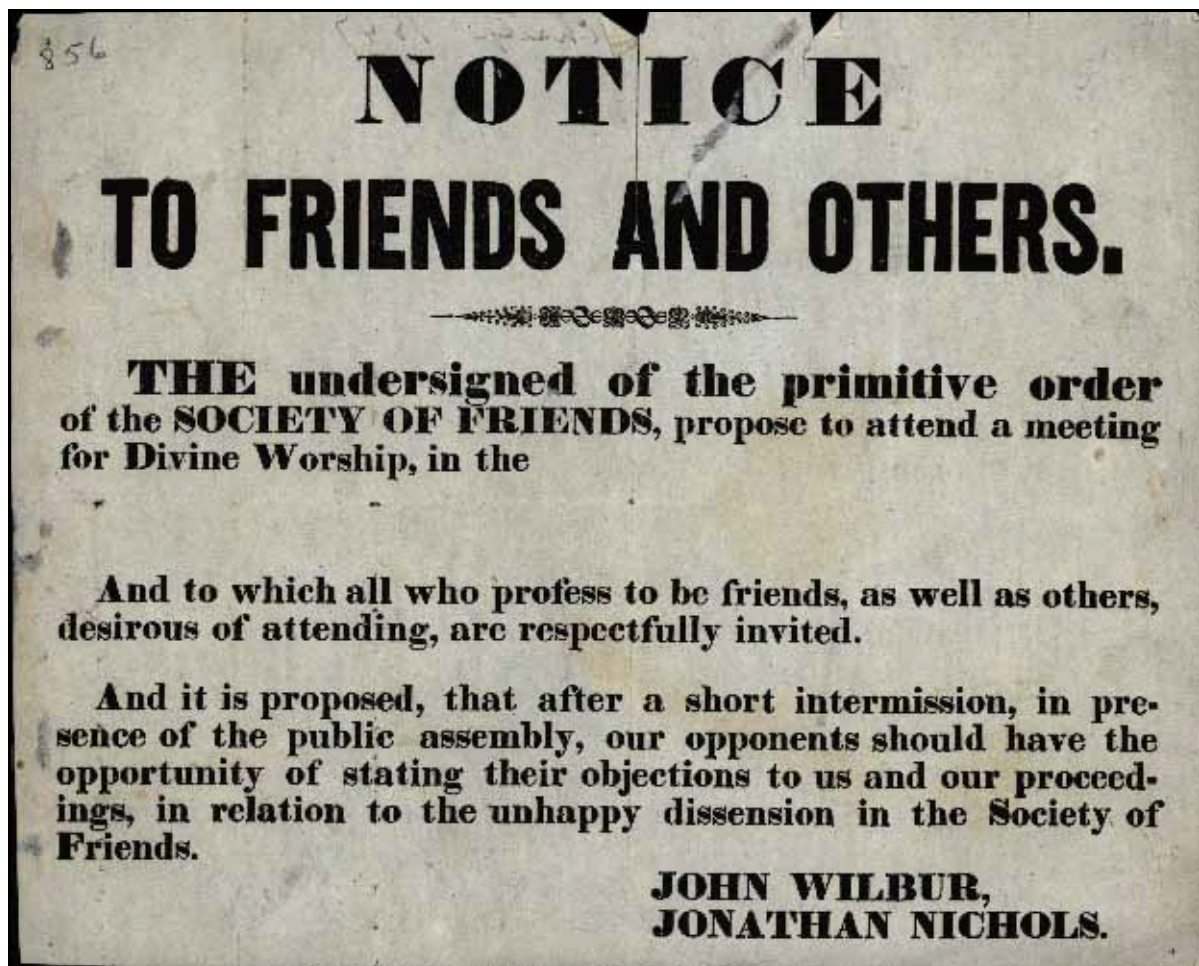
FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

1843

January: Although the teachings of Friend [John Wilbur](#) were sustained by a large majority of his [Quaker](#) neighbors in [South Kingstown, Rhode Island](#), that monthly meeting had been dissolved and its members added to the Greenwich, Rhode Island monthly meeting. At this point this monthly meeting formally [disowned](#) him, and its decision would subsequently be confirmed by the Friends quarterly meeting and then by the New England [Yearly Meeting](#). His supporters would form an independent yearly meeting, the members of which would be known as "Wilburites."





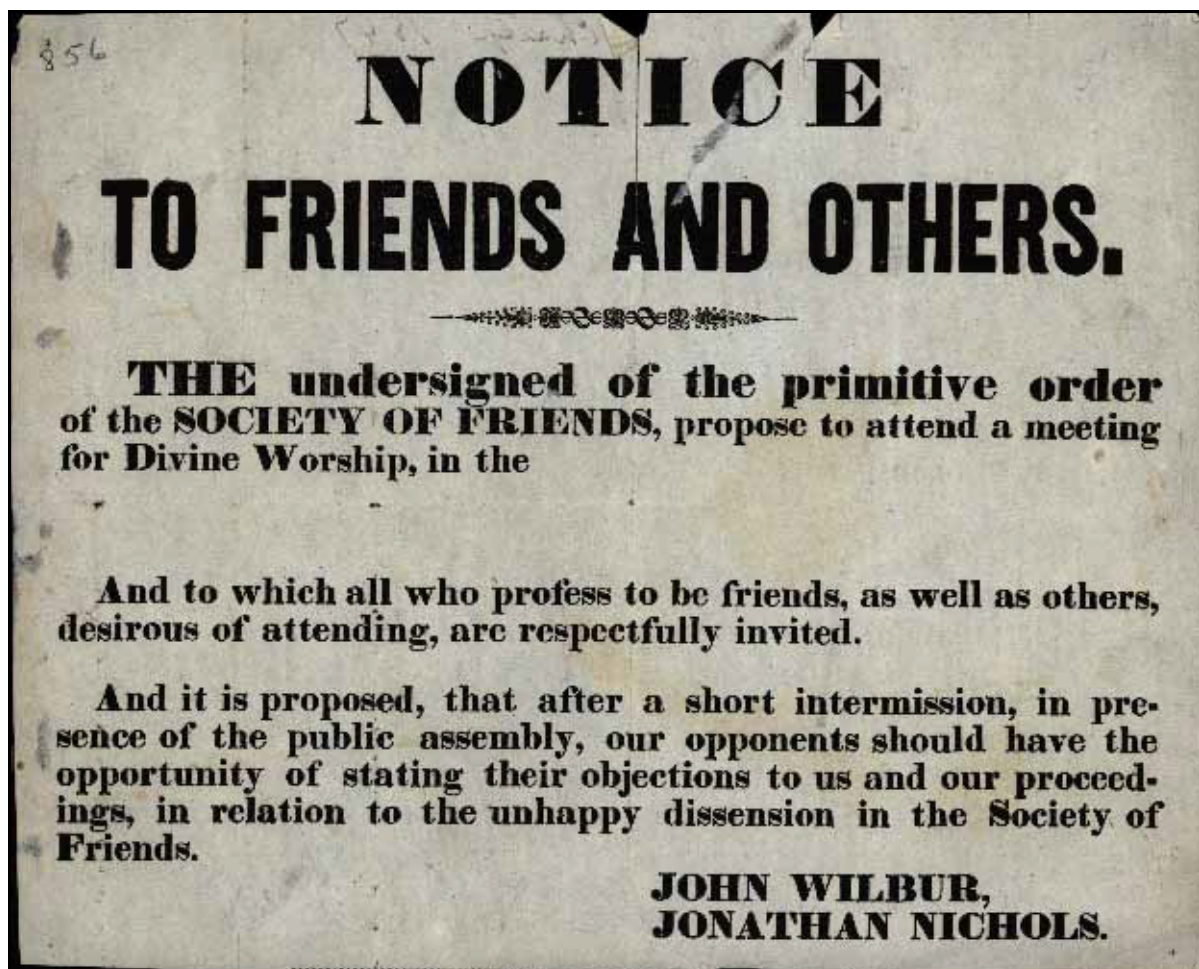
FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

1844

In the New England [Yearly Meeting](#) of the [Religious Society of Friends](#) during this year and the following one, Friend [John Wilbur](#) would be maintaining that the Truth could be ascertained both from the records of past revelations encapsulated in the Scripture, and from continuing revelations which were coming from God to individuals of the present day. As an advocate of the personal Inner Light, he would be being opposed by Friend [Joseph John Gurney](#), a traveling minister from England, who would be holding that such personal revelations were of necessity pernicious should they differ in any particular from what we were deriving from a careful perusal of the Scripture. The upshot of this would be that Friend John would be [disowned](#) by the Society, and several of the monthly meetings in southern New England during this timeframe would find themselves separating into “Wilburite” versus “Gurneyite” meetings.





FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM



"Let us begin by committing ourselves to the truth – to see it as it is, and tell it like it is – to find the truth, to speak the truth, and to live the truth."

– Republican Presidential nominee
Richard Milhous Nixon, 1968
(a birthright Quaker)





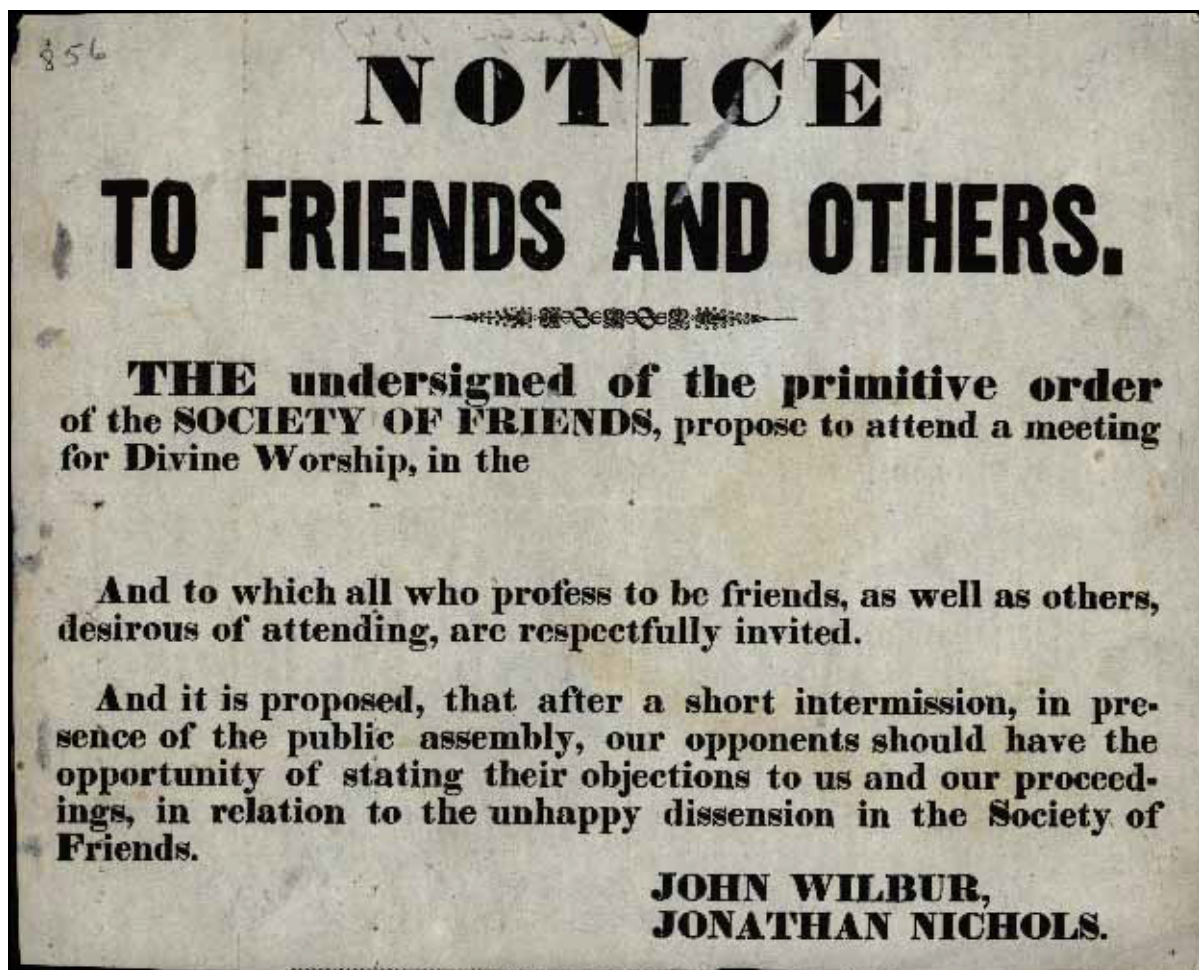
FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

1845

The [Providence](#) Monthly Meeting of the [Religious Society of Friends](#) was split by the great Wilburite schism of 1844, having to do with the message of Friend [John Wilbur](#), a [Rhode Island](#) farmer and traveling Friend (minister). At the New England [Yearly Meeting](#) they [disowned](#), not only Friend John, but his entire monthly meeting as well. (These separated Friends formed a separate body which they called the “New England Yearly Meeting of Friends” to distinguish it from the “Yearly Meeting of Friends for New England,” or simply “the smaller body” in distinction from “the larger body,” the Gurneyite bolsheviks – adherents of the English evangelical Friend [Joseph John Gurney](#)– claiming 8,136 adherents, the Wilburite mensheviks claiming only 629. One group, the Wilburites, became the Providence Monthly Meeting of North Providence/Pawtucket. This meeting would be laid down in 1881, its members joining to [South Kingstown](#) Monthly Meeting and worshipping until 1892 as the Pawtucket Worship Group.)



As the [Yearly Meeting School](#) affiliated with the Gurneyite grouping, letting the Wilburites depart, its enrollment plunged to 55 resident young scholars.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

Friends Olney Thompson and Lydia Thompson came to the school as superintendents.

Superintendents.

1819-1824.	Purinton, Matthew and Betsy.
1824-1835.	Breed, Enoch and Lydia.
1829-1835.	Gould, Stephen and Hannah, Asst. Supts.
1835-1836.	Davis, Seth and Mary.
1837.	Breed, Enoch and Lydia.
1838-1839.	Rathbun, Rowland and Alice.
1840-1844.	Wing, Allen and Olive.
1845-1846.	Thompson, Olney and Lydia.
1847.	Congdon, Jarvia and Lydia.
1847-1852.	Cornell, Silas and Sarah M.

The Monthly Meeting of the [Religious Society of Friends](#) on [Nantucket Island](#) declared itself to be a Wilburite meeting, following the teachings of Friend [John Wilbur](#) in regard to the ongoing divine inspiration provided by an Inner Light. With the Gurneyite split among the [Quakers](#), some of the former members of the disbanded [Hicksite](#) meeting on [Nantucket Island](#) joined this new Gurneyite meeting.

READ ALL ABOUT IT

1854

[Friend John Wilbur](#) visited England for the 2d time.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

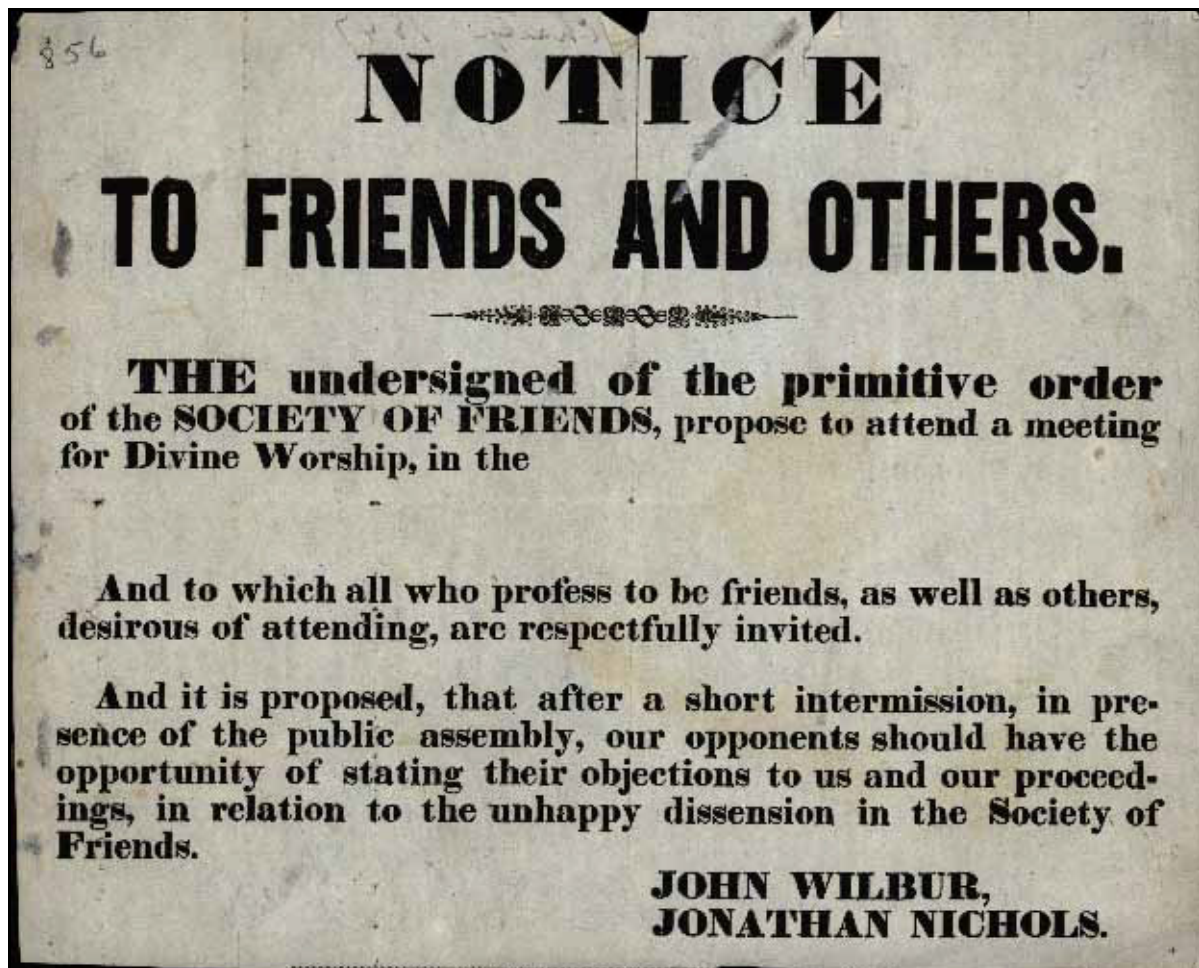
GO TO MASTER HISTORY OF QUAKERISM

1856

May 1, Thursday: [John Wilbur](#) died in Hopkinton, [Rhode Island](#).

1859

Several of [Friend John Wilbur](#)'s polemical pamphlets had appeared during his lifetime (1774-1856), but at this point this [Quaker](#) preacher's primary work, JOURNAL AND CORRESPONDENCE, became available in [Providence, Rhode Island](#).



READ THE FULL TEXT



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

1864

There was a [Wilburite](#) worship group in Warwick (until 1881) that affiliated with the Wilburite Providence Monthly Meeting of North [Providence](#)/Pawtucket, [Rhode Island](#).

RELIGIOUS SOCIETY OF FRIENDS

1882

Since the [Wilburites](#) who had split off as the Providence Monthly Meeting of North Providence/Pawtucket had lain down this meeting in the previous year, the [Religious Society of Friends](#) had at this point two places of worship in the city of [Providence](#), [Rhode Island](#). One was at the corner of North Main and Meeting Streets, and the other at the Friends' Boarding-School on the ridge of College Hill. A town guidebook offers: "The first-named, a plain and unpretentious wooden structure, has been a place of worship of the Society since about 1727. An addition was made to the building in 1784-1785. The town was accustomed, for a long time, to hold their meetings in this house, and a school was for many years kept in the upper part of it. A small Friends' meeting-house was built as early as 1704."

1944

The [Providence](#) Monthly Meeting of the [Religious Society of Friends](#) was merged with the independent Providence Friends Fellowship Monthly Meeting and with the Nantucket Monthly Meeting (formerly a group of [Wilburites](#)).

At the [Moses Brown School](#) of the [Religious Society of Friends](#) on top of the hill in [Providence](#), [Rhode Island](#), enrollment was up to 361 and tuition increased for the first time since 1929. Henceforth the tuition for an Upper School student would be \$450 per school year and board for an Upper School boarding student would be \$650. (In the publication I am looking at, there is no mention of Quakers, or surcharges for non-Quaker children.)



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

1945

Members of the defunct Greenwich Monthly Meeting of the [Religious Society of Friends](#) were received in the [Providence](#) Monthly Meeting.

The “Gurneyite” meetings with both programmed worship and pastors of the Yearly Meeting of Friends for New England and the “[Wilburite](#)” meetings with unprogrammed worship and without pastors of the New England Yearly Meeting came together with the Connecticut Valley Association of Friends and the independent Cambridge, Massachusetts and [Providence](#), [Rhode Island](#) meetings, to constitute an expanded New England [Yearly Meeting](#) of the [Religious Society of Friends](#).



COPYRIGHT NOTICE: In addition to the property of others, such as extensive quotations and reproductions of images, this “read-only” computer file contains a great deal of special work product of Austin Meredith, copyright ©2013. Access to these interim materials will eventually be offered for a fee in order to recoup some of the costs of preparation. My hypercontext button invention which, instead of creating a hypertext leap through hyperspace –resulting in navigation problems– allows for an utter alteration of the context within which one is experiencing a specific content already being viewed, is claimed as proprietary to Austin Meredith – and therefore freely available for use by all. Limited permission to copy such files, or any material from such files, must be obtained in advance in writing from the “Stack of the Artist of Kouroo” Project, 833 Berkeley St., Durham NC 27705. Please contact the project at <Kouroo@brown.edu>.

“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

– Remark by character “Garin Stevens”
in William Faulkner’s INTRUDER IN THE DUST



Prepared: October 27, 2013



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, upon someone's request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot "Laura" (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data modules which we term the Kouroo Contexture. This is data mining. To respond to such a request for information, we merely push a button.



FRIEND JOHN WILBUR

FRIEND JOHN WILBUR

GO TO MASTER HISTORY OF QUAKERISM

Commonly, the first output of the program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process which you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place your requests with <Kouroo@brown.edu>.
Arrgh.