

3rd day morning. The Queries were read and answered. In regard to the answer to that Query which speaks of the discouragement of tale-bearing and detraction, Thomas Wetherald made some remarks the substance of which is as follows [viz.]

Thomas Wetherald's Remarks

The answer to this query he said had given him some concern, for it appeared to be at variance with the State of ^{the} Society. "Now what made this difference?" He reminded us of the words of Solomon :

"Where no wood is then the fire goeth out; so where there is no tale-bearer the strife ceaseth." He argued from the fact of the existence of strife that the tale-bearer's mouth was not stopped. Those who speak evil one of another are out of the faith and in the spirit of contention. He believed a great deal of slander and backbiting are carried on throughout the country by means of letters and anonymous pamphlets. To this a remedy ought to be applied. These were high charges, he said, but he knew them to be true. From their frequency he had become familiarised with these things. They were in his view crimes against the order of civil and religious Society. Wounding a brother behind his back was he said an abomination in the sight of Heaven. He wished us to be more cautious in regard to this matter and assured us the fire would go out if more fuel was not laid on it.

Thomas Wetherald was followed by
Edward Stabler.

"Who said he felt a flow of inexpressible love towards the whole human family and more especially towards the members of this religious Society in the bosom of which he was raised and educated, and with the beloved members of which he had long held sweet intercourse. Actuated by this feeling and convinced of the truth of what had just been said, he was disposed to call the attention of the meeting not so especially to the existence of these things (because it was evidently not in our power to prevent them) as to the course in regard to them we ought to pursue. He felt sensible of the goodness of our Heavenly Father who had given us power to derive instruction and preservation from the consideration of circumstances over which we have no control. He drew a comparison between the effects of harmful things on the body, and things injurious to the mind, and said that as the pain produced in the one case warned us to avoid such things in future, so also in the other case. This truth was so plain that he thought no rational mind present was prepared to dispute it. The influence of hatred, anger, and all the passions, he said, was unfriendly to the happiness of man, while the effect of love, brotherly kindness, charity, &c, was felicity.

It appeared from the answers to the Queries that due care was taken in every place within the limits of the Y.M. to assist those who were in want and to provide for the education of their children, also

that our testimony against slavery was maintained and that those of the African Race under the care of friends were suitably taken care of.

3rd day afternoon. The committee on Indian Concerns reported that they had received no late information from friends of Ohio and Indiana in whose hands the care of the Indians had for several years rested.

The representatives now reported that they had deliberated with much interest on the subject of the Epistles from other Yearly Meetings and were not yet prepared to report upon the subject. They produced an epistle which they thought it would be right to address to all the Yearly Meetings of Friends as well as to our own members.

The following summary of the principal matters contained in this long document is made from memory.

The Epistle contained a declaration of the views of our Yearly Meeting upon the fundamental principles of the Society of Friends, which it stated to be the light, Christ within, the hope of glory. It quoted the expressions of some of our early friends to prove this, and many passages of Scriptures to show its accordance with the nature of the Christian Religion as there described. It gave a short history of the progress of the Society during the first fifty years of its existence, then came down to the establishment of the eight Yearly Meetings on this Continent. It declared them independent of each other. It stated that so long as the attention of Friends was turned towards the fundamental principles and that was suffered to guide us we had continued a band of brothers. It stated that the Society of Friends had never adopted a Creed, but of late years attempts had been made to impose one on the Society by those who wished to domineer over their fellow-members. The first act of this kind was stated to be an attempt to get delegates appointed by the various Yearly Meetings who should convene for the purpose of forming a creed. This proposition, it said, was opposed by some eminent members of the Society who believed they saw through the scheme of the projectors and the latter were obliged to abandon this mode of effecting their purpose. The projectors of this scheme however kept their object steadily in view. They attempted to destroy the religious character and influence of some of the individuals who had opposed their plans by circulating false and high charges against them and extended this to all who believed with them. They accused these of denying the divinity of Christ, undervaluing the Scriptures, &c. As our Yearly Meeting was implicated in these charges the Epistle denied them and stated our belief in the words of Robert Barclay, &c, &c, &c.

Thomas Mathews of Baltimore expressed his disapproval of the course pursued by the Representatives. They had been appointed he said for a specific object. On the subject of their appointment they had made