

1866

Second.

Friends generally appear to maintain love towards each other, becoming our christian profession. Tale bearing and detraction are mostly discouraged, and endearers are used to end differences when they appear. Our report states in its answer to this query, that a few Friends have abandoned our Meetings.

Third.

Many Friends endeavor by example and precept to educate their children, and those under their care in plainness of speech, deportment and apparel; to guard them against reading pernicious books, and from conversation, and to encourage their reading the Holy Scriptures. But there is a general acknowledgement, that more care and watchfulness in these important particulars would be profitable.

Fourth.

Our testimony against distilled spirituous liquors, appears to be generally maintained agreeably to our Discipline. Friends are mostly clear of frequenting taverns; but three reports state, that all are not clear in regard to attending places of dissipation. Moderation and temperance appear to be observed on most occasions.

Fifth.

The necessities of the poor are inspected, and relief afforded, and some care is taken to provide for the school education of their children.

Sixth.

Our testimony against a hireling ministry, oaths, chances - time trade, prize goods and lotteries, appears to be generally maintained. But a deficiency is acknowledged in several reports in regard to our important testimony in relation to military service.

Seventh.

Friends appear to be generally careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage; they are mostly just in their dealings and punctual in complying with their engagements, and where reasonable provisions for poor in these respects have been given, care has mostly been extended.

Eighth.

Friends appear to be careful to maintain our testimony against Slavery, and to provide suitably for those of the African

race in Friends families. Some attention is given to their instruction in useful learning.

Ninth.

Endearers are used to deal with offenders, seasonably and impartially, and to remind to those who will not be reclaimed, the spirit of meekness - and love by which they are discerned. Our report says that delays - sometimes occur.

Tenth.

1. Joseph Addings, an Elder, and member of Bald Eagle particular and Centre Monthly Meeting, departed this life on the 25th of 11th Month 1866 in the 76th year of his age.
2. Thomas Wright, an Elder, and member of Summings Creek particular and Monthly Meeting, departed this life on the 18th of 9th Month 1866, in the 89th year of his age.
3. Ann Pugh, an Elder and member of Baltimore Preparative - Meeting for the Eastern District, and Baltimore Monthly Meeting, departed this life 10th of 10th Mo 1866, in the 84th year of her age.
4. Deborah Smith, a minister, and member of Octorara particular and Nottingham Monthly Meeting, departed this life on the 21st day of the 10th Month 1866, in the 73rd year of her age.
5. Mary A. Smith an Elder and member of Hopewell Particular and Monthly Meeting departed this life on the 13th day of the 11th Month, 1866 in the 90th year of her age.
6. Fuscilla Tate, an Elder, and member of Goose Creek Particular and Monthly Meeting departed this life on the 18th day of the 11th Month in the 63rd year of her age.
7. William Hopkins an Elder, and member of New Creek Particular and Monthly Meeting, departed this life in the 38th of the 1st Month, 1866 in the 61st year of her age.
8. Eliza A. McCoy, an Elder, and member of Broad Creek Particular and New Creek Monthly Meeting, departed this life on 3rd day of 6th Month in the 68th year of her age.

Eleventh.

Nottingham Quarterly Meeting reported last year but it was delayed in preparing the Summary Answer, that a Supplication Meeting had been settled at Broad Creek, within the limits of New Creek Monthly Meeting, to be held on the 11th day after the first Day in each Month.

Twelfth.

Friends appear to be generally careful as far as practicable.