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# The Smiths — a Biographical Sketch with Selected Items from the Collection

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*by Melvin E. Dieter*

Hannah Whitall Smith, her husband Robert Pearsall Smith, and their children have presented a stark anomaly to the many biographers and historians who have tried to tell their story. Because of the radical dichotomies which must be wrestled with in the telling, the story of this remarkable Quaker family often has not been told with balance, depth of understanding, and wholeness.

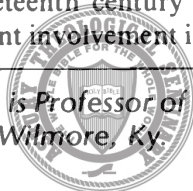
The generations of Smiths who followed Hannah and Robert were completely immersed in a world of intellectual ability and literary talent. This assured that records of these exceptional people would be published and widely read. The philosophical ambience of that milieu, however, was strongly agnostic, contributing to more negative representations of the religious movements with which the Smiths were involved than might have been reported by interpreters with a transcendental view of reality.

Mrs. Barbara Strachey Halpern, the Smiths' great-granddaughter, is the first to look at the history from a broader perspective. Mrs. Halpern's interest in a view from "another side" encouraged me to research in the family collection at her home in Oxford last fall. Her generosity also made it possible for Asbury Theological Seminary to purchase the "religious collection" section of the Smith family papers for the B.L. Fisher Library.

The anomaly presented by this family's history is created by the two, almost mutually contradictory, historical images which Robert and Hannah seemed to reflect as they played out their public roles in two quite different nineteenth century worlds. The one image is created by their prominent involvement in the Holiness, Higher-Life

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movements of the post-Civil War period. The footsteps of these lay evangelists still echo through the halls of contemporary American, English, and Continental evangelicalism.

Their abrupt withdrawal from that world of public evangelism in camp meetings, churches and deeper-life conferences eventually led them into a very different world. Their circle of friends then included English lords and ladies, prominent churchmen, and such renowned figures as Walt Whitman and Henry and William James. The Smiths' daughter Mary was first the wife of Frank Costelloe and then of Bernard Berenson; their daughter Alys was the first wife of Bertrand Russell; and their son Logan became an author of some reputation while a professor at Oxford University. Mary, Alys and Logan's friends became leaders in many of the radical reform movements of early twentieth century England. The ethos of the Bloomsbury cult, of the Fabian socialists, or of the Keynesian economists was so radically opposed to the ethos of American holiness revivalism that it is very difficult to develop a method of interpretation which enables us to adequately understand a woman like Hannah Whitall Smith. To the end of her long and influential life, Mrs. Smith walked in both worlds with some sense of personal integrity and spiritual wholeness.

A brief outline of the story is all we can present here. A series of biographical paragraphs will serve to tie together representative letters and memorabilia from the collection. I hope at some future time to deal more fully with the enigmatic Smiths, Robert and Hannah, by developing the religious and theological contexts of the data available in an effort to broaden understanding of both them and the movements in which they played influential leadership roles.

### **The Early Years: to 1865**

Philadelphia Quakers, Robert Pearsall Smith (1827-1898) and Hannah Whitall Smith (1832-1911), were both born into families of note in the Quaker establishment of the Philadelphia-New Jersey area. Robert's family line ran back on his father's side to James Logan, staunch Quaker of colonial Pennsylvania fame and personal secretary to William Penn. His father, John Jay Smith, and his mother, Rachel Pearsall of Flushing, Long Island, were both birthright Quakers. John Smith was a printer and publisher who also served as the librarian of the Philadelphia public library — a kind of hereditary position entrusted to the Smiths in recognition of the invaluable Loganian collection James Logan had donated to the

## *The Smiths — a Biographical Sketch*

library company. The Smith's share in the development of the Laurel Hill Cemetery in Philadelphia contributed significantly to the family's financial resources.

Hannah Tatum Whitall married Robert Pearsall Smith in June 1851 at the age of nineteen. Hannah was the daughter of John Michel Whitall and Mary Tatum, also birthright Quakers. Her family was living a very comfortable life on the financial resources provided by the profitable Whitall-Tatum glass plants in southern New Jersey at the time of her marriage. From the adoption of the name Whitall-Tatum Company in 1858 to the company's merger with the Armstrong Cork Company in the 1930's, Whitall-Tatum was a name to be reckoned with in the American glass industry. Much of the history which follows would not have been possible without income from the family business. It freed Hannah and Robert to move about easily with minimal financial concern. Their avocations, either in evangelism or in giving support to their children, easily became their vocations. The early years of marriage were happy ones for the Smiths. Hannah and Robert were both close to their families. Robert was busy with his publishing concern, becoming a map publisher of some note. Eventually, he joined the Whitall-Tatum firm, often traveling extensively as a sales representative for the company.

In 1865 Smith was made resident manager of the Whitall-Tatum works at Millville, New Jersey. Hannah was particularly perturbed by the move from the pleasant living of Germantown to the drab mill town of southern New Jersey. But the move changed the entire course of the couple's future. It was through the influence of the Methodist factory workers of Millville that both Hannah and Robert learned of the Methodist doctrine of entire sanctification and the Spirit-filled life. Hannah saw the light of full salvation as a Methodist woman was giving her testimony to the experience at a prayer meeting. Robert finally received the "blessing" at the first great holiness camp meeting of the National Camp Meeting Association for the Promotion of Holiness at nearby Vineland, New Jersey in the summer of 1867.





Hannah in 1851, age 19,  
just before her marriage to Robert.

Hannah Whitall Smith. Journal entry for March 16, 1857.

*I have under consideration a very important subject. I am twenty five years old, with I suppose average female abilities, and a love of study for its own sake, but with the usual female superficial miserable apology for an education. For many months I have been maturing a plan by which I might do something for the cause of female education in our Society or in this state. But of course until I am myself well educated I can do nothing. The question I am at present*

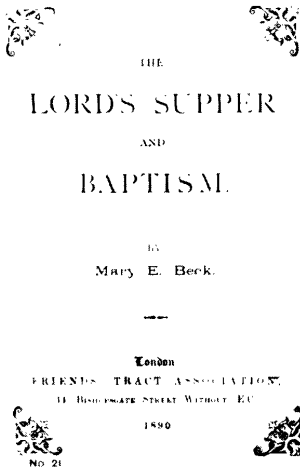
## The Smiths — a Biographical Sketch

trying to decide is as to whether it is possible for me yet to educate myself. A full college course requires four years. That would make me at thirty a well educated woman. Robert and I have talked it over, and have proposed to ourselves that I should have a Master to prepare me for the the Junior class at Haverford. That then in about two years should move near there, and I should enter the school as a student and graduate. Of course then I must procure a governess for the next four years for my children, as I should be obliged to leave them more or less under her care. I must be very diligent in all my household duties, and my wifely attentions. I must not fail in anything as a true woman or a true mother. And I must make up my mind to great opposition. The children I think the most about. But by never leaving them for social visiting or pleasure taking, and by learning to study when with them, I think I could perhaps manage it. It will require great energy and perseverance and a good-deal of self-sacrifice, and I want to look every difficulty full in the face before encountering them. I know I am lazy and weak, and that my mind is in a sad chaos. I know it will be an almost superhuman work to make a good scholar out of my elements, yet I do feel a capability within for something far more than I have yet attained intellectually. The first question however is one I have not mentioned — will it be walking in the path my Heavenly Father has prepared for me? If it will be, then I need feel no anxiety about my being enabled to carry it out through every difficulty; and I believe if it is not the path He would have me walk in, I do not desire to enter it. I must pray for light upon this question, and must try to decide it, only under the influence of God's Holy and Guiding Spirit. O Father, be near me now, I entreat thee!

Hannah Whitall Smith. Journal entry for September 13, 1858.

My heart is filled with the exceeding preciousness of Jesus. Blessed Saviour! And I am lost in wonder at the realization of His infinite mercy to me, who am so utterly unworthy of the least favor from His Hands. How could He be so tender and so loving? I can write the words — “It is all of free grace” but they but feel convey the deep sense I have

of the infinite freeness of this grace. While we were yet sinners Christ died for us, could anything be more free than this? I long more and more to rest in this simple truth. I have so long bewildered myself with trying to work out my own righteousness and have found such weariness in it, that I feel as if I could hardly appreciate deeply enough the blessed rest there is for me at the feet of Jesus. "He was made sin for us who knew no sin that we might be made the righteousness of God in Him." No wonder the Apostle cried out from a full heart "Thanks be unto God for His unspeakable gift!" And what earnestness should be wrought in me by this glorious gospel — what zeal, what tenderness of conscience, what carefulness, what watchfulness, what prayerfulness! I long to devote my whole self to my dear Master's service to have my eye single to His glory, and my heart intent on pleasing Him.

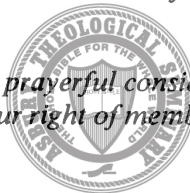


Mary E. Beck: *The Lord's Supper and Baptism*. London: Friends Tract Association, 1890.

Beck was a Quaker preacher and close friend of Hannah. The two women were involved in Quaker reforms; e.g. the introduction of baptism and communion into Quaker religious practices.

Hannah Whitall Smith. Extract from journal entry for January 31, 1859.

*Robert and I, after prayerful consideration believe it to be our duty to resign our right of membership in the Society of*



## *The Smiths — a Biographical Sketch*

*Friends. Our reasons are first that we believe there ought to be no Sects in the Church of Christ. Secondly that though in many things our own peculiar Sect has testified to the minor truths of Christianity, it is lacking, both in the writings of its standard authors, and in the preaching of the majority of its ministers, and in the teaching given to the young, on the central Truth of Christianity — on the fact of the complex and finished salvation offered to us in Christ, our perfect Saviour. It is a bitter trial to us to leave Society. I have suffered for it far more than I ever did from anything else and have tried to escape the trial. It has only been by “casting all my care” in it on the Lord that I have been enabled to get through it at all. But this has comforted me and given me peace. . . . And it is very sweet to be thus brought to a simple dependence upon my dear Saviour alone so that if I only thought of myself, I would not even want one single bit of this suffering to be lessened. But the thought of causing suffering to others, above all to my darling father and mother is agonizing to me. Today it seems as if I could not bear it, and I have been asking my Heavenly Father if He cannot let me die. I would love to live and work for my Saviour, since I know that for all Eternity this is the only time when I can work for Him; but I am the cause of so much unhappiness to others that I think perhaps the kind Lord, who loves all His children will, for the sake of their peace, allow me to die now very soon. It would be hard I know to leave Robert and Franky, but Robert would be so happy to have me safe — asleep in Jesus — and the Lord would take care of Franky. I hope I am not shrinking from suffering on my own account; but it is terrible to me to think of causing my darling father and mother so much suffering, and I do hope the dear Lord will just take me where I cannot trouble them any more. Then the next time we meet it will be on that glorious day when our King comes in the clouds of the air to judge and rule the world, and all differences will be done away then.*





Isaac and Anna Braithwaite, c. 1860. The Braithwaites were long time friends of the Smiths and prominent Quakers.

Hannah Whitall Smith. Extract from journal entry, May 11, 1868.

*I have to confess tonight with deep abasedness of soul before God that I am a poor miserable sinner in His sight! The question I asked myself last night revealed to me the unbelief and rebellion of my heart. I found that I could not trust Jesus unconditionally for the future; and further and worse, that I was cherishing hard thoughts of Him because He did not bless me as I desired! I have passed a day of intense wretchedness. I seemed to lose my hold of everything, and to be cut adrift upon a fearful sea of unbelief and sin. I doubted Jesus — and nothing else was of any account. None of my past experience seemed worth anything, and Satan urged me to throw the whole thing up, and to turn to the world for that satisfaction which he tried to persuade me I had not found in Christ. So dreadful a thing is the slightest unbelief!*

*But my faithful Saviour would not let the Devil thus carry off one of His sheep, and he has delivered me from the snare. I do trust Him now, I can trust Him, I will trust Him unconditionally! He may do with me altogether as He*



## *The Smiths — a Biographical Sketch*

*pleases, He may give me joy or may with-hold it, He may lead me through the wilderness or through the fruitful land, I will never doubt Him again, nor think hardly of His dealings with me. I will lie passive in His hands, and know no will but His! I thought I had given up everything to Him before, but no giving up was ever like this, for now I am surrendering the very thing, which all else was given up to obtain — and that is joy, and feeling, and the manifested presence of my Lord. I will trust Him even though I may never know any task of these things. He Himself shall be my all-sufficient portion and I will let Him do with me both soul and body as he pleases. He knows what I long for, and what it has seemed to me that I really needed, and I know that He will give me just what is right, and I trust Him — I trust Him, I trust Him. No other words can express the attitude of my soul — I trust Jesus! The other evening I trusted Him for the present, now I trust Him for all the future, I will never doubt Him again! . . .*



## **The Revival Years: 1865-75**

Following these new spiritual experiences, the Smiths plunged into a whirl of holiness evangelism. They spoke in the summer camp meetings of the Methodist sponsored National Camp Meeting Association. They also cooperated with leaders of the deeper-life movements in non-Methodist traditions. Dr. Levy (a Baptist), William Boardman (a Presbyterian), and Dr. Charles Cullis (an Episcopalian) soon became close friends and co-workers as the post-Civil War Holiness revival surged to its climax in the late 1870's. After the family's return from Millville to Philadelphia in 1868, Smith's active involvement in the affairs of Whitall-Tatum faded and his engagements multiplied. Both Robert and Hannah began to contribute articles to religious periodicals in America and England.

The intensity with which Robert Smith followed his new calling apparently stirred up a family pattern of alternate moods of elation and dejection — an almost manic-depressive syndrome. The death in 1872 of his son Frank, a promising young Princeton student, exacerbated his condition. He never again was to be completely free of this affliction. Eventually it contributed to the disintegration of his ministry and himself as a person.

By 1873 Hannah and her family were desperate in their efforts to break Smith's relentless round of speaking engagements, hoping to reverse his deteriorating mental and physical condition. Finally, with the help of the family physician, Smith was persuaded to interrupt his evangelism efforts by going to a place "where no one could understand him." Egypt fitted that stipulation and so he planned a trip that would include a stop in England before proceeding on to a pleasure trip up the Nile. He began his journey in the summer of 1873, but instead of reaching Egypt and the desired rest and recuperation, a series of contacts with English evangelical clergy and lay people quickly enveloped him in a schedule of parlor and breakfast meetings as intense as the routine he had left behind.

The two-year public ministry which followed in England, Holland, France, and Germany, according to B.B. Warfield (a not-too-friendly critic of Smith), was one of the most spectacular in the history of modern evangelism. By the summer of 1874 Hannah's initial reluctance to accept this change of plans was overcome by her husband's exuberant letters and the glowing reports of English ministry which began to appear in American religious papers. After Smith's repeated appeals she joined him and began almost

## *The Smiths — a Biographical Sketch*

immediately to participate in his meetings.

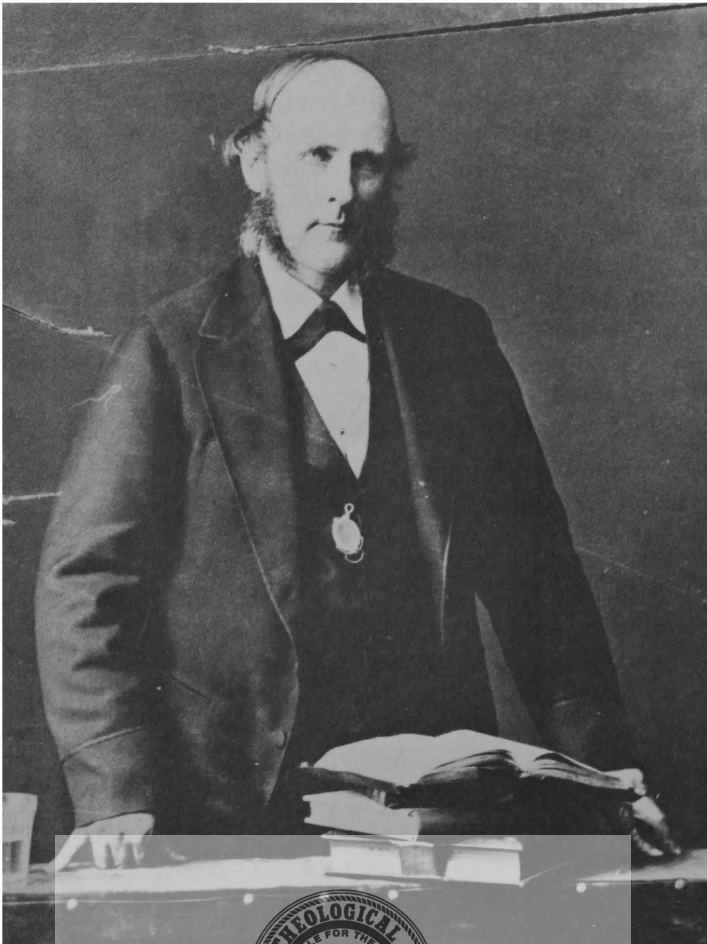
During this period Hannah made the many English friends who were to welcome her back to England when she set up permanent residence there in 1888. At the top of that list was Georgiana Cowper-Temple, wife of William Cowper-Temple (later Lord Mount-Temple). The couple was master and mistress of beautiful Broadlands Estate at Romsey in Hampshire. They invited the Smiths to hold outdoor meetings under the beech trees on the lawns of Broadlands in the pattern of the Methodist camp meetings they had known in America.

The Cowper-Temples were representatives of the widening support that holiness evangelism was attracting among Victorian evangelicals both within and without the Church of England. The popular impact of the Moody-Sankey campaigns which were underway at the same time undoubtedly helped to secure a hearing for Robert Smith's essentially Wesleyan perfectionist teachings. Hannah's superior abilities as a public speaker and writer also were positive factors in the promotion of the work. It was in the *Christian's Pathway of Power*, a holiness periodical begun by Smith in the spring of 1874, that Hannah's series of articles on the higher Christian life were first published. The series was gathered into a book the following year under the title, *The Christian's Secret of a Happy Life*. A devotional classic was born and the initials of the author "H.W.S." were permanently introduced to the world of Christian spirituality.

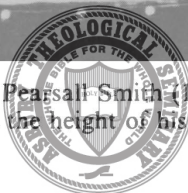
The apparent success and spiritual impact of the now famous Brighton Convention for the Promotion of Holiness, in May of 1875, seemed to be the crown that capped the triumphant preaching tour which Robert Smith had enjoyed on the continent in the spring of that year. Lutherans, Methodists, French and Dutch Calvinists, pastors and theologians, had swept into Brighton in Smith's train to join a broad segment of English churchmen and lay people in ten days of spiritual devotion. And they had not been disappointed. There were personal testimonies to new spiritual life on every side.

The triumph, however, only accentuated the trauma which quickly followed for both the Smiths and the movement they represented. Rumors which charged Robert Smith with moral and doctrinal deviance began to surface. The English committee, under Sir Stevensen Blackwood who was sponsoring Smith's work, recommended that he halt his ministry immediately. All the old demons of

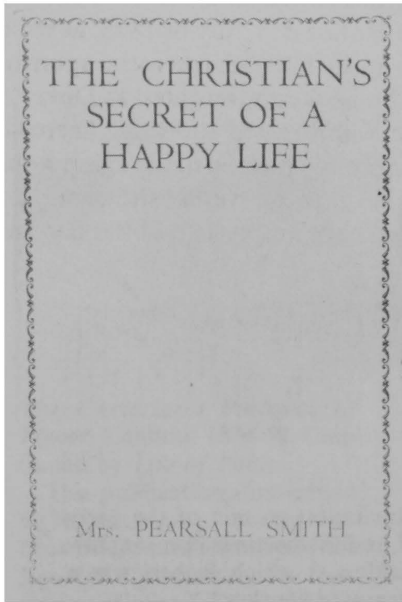
depression returned to haunt Smith's soul again. The first Keswick Convention for the Promotion of Holiness in July of 1875, at which he was to be featured speaker, almost faltered when the sponsors learned he would not be there. Hannah was intercepted at Dover on her return from a Swiss vacation and directed to Paris. There she found Robert in a state of collapse from which he never again would fully recover. Baffled by the sudden turn of events, she conducted him and their children back to the peace and refuge of her parental home in Philadelphia.



Robert Pearsall Smith (1827-1898)  
Taken in 1875 at the height of his evangelistic career.



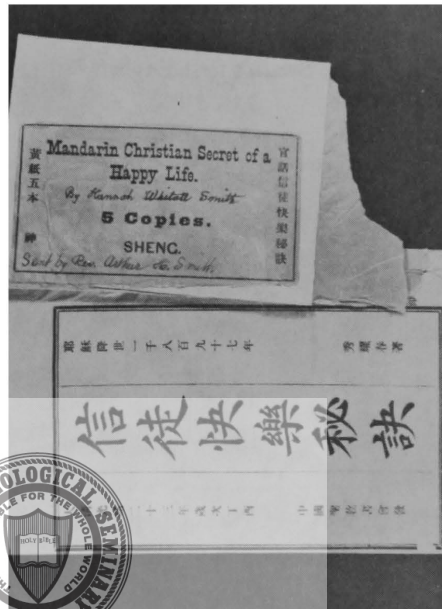
*The Smiths — a Biographical Sketch*



Hannah Whitall Smith. *The Christian's Secret of a Happy Life*. London: Nisbet and Co., printed 1945.

Over 106,000 copies of this particular edition were sold. The title was published in over 30 English editions.

[Hannah Whitall Smith.] *Hsin-tui kuai-le mi-chueh*, Trans. Hsio-yao-chuin. [Shanghai?]: Chung-k'uo sheng-chiao-shu-hui, Ta-ch'ing k'uang-hsui er-shr-san nien sui-tsu ting-yo (1897).



MEETINGS FOR SANCTIFICATION  
AND  
POWER FOR SERVICE.

WEDNESDAYS, MARCH 4, 11, 18, 25, 1874,  
10 to 12 o'Clock, A.M.

AT THE  
YOUNG MEN'S  
CHRISTIAN ASSOCIATION ROOMS,  
165, ALDERSGATE STREET,  
LONDON, E.C.

A desire for further conference having been expressed by some who attended the Breakfast Meeting called by the President of the Wesleyan Conference, Rev. WM. ARTHUR, SIR FRANCIS LYCETT, and T. B. SMITHS, to meet Rev. W. E. BOARDMAN and R. PEARBALL SMITH, of America, it has been arranged to hold meetings as above for the same purpose, and for prayer and personal experience.

Your company is respectfully and affectionately requested.

The ministers of the various branches of the Methodist body are included in this invitation.

Invitation to one of the early London meetings for sanctification at which Robert was a featured speaker.

Song sheet distributed at the 1874 Broadlands Conference, site of the Smith's first English triumph.

THE ALTERED MOTTO.

Oh! the bitter shame and sorrow,  
That a time could ever be  
When I let the Saviour's pity  
Plead in vain, and proudly answered:  
"All of self, and none of Thee."

Yet He found me; I beheld Him  
Bleeding on the accursed tree,  
Heard Him pray: "Forgive them, Father!"  
And my wistful heart said faintly:  
"Some of self, and some of Thee."

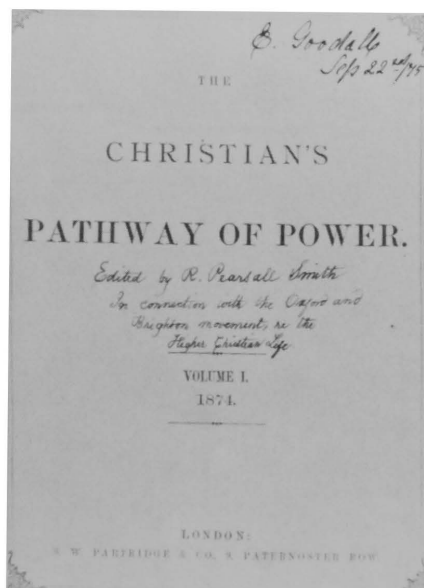
Day by day His tender mercy  
Healing, helping, full and free,  
Sweet and strong, and ah! so patient!  
Brought me lower, while I whispered:  
"Less of self, and more of Thee."

Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, Thy love at last hath conquered;  
Grant me now my soul's desire:  
"None of self, and all of Thee."

T. H. M.



## *The Smiths — a Biographical Sketch*



*The Christian's Pathway of Power.* London. 1874-78. Continued by *Life of Faith*.

This publication, first edited by Robert Pearsall Smith, later became the official voice of the Keswick Convention, the continuing Higher-Life force in the U.K.



Swiss pastors who attended the Brighton Meeting, May 29 - June 7, 1875.

This gathering marked the summit of Robert's evangelistic career. Over 7,000 individuals came to hear Smith and other speakers expound on holiness.





This German language account is indicative of the impact that Robert Smith's teachings had on European Protestantism. Die Heiligungs-bewegung, a German holiness movement, can be traced directly to Smith's influence.



*The Smiths — a Biographical Sketch*



Dr. Charles Cullis of the Boston Faith Work and a copy of his paper, *Times of Refreshing*. Dr. Cullis, an early supporter of Robert Smith, arranged the Framingham Conference in an attempt to revive Smith's ministry.

**Times of Refreshing**  
A MONTHLY RECORD OF  
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*Times of Refreshing shall come from the Presses of the Lord.— Acts 16. 12.*

Vol. VIII. No. 4.      AUGUST, 1876.      Wholesale Price, \$1.00 per Annum.

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II. The Necessity of a Holy Life. VII. Difficulties concerning the Will.  
III. The Life of Holiness. VIII. The Use of the Holy Spirit.  
IV. How to Live a Holy Life. IX. The Holy Spirit.  
V. Difficulties concerning the Holy Spirit.

Chapter IV, V, VI, VIII, XI, XV, XVI of this book are printed as single, or 27 pages a dozen.

## **Home Again: 1875-1889**

On their return to the United States, the Smiths were quickly convinced that God had released them from their former ministry, even though it took a while longer for Dr. Charles Cullis and other friends in the Holiness movement to accept that fact. Robert went back to his work of traveling for the Whitall-Tatum Company. Hannah began to involve herself more deeply in the activities of the Women's Christian Temperance Union. She continued her writing, contributing to various periodicals, authoring new books, and giving the rest of her time to the care of her aging parents and her growing children. Mary, Alys, and Logan were the only ones of her six children still living, and, she devoted herself to them completely. The constant demands for keeping up with her writing deadlines and responding to the incessant invitations to speak in churches and temperance meetings made her daily schedule seem impossible. Add to all the above the extensive correspondence, which throughout her life was a regular part of her daily regimen, and her consistent strength and vitality are all the more remarkable.

The family's financial resources allowed them to enjoy summer camping trips in the still primitive New York Adirondacks, and the still more primitive wilderness of Yosemite and Yellowstone National Parks. (Later, however, Hannah admitted that she had hated camping and went along only for the children's sake.) The Smiths also enjoyed the Whitall summer home at Atlantic City, and later a new vacation spot in the Maryland mountains which Hannah and her sister Mary Thomas, wife of a Baltimore physician, had bought and developed.

During the same period Hannah was restoring her broken relationships with Quakerism. She and Robert had poured their religious energies into holiness revivalism partly because they were impatient with the stark traditionalism which they had experienced in their Philadelphia Quaker meeting as young people. The Baltimore meeting finally accepted Hannah into membership after her return to America in spite of her continuing commitment to the explicit universalism of her "Restitution" heresy. By 1883 Mary, the older daughter, was at what is now Radcliffe College and Logan was at Harvard. Both had carried letters of reference to Cambridge (Mass.) from Harvard's William James, already a family friend.

The visit to Harvard in 1884 of a young Irish Catholic graduate of Balliol College of Oxford spun off a web of consequences which

## *The Smiths — a Biographical Sketch*

inexorably drew the Smith family back to permanent residency in England. Mary and the young lecturer, Frank Costelloe, fell in love. In 1885 Mary followed Costelloe to England. Hannah's desperate letters followed her, seeking to dissuade her from entering into a Catholic marriage. It was all in vain; Mary and Frank were married at Oxford in 1885 with the Smiths in attendance. Dr. Benjamin Jowett, the noted master of Balliol College, hosted a wedding reception for Frank (a favorite pupil of his) and his American bride. The newly married couple settled into a home near the Parliament buildings on the Thames embankment. In 1887 their first daughter, Ray Conn Costelloe, was born.

The return to America after the wedding was difficult for Hannah. She was leaving her beloved Mary behind to fend for herself in a marriage which Hannah had not really wanted. By 1888, with both Mary and a new granddaughter too far removed from her direct care, Hannah convinced Robert to move the family to England. Their visit in 1885 had given them the chance to renew the friendships which they had made during their religious work ten years before: Andrew Jukes, Edward Clifford, the now Lord and Lady Mount-Temple of Broadlands, their Quaker friends — the Guerneys and the Braithwaites — and many others received them warmly. Logan was a student at Oxford. England was the place to be. They rented a home along the Thames at 44 Grosvenor Road, two doors away from Mary's home. The last threads of Hannah's home ties in America were unraveling as she said a final goodbye to her sister Mary, who was dying of cancer at her Baltimore home.





Frances E. Willard (1839-1898)

Frances E. Willard. Autograph letter, signed, to Hannah W. Smith.  
*Women's National Christian Temperance Union  
Headquarters 161 LaSalle St.  
Chicago*

*Dearest HWS*

*What a lovely picture you make of your summerings "and  
I soe weary fu' o' care!" Well — I rejoice with them that do  
rejoice."*

*Your Mary's evolution delights me — She'll be her gifted*



*The Smiths — a Biographical Sketch*

*Pa and Ma rolled into one! Do let her be! I want her for a burnin' an' a shinin' light in the International Council. — Our New York WCTU National Convention will be shorn if you don't come across — please do! Let me know for wish to advt. Bring Margaret Lucas and Mary! How they would with thee set us off! Thee and Mary quite mistake (sic) about the dolls. It isn't a wee personal question but we want the whole history. Mystery & Philosophy of Doll-worship in nursery Chapels and play House and shrines looked into. There's a deep somewhat under it all. I want my own views simply as a sort of tenet. The matter has been widely stirred up in America. Olive Seward is getting up a magazine-symposium upon it. Do go to the bottom of it & set paragraphs afloat in British press for I do assure you the women question is in it — big as a Mountain. I am sending you Bellamy's book.*

*Ever thy*

*Frances*

*I have Madge's depressing cartoon always abefore me on my desk! The world WCTU in Britain is dead but for you two.*

Frances E. Willard. Autograph letter, signed, to Hannah W. Smith.  
*En route in New York*

*Nov. 10, 1888*

*Dearest HWS*

*I have just been to Corning, N. Y. to see Dr. Ingersoll at whose cure my nephew has been staying to try to leave off his habits; (It is Rob whom you have helped me with & I am glad to say that he improves). Dr I. has a great interest in R.P.S. & greatly wishes to see him & you. He is certainly a man worth studying — a specialist in archeology and a very earnest man. You who study so many things ought by all means to study him. Religions are his live long subjects of research. I think you do not often find a more Simon pure inspired crank. Suppose you with him & anyhow I want you*

*The Asbury Seminarian*

to make a point of seeing him when you come home.

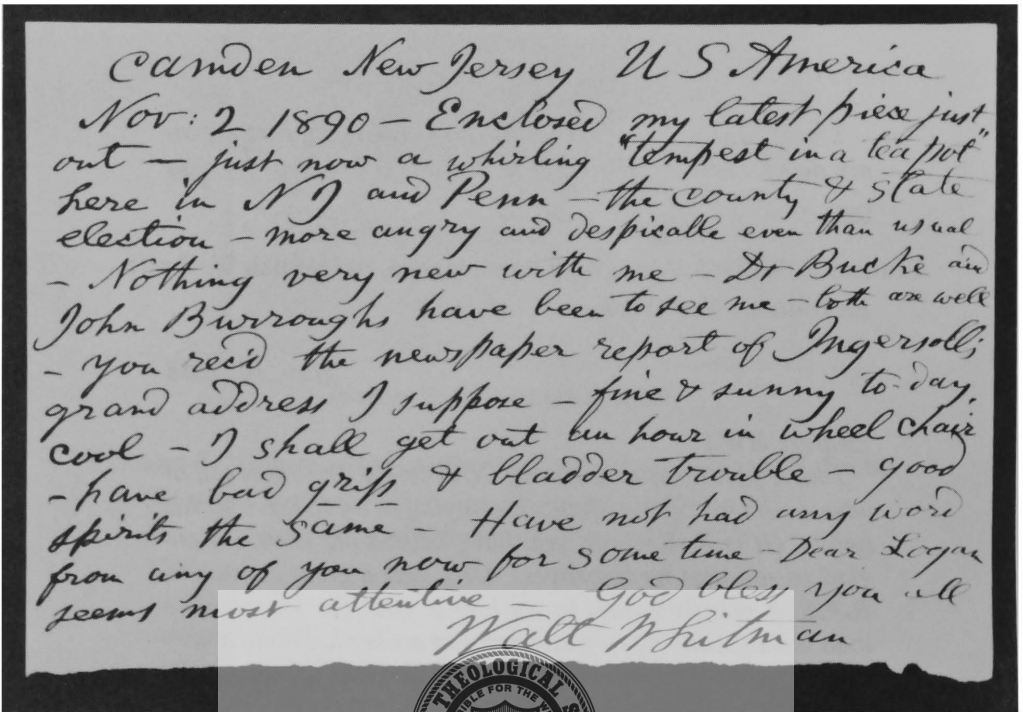
Am so sorry you've lost dear Lord Mount-Temple — that is, in a sense, but it seems silly to be sorry when a sweet soul goes home to heaven.

We had a magnificent Convention — much the finest of all. We wished you & a cable gram was ordered. I hope Mary Woodbridge will go to England this year. Cleveland is defeated contrary to speculation. Our folks won't stand any "tariff nonsense" — wherin, they are geese. Prohibition vote shows good gains.

Nan & I are going home — speaking en route. Dear Mother is better. With love to all I am always devotedly thy

Frances

Enjoyed thy company letter immensely.



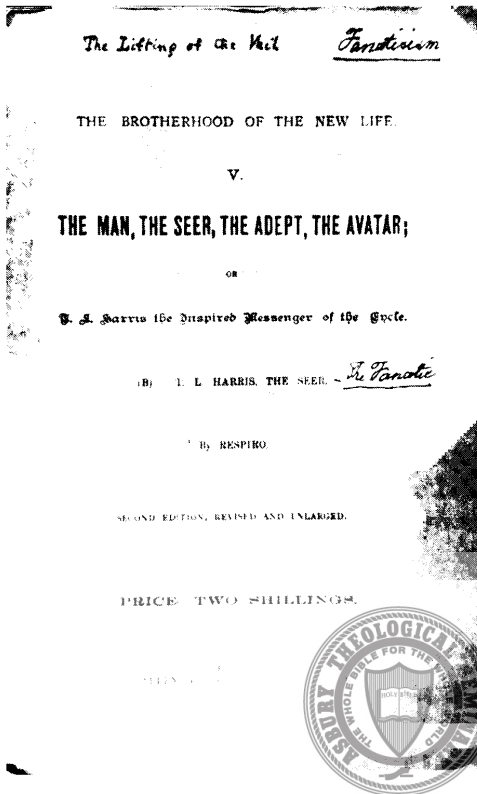
Walt Whitman. Autograph letter, signed, to the Smiths. (see text on following page).

*The Smiths — a Biographical Sketch*

Camden, New Jersey  
U.S. America  
Nov. 2, 1890

*Enclosed my latest piece just out — just now a whirling  
“tempest in a teapot” here in NJ and Penn — the county &  
state election — more angry and dispicable even than usual  
— Nothing very new with me — Dr Bucke and John  
Burroughs have been to see me — both are well — you rec’  
the newspaper report of Ingersoll’s grand address I suppose  
— fine & sunny today, cool — I shall get out an hour in  
wheelchair — have grip & bladder trouble — good spirits  
the same — Have not had any word from any of you now for  
some time — Dear Logan seems most attentive — God bless  
you all*

Walt Whitman



Thomas Lake Harris. *The Man, the Seer, the Adept, the Avatar*, 2nd ed., rev. and enlarged. London: E. W. Allen, 1897.

In 1880 the Smiths visited Harris at his colony, the Brotherhood of the New Life, north of San Francisco. Note Hannah’s handwritten comments.

## **The Expatriate Years: 1888-1911**

Robert Pearsall's years as an expatriate were filled with rounds of social activities and the nursing of his real and imagined illnesses. Hannah dutifully cared for him. He had always been loved as a father by the children, but by now most of the family (Hannah included) had very little respect for him. A late-in-life liaison with a woman who lived across the Thames from the Smiths certainly further aggravated his relationships with the family. In London or at their country home at Fridays Hill in Haselmere to the south, he frequently spent his days entertaining friends and neighbors including Lord Russell and Lord Tennyson. His children enlarged their circle of friends to include Bertrand Russell, George Bernard Shaw, John Maynard Keynes, Sidney and Beatrice Webb, and the young Stracheys. Much of Robert's time in Haselmere, however, was spent in his Bo Tree House, an elaborate tree house he had built behind the Fridays Hill home. There he engaged in solitary musings like some silent Buddha. Robert Pearsall Smith died in 1898. There is no grave, no marker. His body was cremated.

Hannah's years in England were as active as any of her earlier years had been. She became deeply involved in the English temperance movement. Through her close friendship with Frances Willard, the leader of the American movement, she was instrumental in bringing the two together to form the International World Women's Temperance Movement. Because of her effectiveness as a platform speaker her Bible studies were printed in temperance papers throughout the world. Her name was on fliers and broadsides announcing meetings of religious and social causes all over England.

A host of reform movements eagerly sought her support. Her political instincts were keen and she reacted to injustices around the world, writing to czars and kings to express her concerns. Next to her promotion of temperance, the closely related issue of women's rights was important to her. Late in life, when confined to her wheel chair, she regretted that she could not take part in a suffragette march and rally in London.

All the while she mothered her family — keeping in touch, admonishing, advising, supporting. Much of her concern was centered on Ray and Karin Costelloe, Mary's two children, who had been left behind with their father when Mary went to Italy to live with Bernard Berenson, the art historian and critic. Mary married Berenson after Frank Costelloe's death in 1899. Alys, Hannah's



## *The Smiths — a Biographical Sketch*

younger daughter, was closely associated with her mother in promoting temperance, woman's suffrage, and other causes even after she married Bertrand Russell in a Quaker wedding in 1894. Hannah gave her encouragement to her granddaughter, Ray, as she too became active in the women's movements of the early twentieth century England.

Ray eventually married Oliver Strachey, a brother of the more widely known Lytton. Karin married Adrian Stephen, a brother of Virginia Woolfe. It is obvious the family was readily accepted by many in the upper levels of English society. Hannah's biographers have spiced up their story of the later life of this Quaker author of *The Christian's Secret of a Happy Life* with their anecdotes of her visits to the fashionable Ascot Races. Hannah's presentation of an expensive cigarette holder to Mary Berenson, with the remark that she did not need to make a point of reminding people that she had received it from the author of *The Christian's Secret of a Happy Life*, was also a favorite of writers. Hannah told her daughter that if she had to smoke, the gift might save her from some of the poison she was inhaling.

In all of this, Hannah's religious faith never wavered. She had modified her views of what was safe and best in religion. Although this had put some distance between her and some of the concerns to which she had so avidly committed herself in earlier years, the ties were not completely broken. Many of the basic religious emotions of other times and circumstances were lying just below the surface of the concerns which occupied her later life. In one of her letters, she recalled the spiritual thrill of the Holiness camp meeting of her earlier evangelistic days as unlike that of any other experience she had ever known. She continued to act as a spiritual counselor to thousands through her Bible readings and books. She spoke in British churches, Anglican and Free, and her own Quaker meeting houses. Her little devotional classic kept letters of appreciation and requests for spiritual counsel coming to her from all over the world as *The Christian's Secret* came out in successive editions in England and many other languages.

Before she died in 1911 she wrote her autobiography, *The Unselfishness of God*, and gathered together newspaper and periodical accounts of new religious movements, such as the Pentecostal and Healing movements just then coming to the attention of the public. She filed her clippings under the heading "Fanaticism."

She was unable to forget the dangerous delusion of the desire for physical manifestatoin of mystical delight, which even she herself had sought for a time in her intense desire to experience God. When old converts of the glorious days of the revival of 1874-75 wrote to her in her last years, she could not help but remember that Robert, in his instability and weakness, had stepped over the fine line between responsible spiritual liberty and uncharted license and fanaticism. "The Fall" had destroyed Robert and challenged every reserve of faith and personal courage which Hannah could muster.

These spiritual reserves, combined with the unusual health and physical strength she enjoyed up to the physical afflictions she suffered in her old age, had made possible her unusual accomplishments in the midst of circumstances which would have destroyed most women of her, or any day. Her letters throughout her life are almost totally free of complaint or reference to her troubles. She also had the remarkable ability of not chiding Robert about his failures and weaknesses. In only one letter later in life does she speak with regret of her children's lack of the kind of religious faith which had kept her through all these trials In that letter she lays the chief cause for their lack of faith on Robert's apostasy and weakness.

Hannah's lifelong attitude in the face of death was so positive that friends, even those close friends who knew her well, were probably shocked when they received letters of condolence at the death of family members or word from her of deaths in her own family. Death was welcome! She rejoiced that loved ones were gone and did not wish them back. In the will of God, death meant freedom from the limitations that life in this world placed upon the heights to which human spirits were meant to soar because of the "Unselfishness of God." She had made as much of life in this world as any woman of her time; but at its best it always kept her from knowing as she wanted to know. Even with her "top eye" she had never been able to plumb the many mysteries of the spiritual life her wide-ranging spirit had sensed but not seen. The best days lay ahead and God would be there to tell her more.

Hannah Whitall Smith died at Iffley Place, Oxford on May 1, 1911.



## *The Smiths — a Biographical Sketch*

Hannah Whitall Smith. Note attached to a newspaper clipping from the June 15, 1895 London Echo describing the “invasion” of 175 London chapels by women preachers.

*One of the most interesting things that took place during our work of meetings was on Sunday the 16th. The newspaper extract opposite describes it, and also describes me as I appear to English eyes — “active though elderly.” It was a wonderful thing to get an entrance for women into so many places of worship in London, and the funny thing was that when our supply of women failed and we offered men, nobody would have them! No wonder.*



Mary, Hannah, Alys in 1898.



NATIONAL BRITISH WOMEN'S  
**TEMPERANCE ASSOCIATION**  
PETERBOROUGH BRANCH

**A PUBLIC MEETING**  
WILL BE HELD IN THE  
**Westgate Congregational Church**  
(KING'S LEST FOR THE OCCASION)  
On **THURSDAY, May 9th,**  
TO BE ADDRESSED BY

**MRS. PEARSALL SMITH**

Secretary to the National British Women's Temperance Association,  
Superintendent of the Bible Reading Dept., Author of "Every-day Religion."

Chair to be taken by **MISS COLMAN**, at 7-30 p.m.

In the Afternoon at 3-30.

**MRS. PEARSALL SMITH** WILL CONDUCT A BIBLE READING  
in the Lecture Hall of the same Church

A Collection at both Meetings in aid of the Association.

Temperance broadsides. Mrs. Smith was very active in the temperance movement in the U.S. and in the United Kingdom. She served as secretary of the British W.T.A. for several years.

*To meet the Members of the  
International Congress of Women)*

*Mrs Pearsall Smith*

*Lady Rothschild and Mrs. Leopold de Rothschild  
at Home*

*Tuesday, July 4<sup>th</sup> 1899  
Gunnerybury Park, London  
4 to 7 p.m.*

*R. H. P.  
1, Turner Org.  
5, Hamilton Place  
Piccadilly W.*

*For Terms & Prices  
see back of this card*

Invitation to a reception at the International Congress of Women, 1899. Mrs. Smith worked zealously throughout her life to increase the influence of women.



*The Smith's — a Biographical Sketch*

**BRITISH WOMEN'S TEMPERANCE ASSOCIATION,**  
B. W. G. T. U.

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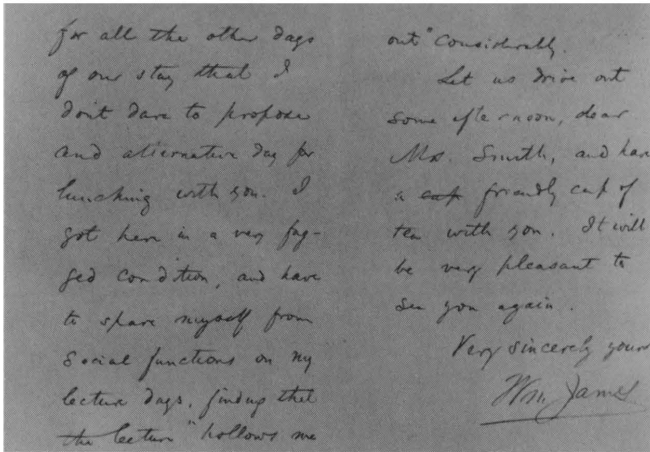
**MRS. PEARSALL SMITH**  
(H. W. S.),  
WILL VISIT BEDFORD  
**ON MAY 31, 1895,**  
AND WILL (D.V.) SPEAK AS FOLLOWS—

**A BIBLE READING**  
IN THE  
INSTITUTE, HARPUR STREET,  
3.30 P.M.

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THE  
**QUARTERLY TEA**  
For Members and Friends of the B.W.T.A. will be held at 6.0 p.m. (Tickets 4d. each), in the  
**ST. PAUL'S WESLEYAN SCHOOLROOM,**  
Followed by a  
**PUBLIC MEETING**  
At 7.30 p.m., when the Chair will be taken by MRS. GEO. CLARK, President in Bedford. The  
principal speaker will be  
**MRS. PEARSALL SMITH.**





William James. Autograph letter, signed, to Hannah Whitall Smith, May 13, 1908. The complete text is printed below.

Oxford Hall  
15 Magdalen St.  
May 13.08

Dear Mrs. Pearsall Smith,

I am sorry to say that we have a previous lunch accepted for the 19th, and are now so doubledeep in engagements for all the other days of our stay that I don't dare to propose and alternative day for lunching with you. I got here in a very fagged condition, and have to spare myself from social functions on my lecture days, finding that the lecture "hollows me out" considerably.

Let me drive out some afternoon, dear Mrs. Smith, and have a friendly cup of tea with you. It will be very pleasant to see you again.

Very sincerely yours

Wm James



*The Smiths — a Biographical Sketch*

He sendeth His word and healeth them.

PATIENCE

# LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.  
EDITED BY THE REV. JOHN ALEX. DOWIE.

Volume XIII. No. 5. CHICAGO, SATURDAY, MAY 23, 1903. Price Five Cents.

## GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF LAMENESS, TUMOR, RHEUMATIC GOUT, AND SPINAL CURVATURE.

**THE LAME WALK!**  
This is a part of the description which the Christ gave of His work as "He that should come." It was a work worthy of the Son of God.

As He walked the weary ways of Palestine, and saw everywhere the lame, the halt, the blind, the sick and the sorrowing, His great, loving, Divine heart was touched.

His strong yet tender Sympathy, went out to the suffering ones.

Again and again, the writers of the Four Gospels use the beautiful expression, so full of meaning, "He had Compassion on them."

He taught the multitudes God's Way of Healing.

He preached, with mighty power, the beginning of the Gospel, "Repent!"

Men and women heard, heeded and came to Him with their sins and their sicknesses.

He forgave their sins.

Then He laid His strong, firm but gentle hands upon them.

In that Divine touch there was healing.

Full of a joy they could not express, the blind saw, the dumb spoke, and the lame

walked. Men who profess to love that great Teacher, Preacher and Healer, and to be ministers of His Gospel, are saying that He has changed. They are saying that He does not heal now. But God's Word says, "Jesus, the Christ, is the same yesterday and today, yea, and forever." He Himself, just before His ascension into the heavens, said: "Lo, I am with you All the Days, even unto the Consummation of the Age."

His love is as mighty, His sympathy is as deep and gentle, His power is as infinite as when He stood upon the earth in the flesh, saving of His work, "the lame walk."

Men who name His Name, but have little faith, say that He heals now through doctors' drugs and surgeons' knives.

But doctors' drugs do not heal.

The doctors themselves say that they more often kill.

Surgeons' knives do not heal.

The modern operating table is a modern altar of Moloch, upon which human sacrifices are made to the god, Science—a god who, his high priests themselves being witness, has no existence.

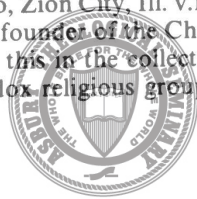
The Christ never used drugs or knives when He healed the multitudes in the days of His flesh.

He does not use them now.



MRS. E. RANCEPEAD.

*Leaves of Healing*. Chicago, Zion City, Ill. v.1, Aug. 31, 1894 +, a periodical published by John Dowie, founder of the Christian Apostolic Church. The large number of items like this in the collection are evidence of Hannah's strong interest in unorthodox religious groups.



APRIL, 1908. No. 1.

# "CONFIDENCE"

A Pentecostal Paper for  
Great Britain.

"This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him."  
—1 John v., 14-15.

"The Lord shall be thy CONFIDENCE, and shall keep thy foot from being taken."  
—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,  
ENGLAND.

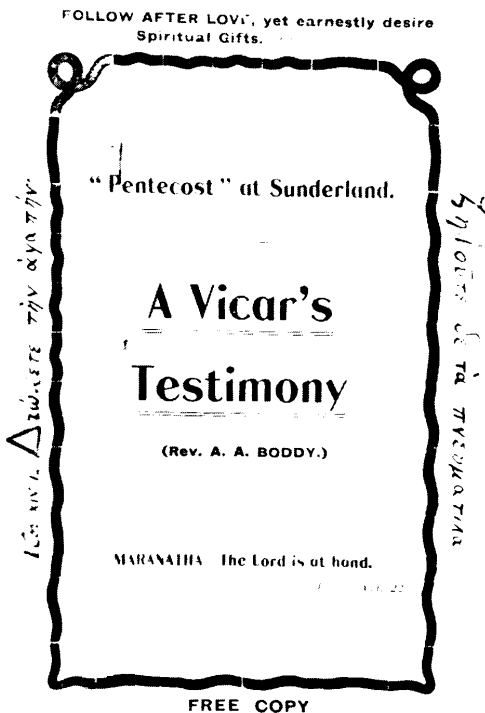
Send stamped Magazine or five Pence to the Editor, 11, Park Lea Road, Sunderland.





*The Smiths — a Biographical Sketch*

Examples of the large number of early European pentecostal materials in the collection. (This page and p. 38)



Edward Clifford. Autograph letter, signed, to Hannah Whitall Smith. Clifford was the founder of the Church Army, an Anglican organization that was similar to the Salvation Army.

*Sunday, June 26, 1897*

*52 Wigmore Street, W.*

*My Dear Mrs. Smith,*

*I have perfectly clear light that our sufferings in death are to be accepted as blessings and invaluable friends when we can't get rid of them.*

*I think the other view would turn my life into a nonsensical fret about myself and others.*

*I believe we can use faith as we use medicine, but that neither of them is always available to remove the trouble. Our part is to ride through them and over them — sitting with Christ in heavenly places — not to get rid of them. We are not here for the sake of having an easy painless time.*

*What a blank the history of every kind of saint would be if that were so. The fanatical healing people (which doesn't mean all who believe in healing) are a bit cracked I think, not quite the best sort.*

*So stick to your "Thy will be done" and steady praise in anguish. I feel sure about it. You have a blessed way of sitting at people's feet and being willing to think them messengers — but don't let them persuade you that you have made a mistake on that point!*

*I look for Alice and you tomorrow morning.*

*Yours truly*

*E. Clifford*

## TRIUMPHS OF FAITH

A MONTHLY JOURNAL

DEVOTED TO

DIVINE HEALING AND THE  
PROMOTION OF CHRISTIAN HOLINESS

EDITED BY CARRIE JUDD MONTGOMERY

*\* Please send our information and have our subscribers. Matthew 9:17*

VOLUME XXVI

RELLAH MILLS COLLEGE P. O. CAL.  
Published by the Editor

*Triumphs of Faith*, Buffalo, N. Y.; Oakland, Cal. 1, 1881+ The editor, Carrie Judd Montgomery, was a long time holiness healer who was swept into Pentecostalism soon after the Azusa St. revival.

## *The Smiths — a Biographical Sketch*

John Astworth. Autograph letter, signed, to [Hannah Whitall Smith]. Discusses the Doukhobors, a Russian sect of unknown origin. A large number had emigrated from Siberia to Canada where they refused to accept the laws and occasionally marched long distances in large groups.

*3 [Holseley] Place,  
Withington  
Manchester  
Nov. 25, 1902*

*Dear Friend,*

*Your card making enquiries about the Doukhobors has been sent on to me — It is at present rather difficult to say much about the extent of the present agitation.*

*The section affected is known by the Cypress and North Colony — they have always been the ones most easily influenced by agitators — there are about 1500 out of a total of 7600 — The latest report I have received from the Government is that the women and children were sent to their villages from Yorkton and the men were entrained at Minnedosa and taken to Brown River from whence they will travel to their Villages, where they have a plentiful supply of grain and comfortable houses to dwell in — I have visited these people in 1899 and 1901. On the latter occasion I went to over 40 villages out of the 52. The attitude of this portion is very trying to friends yet it is gratifying to know the Government officials are so patient with them, as they look forward to the time when the younger ones will fall into line and carry out the requirements of the law.*

*If you would like to know more about them I shall be pleased to send you my address to peruse upon getting back from a friend who is reading it.*

*Yours sincerely,*

*John Astworth*



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