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# THE JOURNAL

## OF THE

# FRIENDS HISTORICAL SOCIETY

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## Isaac Sharp, 1847-1917

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**A**LTHOUGH the majority of our readers will have received, before this issue reaches them, the sad tidings of the death, on the 9th October, of Isaac Sharp, the vice-president of the Historical Society and also its treasurer, we wish to place on record our sense of the value of his services to this Society throughout its existence. In early days he acted as joint secretary and editor, and, although later, other work compelled him to withdraw officially from these positions, he was always at hand to advise, and he gave constant and valuable help to our present secretary and editor. Isaac Sharp was also a contributor to *THE JOURNAL*—perhaps the last of his public writings was the review which appears in our present issue, page 174.

Isaac Sharp was the thirteenth successor to Ellis Hookes, who was appointed Recording Clerk to the Society of Friends about 1657, and he held this office for twenty-seven years (1890-1917). During this time the work of Friends at the Central Offices very largely increased and the responsibility of the Recording Clerk became in consequence much greater, but Isaac Sharp was always ready to throw his energies into fresh channels and was prepared to give advice and assistance in a great variety of ways.

His death took place after a serious operation, and his cremated remains were laid to rest in the Friends' Burial Ground at Wanstead on the 13th October, amid many tokens of affection and regard.

# Michael Yoakley's Charity

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*Presidential Address by Robert H. Marsh, delivered at  
Devonshire House, 24th May, 1917*

**I**T is one of the ironies of fate that I should be called upon to give a presidential address. Our first presidents, Dr. Thomas Hodgkin and John Stephenson Rowntree, gave none, and it is hard that an unfortunate president who has really nothing to say should have to say it in the absence of further items on the Agenda that might have sheltered him from his doom.

If the worst came to the worst, I must own that I was tempted by the subject of General Nathaniel Greene [1742-1786], the Quaker-born, favourite general of Washington, but the more I thought about it the more I felt that no one who dealt with the story of a life which Quakers may well be proud of, could add anything to Sir George Trevelyan's loving picture of Greene in his volumes on *The American Revolution*. I decided therefore to outline the history of a Charity, with which I was familiar, with a record of usefulness of over two hundred years.

The second largest Quaker charity, other than a school, which appears in the return moved for by Lord Robert Montagu in June, 1875, is Michael Yoakley's Charity, which devotes at least four-fifths of its income to the support of people who have no connection with Friends and is, except in its management, a non-Quaker charity. It has been closely associated with Friends, all the trustees who have administered it from 1709 till now having been Friends by birth.

Michael Yoakley, its founder, was born in 1631 at Margate, the family being a Thanet one, mostly resident in the parish of St. Peter's. William Beck in his booklet, *Ye Yoakley Charity*, says that Michael Yoakley is reputed to have once been a shepherd-boy at Drapers Farm, Margate, a property which he afterwards bought and on part of which the almshouses for the non-Quaker pensioners were subsequently built, in accordance with the terms of his will. It is said that whilst a shepherd-boy he vowed that



if he became a successful man he would buy the place and build almshouses there for poor people. He may have done so, such legends grow very easily. What is certain is that he took to a sea-faring life and prospered. His father probably joined Friends, as a notice of his death is entered in Monthly Meeting records as occurring in London in 1665. We know that Michael Yoakley himself was living in London in 1662, as in that year he bought certain property in Wentworth Street, Spitalfields—some ten minutes walk from here—part of which is still held by his trustees. In the purchase deed he is described as “Michael Yoakley the younger, of the precincts of St. Katharine’s near the Tower of London, Mariner.” Probably Michael Yoakley was one of the Margate sea-captains who had been compelled to remove to London for the sake of their business, Margate Harbour, owing to its unprotected state, having gone very much to decay at this period. We knew nothing of his voyages till last year when an interesting piece of information came to the Charity from Albert Cook Myers, the President of the Friends Historical Society this year. Writing to me on June 30th, 1916, he says :

Robert Marsh,  
Dear Friend,

Referring to our conversation here at my office this morning, I have looked through my gleanings from the contemporary manuscripts, and I find that Michael Yoakley, master of the ship *Hopewell*, was loading his ship at the Port of London in August, 1676, for Maryland ; in July, 1682 (about a month before William Penn’s first departure for Pennsylvania) for Pennsylvania, Maryland, Virginia, and Carolina, one of the shippers being Penn’s brother-in-law, the well-known Quaker merchant of that day, Daniel Wharley, of George Yard, Lombard Street. A Carolina shipper was John Archdale, the Quaker Governor of that Colony. Again in July, 1683, Yoakley was in London loading goods on the same ship for Maryland and Virginia.

Sincerely yours,

ALBERT COOK MYERS.

It is interesting thus to find Michael Yoakley brought into touch with William Penn, as taking out goods for the new colony of Pennsylvania for him and for a number of Friends interested in that colony. It is a thing of which those connected with the Charity had no knowledge until Albert Cook Myers brought it to their notice last year.



In 1685, two years after the last record of his loading up for Maryland and Virginia, the Ratcliff Monthly Meeting register shows that Michael Yoakley married the widow of a Friend, Henry Munday. In 1701, he bought Drapers Farm ; and in 1708, he died and was buried in School House Lane, Ratcliff, in the Friends' Burial Ground there. His estate was estimated at £7,891, a good one for those days. His widow, Mary Yoakley, outlived him for twenty-two years, dying in 1730. Her last surviving child died three years after her, in 1733, without children, and the Whitechapel and Mossford Green property, the bulk of which had been left to Mary Yoakley's children by her first marriage, then fell in to the Charity, rendering it a good deal better off than Michael Yoakley had anticipated.

The name Yoakley, by the way, which was a common one in Thanet at one time, has become absolutely extinct in Kent and in London.

Some years before his death, Michael Yoakley had built or set aside from this property that he bought in Wentworth Street, three houses in Hope Court, Spitalfields, for "aged poor women." He started with eight or nine, but the number varied, sometimes getting as low as six. In 1713, there were six, and in 1717, there were eight. He offered these houses to the Devonshire House Monthly Meeting, telling it that he intended to found Almshouses for nine indigent Friends as the Monthly Meeting should approve. The Monthly Meeting hesitating because of some conditions in his "Paper," as they called it, relating to the Almshouses, he withdrew his offer, informing it that "he had settled the business of the poor to his content with the advice of Walter Miers."

The trustees, of whom I shall speak directly, at once took over the management of the houses on his death. It is doubtful whether the houses at Spitalfields were situated at the best place for their purpose. The trustees, therefore, in 1789, moved the occupants into houses in Raven Row, Whitechapel, belonging to the Charity, but there, apparently, they were not comfortable. It is said that the houses were "not well accommodated for warmth" ; they were very expensive to maintain ; and









*From photo. by Edward Marsh.]*

**THE ORIGINAL ALMSHOUSES AT DRAPERS.**

**[See p. 149.]**



as the income of the Charity had largely increased, and as Counsel had advised the trustees that they might not spend any of the increased income on extending the Margate part of the Charity, the trustees decided in 1800 to build "comfortable distinct tenements," ten of which were completed in 1801 at a cost of £1,050. They were pulled down less than twenty years ago.

In 1834, the Trustees, still having more money than they knew what to do with, precluded as they were from spending it in erecting additional houses at Margate, bought land in Park Street, Stoke Newington, on which the present ten Almshouses and the Committee Room, were built. As the Raven Row pensioners were old, they were, with one exception, not removed, so that for the time being, the trustees kept two sets of Quaker pensioners, new pensioners being chosen in 1836 for the new Almshouses at Stoke Newington. In 1840, a legal decision was given that the rents, profits and income of all but the Wentworth Street block of property, the original piece, were applicable only to the support of the Almshouses at Drapers, Margate. That put a stop to any further extension of the Stoke Newington, or Quaker, part of the Charity, and, consequently, from that time the Margate part grew while the London part stood still.

Let us now turn to Margate. On the 22nd March, 1709, the trustees and Mary Yoakley met at Tom's Coffee House. I have here the original Minute Book of the Charity, worn and mildewed, as you see, and it begins in this way :

Met at Tom's Coffee House, according to appointment, the 22nd day of March, 1709, to confer with the carpenter and bricklayer from Margate about building the Almshouses ordered there to be built by Michael Yoakley, deceased.

The widow was there and all the trustees but one. One notices, by the way, in this minute book, that the "heathen" name of the month, as we used to call it when I was a small boy, is always used and never the Quaker phraseology. Nine houses and a superintendent's house were completed at a cost of £875 in 1710. I have here a piece of the original glass and lead work of one of the



(34)

Wee. whose names are hereunder writton. being the surviving  
Executors. and Trustees. either nominated and appointed in and by the  
last will and Testament of Michael Yoakley late of the parish of Litch-  
bopell in the County of Middx. Mariner deceased - or those since pur-  
suant to the Directions of the said will do hereby. Decl. Choos. nominate  
and appoint Anthony Peat of London. Haberdasher of Small wares - to be  
a Trustee. in the room - Head and place of Silvanus Gourd deceased, and  
we do hereby - according to the power and Directions given in and by the said  
will. Inwrit the said Anthony Peat. with full power and Authority. to act  
as a Trustee under the said will as fully - to all intents and purposes as -  
is named - therein. In. Witness. whereof we have hereunto subscribed -  
our names. dated. the 26. of May 1719 -

Walter Miers  
Richard Diamond  
Joseph. Nych.  
Jameon Warner  
Samuel Ansd -

Wm. Yoakley  
Richard Diamond  
Jameon Warner

Mary Yoakley: Sain: Ansd



windows of these houses, which were put up just about when Marlborough was taking Mons, and the inmates of the Almshouses in which it was fixed looked out through this glass right away from that time down to this present war, when it happened that this window had to be taken away altogether.

William Beck, in the booklet that I have already referred to, gives details of the qualifications for such poor people as are to be admitted into the houses of the Charity, so that I will not take up your time by reading them at length. Among them Michael Yoakley stated that :

The said alms-people are to be such as have been housekeepers, and of an industrious and good life and godly conversation, and reduced to necessity not by sloth, idleness or their own luxury, but by lameness or such like acts of Divine Providence.

He also directed in his will, in order that the qualifications should be "publicly known," that "some few short sentences, according to copy left, were to be cut in fair characters in hard white marble stone and placed in the most convenient place in the front of the building, that all plea of ignorance or excuse may be excluded." He was very careful about it, and these "qualifications," as he calls them, have been cut in white marble stone "according to copy left," as follows :

In much Weakness ye God of Might did blefs  
 With Increase of Store.  
 Not to maintain Pride and Idleness,  
 But to relieve ye Poor.  
 Such industrious poor as truly fear ye Lord  
 Of a Meek,  
     Humble and } according to His Word.  
     Quiet Spirit.  
 Glory to God alone.  
 M.Y.

It was remarked in a local Guide Book that evidently though the founder of the Charity was a philanthropist he was not a poet.

The Margate Charity was far away, while the London Charity was close at hand and already established. Travelling was difficult in those days, but in 1710 Mary Yoakley and Robert Diamond went down "to settle the



poor people in their houses," which had been finished in 1709. No other visit was paid to this far-away place till 1738, twenty-eight years after. The third visit by four trustees took place in 1753, and the fourth visit in 1765, when "Mark Beaufoy and Jacob Hagen set out on the 24th of 8th Month 1765, in 'the Machine,' to Canterbury, and from thence in a postchaise to Margate that evening. Daniel Mildred took the opportunity of going by water in one of his ships bound for Philadelphia, and got there on First-day morning." "There" evidently means Margate and not Philadelphia, although it might be read differently.

There is an interesting point here that I should like to mention. There were six original trustees, and as any one of them resigned or died his place was taken by another, chosen by the remaining trustees, so that, following down, there is a regular succession of trustees; and Mark Beaufoy, who went to Margate in 1765, was sixth in succession to the original trustee of his series, Joseph Grove. It is specially interesting that, at our meeting this afternoon, a resolution should have been moved by one who is also sixth in succession to an original trustee. Our friend, John Morland, to whom I refer, is sixth in succession to an original trustee, Samuel Waldenfield. His trusteeship dates back to forty-nine years ago, and he is a "contemporary" in 1917, in the Charity history, with Mark Beaufoy who paid this visit to Margate in 1765, when Daniel Mildred's ship sailed to Philadelphia "in the colony of Pennsylvania."

At the fourteenth visit in 1834, it is noted that the trustees arrived by steamer. Hitherto they had always gone by coach as far as Canterbury. The sixteenth visit was paid in 1841, and thenceforward up to 1853, the visits were made about every two years, but since that date annually. In the minute book it is stated that they came by the *City of Canterbury* in 1850, and that is the last time it is mentioned that they went down by steamer. The name of the *City of Canterbury* seemed strangely familiar to me, and it flashed across my mind that in an old scrap book of about 1859, the first picture was a view of Herne Bay, with the *City of Canterbury* with a long funnel



and an awning on the deck, arriving at the pier. We can imagine the trustees, all probably in broad-brimmed hats, travelling down in the boat shown here in this old scrap-book. In 1853, they travelled by rail to Margate for the first time, and the *City of Canterbury* steamer saw them no more. In 1911, a trustee arrived by motor for the first time, and in 1914 all the trustees came on from Aylesford by motor. It is highly probable that in the future they may arrive by aeroplane, and if they do all I can say is that the present steward is not likely to go with them, if he is a free agent.

If the trustees who visited Drapers in 1738 could have revisited it after one hundred years they would have found practically no change in the buildings, but ten years later the first additions to the original almshouses were completed, the first four houses of two new wings being finished in 1848 and 1850 respectively. There had been times in the first hundred years of the Charity when, owing to lack of adequate income, the number of pensioners was as low as six, but the increased income from the London property, now available for the Margate endowment, enabled the number of houses to be increased, step by step, till by 1882 there were homes for 38 pensioners as well as the "Clock House" in the centre of the original block, for the superintendent. There is still room for additional houses whenever the needful funds for building and endowing them are forthcoming.

Then you may possibly ask, What do these good people get in these Almshouses? Till 1789 the allowance was something like 2s. 6d. a week in London, rising to 3s. a week in 1795 as the price of food got higher. It was raised again in 1800 to 4s. a week, and in 1823 to 5s. a week, with an allowance of coal, and there it stood until 1889, when John Horniman handed over funds to increase the allowance to the Stoke Newington pensioners to 7s. per week. At Margate they began in 1710, with 30s. a quarter; in 1795 the allowance was put on a weekly basis, 3s. a week being given; in 1800 this was increased to 4s. a week, and in 1823 to 5s. a week. In 1874, the allowance was made 6s. 6d. a week, which is the present allowance, each inmate also receiving an additional 51s. a year and a ton and a half of coal, but in view of the prices



of food now obtaining I am not sure whether it may not again be necessary to increase the allowance.

The property of the Charity has altered a good deal in the last fifty years. The Mossford Green portion, in Essex, has been sold and most of the proceeds used for the purchase of land adjoining Drapers Farm. More than half the Whitechapel-Road property having been taken compulsorily, piece by piece, by the Post Office authorities, the trustees finally invested the proceeds of these sales in the purchase of land at Aylesford, Kent, where they now own nearly 400 acres, together with Kit's Coty House—the famous cromlech overlooking the Medway valley—and the Lordship of the Manor of Tottington. Only a portion of the Aylesford property had been bought at the time of the death of Arthur Lister, F.R.S., who for many years was the treasurer of the Charity, to whom the addition of Kit's Coty House to the Charity's property would have been a source of great pleasure. The picture of it, which I have here, is from a sketch of his made in 1871, nearly forty years before the Charity became its owner.

Speaking of the march of the Jutes from Thanet towards London, Green, in his *Making of England*, says :

The country through which it led them was full of memories of a past which had even then faded from the minds of men ; for the hill-slopes which they traversed were the grave-ground of a vanished race, and scattered among the boulders which strewn the soil rose cromlechs and huge barrows of the dead. One mighty relic survives in the monument called Kit's Coty House, a cromlech that had been linked in old days by an avenue of huge stones to a burial-ground some few miles off near the village of Addington. It was from a steep knoll, on which the grey, weather-beaten stones of this monument are reared, that the view of their first battle-ground would break on Hengest's warriors ; and a lane which still leads down from it through peaceful homesteads would guide them across the river-valley to a ford which has left its name in the village of Aylesford that overhangs it. At this point, which is still the lowest ford across the Medway, and where an ancient trackway crossed the river, the British leaders must have taken post for the defence of West Kent ; but the chronicle of the conquering people tells nothing of the rush that may have carried the ford or of the fight that went struggling up through the village. We hear only that Horsa fell in the moment of victory : and the flint heap of Horsted, which has long preserved his name, and was held in after-time to mark his grave, is thus the earliest of those monuments of English valour of which Westminster is the last and noblest shrine.





*From a sketch by Arthur Lister.]*

KIT'S COTY HOUSE AND MEDWAY VALLEY.

[See p. 154.]







The Aylesford property extends from just above Kit's Coty House down to the Medway, though not quite so far west as the site of the old ford. The Margate property, which at one time comprised over eighty-seven acres, is now some seventy-seven acres only, owing to sales.

The Charity is managed by six trustees. Since its foundation sixty-seven have been appointed and three of the present ones have served for thirty-three years or more. Henry Tuke Mennell, the treasurer, has attended forty-five consecutive annual meetings at Margate making a record. Joseph Jackson Lister had no chance of equalling it in his long trusteeship as annual visits to Margate were not instituted till he had been a trustee for over forty-two years.

Of the surnames of the trustees of two hundred years ago, only one is current now: Simeon Warner (trustee 1716 to 1754), Charles Heath Warner (trustee 1869 to 1879) and Metford Warner, elected in 1879, being the three of that name on the list. Some families have had an almost hereditary trusteeship, whilst they certainly have had a very real hereditary interest in the welfare of the Charity. Especially true is this of the Listers; Joseph Jackson Lister, F.R.S., appointed a Trustee in January, 1811, held office till his death in the autumn of 1869; his son, Arthur Lister, F.R.S., elected in 1867, was for forty-one years a trustee: whilst two of J. J. Lister's grandsons now hold office, Joseph Lister Godlee—who succeeded his uncle Smith Harrison (a son-in-law of J. J. Lister) in 1883, and Arthur Lister Harrison, who followed his uncle Arthur Lister in 1908. Conrad Beck succeeded his uncle William Beck on his retirement in 1896, whilst Charles Heath Clark continues the connection of his uncle Charles Heath Warner with the Charity. John Morland's father, John Morland, later John Morland himself and afterwards his brother Charles C. Morland, were similarly connected with the Charity as trustees. Going further back, Simeon Warner, appointed a Trustee in 1716, was followed by his son-in-law, Jacob Hagen, who was followed by two Jacob Hagens in immediate succession, so that the trusteeship continued in that family for 127 years in unbroken line. The connection of Simeon Warners'



descendants with Yoakley's Charity was resumed in an indirect way when I was appointed steward in 1887, my wife being a great-great-great-great-grand-daughter of Simeon Warner. I am almost ashamed to say that I have held the stewardship for the second longest period of any steward of the Charity, but am not likely to reach the forty-two years of my immediate predecessor, James Bowden, to whose researches I am largely indebted for the facts that I have so hurriedly placed before you this afternoon.

In conclusion, no one who can visit Kit's Coty House should miss the pleasure of doing so. At Margate, nothing, except the Thanet skies which Turner so admired, is so restfully beautiful as Drapers—a veritable “Harbour of Refuge” for many whose declining years have been peacefully spent there, thanks to the bounty of the old Quaker mariner who founded it, and to the generations of trustees who have given so much time and thought to the management of this interesting Charity.



YOAKLEY ALMSHOUSES, DRAPERS

*From an old print*



## Reconstruction Work in the Reference Library

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**E**DWARD CARROLL—whoever was he? I have never heard of him! So say I to myself as I come upon the name when reading through extracts from “The Journal of Richard Smith” in preparation for the printer of *The Journal of the Friends Historical Society*.

During the Yearly Meeting of 1823 Richard Smith meets the Committee for African Instruction—such well known Friends as Luke Howard, Robert Forster, Peter Bedford, George Jones, *et al.*, but including Edward Carroll. I look in J. J. Green’s index to *The Annual Monitor* and there I find “Carroll, Edward, Cork, died 1865, aged 80”—the same name. Perhaps he was attending Y.M. from the Sister Island and was asked to represent Irish Friends on the Committee. I’ll look at the Y.M. Minutes for 1823, he may be mentioned among representatives from Ireland. No, he’s not there, but what is this? The name appears among the representatives from London and *Middlesex* Q.M.! Then was he a London Friend? I must have the London and Middlesex Registers searched. Result—no Carroll among the births of the period or among the deaths, but among marriages, there is this entry :

Carroll, Edward, Uxbridge, Co. of *Middlesex*, [son of] Isaac and Ann Carroll, City of *Cork* in Ireland [to] Anna Lowe [at] Uxbridge 1816. 12. 18.

So here we have *Cork* and *Middlesex* brought together—so much to the good, but another entry in R. Smith’s “Journal” seems to indicate *Tottenham* as E. Carroll’s home. Anna Carroll! Perhaps I can work now through the wife. Consult again *The Annual Monitor* index. Yes. There’s an entry of the death of Anna (corrected from Ann in the copy in **D.**) Carroll in 1850, aged sixty-



four, but the place of residence is given as *Reading*. Perhaps *The Annual Monitor* itself will give some help. This I turn up and find :

Anna Carroll, Reading, 64. 12mo. 6 1850. Died at *Brighton*. A Minister. Wife of Edward Carroll.

Yes, Anna, wife of Edward, will do, but what about *Reading* and why *Brighton*? I write off to one of the oldest Friends in Brighton, who replies that she remembers the name but cannot recall particulars. I now know that Anna Carroll was a Minister. Was there perchance a Testimony issued? Down I go to one of the strong-rooms to the place of the volumes of Testimonies, seven folios in a row, all in writing, and I soon have before me the answer to many questions: "A Testimony of Reading and Warborough M.M. Anna Carroll was the eldest daughter of Richard and Elizabeth Lowe of Worcester and was born on the 18th of First Month, 1787. . . . In 1816 she was married to our friend Edward Carroll, and after a short residence at *Uxbridge*, they settled at *Tottenham*, where they resided several years, as they did also subsequently at Liverpool, Birmingham, and *Reading*. . . . She accompanied her husband to *Brighton* in the 11th Month, 1850, . . . but after being there a short time she . . . died and was interred in Friends' Burial Ground there."

So far so good. The question now comes—how am I to connect the Edward Carroll of *Reading* in 1850 with the Friend of the same name who died in *Cork* in 1865 aged eighty. In the first draft of my note I have: "On the death of his wife . . . he may have returned to his native country." But further investigation proves the exact opposite to be the fact and I erase this gratuitous statement!

According to the card-catalogue there is among John Thompson MSS. a paper endorsed "Edward Carroll re his imprisonment at Osbaldwick, Yorks, 1851." In the earlier stages of this reconstruction this reference seemed to have little if any meaning, but now that we have brought Edward Carroll down to the end of 1850, the card assumes more importance, so I get up from the depths of the New Strongroom the volume of manuscripts containing the above paper and find that it is



a quarto sheet, closely written, frequently underlined, and crossed toward the end. It begins "Osbaldwick dreadful Prison n<sup>r</sup> York @ Thos. Allis's<sup>1</sup> place of awful solitary confinement 8<sup>th</sup> month 1851, from most awfully afflicted wretched and miserable Edward Carroll," refers to "cruel wicked Jas Backhouse in bringing me to & placing me in this dreadful abode of death,"<sup>2</sup> and contains the sufferer's urgent request to be allowed "to go to *Cork* my native place and assist my Brother in his business there." Doubtless the same man and yet how changed! I must leave him in this private asylum while I seek confirmation from other sources.

From Edith Webb, Recording Clerk of Friends in Ireland, I learn that Edward Carroll, son of Isaac and Ann Carroll<sup>3</sup> of Cork, was born in that city in 1784. "We have no record of his marriage [because he was married in England]. He died in 1865 at Bloomfield *Retreat*, Dublin, aged about 80½ years."

So, identification is complete, and the poor man was sent back to his native Island, but did not recover his mental equilibrium.

The question now arises what effect the publication of these facts would have upon any living descendants or friends? I write to J. Ernest Grubb of Munster Province and ask his view on this, and he kindly communicates with Friends of Cork and district. The result is that the Record Clerk of Cork M.M. supplies valuable dates, and a collateral descendant of Edward Carroll states that "he was sent from *York* with a caretaker to Abram and Jane Fisher of Youghal. My mother remembers him there well. We have a daguerreotype of him. We have no objection to publication."

Two questions remain unsolved. Was Edward Carroll a Minister? and what produced his mental trouble? With regard to the first. While these

<sup>1</sup> For Thomas Allis (1788-1875), see xiv. 120 n.

<sup>2</sup> This reference to James Backhouse (1794-1869) of *York*, is explained by the fact that he married Deborah Lowe (1793-1827), sister of Anna (Lowe) Carroll. Elizabeth (Allis) Lowe (1757-1821), mother of these sisters and other children, died at Tottenham at the house of the Carrolls. See *Select Family Memoirs*, by James Backhouse, *York*, 1831.

<sup>3</sup> Isaac Carroll married Ann Fisher, of Youghal, in 1783.



researches were in progress I went down to Wellingborough at the request of the Gravely family to see some Quaker literature and brought back *inter alia* a MS. account of London Y.M. 1825, in which I find that Edward Carroll visited the Women's Meeting, and later delivered "a sweet communication in meeting," but a further confirmation of his position was to come in a remarkable way.

The great German air raid on London took place on Saturday, July 7th, and among the victims was a gentleman and his daughter who were both killed in the destruction of their office. A son of the deceased gentleman called at Devonshire House shortly after and stated that his father had purchased an ancient desk from a Quaker living, he thought, at Tottenham, and in it, he, the son, had found some old Quaker papers. He brought two to Devonshire House as specimens, thinking that they might be of interest to Friends, and one of them proved to be the original document liberating "our friends, Edward and Anna Carroll, *ministers* in good esteem" for service in Sussex and Surrey and signed by numerous Friends of Tottenham M.M.!

As to the second undecided point I have, at present, no evidence. I can only suppose that the death of Anna Carroll in some way contributed to her husband's mental breakdown.

#### ADDENDUM.

Since the last paragraph was written "evidence" has come to hand, contained in letters written from London to the South of Ireland, 1821 to 1835, that for some years E. Carroll had been out of health and that business troubles had weighed heavily on his mind.

The above is presented as a specimen of successful research, but success in one case is often counterbalanced by failure in another. Nevertheless we never despair of any man.

NORMAN PENNEY.

*Friends' Reference Library,  
Devonshire House, E.C.2.*



## Richard Smith and his Journal, 1817-1824

*Concluded from page 121*

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**R**ICHARD SMITH'S family at first felt much resentment at the circumstances of his death, and blamed Friends for leaving him alone at Birkow—not unreasonably, though we may be sure that he fully consented to the arrangement. The Committee in London were greatly concerned when they heard the news; Robert Forster writes, 10th mo. 11th, 1824: "We had not been otherwise than fully alive to the peculiar precariousness of human life (as relates to Europeans) on the coast of Africa, but we had indulged a hope that Richard Smith's constitution and habits would render him less susceptible." Later, T. Chorley comforts them thus, 6th mo. 10th, 1825: "I have reason to believe that he returned to Europe under a concern to be instrumental in instructing the negroes, and that no persuasion or fear of the consequences would have induced him to forego the opportunity afforded him by the Committee."

The transcript of the Journal gives little information regarding R.S.'s relations; he spent the last sixteen days of his father's life in close attendance upon him; three brothers are mentioned—Charles, who was perhaps his father's assistant, seems to have afterwards worked in the office at Endon; this was the brother with whom R.S. kept up a correspondence when in America and Africa; John, the maltster at Alton, whose cash book was never written up and would never balance; and Thomas, the farmer at Butterton, some miles to the west, beyond Trentham Park; R.S. attended to his accounts also. There was one sister, Mary, the wife of Charles Heaton; but though R.S. lived for so many months in this house, she is named on one occasion only, when she was unwell, and asked his prayers as he sat by her bedside. He was fond, no doubt, of the young Heatons, his nephews and nieces, in his quiet way: he cut their hair, made gardens for them, and helped them to draw: and on two occasions, at their request and by their father's leave, one of the boys accompanied him to meeting.

No one who reads the Journal can doubt that R.S. lived under an ever-present sense of Divine guidance; whatever were the trials and disappointments that he met with, and they were many and sharp and led often to depression of spirit lasting for days at a time, he was able to win through—to bear with equal mind the misunderstandings which were frequently his lot. Had compromise in non-essentials been possible to him, who will deny that his life would have been easier? A change of religious allegiance sometimes broadens, but often narrows tolerance of other views; the Journal is full of instances to show that R.S. was more zealous than the average Friend, and very unwilling to join in worship with any of other forms of religious belief. The effect on Hannah



Kilham, who was born an Anglican and married a Wesleyan minister before she joined Friends, was the reverse ; and, under her influence perhaps, R.S. was more ready to associate with the missionaries stationed in the Gambia than he had previously shown himself to be with men of other sections of the Christian Church. Remarks in the Journal indicate that his depression of spirit sometimes arose from hunger and exhaustion ; he feels his spirit, as well as his body, refreshed by food. The sense of the Power under which he lived was so strong that the expression of Its guidance became almost too habitual ; it seems incongruous to use the words "previous exercise" when he had been undecided for a month whether he wanted new clothes ; or to say, as he does constantly, "I felt peace" in a sense which only means the pleasant feeling of satisfaction natural at the end of a day's work well done. "If a conscientious man does not keep hold of his good common-sense, his mind may become so dominated with scruples that he comes to see wrong in everything or in the way of doing it," says a letter in *The Friend* of 25th February, 1916 ; a wise remark which, if R.S. had observed it, would have spared him some mistakes, as in the matter of his white hat ; that he, devoted to Truth, should create a false impression, was clearly wrong. He was unflinchingly faithful to apprehended duty, shown week after week in Staffordshire in the determination to attend meetings for worship, whatever the distance ; and perhaps most striking of all was his return to Zanesville on the 1st of Ninth Month, 1820, when wretchedly ill, to remonstrate with the mill-owners on their oppressive charges (see xiv. 19). He refers to himself sometimes as "set as a sign" ; and it was so in fact, whether among Friends whose practice did not reach the standard of his own principles, or among his relatives and neighbours, many of whom failed egregiously to understand him.

There is, in the autobiography of Mary Howitt, the following paragraph referring to R.S. :—

"Before he embarked for Africa he came over to our house, [i.e., to the house of Samuel Botham of Uttoxeter] to take leave of my parents and sisters. Silence being the rule of his life, he walked into the parlour, sat in stillness with the members of the family for twenty minutes, rose up, shook hands with each, and so departed without uttering a word,"

which is characteristic and probable even if not absolutely true to fact.

In his enthusiasm and conscious honesty of purpose, he did not always make allowance for the other side of the question : he was profoundly discouraged at the lukewarm reception he met with at the hands of the Indian Committee of Ohio Yearly Meeting ; by the questions asked in good faith by the Committee who visited him on his application for membership in the Society of Friends ; and, when he came in contact with the robust common-sense of the Committee for African Instruction—a body of Friends whose sincerity he could not possibly doubt, he was disturbed because they asked some very natural questions.

There is ground for thinking that R.S. proved a difficult co-adjutor in the work on the Gambia ; ill-health may well have made him often-



times irritable and peevish ; we have already seen that Hannah Kilham in a meeting for worship, expressed a wish for more “ knitting together ” ; the letters of 1825 of L. Howard and T. Chorley, already quoted, refer to “ much that must be omitted from any publication of the Journal ”— matters on which H.K. had been able to satisfy the Committee. T. Chorley was plainly concerned to defend him, for he says : “ Our dear Friend was without doubt in some instances a little deceived, but not very subject to err in his judgment of those who were about him ; and as he cannot now be heard in his own defence, let us leave what we cannot explain, and give him everything that is due to the most upright intention.” To understand all is to pardon all ; H.K.’s verdict before the start from London is given, 9th mo. 16th, 1823 : “ A sincere, solid, active, persevering, and disinterested man. He goes at his own expense, having a small independent property.”

Reading R.S.’s Journal and the *Memoir* of H.K. together, we cannot but conclude that the former hardly does justice to the work of John Thompson ; it rarely mentions him, and certainly gives no adequate conception of the part played by J. T. in the development of Birkow.

Friends never attempted further work in the Gambia. : “ the removal of this pious and devoted individual . . . was a severe blow to the undertaking, and with it closed the attempt to prosecute this work of Christian love on the coast of Africa, which he was so successfully promoting ” (*Memoir of Hannah Kilham*). The Committee for African Instruction continued in existence for some years ; but the mortality among the missionaries at Sierra Leone was so great that they might well feel unable to take the responsibility for further effort in such a “ praise-worthy, but highly perilous enterprise ” (L.H.). Under very strong concern on the part of H.K. she went under their auspices to Sierra Leone in 1827 and again in 1830 ; and she died at sea between Liberia and Sierra Leone on the 31st of Third Month. 1832.

There are no reports of the Committee in the Reference Library later than the circular of Ninth Month, 1824.

*The Yorkshireman*, a magazine issued periodically under the editorship of Luke Howard, contains, in the volume for 1832-3, the full report as presented to the Yearly Meeting of 1825, followed by a paper of General Observations on the enterprise, from the pen of the Editor.

#### THE ORIGINAL DIARIES

IT has already been stated (see xiv. 25), that Richard Smith’s own Journals, from which Toft Chorley made his transcript, have been lent by their present owner. The volumes for the three interesting years—1817, which covered the departure for America and the walk to Pittsburgh ; 1820, with the expeditions to the Negro and Indian Settlements, and the return to England ; and 1823, which contained the preparations for, and the voyage to the Gambia—are now missing ; but against this loss, we have the diary of 1816, which elucidates an earlier period.



The volume of 1816 is a pocket-book, covered in red leather, with a flap ; the pages—a week on a page and cash columns opposite—measure 6½ins. by 3½ins. Those for succeeding years are home-made (1818 and 1819 octavo, 1821, 1822, and 1824 quarto) covered in stout brown paper ; 1818 worn and shiny, as if much carried in the pocket ; 1821 was kept on loose sheets and sewn at the end of the year, for the writing is stitched in. 1816, 1818, and 1819 have cash accounts in them, giving helpful additional information ; the two latter have also some debtor and creditor accounts in the nature of a ledger, but there are references throughout to other books of account, and nothing appears to indicate a balance sheet.

T. Chorley's transcript is fairly complete for 1818 and 1819, though he was not quite careful to follow exactly either spelling or form of sentence : the accidental omission of words has, in a few cases, conveyed an erroneous impression, and some necessary corrections are added below. Much is omitted from 1821 and 1822 which was not pertinent to T.C.'s purpose, or of a private or business nature, improper to disclose to the eyes of that generation. The diary for 1824 is a witness to R.S.'s failing health ; the notes are scrappy, and the handwriting indicates that he had not energy to mend his quills, for the neat, and in some places hairlike penmanship of the earlier years has become thick, sprawling and irregular—the deterioration gradual but progressive. The record of 1824 contains nothing to justify the supposition that there had been any serious disputes between R.S. and J. Thompson (see xiv. 115), or, except details of health and medicine, anything to conceal (see xiii. 50). The journals of 1821 and 1822 give a most minute account, often in quite absurd detail, of his occupation in his brother-in-law's office ; perhaps the object was to enable him to calculate the time spent, so as to compute his remuneration.

It has been noted (see xiv. 65) that the transcript makes little or no mention of T. Chorley ; it is therefore interesting to find that R.S. dined very regularly at T.C.'s house on First-days, and often after the mid-week meeting.

In the parcel containing the diaries are three other MS. books ; one with notes on Hebrew words, another a folio containing drafts of letters, and a book of forty-one recipes and hints—agricultural, veterinary, culinary and medical ; these were collected in Ohio, and include six substitutes for tea, though most of these seem rather to be medicinal. The bases of them are : Sassafras root and raspings of *lignum vitæ* ; sweet marjoram and mint ; dry sage and green balm leaves ; rosemary and lavender ; fennel seed and inner bark of magnolia (spicewood) ; small twigs of white oak, well dried in the sun, with two leaves of sweet myrtle. The last “ is so good a counterfeit of true tea that good judges might mistake them.”

#### CORRECTIONS AND NOTES

- xiii. 51. R.S. spelt “ Omniscient ” correctly.
- xiii. 51. Note 1. The parenthesis was R.S.'s.
- xiii. 51. “ J.N.” James Nixon, a Friend from Stafford in the employ of F. and S. Eveleigh, Southwark.



- xiii. 54. Extract 2 mo. 2. This is quite misleading; it has been repeated in full at xiv. 60.
- xiii. 54. Extract 2 mo. 23. The word "him" in the third line should be "E.B."
- xiii. 98. Note 7. The name was John Ward.
- xiii. 129. For the credit of William Wood's good sense it is satisfactory to find that it was at meeting and not at the school that this text was used.
- xiii. 132. It was the *new* discipline against which the young Freemasons protested; the previous day has the record:—"The alteration of the Discipline was proceeded in in a loving manner." Two names are omitted from the list of Friends present at Ohio Yearly Meeting with certificates:

John Letchworth <sup>84</sup>	}	Chester Co.
Caleb Pennock <sup>85</sup>		Penna.

During the Yearly Meeting R.S. stayed with Jonathan and Ann Taylor, and made himself useful each morning helping with the horses—a heavy and necessary duty at Y.M. in those days.

The fresh light thrown by the original MS. on the subject of "E.B." (see xiii. 54), shows that there was no matrimonial project connected with it. E.B. was a married lady, the wife of James Beech, of the Shaw, near Cheadle, who, as has already been seen in the course of the narrative, esteemed R.S. and valued his qualities; and he, on his part, held her in great respect; to judge from the only specimen in the draft letter-book, his correspondence with her was of a religious character.

The "E.B." theory being quite untenable, there remains the question of the reason for Matthew Smith's injunction of 7 mo. 13, 1816 against marriage, and of R.S.'s satisfaction when the letter withdrawing it reached him on 12 mo. 28, 1818 (see xiii. 53). There is, in each case, just a hint:

1816.

1 mo. 21. 1st Thoughts on M<sup>g</sup>e with H.B. or rather Betros.

and at the end of 1817 a statement that he saw two people at Pittsburgh home in the evening, with a pencil reference in the transcript to 12 mo. 28, 1818; but these clues are too slight to offer a solution. The original of 1817, now lost, must have been more explicit, otherwise the pencil reference is meaningless.

1816.

With some account of Richard Smith in 1816, we complete all that can be ascertained of his life. At the opening of the year he was in Manchester, closely engaged in settling the accounts of his partnership with Thomas Welch; unfortunately the firm cannot be traced in the directories of the period. The dissolution of partnership was signed on 1st mo., 6th, and R.S. returned to Endon, where he received a salary for work in his brother-in-law's office. T. Welch gave him bills for £800 for the machinery, and R.S. seems to have undertaken to collect the debts due to the firm, though it is not clear whether the proceeds were



part of his share. He had had a house, or unfurnished rooms, for the arrival of furniture from Manchester, and its storage in C. Heaton's garret is mentioned.

He was back in Manchester for the period from 5th mo. 1st to 6th mo. 15th, and again for a time in 10th month. During the latter visit he made a debt-collecting journey into Wales, attending a Monthly Meeting at Chester, going to Flint and back in an open boat on the river Dee; then by coach to Eastham and steam-packet to Liverpool, where he was at meeting on the First-day.

The year 1816 was one of great commercial difficulty at the end of the Napoleonic wars; the failure of private individuals and the stoppage of banks is recorded here and there. Poor R.S. was, we may be sure, amply justified in the relief to which he gave expression in the entries of 5th mo. 1817 (see xiii. 55).

1816.

12 mo. 1. Dined with Toft Chorley who recommended a personal application for the settling Colonial accounts of long standing.

R.S. was already firmly attached to the Society of Friends at the beginning of 1816. Leek and Manchester Meetings (including, with some exception, the mid-week one) were attended regularly. At Manchester he knew Martha Routh's name as that of the leading Minister; at his first attendance there in 5th month he "signed the Marriage Covenant of William Nield and Mary Hoyle." Bearing in mind the references in the autumn of 1820 to between "5 and 6 years ago," and "5½ Years" (see xiv. 19) we shall probably not err if we conclude that he came under Friends' influence in Manchester in the spring of 1815.

It would be about the same time when he began to study Hebrew, which he took up again on reaching Manchester in 5th month at the "4th of 2nd quar or 30th lesson" and completed six weeks later with the "54th and last." The lessons cost 1s. 3d. and latterly 1s. each; but his teacher, T. Newton, also sold him Hebrew books, grammars, etc. to the value of over £10. In Tenth Month, one or two lessons in Chaldee, at 1s. 3d., were taken from the same tutor, and a Hebrew and Chaldee grammar bought for 5s.

1816.

5 mo. 11. Visited the Jews' synagogue for the first time and their forms of outward worship.

Memoranda of interest are an account which T. Chorley related on Second Month 25th, of an extraordinary tide in the river Humber, which did damage to the extent of many thousands of pounds; on Third Month 17th a long extract from a newspaper recounts an earthquake which was widely felt in South Yorkshire and Derbyshire.

7 mo. 23. C.H. says I have *disappointed* him in not having the above copied in time; a lesson to me to use no *rejoinders*.

11 mo. 17. C. and M. Heaton's 2 child Cath. and Chas. taken to Endon Steeple-House to be what is called christened.

12 mo. 5. Jos. Lay invited me to come higher up in the meeting.

The following—the last interesting entry in 1816, though written some years before his death, forms a fitting conclusion to the account of this pious and unusual man :

12 mo. 20. I have abundant cause for thankfulness to the Almighty for having been preserved through so many difficulties and dangers when exposed so much to the world in my simplicity. I feel gratitude to my earthly Father for his behaviour to me throughout and his seasonable Letters.

JOHN DYMOND CROSFIELD.

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<sup>84</sup> John Letchworth's name and fame are recorded in a poem by Nathan Kite, of Philadelphia, entitled "The Arm Chair," printed in *Select Miscellanies*, collected by Wilson Armistead, London, 1851, vol. v., p. 104, of which the origin was on this wise : An arm chair, made many years ago by John Letchworth, for Leonard and Jane Snowdon, was presented to the author, with some information of the worthies who were wont to visit the estimable owners ; accompanied with an intimation that it would be a suitable theme for some verses :

" He who with artist's skill scooped out the seat,  
Trim made thy elbows, uprights, and thy feet,  
Now fourscore years and four are measured o'er,  
And waits his summons to the heavenly shore."

<sup>85</sup> Caleb Pennock (1752-1841) is also celebrated in "The Arm Chair" (see previous note).

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## In Praise of Silence

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"From the tearing clatter of speech, where so much is said and so little is meant, where so many words go to so little a measure of sense, it is a treat indeed to get away into silence. . . . In silence we can at least think for ourselves and go our own way."

COURTENAY, *The Empire of Silence*, 1916, p. 5.

"A bird's song is made up of a warble and a silence," one has well said, "and the silence is part of the song."

COURTENAY, *The Empire of Silence*, 1916, p. 6.

Aldo, the great Venetian printer, set up over his door this notice : "No leisure for gossiping. Those only are admitted who come on business, which they are specially requested to despatch in as few words as possible."—COURTENAY, *The Empire of Silence*, 1916, p. 54.



## Friends in Carmarthenshire<sup>1</sup>

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**I**N the *Inventory* for this, the largest, county in Wales, just issued by the Royal Commission on Ancient Monuments in Wales and Monmouthshire, are the following references to Friends' Meeting Houses and Burial Grounds, visited and reported upon by its Inspecting Officer, George Eyre Evans.

FRIENDS' BURIAL GROUND, parish of Llandingat Within. (6in. Ord. Surv. sheet, Carm. 18 S.W.; lat. 51° 59' 39"; long. 3° 48' 10".)

A small site two perches in extent, now covered by railway premises, was formerly known as "Cae Quakers." The ground was acquired in 1689 by the Society of Friends for a Burial Ground, and interments continued to be made in it until the first few years of the nineteenth century. The space was enclosed by walls, and entered by an oaken door on which was the date 1752. The Friends decreased in numbers and influence, and the little burial place was neglected. In 1864 it was acquired for railway purposes, and all recollection of it has faded away save from the memories of a few of the older inhabitants.—Visited 7th April, 1913.<sup>2</sup>

*Transactions Carm. Antiquarian Society*, iv. 47 et seq.

MADAM BEVAN'S HOUSE, Laugharne Township. (6in. Ord. Surv. sheet, Carm. 45 S.W.)

The foundress of the system of circulating schools in Wales resided for many years in Laugharne, in a house that stood midway between the Town Hall and Cliff Chapel, and that was pulled down in the year 1859. A visit to this house in 1753 is recorded in a MS. "Account

<sup>1</sup> For "Friends in Montgomeryshire," see vol. xi. no. 3, p. 106; in Radnorshire, vol. xi. no. 4, p. 190; in Denbighshire, vol. xii. no. 1, p. 28.

<sup>2</sup> The "Llandovery" of early Friends, the town being in the parish of Llandingat Within. For further particulars see *Cardiganshire, Its Antiquities*, 1903, p. 192. The Yearly Meeting was held here in 1709. Richard Headington of Oddington, near Stow-on-the-Wold, who died whilst on a tour to the "Churches of Christ in Wales," was buried here in 1717, on the 25th of Tenth Month, aged 67 years.

of a Journey through Wales," written by John Player, a Quaker,<sup>3</sup> and here, in 1761, died the Rev. Griffith Jones, rector of Llanddowror, Madam Bevan's coadjutor in her philanthropic labours.

QUAKERS' BURIAL GROUND, Laugharne Township. (6in. Ord. Surv. sheet, Carm. 45 S.W. ; lat. 51° 46' 35" ; long. 4° 27' 58".)

On the left of the Laugharne-St. Clear's high road, opposite to Ants' Hill House, is a narrow lane, at the further end of which is the site of a Burial Ground of the Society of Friends. It was formerly known as "the Fold, part of the fields called Tucking Mill Park," and as such was purchased in 1726 by Mary Perrot of Laugharne—"to dig graves or pits and to bury therein the descendants of Mary Perrot, and all or any of the people called Quakers." It was used for burials until 1827, when the occupier of the surrounding meadow ploughed it up (*Trans. Carm. Antq. Socy.* iv. 27, 65). The fence which had enclosed it has long since disappeared and the Burial Ground (measuring 75 feet by 30 feet) has been thrown into the field of which it formed part ; but the outline of the enclosure is distinctly traceable. The spot is marked by fine sycamore trees, and is yet known as "The Quakers' Yard."

In the MS. Visitation of 1710 by Archdeacon Tenison is the entry : "In this parish are two meetings, one of

<sup>3</sup> Extract from said MS.—"This day, 29<sup>th</sup> of 11<sup>th</sup> mo, we [*i.e.*, John Player and William Brown]—set forward for Laugharne from Jamestown, with our Harford hireling, where we got about the 2<sup>nd</sup> hour afternoon, and was there met by John Allen of Carmarthen. We got a meeting here in the Meeting-house in the evening, but it being very cold there was but few people at it, there being but one in unity with Friends in the town, who was ill : however it pleased the great Lord to Order something for them by way of Invitation—they behaved civil. The morrow being advised that there was a woman of Some Quality in this town, who was much cited up for her Piety and Charitable acts to the poor, and for being a Zealous Christian, my companion found freedom in his mind to see her, and spend some time in religious conversation. Accordingly John Allen went to know if it might be agreeable to see her, but she being engaged in morning prayer with her family, could not speak to her then : but in a little time after we got some breakfast at our inn, and saw the sick friend, and went and saw her—who received us with a great deal of fashionable freedom. She was full of Brain knowledge, being too wise to learn of Christ, and a thorough bigot to the priests, tho' at our parting she said she was much obliged for the visit, and esteemed it a favour."—*Trans. Carm. Antq. Socy.*, iv. 28.



the Quakers, and one of the Presbyterians. They are both of long standing. The Quakers have continued ever since the reign of K. Charles II., and the Presbyterians were here in K. James' reign." The Meeting House of the Friends was built in 1742 on a site "late in the possession of Mary Perrot." It was subsequently used as a dwelling house, and eventually razed. Its quaint interior was sketched in the year 1840, and a copy of the sketch by Mr. Weight Matthews is published in the Carmarthenshire Antiquarian Society's *Encilion*, No. II, 1913.<sup>4</sup>

It is probably not generally known that the subject of Friends in Carmarthenshire—at Carmarthen, Laugharne, Llandeilo fawr (and Brynman Burial Ground), Llandovery Burial Ground, Llandebie, and Llansadwrn—with *personalizæ* of many little known Welsh Friends was exhaustively dealt with by the Carmarthenshire Antiquarian Society in its *Transactions* for the years 1908-1909, vol. 4. The particulars were mainly gleaned from the valuable Minute Books and other MSS. then stored in the Neath Meeting House, in the custody of F. William Gibbins, a member of the Antiquarian Society. These documents extended from 1700 to mid nineteenth century, and had not, so far as is known, been previously and systematically "worked." A print of every chapter was deposited in D.

GEO. EYRE EVANS.

+ References to Laugharne occur so early as the year 1700 in the Minutes of Pembroke Monthly Meeting, when at Q.M. held at Redstone on the 4th of Ninth Month, "it was concluded that the next Q.M. be held at Laugharne the next fourth day after the General Meeting at Redstone on the 12<sup>th</sup> of next month." Thomas Connock and James and Michael Sankett are names of resident Friends in 1747.—*Trans. Carm. Antq. Socy.*, iv. 28.

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Wherever priesthood was established by law, reformation was punished as sedition.

GEORGE HARRISON, *Adversaria*, 1818, p. 252, *ex* Robinson's *Ecclesiastical Researches*, 1792.

He that ceases to be useful to others becomes a burden to himself.

*Shepherd of the Pyrenees*, quoted in Harrison's *Adversaria*, 1818, p. 1.

## William Jenkyn, Ejected Minister

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**W** JENKYN, who died in the year 1685, partook, with others, of the persecutions of the day; and when at last committed to Newgate, petitioned the king for a release, his physicians declaring that his life was in danger from the close confinement. But no answer could be obtained but this: "Jenkyn shall be a prisoner as long as he lives."

This was most rigorously adhered to, for he died in Newgate. He was, however, greatly supported; and said to one of his friends, "What a vast difference there is between this and my first imprisonment! Then I was full of doubts and fears, of grief and anguish; and well I might, for going out of God's way and my calling, to meddle with things that did not belong to me. But now, when I was found in the way of my duty, in my Master's business, tho' I suffer even to bonds, yet I am comforted beyond measure. The Lord sheds abroad his love sensibly in my heart; I feel it, I have assurance of it."

Turning to some who were weeping by him, he said, "Weep you for me? Christ lives, he is my friend; a friend born for adversity; a friend that never dies. Weep not for me, but weep for yourselves, and for your children."

A nobleman, having heard of his death, said to the king, "May it please your Majesty, Jenkyn has got his liberty." Upon which he asked with eagerness, "Aye, who gave it him?" The nobleman replied, "A greater than your Majesty, the King of kings," with which the king seemed much struck and remained silent.

From a manuscript in **D**.

William Jenkyn (1613-1685) was born at Sudbury and was sent by his grandfather and guardian to Cambridge at the age of fourteen. In 1641 he became a minister of Christchurch and lecturer of St. Anne's, Blackfriars, London. Having refused to observe public



thanksgiving appointed by Parliament, he was suspended from his ministry, his place being taken by Christopher Feake, Fifth-monarchy Man. Jenkyn was sent to the Tower for participation in the plot of Christopher Love (1618-1651), but was restored to his living in 1655. After some retirement in consequence of the Act of Uniformity and the Oxford Act, he returned to London and preached once more in the City till his arrest in 1684.

Jenkyn collaborated with others in anti-quaker writings in 1656 and 1675.

The above recital of sufferings will serve to remind us of the many persecutions for religion outside the pale of early Quakerism.

There is a portrait of Jenkyn in an extra-illustrated copy of *The Nonconformist's Memorial*, by Calamy and Palmer, in D.

See Blome's *Fanatick History*, 1660; Macaulay's *History*; D.N.B.

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## Daniel Defoe and William Penn

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WILLIAM PENN, the famous Quaker, . . . .  
 was then at the height of his renown. . . .  
 He occupied himself earnestly in attempting  
 to obtain a mitigation of Defoe's sentence  
 [to stand three times in the pillory, and was imprisoned for  
 more than one year]. John Hill Burton [1809-1881], in  
 his *Reign of Queen Anne*, publishes some documents,  
 which have a curious interest and have given rise to some  
 conflicting explanations in connection with Penn's humane  
 efforts for the release of Defoe. . . . Nothing came  
 of Penn's interference at that time. . . . The effort  
 made by William Penn to obtain Defoe's exemption from  
 the disgraceful punishment decreed for him is an appro-  
 priate illustration of Penn's whole career, and indeed of the  
 work which Penn's co-religionists appear always to have  
 marked out for themselves. The Quakers are hardly to  
 be classed among the dissenting bodies of Queen Anne's  
 reign. Theirs was the very dissidence of Dissent. It

cannot be said that their hand was against that of every other community in the religious world, but it may almost be said that the hand of every other religious community was against them. They only saved themselves from the worst of persecution by that course of non-resistance, or at all events passive resistance, which their religious principles prescribed for them. It was hardly possible, even in the roughest days of the controversy, to keep inflicting bodily punishment on men who were pledged never to defend themselves by force of arms. The Quakers carried out the principles of Christianity according to their own definition of those principles with a rigid fidelity which might often have put the disciples of other Christian sects to shame. They strove with undismayed perseverance to maintain peace amongst men, to treat all men as their equals and their brothers where justice had to be administered, and where charity could find work to do. The story of Penn's life belongs to earlier days than those of Queen Anne. His best work had been done and his fame as a philanthropist had been secured before the opportunity came for him to intervene on behalf of Daniel Defoe, in the futile hope of saving him from the ignominy which, after all, only inflicted disgrace upon the age, and could not inflict any dishonour on Defoe. There is, however, a peculiar fitness in the historical chance which associates, in such a manner, the names of Daniel Defoe and William Penn.

JUSTIN MCCARTHY, *The Reign of Queen Anne*, pp. 191-195.

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1698 21 July. Peter Peacocke of Northwich, cobbler, a quaker, was buried at Whitley.

1705 (Among the burials). M<sup>d</sup>. a [blank] child of Benjamin Claridge, quaker, was born the 5th of August, but I do not know whether still-born or no. He is worth £50 per annum.

1713. 28 Sept. John, son of Joseph Kennerley, of Lostock Gram, quaker, baptized.

From the Registers of Witton (Northwich). Sent by John Brownbill, M.A.

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Our meetings will mean nothing if they cost nothing.

GEORGE A. WALTON, *The Quaker of the Future Time*, 1916.



## Friends and Current Literature

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WE have to express our regret for a paragraph in connection with George H. Braithwaite and *The Society of Friends and War*, which appeared in our last issue. The non-attendance at Meeting referred to is stated to arise entirely through mission work carried on by G. H. Braithwaite, which precludes attendance at the nearest Meeting, where he and his work are well known, whilst his views on war are those held by a number of Friends at the present time. We regret the pain and annoyance caused by the insertion of the paragraph, and trust that this statement will remove any wrong impression conveyed by it.

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*The Christian Patriot*, by Norman M. Thomas, 1917.

"The Young Friends' Movement of Philadelphia Yearly Meeting" has presented to the Reference Library a copy of the third of "The William Penn Lectures" under the title of "The Christian Patriot," by Norman M. Thomas, Pastor of the American Parish, New York City. The lecture was delivered on the 12th of Fifth Month last at Fifteenth and Race Streets, Philadelphia.

Entering upon "an examination of true Christian patriotism" in the lurid light of the present conflict, we see the opposition of the method of Jesus to that of the world. We have in effect, says Norman M. Thomas, developed and justified the law of the jungle in our law of social life, modified it is true to some extent "by law, by custom and by love." In our "practical denial of brotherhood are buried the roots of war," and the inevitable result is "an un-Christian civilisation which daily crucifies Christ afresh." Whilst recognising the difference between wars for liberty and wars of aggression, and admitting the heroism of the battlefield, the lecturer points to the methods of war as inevitably destructive of personality in the "supreme worth" of which we believe. Not as an "absolute non-resistant" but as a believer in physical force on occasion, he looks to the "ultimate hope of the world" in the "awakening in the heart of the people everywhere of a passion for democracy and brotherhood." The relation of the State to the individual is a problem that the Christian patriot must think out. We are debtors not merely to our country, but to humanity which endures whilst "nations are but creatures of a day." Regarding Bertrand Russell as "the most stimulating modern thinker on this subject" the lecturer frequently quotes from him.

To the Christian patriot, the problem of the protection of the individual by the State from exploitation is of the utmost importance. Conscription in America "means the triumph of a false and dangerous idea of the State." Whilst struggling to maintain our liberties and safeguards, what service can we render to mankind? The Christian cannot afford to be called a "slacker." There is a patriotism of "saving life, of organising goodwill" called for both in peace and war, and each must

find his allotted task. "Let us press forward" dedicating "ourselves to truth as God gives us to see the truth." Such is the brief outline of the argument.

ISAAC SHARP.

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*Ackworth Games and the Men who made them* is a quarto volume of eighty pages, richly illustrated, compiled and edited by Samuel Atkinson (to be obtained from Editor, 41, King Street, Covent Garden, London, W.C.2., price 5s.). The frontispiece represents Frederick Andrews at the wicket; this can be obtained separately for half-a-crown. F. Andrews has completed forty years of headmastership.

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From the report of the Associated Committee of Friends on Indian Affairs, of which Edward M. Wistar, of Philadelphia, is chairman, and Florence Trueblood Steere, of Haverford, is secretary, we learn that the work of Rayner W. Kelsey, Ph.D., on *Friends and the Indians*, is now complete and ready for the printer. R. W. K. has been engaged some six years in this work, and we have had the privilege of giving some assistance in the supply of materials. The book will contain about 300 pages.

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Some historical data respecting Friends in Canada have been supplied in *A History of the Society of Friends of Lobo Township*, by Edgar M. Zavitz, a paper read at a meeting of the London and Middlesex Historical Society (Ont.). The first Monthly Meeting of Friends in Canada was established in 1799, Lobo Meeting was organised in 1857, the incomers being of the names Harris, Cutler, Marsh and Zavitz.

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*The Studio*, for July 13th, contains an article on "The Paintings of Joseph Southall," with several reproductions in colour and black of his "tempera" paintings. Our Friend has kindly supplied us with a description of tempera and fresco work, which will interest our readers:

"TEMPERA AND FRESCO.—The Italian word 'tempera' means strictly any medium with which powdered colours are mixed or *tempered*, to make them into paints, but in course of time it became limited to the one medium—the yolk of egg—which we now call the tempera vehicle or medium.

"Yolk of egg is beaten up and strained through muslin and then diluted with an equal bulk of water. It is then ready to be ground up with powder colour. A *little* formalin may be added to preserve the egg—say two drops to a yolk. In painting water is used to dilute. Egg yolk contains thirty per cent. of oil and is remarkable as uniting oil and water, so that when dry it becomes oil paint—the water having evaporated. This oil does not thicken and darken as do all the vegetable oils. Hence tempera pictures of the fourteenth and fifteenth centuries are more brilliant than oil pictures of the seventeenth and eighteenth centuries.

"*Fresco* painting is done on freshly laid plaster each day, piece by piece. There is no medium but water, but the lime in the plaster holds the colours firmly to the wall. Each piece must be finished in the day.

"JOSEPH SOUTHALL, *Birmingham*."



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Henry Bryan Binns has brought out a new volume of verses, entitled *November: Poems in War Time* (London: Fifield, 7½ by 5½, pp. 96, 3s. net). One piece is headed "The Quaker Women."

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The *Friends' Quarterly Examiner* for Seventh Month is a valuable and readable issue. J. J. Green continues his article on Stephen Robson (1741-1779) and his botanical work, and L. Violet Hodgkin retells (for adults only) the strange seventeenth century story of James Dickinson and Jane Fearon, under the title "Seek 'em, Keeper." Other articles take us to Russia, Corsica, and Australia and introduce us to matters Quakerly, educational and piscatorial.

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*The Perpetual Prayer Calendar*, issued by the Friends' Prayer League, can now be obtained in book form (London: Oliphants, 7½ by 5, pp. 152, 1s. net).

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\* In the *Des Moines (Iowa) Register and Leader* for April 14th, 1917, there is an article on the History of the American Flag, and in the issue for May 27 appears "Hoover of Iowa—A World Figure."

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\* At the tenth annual meeting of the Mississippi Valley Historical Society, held at Chicago in April, 1917, the presidential address was made by our Friend, Frederic L. Paxson, on *The Rise of Sports, 1876-1893*.

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The series of articles on Noted Quakers and Quakeresses is being continued at frequent intervals in *The Newcastle Weekly Chronicle*. The life of Elizabeth Fry is at present under review.

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*The Earlham College Bulletin* (Richmond, Ind.), vol. xiv., no. 3, July 1917, announces that President Robert Lincoln Kelly has quitted his position at the College in order to become executive secretary of the Council of Church Boards of Education, united with the Association of American Colleges. His address is 19 South La Salle Street, Chicago, Ill. Dr. Kelly's place at Earlham is to be taken by David Morton Edwards, President of Penn College. Words of appreciation of the work of the retiring President (1903-1917) were spoken at Commencement by Hon. William Dudley Foulke, of Richmond—Attorney, Scholar, Statesman and Quaker.

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Headley Brothers, Publishers, Ltd., of Kingsway House, London, W.C.2. have issued a catalogue —*Kingsway House Announcements for Autumn, 1917, and Notes on New Books*. Among these interesting *Announcements* is that of the series of books for children, including "An Admiral's Son and how he founded Pennsylvania," and "The Prisoners' Friends." The publications of Kingsway House are supplied by Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

\* = Not in D.

## FRIENDS AND CURRENT LITERATURE 177

\* Articles from the facile and busy pen of Rufus M. Jones appear from time to time in *The Independent Methodist* (London: 44, Fleet Street, E.C.4 monthly, one penny).

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Lectures by "prominent representatives of eight large Protestant Communion" were delivered during the winters of 1914-15 and 1915-16 at King's Chapel, Boston, Mass. These have now been published under the general title, *The Religious History of New England* (Cambridge, Mass.: Harvard University Press; London: Oxford University Press, 9½ by 6½, pp. 356, \$2.50 net. May be obtained from Friends' Bookshop, London). The eight bodies are Congregationalists, Unitarians, Baptists, Quakers, Episcopalians, Methodists, Universalists and Swedenborgians. A Lecturer on Roman Catholicism could not be obtained. The Quaker portion—twenty-three pages—has been done by Rufus M. Jones. It is a valuable recital of some of the principles of Quakerism, but quite disappointing in relation to the other lectures, seeing that there is no attempt to portray the history of the Society in New England.

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The eighth annual *Report of the Japan Book and Tract Society* for 1916 is to hand. Our Friend, George Braithwaite, is agent, secretary and manager, and his address is 3 Yuraku Cho Nichome, Kojimachi, Tokyo.

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A new edition, the third, of *A History of Jordans*, by Anna L. Littleboy, has recently appeared (London: Friends' Bookshop, 140, Bishopsgate, price sixpence, seven illustrations and a route-map).

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With the assistance of a trust fund, the Library Committee has purchased from the owners of *The Pennsylvania Magazine of History and Biography*, per Dr. Jordan of the Historical Society of Pennsylvania, a file of this valuable historical record. The forty published volumes await safe transportation across the Atlantic, but the four issues of the current year have arrived. The special interest to Friends in these is the "Journal of Samuel Rowland Fisher" (1745-1834), of Philadelphia, in prison in that city 1779-1781, during the disturbed times of the Revolution, for alleged communication with the British. (Published quarterly, for sale at 1300 Locust Street, Philadelphia, 75 cts. per number or \$3.00 per year.)

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*Light on the Future*, being Extracts from the Note Book of a Member of the Society for Psychical Research, Dublin. These spirit-communications, obtained first by table tiltings and later by the Ouija or alphabet board, were collected by our Friend, Thomas Henry Webb, of Dublin.

E.H.E. "There is worship here for those that love to worship."

Q.—"Would that suit old-fashioned Quakers?"

E.H.E. "Quakers are not old-fashioned when they come here, because they bring with them their pure, beautiful thoughts. That [their formalism] all drops from them and the good remains."

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*Man's Struggle for Freedom, or, The Slave in History* (London: Religious Tract Society, 8 by 5, pp. 380, 2s. 6d. net) is an admirable



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publication, got up in very attractive style. It is a reprint—having been first published under the second title. There is a chapter on Woolman and another, entitled, “The Quakers’ Protest.”

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\* Mrs. Humphry Ward has a sympathetic reference to Friends’ War Victims work in her *Towards the Goal* (London : Murray, 7½ by 5, pp. xvi. + 246, 2s. 6d. net).

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*Benjamin F. Trueblood, Prophet of Peace, 1847-1916*, is a brief record of the life of the Quaker secretary of the American Peace Society (New York : Friends’ Book and Tract Committee).

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*L’Eclaireur de la Mission*, the organ of the Friends’ War Victims work in France, is received in D. and can be seen by any interested in reconstruction by Quaker hands.

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Our Friend, Thomas Parsons Cooper, of York, has again placed the antiquarian world under obligation by another volume of local history—*Literary Associations of the City of York. Some Shrines, Haunts and Memories* (York : Gazette Co., 10 by 6½, pp. 32, nineteen illustrations, price one shilling). The attention of the Friendly reader will be specially drawn to the view of the old Burial Ground where the remains of John Woolman (1720-1772) were laid to rest and those of other well-known Friends. There are notices also of Lindley Murray (1745-1826), John S. Rowntree (1834-1907), Lord Mayor in 1888, Henry Tuke (1755-1814), and William Alexander (1768-1841), the bookseller, publisher and author, and also reference to Robert Spence (—1824) and Alderman Thomas Wilson, who were members of a well-known firm of printers and publishers, the names appearing on the title pages of the educational works of Lindley Murray.

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The volume referred to on a previous page is now out—*The Prisoners’ Friends*, by Constance Wakeford, (London : Headley, 7½ by 5, pp. 154, with twelve illustrations by George Soper, half-a-crown net). This contains the stories of John Howard (1726-1790), Sarah Martin (—1843), of Yarmouth, in Norfolk, and Elizabeth Fry (1780-1845), pleasantly and simply told, and closes with “The Story of a Book” (Charles Reade’s “It’s Never too late to Mend”) and an account of “The Little Commonwealth” of boys and girls in Dorsetshire.

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“*I Appeal unto Cæsar*,” by Mrs. Henry Hobhouse (London : Allen and Unwin, 7¼ by 4½, pp. xxii. + 86, price one shilling). This book presents the case of the Conscientious Objector, and contains the record of the imprisonment of the following Friends—Maurice L. Rowntree, Stephen Hobhouse (son of the Compiler), George A. Sutherland, T. Corder Catchpool, Oswald Clark, Douglas R. Bishop, Eric P. Southall, Malcolm Sparkes, Hubert W. Peet and Roderic K. Clark.

## Recent Accessions to D

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**I**N addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months :

*Physical Remedies for Disabled Soldiers*, by R. Fortescue Fox, M.D. London, 1917, 277 pages and many illustrations. Presented by the Author. Our Friend is hon. medical director of the Red Cross clinic for the physical treatment of disabled soldiers.

*Colouration in Animals and Plants*, by Alfred Tylor, F.G.S., 1886, 105 pages, and beautiful coloured and other illustrations drawn by Mrs. Skertchly and printed by Alabaster, Passmore and Sons. Presented by the niece of the Writer, Juliet M. Morse, a London Friend.

*Narrative of the Life of Frederick Douglass, an American Slave*, Dublin, 1845, edited by Richard D. Webb, secretary of the Hibernian Anti-Slavery Society. A valued possession of the nephew of the Editor, Thomas Henry Webb, of Dublin, but presented by him to D.

*Documents relating to the Colonial History of the State of New Jersey*, vol. xxviii., edited by the late William Nelson (Paterson, N.J., pp. 648), 1916. There are some quakeriana to be found in the pages of this volume—an account of the interment of Elizabeth Smith of Burlington, a Minister who died in 1772, aged about forty-eight, and of Elizabeth Cowgill, of the same, aged fifty-three, and references to other Friends and to Meeting Houses.

*Word Book of the English Tongue*, by C. L. D. (London : Routledge, 6½ by 4, pp. viii. + 216, 1s. 6d. net). This is an attempt to clear away from the language many of the Normanisms ("loan-words") which have crept in and to suggest good, sound Englishisms. For instance, we must not say "kaleidoscopic" but "rainbow-hued"; we must not even say "safe" but "harmless," "scatheless," etc. "Puritan" must go and be replaced by "goody-goody" as an adjective—(pardon! as a "mark-word") and "mar-gee" as a noun (or "thing-word"); and "January" must be "first month."

Anthony Morse, Puritan, 1555-1604, by Roland G. Usher, in *Washington University Studies*, St. Louis, Mo., vol. i., pt. ii., no. 2, April, 1914, presented by Mrs. Sydney Morse.

*The Railways and the State*, by Frederic W. Pim, of Blackrock, Co. Dublin, chairman of the Dublin and South-Eastern Railway and vice-president of the Dublin Chamber of Commerce, and a member of Monkstown Meeting. Presented by the Author. (London : Unwin, pp. 302, 5s. net.) This book can still be bought, and the subject treated



therein—purchase or permanent State control of the railways of both countries—will come forward for discussion after the war, when the book will doubtless be of service.

*Anthropological Essays presented to Edward Burnett Tylor*, in honour of his seventy-fifth birthday, Oct. 2nd, 1907, with an introductory biography by Andrew Lang and a bibliography by Barbara W. Freire-Marreco, of Oxford. A handsome volume of 416 pages, presented by Juliet M. Morse, niece of Sir E. B. Tylor.

Edward Burnett Tylor, F.R.S. (1832-1917), was a son of Joseph and Harriet Tylor, of Camberwell, members of Peel M.M. He was educated at Grove House School, Tottenham. In 1858 he married Anna Rebecca, daughter of Sylvanus Fox, of Wellington. In 1864 E. B. and A. R. Tylor resigned their membership in the Society of Friends. E. B. Tylor was knighted in 1912.

*Plus que Vanqueur!* by Arthur S. Booth-Clibborn, pp. 334, Paris, 1896. Presented by J. Henry Quinn.

A volume of ancient tracts has been recently purchased by our Friend, Frederick Merttens, of Rugby, and presented to D. The most valuable item is a copy of that very rare pamphlet *Canons and Institutions drawn up and agreed upon by the General Assembly or Meeting of the Heads of the Quakers from all parts of the Kingdom, at their New-Theatre in Grace-church-street on or about January 1668-9. George Fox being their President*: London, Printed Anno Dom. 1669. This is a print of the paper by G. Fox, commencing "Friends Fellowship must be in the Spirit," with an introduction by an unsympathetic hand. It is fully described in the *Camb. Jnl.* (ii. 416).

*Martha Schofield, Pioneer Negro Educator*—Historical and philosophical Review of Reconstruction Period of South Carolina. By Matilda A. Evans, M.D., graduate Schofield School. Columbia, S.C., 1916, 126 pages, with portrait. Martha Schofield (1839-1916) was born in Bucks Co., Pa., her parents being members of the Society of Friends. Her work on behalf of the negroes in the South began in 1865. The centre of her work was Aiken, S.C. She died on the fiftieth anniversary of this work. See also *Friends' Intelligencer*, 1916, pp. 117, 289.

The work of M. Schofield was continued by Sarah J. Taylor. The present principal of Schofield School is S. Louisa Haight.

The Library has received a valuable accession, by the kindness of Henry Tuke Mennell, of a copy of *Memoirs of Samuel Tuke, with Notices of some of his Ancestors and Descendants*, printed privately in two volumes in 1860. It is one of only twenty-six copies issued, and was in the possession of Daniel Hack Tuke.

## Betsy Ross and Lydia Darragh

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(See xiv. 122, 128, 139)

**H**ORACE M. LIPPINCOTT, of Philadelphia, has favoured us with a letter respecting the persons above-mentioned, who are also referred to in his attractive book, *A Portraiture of the People called Quakers*. Our Friend holds to the opinion that the incidents connected with these two women are historical. He writes: "The Betsy Ross tradition is a strong one in her family . . . and is of great age"; he encloses a copy of a letter from a descendant of Betsy, who states: "We do believe that she made the first flag after being waited upon by a committee from Congress. We only claim that she suggested how the five-pointed star could be cut quickly—with one clip of the scissors . . . and yet have no documentary proof to show."

What has the new edition of Preble's *Origin and History of the American Flag*, to say about Betsy Ross?

With regard to Lydia Darragh, H. M. Lippincott sends an offprint from a publication of the City Historical Society of Philadelphia, containing an address on *Lydia Darragh, one of the Heroines of the Revolution*, 1915, which presents a statement in favor of the historicity of the narrative.

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## The Family of Flounders

**N**UMEROUS members of this Quaker family resided in the county of Durham and in N.E. and N.W. Yorkshire. Births are recorded from 1672 within Richmond and Guisbrough Monthly Meetings, and somewhat later in York M.M., and later still at Ripon and Huddersfield. Of the seven children (born 1672-1684) of John and Katherine



Flounders of Kirklington (Richmond M.M.), four died in infancy and one before reaching ten years, and in other branches of the family infant mortality was also great.

Benjamin and Barbara Flounders, of Crathorne, Yorks, had a son, Jonathan (c. 1743-1785), who married Ann Lotherington (c. 1741-1811) (Pickering M.M.) in 1770. He was a distiller in Manchester. Jonathan and Ann Flounders had seven children, the youngest being Jonathan (1780-1840), who was a commission agent in Liverpool and married Mary Waterhouse (c. 1791-1874) in that city in 1817. Jonathan and Mary were Elders in their Meeting. The former is said by Joseph Smith (*Cata.* i. 620) to be the author of two anonymous pamphlets, *The Christian Doctrine of the Holy Spirit*, 1814, and *Some Observations on the Gospel Ministry of Women*, 1822.

But the Flounders name is known best in connection with the Flounders Institute at Ackworth for the training of young men as teachers in the schools or families of Friends.

Benjamin Flounders (1768-1846), of Yarm, Yorkshire, who founded the Institute, by deed, dated 25th November, 1845, was the son of John and Mary (Bickerdike) Flounders, residing at Crathorne, Bleachfield, near Yarm. The account of the Institute which appears in the *Biographical Catalogue of London Friends' Institute*, states that the youthful Benjamin was educated at Ackworth School, but the secretary of the School asserts that he does not appear to have ever been a scholar there. He married, firstly, in 1800, Mary, daughter of John and Mary Walker, of North Shields, after whose death in 1803, aged twenty-eight, one day after an infant daughter, leaving him with one child, Mary, born 1801, he married Hannah, daughter of William Chapman, of Whitby, by whom he had one child, John, who died a few weeks before his mother, in 1814.

On the death, in 1844, of his daughter Mary, who had married and become Lowe, he was left without descendants and in feeble health. At this time he was visited by his old schoolfellow and friend, Edward Pease, of Darlington (1767-1858), to whom he confided his condition, and to whom he showed a letter from his maternal

uncle, Gideon Bickerdike (c. 1747-1810), of Staines, Middlesex, respecting the disposal of property bequeathed to his nephew with the desire that in the case of the nephew's death without family, it might be devoted to the interests of the Society of Friends. Thus there came into the hands of trustees the sum of forty thousand pounds to be devoted to education. J. J. Gurney gave £500 to purchase the land at Ackworth and the Flounders Institute for the training of teachers in the Society of Friends was opened in 1848.

In *The Diaries of Edward Pease*, 1907, we have some intimate references to Benjamin Flounders. It appears that the proposed disposition of his uncle's estate nearly failed of going into effect owing to the ill-health of the legatee. When recording his death (19 iv. 1846), E. Pease describes him as "once an overscrupulous member of the Society of Friends," and on the occasion of a visit to Ackworth he writes: "I shall ever retain an especial interest about this establishment, which had its unexpected foundation from an apparently unexpected result, viz., my call of condolence to B. Flounders on the death of his daughter."

Benjamin Flounders was a J.P. for co. Durham, N.R. Yorks, and co. Salop (the Bickerdike, and, later, Flounders estate was at Culmington, near Ludlow, in this county). He and one other were the only two of all the landed gentry of co. Durham who were not opposed to the introduction of the railway (*Diaries of Edward Pease*, p. 98).

It is curious that in all cases noted, save the *Copy of Benjamin Flounders' Trust Deed*, 1874, the "uncle" is referred to without name.

The Flounders Institute was opened in 1848, the building having cost £4,800, and it accommodated twelve resident students. The eight foundation trustees were John Pease, Joseph Pease, James Backhouse, John Church Backhouse, Samuel Tuke, Joseph Rowntree, Joseph John Gurney and Joseph Gurney Barclay. Isaac Brown was the first principal, and he was succeeded in 1870 by William Scarnell Lean, M.A.

In 1894, with the object of offering the advantages of a resident course of study at a University College, the



Ackworth premises were given up, and the Institution made its home in Leeds, the students attending the Yorkshire College, which became the University of Leeds in 1904.

William S. Lean retired from the principalship in 1899 and was succeeded by Francis Henry Brown, M.A., a nephew of the first principal, and a former student at the Institute.

After fifteen years in Leeds, another change was made in the administration of the Trust. A new scheme was sanctioned by the Board of Education permitting students to reside outside the limits of the county of York. This allows a wide freedom of choice as to the University which might best suit the needs of individual students. The common residence was given up, and the income devoted to providing "exhibitions" to enable students to meet the expense of a University course. The number of students assisted in any year is no longer dependent on the accommodation provided at a common hostel.

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"Though to study the Scriptures for the sake of using them in preaching could not befit our principles, yet I am increasingly persuaded, that by the mind being attentively fixed upon their sacred contents oftener than the day, a store of gold is obtained, ready to be coined at the King's command."

Letter from Hannah Chapman Backhouse, 1841, printed in her *Journal and Letters*.

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"My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man. I have no need for fear. God will make amends for all."—WILLIAM PENN, in the Tower of London, 1668.

Quoted in *William Penn*, by J. W. Graham, 1917.

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"The foundation principle of the Society of Friends is a belief in the universal and direct revelation of God to every human being, and the object of the Society is to awaken everyone to a consciousness that God speaks to him directly without any intermediary."

HORACE MATHER LIPPINCOTT, see *Friends' Intelligencer*, 31 iii. 1917.

# Notes and Queries

## KEY TO ABBREVIATIONS

- D.**—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.  
**Camb. Jnl.**—*The Journal of George Fox*, published by the Cambridge University Press, 1911.  
**D.N.B.**—*The Dictionary of National Biography*.  
**F.Q.E.**—*Friends' Quarterly Examiner*.  
**M.M.**—Monthly Meeting.  
**Q.M.**—Quarterly Meeting.  
**Y.M.**—Yearly Meeting.

### UNDERGROUND RAIL ROAD.—

"I will take the liberty to mention one circumstance, as near as I now remember, without again consulting my generous and ingenuous friend, G. W. Hull, then living in Delaware county, O. The occasion was this: A company of runaway men, women and children were directed to his care, with information that their pursuers were near at hand, and on learning the fact, he took them to the barn and, removing some of the underpinning stones, had his visitors placed under the floor, with strict orders to observe the most profound silence, and ordered his men to throw down a flooring of grain and place the horses immediately upon it, with orders to keep them moving, and not to be sparing of noise.

"After the arrangement was in good order their masters, or their agents, arrived and demanded to know the place of their concealment. They were told that if such a thing existed they must find that out for themselves. Meanwhile the horses were kept moving and no little noise made by the hands thus employed. The slave hunters were sure that they were about the barn, and after diligent

search they went away and concealed themselves in order to watch the movements of the work-hands at the barn, thinking they were not seen themselves. Immediately a wagon and horses were placed at the barn, with quilts and other equipments much like as if the fugitives were to be conveyed to some other place.

"When ready to leave, the driver was directed to move off quietly in a southerly direction, and, if they pursued him, to let them come within reasonable distance, and then apply the whip to the horses, as if fearful of being overtaken, which was strictly observed by the driver. They pursued, as was expected, and were taken far away from the object of their search. Another team was in readiness, which conveyed the visitors to another distant underground station, from whence they escaped to Canada."

From *Reminiscences of Joseph Morris*, Ohio, 1881, p. 181.

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THE END OF GRACECHURCH STREET MEETING HOUSE, 1862.—John L. Eddy (1798-1867), of America, writes in his Journal:



"Fourth day, 28th of 5th mo. 1862. This morning was devoted to worship in the several meeting-houses of London and I went to the old Grace Church street meeting-house, in White Hart Court, where George Fox preached his last sermon. The situation of Friends in the city is such that they no longer need this house, and they have sold it,<sup>1</sup> and do not again intend to hold meetings there. . . . I told Friends I hoped our minds might be so affected on the present occasion, that we may never forget the last meeting held in Grace Church meeting-house."

*Memoir of John L. Eddy, 1875, p. 142.*

Benjamin Seebohm was also largely engaged in the ministry on this memorable occasion.

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YEARLY MEETING, 1825 (xiv. 101).—Interesting corroboration of the account of this Y.M., given in our last number, and written by J. H. Bowen, comes from the pen of John Grubb (1766-1841), in a letter to his brother, Joseph Grubb (Benj.), of Clonmel, Ireland, dated from Chelmsford, 30th of 5th mo.:

"The Meeting was large, but as is usual in London it was much larger the second Week. The whole of one sitting & the greater part of two others were occupied about Negroe Slavery & what is called African Instruction, or, as some would say, 'Hannah Kilham's plan.'

<sup>1</sup> The freeholders were the Fishmongers' Company. The Company gave Friends £6,000 for their interest. For a short time the building was occupied by the banking firm of Barclay, Bevan, Tritton & Co.

The former had long been recognized by the Yearly Meeting, the latter not at all. . . . The Meeting on African Instruction was held after the Yearly Meeting—the great Meeting House nearly filled. W<sup>m</sup> Allen & Hannah Kilham were, I suppose, two of the principal Speakers.

"There was an unusual number of Visits paid by Men friends to the Women's Meeting this year. I was not of the Number. The following were some of them, viz., J. J. Gurney & W<sup>m</sup> Allen—Richard Phillips & Sylvanus Fox, Edw<sup>d</sup> Carroll & James Marriage. . . . Sam<sup>l</sup> Fox, brother to Sylvanus, proposed to go, but as he is not yet recorded as a Minister, it was thought premature, and W<sup>m</sup> Alexander asked leave to go, but as he is an Elder, the Meeting hesitated, but a young Man named Weatherall from Yorkshire, a Minister, proposing to go, W. A. was sent with him as an Elder, so the end seemed answered.

"Martha Smith<sup>2</sup> and my Sally<sup>3</sup>

<sup>2</sup> This was doubtless Martha Smith of Doncaster (1763-1832) *née* Ecroyd, of Edgend in Marsden, wife of William Smith, of Doncaster. She was a Minister for forty-two years.

See testimony of Balby M.M.; *Annals of Smith of Cantley, 1878*; *Memorials of Friends*, by S. Corder, 1845; etc.

<sup>3</sup> Wife of the writer—Sarah Grubb, *née* Lynes (1773-1842), a Minister for fifty-two years. After some time at the Friends' School, Clerkenwell, she went to Ireland and lived nearly ten years in the family of a Friend at Clonmel. She married John Grubb in 1803, at Isleworth, near London. Towards the close of the meeting at the wedding she

paid, I think, a very extraordinary visit to the Men's Meeting. M. S. looks very badly, she speaks sitting, with her head leaning back, resting on a cushion. She seems full of Love & very beautiful in the exercise of her Gift. . . . The [Fry-Gurney] meeting was very large—some hundreds I believe, went away for want of room.

"In the last sitting we were informed that a Woman friend wished to sit with Men friends near the Close of their Meeting. After some consideration this was agreed to, and my Sally was introduced, when after a time of solemn silence, she had a very extraordinary testimony to deliver. She soon after left the Meeting & nothing further took place, but the Clerk in a solemn manner reading the concluding Minute, when after a time of silence that could be almost felt, we separated."

J. H. Bowen's account does not present quite the same feeling regarding the last sitting. John Grubb adds:

"I think I heard there were 30 friends from Ireland in London."

In the same letter occurs the very interesting statement:

"I understand that Betsy Dudley has made £300 by the

left her husband, went up into the gallery, addressed the company, sat down for a short time in the gallery, and then returned to her seat by her husband. After fifteen years residence in Ireland, J. and S. Grubb removed to Bury in Suffolk and later nearer to London. There are numerous records of her striking ministry.

publication of the Life of her Mother."<sup>4</sup>

Information from J. Ernest Grubb, of Carrick-on-Suir.

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CHRISTIANA RIOTS, 1851 (xiv. 55).—See *A True Story of the Christiana Riots*, by David R. Forbes, Quarryville, Pa., 1898, dedicated to the Society of Friends. Copy in D.

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ABRAHAM BEALE, 1793-1847.—Abraham Beale, iron merchant,<sup>5</sup> son of Thomas Beale and Elizabeth Abell, was born in Cork, Eighth Month 16th, 1793, and died at Patricks Quay, Cork, Eighth Month 22nd, 1847. He was a brother of Mary Beale (1799-1870) and Sarah Beale (1800-1885). He was one of the many members of our Society in Ireland who devoted time and property to alleviate the bitter sufferings of famine and disease which followed the failure of the potato crop 1845-1847 (see biographical notice in *Annual Monitor*, 1848), and he gave his life for his fellows, dying of famine fever contracted in his work.

Hymns by him are to be found printed in *The Annual Monitor*, 1848, and in Martha Braithwaite's *Fireside Hymn Book*, 1865, and in a manuscript, in D.

Information from J. Ernest Grubb, of Carrick-on-Suir.

<sup>4</sup> *The Life of Mary Dudley* (1750-1823) edited by Elizabeth Dudley (1779-1849) printed for the Editor in 1825, 380 pages.

<sup>5</sup> The firm was Abraham Beale & Co., later Beale, Scott, & Co., and now Sir Robert Scott & Co.; one of the Scotts is named Abraham Beale Scott.



BARTON ON THE HEATH (WARWICKSHIRE) REGISTERS.—Baptisms. "1698, Apl. 3. Richard y<sup>e</sup> son of Edward Deen (a Quaker) nigh two years old."

"1714, Sept. 19. Jane Dun, an Orphan, born of Parents that were Quakers."

Information from Richard Savage, Stratford-on-Avon.

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MONUMENTAL INSCRIPTION.—In a long inscription to one of the Blake family in the churchyard at Nether Stowey, Somerset, occurs the couplet :

"Better in reverential awe to sit,  
And, Quakerlike, in silence view  
the pit."

Copied by John Morland, 1917.

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LONDON AND MIDDLESEX Q.M., 1831.—The following is copied from a letter from John Grubb, husband of Sarah (Lynes) Grubb (1773-1842), to his brother, Joseph Grubb (Benjamin), of Clonmel, dated from Stoke Newington, 29th of Ninth Month, 1831 (in the possession of J. Ernest Grubb, of Carrick-on-Suir):

"Our Q.M. was held last 3rd day, the Select Meeting the day before. The Q.M. was very large. . . . We had the company of Stephen Grellet and Christopher Healy—also Nich. Naftel<sup>6</sup> and old

<sup>6</sup> Nicholas Naftel (c. 1762-1842) lived in the Island of Guernsey in early life. He married Mary Higman (1756-1820) of St. Austell, in 1789, and in 1804 they quitted Guernsey and resided successively at Colchester, Southwark and Chelmsford. Mary Naftel travelled much in the ministry and spent two years visiting Friends in North America, beginning in the year 1816. Nicholas was also a Minister. After his wife's death, he returned to his island-home and died there.

W<sup>m</sup> Rickman. S. Grellet had a good deal to say in the Select Meeting. Cornelius<sup>7</sup> was silent. In the Meeting for Worship on 3rd day, after a considerable time of silence, Sally stood up & had a very extraordinary testimony to deliver. I think the Members of this Q. Meets must surely feel the force of such a warning & arousing testimony. Thos<sup>s</sup> Shillitoe followed at considerable length, and then Stephen Grellet, who, in the course of his testimony, expressed his cordial unity with first (Sally's) testimony. Sally followed in supplication. Christopher Healy was silent. That meeting held about 2 hours & half. The Meeting for Discipline concluded about  $\frac{1}{2}$  past 3 o'clock. S. Grellet & W. Allen paid a long Visit to the Womens Meeting. Christopher Healy spoke once, in a very impressive manner on the neglect of attending Week-day meetings. I liked his manner & language very much. His services seem to be much more with those of other Societies than in our own—he frequently has two public meetings in the day, several miles apart, and where there are friends, will have all meet together, without having a separate meeting for each. He is very diligent & anxious to get through his Work—need we wonder at this when he has left

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Of their children, two sons and their daughter Mary emigrated, but one son was lost at sea. Mary died in Philadelphia in 1827.

<sup>7</sup> This is probably a slip of the pen for Christopher. J. Grubb's mind may have been running on Cornelius Hanbury.

17 Children behind—what a number! He is, I suppose, a very poor farmer, and I heard as if he said in one meeting that his family has sometimes been in want of a Meal of Bread."

In another letter, the same to the same, dated a month later, John Grubb writes:

"I have no reason to think I was mistaken in what I mentioned respecting what I heard Christopher Healy said at a public meeting at Croydon, as to the poor condition he was once in. I did not suppose he said that was his condition at present. He has a remarkably forcible, impressive & moving manner of speaking, tho' not always in the strict rules of *Grammar*. . . .<sup>8</sup> It was rather amusing, the evening of the public meeting [at Stoke Newington]; I was in company with Christopher, he asked the friends present, If Sarah Grubb was a married Woman—it caused a general smile, & a friend pointed to me, saying that was her husband. He said he thought she was a *single* Woman, daughter of Sarah Grubb, whose Journal we have."

<sup>8</sup> A Memoir of Christopher Healy (1773-1851) was published in Philadelphia in 1886. From this we obtain glimpses of his family life. In 1793, he married Elizabeth Sheffield, who died in 1813 during his absence from home; her "so large a family of little ones" is mentioned in 1812. At her death he was left with ten children under seventeen years of age, but apparently they were placed under others' care while he lodged with friends. In 1814, he married Sarah Miller, and in 1820 he removed from the State of New York to Bucks Co., Pa., with his wife and second family of

ERRATA.—For Harvard, *Conn.* read Harvard, *Mass.*, xiv. 54.

For *Columbus College*, read *Columbia University, New York*, xiv. 79.

For 1817, read 1877, xiv. 134.

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"THE FRIEND."—In *William Wordsworth, his Life, Works and Influence*, by Prof. George McLean Harper, of Princeton University, 1916, i. 362, there is a reference to a publication called "The Friend," which may have arrested the attention of some of our readers. As explained later in the above work (ii. 172, 173), "The Friend" was a venture of Samuel Taylor Coleridge (1772-1834), undertaken against the advice of his friends, and ending in failure. It was published fortnightly, at Penrith, from August, 1809, to March, 1810, when, with the twenty-seventh number, dated 15th March, 1810, it expired.

See *D.N.B.*; Rawnsley's *English Lakes*.

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"four small children," leaving his first family behind.

C. Healy wrote of his early life. "Was there ever a poorer Quaker than I was? . . . I remember that at one time my doctor's bill was so large that I had to hire myself out for eighteen months to get money enough to pay for it." He was a convinced Friend, and, as often happens, very conservative. He denounced "fast-days, the holding the office of special constable, and attendance of missionary meetings etc.," he once quoted the text "Strangers have devoured his strength and he knoweth it not" as applicable to "the dangers which attended Friends joining with persons of other religious denominations in associations for promoting benevolent objects."



MIRABEAU AND NANTUCKET FRIENDS.—“Mirabeau was elected president without opposition of the National Assembly on January 29th, 1791.

“During his presidential fortnight Mirabeau received various deputations—notably one from the Quakers—and replied to them in the happiest of brief speeches.”—*The Life of Mirabeau*, by S. G. Tallentyre, p. 322.

An account of the presentation of the “*Pétition Respectueuse des Amis de la Société Chrétienne appelés Quakers*” may be read in *Memorandum written by William Rotch* (1734-1828), printed in 1916.

CAPITAL PUNISHMENT.—*Febr. 10th, 1819*.—“Wilberforce made a speech last night which reminded one of the better days of the House of Commons. He presented a petition from the Quakers against the criminal Code, and introduced a compliment to Romilly.”—*Greyville's Journal of the Reigns of George IV. and William IV.*, i., 16, 17.

In 1818, London Yearly Meeting “solidly considered the awful subject of the Punishment of Death, as now practised in this Empire,” and instructed the Meeting for Sufferings to address the Legislature on the subject. This was done and the petition, above presented, was the outcome. It expressed the “firm conviction that the frequency of this Punishment, extended as it is to crimes of very different degrees of guilt, is repugnant to the . . . Christian Religion. . . .” The petition was “ordered to be printed in the Appendix to the Votes.”

In 1819, there were 180 crimes punishable by death, but from 1838 the death-sentence in civil cases was executed practically for murder only. There are numerous references to the work of Friends in the card-catalogue in D.

DICKINSON—FEARON EPISODE.—The adventures of James Dickinson (1659-1741) and Jane Fearon (1675-1737), so vividly told by L. V. Hodgkin, in *F.Q.E.*, vol. 51, have appeared, in various forms, in the following books:

*The Annual Monitor* for 1816 (the Sarah Taylor version); Young's *Monumental Pillars*, 1818—“The Quakers Guided and Protected”; Comly's *Miscellany*, vol. 5, 1834; Armistead's *Select Miscellanies*, vol. 5, 1851; *F.Q.E.* 1873 and *Annals of the Early Friends*, both by Frances Anne Budge. The incident is introduced into *For a Free Conscience*, by Lydia Cope Wood, 1906, p. 46. A discussion of the place is to be found in *The British Friend*, 1887, p. 303, 1888, pp. 20, 90, 196, and *The Friend* (London), 1887, pp. 91, 105.

FRIENDS BURIED ON THEIR OWN LANDS.—The Wheeler family (from whom W.B. is descended through the Cadburys) lived for many generations on a small estate at Cranfield, Bedfordshire (near Hitchin). Here they had their own private burying ground in which they were interred. Joshua W. (born 1635) was in Bedford Gaol with John Bunyan. The estate now belongs to the Seebohms, of Hitchin, their descendants.—WALTER BARROW.

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