

Price per number 2/- (50 cents) ;  
5/- (\$1.25) for the year,  
payable in advance

THE JOURNAL  
OF THE  
FRIENDS HISTORICAL  
SOCIETY

VOLUME FIFTEEN  
NUMBER THREE  
1918

London :  
HEADLEY BROTHERS, PUBLISHERS, LTD.,  
COMMERCE HOUSE, 72, OXFORD STREET, W.1.

American Agents :  
FRIENDS' BOOK & TRACT COMMITTEE,  
144 East 20th Street, New York, N.Y.  
GRACE W. BLAIR, Media, Pa.



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# THE JOURNAL

## OF THE

# FRIENDS HISTORICAL SOCIETY

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Devonshire House, Bishopsgate, London, E.C. 2.

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### The Goff Letters

*Continued from page 80*

LET us now consider those of Elizabeth's children who outlived her. Elizabeth's first child, the Elizabeth whom we have mentioned previously, was born in 1760. On the back of one of her mother's letters Elizabeth Goff once made a shopping list :

6 pr. of fingerd gloves  
1 baby  
1 oz. of boss 14d.  
1 yard of 9 shiling muslin  
Some black and some white  
Silk a wax baby 6 Towels

ELIZ. GOFF.

Baby and wax baby are, of course, an ordinary and a wax doll, and they may have been for little Elizabeth,<sup>2</sup> who was then about eight years of age.

In June, 1780, Elizabeth married John Lecky and went to live at Ballykealy, co. Carlow, a place that had belonged to the Lecky family from their earliest days in Ireland. Here she was surrounded by Friends. There were Watsons at Ballydarton, and Kilconnor, and other Leckys at Kilnock. All were beautiful places, three of

<sup>2</sup> All the Elizabeths are apt to be confusing. I find that there were, at one time, fifteen Elizabeths among Elizabeth Goff's children, grandchildren and great grandchildren.

them situated on the little river Burren. Certainly the Friends of those days knew where and how to build their houses, and there does not seem to have been any lack of means amongst them. Horetown, Mount Wilson, Cahir Abbey, and many another mentioned in these letters are still to be seen and admired, though, alas ! they are, for the most part, no longer the habitations of Friends. William Savery, an American Friend who travelled through Ireland in 1798, says : " Friends in Ireland seem to live like princes of the earth, more than in any other country I have seen—their gardens, horses, carriages and various conveniences, with the abundance of their tables, appeared to me to call for much more gratitude and humility, than in some instances, it is to be feared, is the case."

At Ballykealy, Elizabeth Lecky lived in quiet happiness for many years. Her letters show calm contentment, until in 1796 John Lecky died, leaving her with nine children. Elizabeth was greatly devoted to her "goodman" as she calls him, and in a letter to her mother on her father's death two years afterwards she speaks of the "awful period and wrending separation" she herself had passed through. Elizabeth's eldest daughter, Elizabeth, was a delicate child. Her mother says of her when she was about five : "I have been uneasy about Eliza she is extreamly delicate and has a loss of appetite & rest & often weaks screeching. . . . I perhaps immadgines her worse than she is." There are several other allusions in the letters to Elizabeth's fragile appearance, but as, in after years, she married John Watson of Kilconnor, and had twelve children, she was perhaps not so delicate as she looked.

Elizabeth Lecky's eldest son, Robert, was fourteen at the time of the Rebellion. He was then at school at Richard Row's at Ross, and Elizabeth Lecky writes : "I have got Rob<sup>t</sup>. home through Perils and dangers he & my flock are well as am I except a severe Cold from loss of rest & sitting up at nights occasioned by feare and apprehension." After the Rebellion Richard Row moved his school to Waterford, and here in the following March Robert died "of a fever," "a fine promising boy" according to his grandmother.

Elizabeth outlived all but three of her sisters, though she was the eldest of so large a family, and died at the age of eighty-one. All but one of her own children predeceased her, so her old age must have been a lonely one.

Elizabeth Goff's eldest son, William, was born in 1762. In 1784, he married Rebecca Deaves of Cork. Rebecca was of rather a complaining disposition and does not seem to have been a great favourite with her people-in-law. They had one son and six daughters. Jacob William, the son, married twice but left no children. Their daughters were all educated at Sally Hoare's famous school in Dublin, as were also a great many of Elizabeth's other grand-daughters. Rebecca, the eldest, married Francis Davis, of Waterford, and her son, Strangman, succeeded his uncle in 1845, and assumed the surname and arms of Goff by royal licence. From him the present Goffs are descended. Of their other daughters, two married Pims, one a Harvey, and two remained unmarried. William died in 1840. We do not know the date of Rebecca's death.

The letters about Jane, Elizabeth's sixth daughter, start in 1794, with one from "Cousin James Clibborn" of Waringstown, co. Down, asking permission for Thomas Christy Wakefield to pay his addresses to her. Cousin James writes a warm recommendation of the young man. He says he is "of most unaccentionable Character, & possessed of all those Qualifications which are necessary to Insure those solid and substantice Comforts which result from a Union of hands & Hearts." Jane Wakefield and Lucy Pike had a double wedding in January, 1795. A few weeks afterwards Jane's Aunt Sandwith and Sister Charlotte go to stay with her, and Jane Sandwith writes to Elizabeth of her niece's new home at Moyallon. She says :

Jane seems as much settled at home and amongst her Friends as if here for years—she has I am certain got into a kind Neighbourhood.  
. . . All the families live within a pleasant walk of each other—& the meeting House is directly

opposit this hall door as nigh to us as the Bottom of your Lawn so thou may judg what an acomiditation that is—after meeting each day the Friends call kindly on us—and we have dined at each of their houses—they entertain quite in a plain Hospitable way no superfluaty of any kind—they are Exemplary *indeed*. We have not been visseted by any out of the Sociaty—accept 2 or 3 men that called on Thom<sup>s</sup>—I dont appehend that Jane will be likely to make any acquaintance in that way—which is very desiarable. . . . I shoud think Warringstown & all this Country about verry hansom—but the snow being so on the ground ever sence we came there is no judging.

The picture this gives of Moyallon at that time is a very pleasant one, and the desirability of Jane not being likely to make any acquaintance outside the Society was the real old Friendly view.

Jane Wakefield's married life was very happy, though troubles came to her as they do to everyone. She lost a daughter, the first Elizabeth, in infancy and another, Mary, at two-and-a-half, while she herself was away from home. Little Mary seems to have had an abscess in the ear which attacked the brain. Her elder daughter, Hannah, had also an abscess in her ear at the same time, and we have two letters from Thomas Christy Wakefield written when under great anxiety about her. They were applying carrot poultices and giving her bark every four hours. Happily Hannah recovered, though, as her mother says in a subsequent letter, "her frame is so extremely delicate that I can scearsay look at her with expectation that she will be spared to us." Hannah married William Bell, of Belfast, and went to America where some descendants still live.

Jane had a good deal of illness in her life, and the doctoring she received makes us thankful for the advance in knowledge, since then, of the medical profession. We may also be thankful for the better distribution of medical supplies, when we find that, when Jane was in need of savin ointment, Thomas had to write to his mother-in-law to get it in Dublin, and have it sent by coach to Loughbrickland (six miles from Moyallon, but the nearest

point on the direct coach road)—and yet savin was a common herb frequently made up with rue.

The Wakefields had nine children, of whom seven grew up. Elizabeth had a great affection for her son-in-law, Thomas Christy Wakefield, and there are many letters from and to him in the collection. Once she says: “My dear love and best desires every way awate thee and thine hoping that the great and good giver of every increse may be pleased to bless you in Basket and in Store.” These last words are a very characteristic phrase of Elizabeth’s, and can be noticed as early as 1790, at the time of Anne’s wedding.

Jane Wakefield died in 1836. In a letter from Sally Hoare, written at the time of her death, we find: “I knew thy sister in the bloom of youth before her marriage—cheerful, happy and beloved, also admired for she was handsome.”

*Six Generations of Friends in Ireland*, which was written by Jane Marion Richardson, a grand-daughter of Jane Wakefield, gives us much further information about her. Her husband says of their marriage (p. 132):

It was the Lord’s doing, and we were permitted to live in love and harmony for more than forty years. A better wife no man ever had, her heart overflowed with love to me, to her children, and to all around.

The love and reverence her children had for her was most remarkable. She was enshrined,—we are told,—in their memory as a loving, wise and Christian parent, and they loved to speak of her beautiful face and noble presence, and of little incidents which marked her character in its benevolence, hospitality and kindness to the poor.

There are only five letters written during the time of the Rebellion in the Collection. This can be accounted for by the fact that Horetown was in the very thick of the fighting, and it was probably almost impossible either to send or receive news. Ballykealy is within driving distance of Horetown, yet Elizabeth Lecky was not able to get any word of the Goffs. *Divine Protection*, written in after years, by Dinah Goff, gives a very vivid account of what the family came through at this time, and from this



we learn that Jacob Goff was three times dragged out on to his lawn by the rebels, in order to be shot, but was each time wonderfully preserved. All was quiet in the north, but Jane Wakefield, and Charlotte who was staying with her, write in great anxiety about the fate of their relatives at Horetown.

On June 25th, Richard Sparrow writes :

My Dear Father Goff,

Truly I have sympathised with thee and Dr Mother & Sisters in your tried Situation. . . . Having learned this day that the Kings Troops had got as far as Wexford I presumed the Road was clear to Horetown & we are all anxious to learn your Situation that under Divine protection Joseph might be permitted to go forth as the Dove from the Ark, to bring us glad tidings respecting you. . . . I have a milch Cow a fat Cow some sheep and other Necessaries ready to go . . . having heard thou wert deprived of nearly all thy Cattle. . . . I send by Joseph Ten Guineas, would add more, but thought it unsafe to venture more money till we know more abt the State of your Country—Joseph's pass is only for three days therefore hope he will be able to accomplish the end in view within that time.

Joseph was Elizabeth's younger son. He seems to have been living with the Sparrows at this time, perhaps to learn his business. It is not clear whether his pass was from the Military or the Rebels.

When the news got through to Dublin that the Horetown family were safe, Jane Sandwith writes in great thankfulness for their preservation. She mentions the terrible state of the country :

Many, many are the affecting reports that are daly and houarly handed in . . . many of our relations and Friends are flying to England . . . Elizabeth Bland has been here above a week waiting a passage . . . a striping malencholy time it is—may that hand that has permitted it be our support in the day of trial.



Thomas Christy Wakefield writes :

Moyallon, 1st of 7th Month, 1798.

My dear Father

The pleasing acct of your happy deliverance from the late dangerous & tried situation you were placed in came to hand by a letter from Aunt Sandwith. . . . We as yet remain ignorant of the particulars respecting the ingagemant that took place about the House ; except from what Sam<sup>l</sup> Elly mentioned, he was kind in letting us know twice how you were, his information believe was obtained from one of thy own men that had made escape to Ross from the Rebels. . . . Being sensible that all commerce must be at a stand I beg leave to enclose a draft for £40—with desires for your welfare in which I am joined by Jane and Charlotte—hoping thou wilt not consider me too presumptuous I bid thee farewell and remain thy affecte. son

THOS. CHRISTY WAKEFIELD.

The Rebellion was over, but Jacob Goff never recovered from the fatigues and anxieties of that terrible summer, and at the end of the year he passed quietly away, his family gathered round him.

*Solitude, Lurgan*

S. HILDA BELL

*To be concluded*

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## May Drummond.

(Vols. ii., iii., iv., v., vi., x., xiii., xiv.)

“ 4th day, 5 mo. 21, 1766.

At Westminster Meeting was M. Drummond who had appeared in publick several times of late, on whom I looked with concern & was sorry to have reason to think that she has turned her back to what I believe she once was willing to forfeit all.”

Diary of John Grubb (1737-1784), of Anner Mills, Ireland, when travelling in England. MS. in possession of J. E. Grubb.



# Life and Letters of Jean de Marsillac

*Continued from page 56*

**M**E obtain a glimpse of Marsillac's public work in a letter to Adey Bellamy, dated from Alençon, 26 iii. 1788 :

My being lately chosen, by the majority of Votes in the Assembly of the Notables of this Province, Deputy of the Canton, furnishes me with useful employment and having besides many repairs to do at my Farms in Normandie, I do not feel myself at liberty to go into Languedoc before next Autumn. (Translation in **D.**)

In a letter from some English Friend, from London, 12 viii. 1788, there is a reference to Marsillac's son, "charmant Auguste" (translation by J. de M. in **D.**).

Later in this year we read in a letter from Marsillac to John Eliot (copy in French and English in **D.**), of the former's interest in the proposal to establish a School for Friends' children at Congénies. He offered to subscribe "Cent Livres" ("£4 7s. 6d.") per annum and to provide at his own expense all the "desks, benches, chairs, paper, pens, ink and other utensils" (letter dated 15 viii. 1788).

Other letters on the subject of education written by J. M. are in **D.** In P.S. to a letter from his house, Vignes, near Alençon, dated 16 xi. 1788 :

I have at present with me, as my Clerk, a young man who has left the Church & seems to me to be convinced of the excellence of our principles and desirous of examining farther into them. I have good Opinion of his Sincerity ; and on hearing me say, That I hoped to have freedom to take a religious Journey to London, he has applied himself to Learn the English Language in expectation of bearing me company, and getting more information among Friends : I have given him Barclay's Apology and I hope that he will prove one of the Lord's gathered sheep (translation in **D.**).

Jean de Marsillac was in London in 1789, and was accorded permission to attend the sittings of the Yearly Meeting.<sup>6</sup> In a letter to "William Storrs Fry, Tea Dealer, Mildred Court, Poultry, London," earlier in the year, he

<sup>6</sup> See diaries of Y.M. 1789, by Richard Cockin and John Harrison.



expressed the hope to revisit England accompanied by his brother-in-law<sup>7</sup> and the clerk above mentioned (original in **D**).

It appears from his letters especially those written in September and October, 1789, that Marsillac took deep interest in the welfare of the negro, though apparently he had, earlier, expressed public approval of the slave-trade.

In a letter to James Phillips from Paris, 28 x. 1789, he begs his friends to lend him four hundred pounds sterling, for which he considers his property in Normandy, worth more than five thousand pounds sterling, is good security. After consultation, it was decided that J. G. Bevan and Wilson Birkbeck should advance £150 and W. Storrs Fry,<sup>8</sup> Robinson and J. Eliot £250. James Phillips sent Marsillac a bill for £100 and was prepared to send more *if necessary*, interest five p.c. J. P. adds (letter dated 10 xi. 89 (copy in **D**.)) :

I think it proper to add that the notes sent are not what we should call here good security & it seems to me but reasonable that a proper security on thy Estates should be drawn by a Notary & sent here—**make** the whole in one to J. G. Bevan.

Upon which J. G. B. adds :

James Phillips having put in my name at Bottom without my Knowledge, I wish that point to be further considered, therefore thou mayst prepare such security as is necessary & leave the Name blank until thou hears further from one of us. J. G. B.

The value of the security having been greatly lessened by the destruction of his property in Normandy, Marsillac returned the bill to James Phillips, 25 xi. 1789. Lawlessness was rampant, “les Biens de Campagne, principalement ceux de Normandie sont en Proie a la Violence des Paisans . . . qui mettent feu aux Batimens, coupent les arbres, changent les bornes, &c. La Justice criminelle est Suspendue” (original in **D**.). He continues, referring to a visit to the South (translation in **D**. from original) :

<sup>7</sup> The surname reads like Derchaleris.

<sup>8</sup> Nathan Robinson was partner with W. S. Fry in the tea-trade. Both these Friends, with Mrs. Fry, Mary Knowles and James Phillips, were adherents for a time to “the new art—animal magnetism, or the art of removing maladies by volition, aided with gentle motion of the hands.” (*Records* of James Jenkins, MS. in **D**.) J. J. writes rather freely of the business concerns of Fry and Robinson.



I have informed thee of my concern to go to see the poor Sheep of Christ who are scattered about in this Country. The danger of travelling in this time of commotion had alarmed me, but the uneasiness I felt on account of my delay & my weakness, determined me to set out the 11<sup>th</sup> (11<sup>th</sup> mo.) and through the favour of Providence I arrived safe in this province without any accident worthy of remark, having had the comfort of opening the excellence of our religious principles to divers travellers in the public carriages—particularly to a Minister of the Lutheran Persuasion.

The 19<sup>th</sup> I passed my Mothers house but was not free to visit her before I had seen the poor Friends & the School. The same day I arrived at Congénies where in the Evening we had a meeting which was pretty comfortable in which the late visit of our dear Friends was brought to remembrance in a few words which seemed to comfort & strengthen our minds. The 20<sup>th</sup> I was the greatest part of the Day at L Mazolier's School. It is composed of 14 Children of Congénies who eat & board at their Parents and 5 from Gilles or the Neighbourhood who board in Louis's house. Eleven of them read in Piety Promoted, & to my satisfaction tolerably correctly & in a more distinct manner than the Children in the Catholick Schools; Eight are only in the Rudiments. Their writing does not seem to be so perfect. There are but six or seven who write a middling hand, the rest who have begun a few months can form large letters, so as to make one hope they will improve. I was particularly pleased with the quiet & the order with which the business of instruction in Christian duties, was carried on. A mild manner of speaking, an affability of manners, & marks of mutual regard may be perceived. The Elder are required to instruct the Younger—I attended to them assiduously & I am persuaded that Providence vouchsafes to speak to their Fathers when by means of their Engagements in business, the latter have been hasty in their Expressions. In many familiar conferences with them, I have been engaged to recommend to them the Practice of stillness watchfulness & quiet submission to Instruction, of which by divine Goodness they have experienced the first Fruits.

The 21<sup>st</sup> after School we had a Meeting for Business which was attended by the Friends *appointed*. The marriages, births & burials are registered in order of date in one book. It seems to me it would be better if they were in three different books. We proposed a subscription for the Poor, which being the next day agreed to by Friends of the different places will, if the Lord please, enable to supply their wants in a proper manner. We therefore have determined to decline the Assistance which Robert Grubb, & the Friends of Ireland offered us as we hope to be able to do without it.

After this Lewis & some other Friends informed us that several Protestants had signified their wish to put their Children to our School if we would admit them. After endeavouring to discover the mind of Truth on this occasion, it seemed righteous to attend to such circumstances as might promote the propagation of Truth. I testified my inclination to receive them & formably to declare that they must be



brought up according to our principles—but as among their parents some have a sufficient property, whilst others are in such necessity that they make their Children work on their Lands 3 or 4 months in the Year, we thought it would be right that every parent in affluence should pay to some necessitous parent a Guinea a Year in order that the latter might let his child have the whole year to profit by the institution & the Advantages of our School. This seemed generally agre[e]able & Lewis is endeavouring to bring the two oldest forward so as to be able to enter in reading & writing the new comers whom we expect to receive if the Lord please to promote this Undertaking. The further discussion is appointed at Gilles next week where I & divers other Friends hope to be on next first & second day.

22d. We had this morning a numerous meeting to which the greatest part of the Friends of Gilles, Calvisson, Nages, Coudognan & the Neighbourhood resorted. I thought it comforting & strengthening & more solid than formerly. A few words of tender exhortation were uttered & thanks given to the Almighty for the visitation he had bestowed on us & for the salutary effects of the visit of the Friends of London, America & Ireland. Our minds were inwardly refreshed. In the afternoon another meeting to which came several Protestants & one of their ministers who behaved with decency & respect rising & pulling of his hat. After meeting he expressed his sympathy & regard for our principles, declaring that he had long respected them, & that he was sorry he became acquainted with them *too late*. I told him it was never too late to bow to Truth & to submit to one's Creator, to which he agreed. He desired he might come to see me at Nismes, & I gave him my direction. This man seemed sincere, & to have been reached. I shall have freedom for a more private conference with him.

The 23<sup>rd</sup> in the evening (after generally agreeing to meet at Gilles the evening preceding the next first day) I went to Nismes & had a tender & affectionate interview with my Mother.

I am in hopes that divine Goodness is forming for himself more servants in this barren country—and that some of those who have been straying into the Spirit of the World may be disposed to submit to his heavenly power, not only among the Great—but still more among those of low degree.

We have distributed to several Catholics & to a great many protestants the books which our Friends in England sent to us. If towards the end of winter they could send us a few more particularly No Cross, No Crown, I believe they would be useful to many well disposed families.

A Synod of Protestants have examined our books & our Principles with great Rigour & have at length agreed that our religious practices were excellent & that if persevered in, must lead men to happiness.

Of this visit Louis Majolier wrote to Adey Bellamy from Congénies, 3 xii. 1789 (original in D.) :

Il est parmi nous depuis trois semaines a nous visiter et nous conforter et qui s'intéresse également a notre bien-être, m'a fait compte de la valeur de 12 guinees. . . . Il est logé a Nismes chez sa Mère.



On the 23rd of Twelfth Month, 1789, Marsillac wrote to James Phillips respecting a "dissertation medicale que je vais faire imprimer," which he dedicated to several of his English friends. This was probably his thesis for his degree at the university of Montpellier and may have been his treatise on Gout, which was printed in Paris, without date, and entitled: *La Goutte radicalement guérie*, etc. Par J. Marsillac, Docteur en Médecine, de la Faculté de Montpellier (copy in **D.**). This work consists of twenty-nine chapters, contained in 220 small 8vo. pages.

The author describes how he has successfully treated himself when suffering from this ailment. There is no printed dedication.

In 1790, Marsillac le Cointe was again in London, a visit which he refers to as happier and more encouraging than the first, made in 1785. The letters of this period increasingly reflect the disturbed condition of the times.

In this same year, 1790, in the Sixth Month, a little band of Quaker missionaries left England for the Continent—George and Sarah Dillwyn and Robert and Sarah Grubb—and at Dunkirk they were joined by J. de Marsillac and Joshua Beale and also "B. R." presumably Benjamin Rotch. Sarah Grubb writes:

We were detained at Amsterdam longer than we expected; one occasion of which was, the printing of some extracts from Hugh Turfords writings . . . which some of our company translated into French . . . an acceptable publication to J. M. and B. R. to distribute in France. (*Journal*, 1796, p. 190.)

The pamphlet (copies in **D.**) bears the title: *Le Principe ou la Regle de Vie des Premiers Chrétiens dévoilé*, Amsterdam, 1790. It was reprinted in Philadelphia in 1816—*Traites sur les Bases d'une Vie Chrétienne*, etc. (in **D.**)

At Utrecht, Marsillac "being tender, took cold, and was confined next day to the house." He concluded to return, on which S. Grubb remarks:

This has been a trial to us, but knowing J. M.'s attention to best direction, and also his desire, if right, of keeping with us, we dared not persuade him to suit our inclinations and convenience (*ibid.*).

Early in 1792, Marsillac sent over several copies of his *Vie de Penn* for distribution among his friends—J. G. Bevan, John Eliot, Adey Bellamy, Storrs Fry, Mary



Knowles, Robert Grubb—accompanied by his “ Notice sur la Guerison de la Goutte.” He adds :

J’ai 17 Malades gouteux a voir et a diriger sur la goutte et plusieurs autres consultants passagers.

A letter to James Phillips, from “ Paris, 19 4<sup>e</sup> M 1792, l’an 4 de la liberté,” mentions the arrival of Thomas Hodgkin in Paris, and that the writer had given him some advice regarding the dangers of the Capital and its corrupt pleasures.

Jean de Marsillac was also interested in the proposal to establish an industrial institution at Chambord.<sup>9</sup> Louis Majolier fils, writing to Adey Bellamy, from Congénies, 17 ii. 1793, says :

J’avois été informé du voyage de notre ami J<sup>n</sup> Marsillac et sa femme en Angleterre, et je pense que tu l’es de ses bonnes intentions touchant l’établissement d’une école près de Blois. J’ai eu le plaisir de recevoir plusieurs Lettres de notre digne ami Robert Grubb lorsqu’il étoit dernièrement à Paris pour ce Sujet. Dans sa dernière il nous fait espérer de revenir en France dans le troisième mois prochain pour le même objet, mais je crains beaucoup que les Circonstances actuelles, la Guerre de l’Angleterre avec la France, mette un grand obstacle à cet établissement utile.

NORMAN PENNEY

*To be continued*

<sup>9</sup> For the history of the proposals for this institution, see THE JOURNAL, vols. vii. and xiii.

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## Burial Grounds and the Children

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The Friends Burial Ground in Long Lane, Bermondsey, was opened as a public recreation ground, 14th May, 1896. The following appeared in *Fun*, soon after that date :

The decorous Quakers demure and staid,  
Are said to have taken their pleasures sadly ;  
But ever the Quaker with joy surveyed  
The face of little ones smiling gladly.  
And none the less pleasant, or sweet, or sound,  
The repose will be of the bygone Quaker,  
Who rests in the Bermondsey Burial Ground ;  
When over his head in the hushed God’s acre  
He knew of, he hears the delightful noise  
Of the mirth of the Bermondsey girls and boys !

Quoted in *The Friend*, 26 iv. 1896.



# St. Albans Meeting—Notes on the Past

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*Written by the late Edward Marsh of Luton (died 1911),  
and read at a gathering of Friends of St. Albans Meeting  
held some years ago.*

---

THERE is a tradition that a certain citizen of St. Albans, born in the palmy days of the great monastery, lived right through the period of the Reformation into that of the early Puritans, remembered all the strange vicissitudes both of place and people in his active lifetime, related all that he could remember to any presentable person who would listen to his tale when he was old, and finally passed away at the ripe age of 103, almost exactly 300 years ago.

For the purposes of our present gathering, we seem to need the assistance of a Quaker equivalent to this Mr. Robert Shrimpton, some venerable patriarch miraculously preserved alive from George Fox's day to ours, and able by word of mouth to impart a glow of life and colour to those faint outlines which are all that we possess of the history of our Society in St. Albans, so bridging the great gulf between past and present. Our fore-elders in these parts lacked even a rudimentary foresight of our wholesome curiosity in regard to the details of their daily lives. They left nothing behind them in the nature of a Triennial Report. Of the origin and development of the local Meeting, no record appears to have existed at any time. The Minutes of the Monthly Meeting contain, at long intervals, references to St. Albans, chiefly on those occasions when the conduct of particular members had to be considered in a critical spirit. These references do not bulk largely in our archives. What little we know, or can reasonably surmise about the history of the local Meeting, may be set down in few words.



Standing upon a main road, in the full tide of Quaker travel, St. Albans must have had opportunities for hearing the message of our pioneers almost from the outset. The formation of a settled Meeting was quite another matter. As in so many other borough towns, the right to keep open shop in the seventeenth century would be restricted to freemen only, and these, if not free by birth or inheritance, would have to purchase their freedom on terms controlled by the general body of freemen, who usually possessed, or could easily contrive, some effectual method of exclusion for unwelcome candidates. It is likely that here, as elsewhere, the early Friends had to pass through a probationary period, while the average English trader was "sizing them up" and ascertaining whether they could safely be trusted to take a hand in the general business of the country. The result at St. Albans appears to have been favourable to Friends. They gradually became firmly established in the town, and had little to complain of in the way of persecution, over and above the thorny question of tithes and "those called church rates."

One feature in the history of the Meeting remained almost constant during many years, the removal from London to the country of Friends retiring from business. These new-comers naturally proposed to take an active part in meetings for discipline, and the advent of their new ideas led to important changes.

For some reason or other Hertfordshire, organised as a territorial Quarterly Meeting in 1668, did not succeed in working the Society's machinery throughout the whole extent of the county. The area of what is now Hertford and Hitchin M.M. was all that could be dealt with at first from Hertford as a centre. St. Albans and its district came under the care of Beds Q.M. while West Herts was looked after by Friends of Buckinghamshire. Thus when well concerned Friends from London settled in St. Albans towards the end of William III.'s reign, they were not best pleased to find that their Monthly Meeting was held in one of the high places of the earth, namely at Kensworth, a distant village overlooking the principal pass through the Chiltern Hills. Agitation for a change of place led to the removal of the M.M. from Kensworth to Markyate. There is no finality about compromises, and



the agitation soon began again. Prolonged negotiations between Monthly and Quarterly Meetings led to nothing in particular. Eventually the Yearly Meeting was consulted, and this step led up to something definite, the formation in 1703 of Albans M.M. under Hertfordshire Q.M. It would be a mistake to suppose that St. Albans Friends got exactly what they wanted. They apparently asked for leave to be a Monthly Meeting co-terminous with the bounds of their own Particular Meeting. The Yearly Meeting, in its wisdom, insisted upon their taking responsibility for Hemel Hempstead, including Wood End, Watford, and Chorley Wood, in addition to St. Albans, and that was how the matter was settled. The result was that, excepting the Tring and Berkhamstead district in the West, Hertfordshire Q.M. had at last covered the whole area of that county.

We have not been too lavish of dates hitherto, and may be permitted to say here, that the first holding of Trust property by Friends in St. Albans began in 1676. This was what is now the Victoria Street burial ground. The Dagnall Lane Trust dates from 1721, when the felt need for a new and more central Meeting House no doubt indicated a high-water-mark in the fortunes of St. Albans Meeting. All that now remains of this second property—a singularly unprepossessing burial ground—is accessible from Spencer Street.

The merging of Luton M.M. in that of Albans took place in 1786. As Luton Friends immediately took upon themselves to do more than half of the business of the enlarged M.M. it seems likely that St. Albans Meeting had already begun to decline. But it was still going strong at the beginning of the nineteenth century. Of its decay from 1829 to 1833 the details in the Minute Books of the M.M. are comparatively full. They do not make cheerful reading, and we need not dwell upon them.

The Albans Meeting of olden time (Friends seem to have dropped the prefix “Saint” as something unscriptural and not properly authenticated) had done good work in its day, and went without dishonour into a state of temporary eclipse, from which we have rejoiced to see a new and lively Meeting emerge.

Old Mr. Robert Shrimpton—four times Mayor of St.



Albans—used to tell his juniors how in grand processions through the streets of his town, where the image of St. Alban was carried, it was usually borne by two monks, and after it had been set down awhile at the market cross and the monks had essayed to take it up again, they pretended they could not stir it. Then the Lord Abbot would approach, and, laying his crosier upon the image, pronounce these words, “ Arise, arise, St. Alban, and get home to thy sanctuary ” ; it then forthwith yielded to be borne by the monks. It is to be hoped that this transparent piece of solemn fooling did not seriously impose upon the credulity of any bystander. For ourselves it seems to supply a hint as to a definite and practicable duty. This is not our rest. The work ahead of us is greater than anything now in sight, greater than anything we have left in our rear. It is surely time for us to get home to the sanctuary, to receive the power and preparation for all right work from the only possible source of such equipment. “ Alban, arise, arise ! ”

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William Frederick Miller  
1834-1918

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Our valued contributor and helpful friend, WILLIAM FREDERICK MILLER, died at his home at Sidcot on the 28th of April last, aged eighty-four years. For some time he had been in poor health, but till near the end he retained a keen interest in the F.H.S. and its work, and was always ready to place at our disposal his wide knowledge of Scottish Quaker History. During his lifetime the Reference Library has been enriched with literature presented by him and he has bequeathed MSS. of great value. Thus the loss, constantly felt, of his personal help has been somewhat lessened by the possession of results of his untiring research. W. F. Miller's interests embraced various subjects. He was an artist and engraver, and a botanist of repute, and he had spent many years in the publishing world of London.

Information respecting our friend's ancestors, the Miller family of Edinburgh, appeared in *THE JOURNAL*, vol. ii.



# Notes on the Family of Roger Haydock

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OUR Friend, William Henry Haydock, of Dublin, has sent us for inspection a typescript of some notes written in New York in 1832, by Mary Prior (1765-1836), wife of Edmund Prior, of that city, whom she married in 1793, with other data respecting Roger Haydock's descendants.

The record begins with the two brothers, John and Roger, both Quakers, of whom many particulars are extant in **D.** and elsewhere. The eldest of the family was probably William, who became a clergyman and died Rector of Standish. (His will, dated 15th May, 1712, mentions brothers John and Robert and sister Anne Farrington, and the will of his brother Roger, mentions "my sister Elizabeth Coppock.") There was a brother Robert (1660-1737), a merchant in Liverpool, and a Henry, who died in 1688, aged thirty-three, both Friends.<sup>1</sup> The father appears to have been Roger Haydock of Coppull, yeoman, in regard of whom administration was granted to "William Haydock, his son and lawful heir," 15th September 1670.

John Haydock (1640-1719) suffered much for his religious convictions and died in Lancaster Jail. Hardshaw M.M. issued a Testimony in which the following sentences occur :

We could not stand acquitted before God nor man to have buried the corpse of this our worthy friend with a few short sighs, and so let his name go with him to the grave. We have raised no monument over his sepulchre, but there is one due to his worth ; his life was of sweet savour seasoned with the salt of the covenant and not to go underfoot. . . . He suffered much persecution for righteousness sake, both of tongues and hands and went through bad report as well as good . . . all of which

<sup>1</sup> In *Fruits of Piety*, pt. i., 1824, there is a notice of Elizabeth Haydock, of Warrington (1686-1710), daughter of Henry Haydock (c. 1655-1688), shoemaker, of Bolton in the Moors and later of Warrington and Martha Dunbabin, his wife. Martha Haydock married, in 1697, John Hobson, of Stockport.

There was an Eleanor Haydock, Junior, of Liverpool, who wrote in 1710 (printed in 1712) *A Visitation of Love . . . to the Professors of the Holy Truth.*



he bore with invincible patience till in death itself he became victor and is gone to his prepared mansion where the wicked cease from troubling and his rest is made perfect. . . .

Roger Haydock (1644-1696) was a prominent Minister and traveller. His wife, Eleanor Lowe (1649-1723), was also a travelling preacher.

Roger and Eleanor Haydock had several sons, but one only, apparently, survived,<sup>2</sup> Robert (1687-1760). He married Rebekah Griffith in 1709 and they had nine children. The eldest, Roger (1710-1735), served an apprenticeship to a linen draper in Ireland and returning home on a visit, he lost his life bathing in the Mersey in sight of his father's house.

Partly owing to this sad occurrence and partly encouraged thereto by a relative who had settled there, several of the family of Robert and Rebekah turned their faces towards the New World; and in 1743, father, mother, and six out of the eight children (Eleanor (1716-1762), Eden (1719-1776),<sup>3</sup> Henry (1724-1798), John (1727- ), Rebekah (1729- ), and James (1731- )<sup>4</sup>—William (1712- ) and Daniel (1713- ) remained in Old England) sailed from Liverpool and after a long passage, arrived in the Delaware, wintered in Wilmington, settled Eden in Philadelphia, and finally reached their destination at Flushing on Long Island.

The "relative" above mentioned is described by Mary Prior as "half-sister to my grandfather [Robert Haydock the immigrant] on his mother's side. She came over as companion to a friend who performed a religious visit to friends of this continent but did not return with her, having married Samuel Bowne [1667-1745], who was an acceptable minister and son of John Bowne, the first settler of the name at Flushing."

<sup>2</sup> The will of Roger Haydock, dated 29th December, 1690, mentions his son Robert (under twenty-one) and "the rest of my children."

<sup>3</sup> Mary Prior writes that her uncle, Eden, left a son Robert—this was perhaps the Robert Haydock mentioned in the following extract from the Diary of Samuel Mickle (1746-1830):

"1799

"7/18 Robert Haydock & Son Eden coppered y<sup>e</sup> roof of y<sup>e</sup> Clerk's office to-day." (Historical Records of the New Jersey Society of Pennsylvania.—*Notes on Old Gloucester County*, vol. i. (1917), p. 165.

<sup>4</sup> There is a brief printed record of Elizabeth, wife of James Haydock, of Rahway, a Minister, born *circa* 1736, died 1763.



Samuel Bowne married Mary Becket in 1691, but the tradition that Mary Becket was companion to an English woman minister visiting America is considered "wholly untenable" (see *Bulletin of Fds. Hist. Soc. Phila.*, vols. vii. and viii.).

A few years after their settlement, Robert Haydock's wife, Rebekah, died, and later, after most of his children had married, he went to live at Rahway, N.J., with his daughter Eleanor, wife of Jacob Rotwell. In 1746, Henry Haydock, of New York (1724-1798), married Mary, eldest daughter of Robert and Margaret Bowne, of Flushing (she died 1757). H. H. married secondly, in 1759, Catherine Rodman (1731-1760), and again, in 1763, he married Hannah Moode (c. 1738-1791), the mother of Mary Prior, by whose hand much of above information has been preserved.

The narrative contains brief references to Mary (Haydock) Prior's brothers and sisters—William (*ob. inf.*), Rebecca (1766-1825), Hannah (1766-1841), Henry (1768-1827), Elizabeth Moode (1770-1798), Eleanor (1772-1795), Jane (1774-1798), and Robert (*ob. inf.*). Mary was the second child. Hannah became wife of Richard R. Lawrence of New York. The father, Henry Haydock, and his daughters Jane and Elizabeth, died during the yellow fever epidemic of 1798, within a few days of one another.

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"We aim for the power that grows out of Christian character through culture, and justifies its existence by social service."

*Bulletin of the Oakwood Seminary*, May, 1918—Annual Catalogue of New York Yearly Meeting Boarding School, founded in 1796, incorporated in 1860, Union Springs, N.Y., 1918-1919.

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L'avenir est aux principes Quakers.—LEON REVOYRE, Paris, 1918.

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The fact that the cause is glorious does not sanctify the means.—  
LUCRETIA MOTT, 1862.



## Bracy Clark, F.R.S., 1771-1860

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**A**MONG "Pioneers in Veterinary Medicine," articles, written by E. Wallis Hoare, F.R.C.V.S., which are appearing in *The Veterinary News*, is a valuable record of the life of this good Quaker, "who played an important part in raising the profession from a position of comparative obscurity to one of respect and honour."

He was born at Chipping Norton; his father was engaged in the leather trade and was a Friend; he died before Bracy was two years old. The son was educated at Thomas Huntley's school at Burford and was apprenticed to John<sup>1</sup> Thresher, surgeon, of Worcester, during which time of apprenticeship he busily studied Greek, the Greek Testament being the text-book, and he also gave attention to chemistry and natural history. Cricket also attracted him and he established the first cricket-club in Worcester.

Hearing at the close of his apprenticeship that a veterinary school was about to be established in London, he went up and "entered as a pupil to John Hunter at a time when this illustrious genius had just ceased to lecture."

Bracy's brother, Henry, first turned his attention to the veterinary profession and started him on his career. After two years, Bracy left the college and took a long tour on the Continent and then commenced business in Giltspur Street, London.

In 1794, he received the Certificate of the Veterinary College, and "devoted an enormous amount of time and labour to the subject of the horse's foot and to horse-shoeing." He was "a voluminous and accomplished writer." Joseph Smith's *Catalogue of Friends' Books* gives a list of his books, mostly printed in 4to. dated from 1807 to 1844. The author presented copies of most of his works to the Friends' Institute at Devonshire House. He was joint editor of the short-lived *Farrier and Naturalist*.

<sup>1</sup> *The Veterinary News* gives John we think in error. Joseph Thresher (c. 1750-1786) was a Quaker surgeon in Worcester at the time in partnership with his brother, Ralph Thresher (c. 1754-1789). See "Jenny Harry, later Thresher," by J. J. Green, in *F.Q.E.* vols. 47 and 48.



He possessed much of the Quaker aloofness and took little care to reply to his numerous critics. He made a large fortune, which he subsequently almost exhausted by experimenting on shoeing, and in printing and publishing his various works, though we read at the foot of a list thereof, that they "are as cheap or cheaper than the flash duodecimos got up for sale by the trade."

Our Friend's honours included membership of the Academy of Sciences of Paris, the Royal Institute and the Ecole de Médecine of France and Natural History Society of Berlin, Frankfort and Copenhagen; hon. membership of the New York Lyceum of Natural History and the Stuttgart Royal Agricultural Society. He was a vice-president of the Royal College of Veterinary Surgeons and a Fellow of the Linnean Society. But for all this he does not appear in *D.N.B.*

The photograph of Bracy Clark, attached to the two volumes of his works in the Institute, represents a Friend in orthodox garb (as *e.g.*, like Peter Bedford), and his name appears in Meeting records—his M.M. was Westminster. There is in *D.* a letter from him to William Phillips, dated February 22, 1813, and there are references to the family in the *Memoirs of James Hurnard* (1808-1881), 1883.

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## Adin Ballou, 1803-1890

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**A**DIN BALLOU was son of Ariel and Edilda (Tower) Ballou and was born at Cumberland, R.I. The source-book for data respecting him is his *Autobiography*<sup>1</sup>, but he appears here and there in literature to be found in *D.* He is described in *The Religious History of New England*, 1917, p. 314, as "restorationist, abolitionist, prohibitionist, communist, spiritualist, pacifist — one of the most remarkable souls that New England has produced." Mrs. Chace (1806-1899) calls him "the inspiring genius of the

<sup>1</sup> Lowell, Mass; Vox Populi Press, Thomson & Hill, 1896. In the *Autobiography* there are, at least, 150 peculiar and strange names of members of this family.



Hopedale community, " and also mentions him as an abolitionist lecturer (*Elizabeth Buffum Chace*, 1914, i. 121, 182, 186). He had a brother, Dr. Ariel Ballou. His cousin, Amos Ballou, married Joanna Kelly, sister of Abby Kelly Foster, of Quaker descent (*ibid.*). Of his relationship to Hosea Ballou (1771-1852), the founder and principal American expositor of Universalism, he writes in his *Autobiography*:

I have often been taken or *mis*-taken for a son of Rev. Hosea Ballou, a distinguished Universalist clergyman, and have frequently been asked what our relationship was. He was a third cousin of my father (page 3).

There is a list of his printed works in **D**. The first book on the list forms the link between him and Quaker literature. In 1846, he published through James Miller McKim, of Philadelphia, a book of 240 pages—*Christian Non-Resistance in all its Important Bearings, Illustrated and Defended*. The following from his *Autobiography* reveals the mental process which brought him to the position shown in his book:

Early in the year [1838] . . . my attention was called to the claims of the cause of Peace as opposed to the great war system of the world, in the more radical form it had lately assumed under the name of "Non-resistance." This resulted in part, I suppose, from the general influence upon me of the two great reforms [Temperance and Anti-Slavery] in the promotion of which I had been actively and earnestly engaged, and in part from the testimonies and appeals of those who had come forward as adherents and champions of the new movement, some of whom I knew to be persons of high character, and of a generous, noble, philanthropic spirit. . . . I did not have to consider the subject a great while before I saw that something of the kind had a basis in the Scriptures of the New Testament, and in the suggestions of an enlightened and spiritualized understanding. . . . I yielded to my highest convictions; I became a Christian Non-resistant (pp. 306, 308).

The preface of his *Christian Non-Resistance* is dated: Hopedale, Mass., April, 1846. In addition to the author's exposition of his views on non-resistance, there are numerous anecdotes, which have been frequently quoted in later pacifist and general literature, *e.g.*, in *The Arm of God*, 1917. This book came to the notice of the Scottish Friends, John Wigham, Jun. (1781-1862), and William Miller (1796-1882), who early in 1848, brought out another edition; this was reprinted by the London Peace Society



in the same year. The book is noted in Ballou's *Autobiography*: "It was republished some years later by friends of the cause in England" (p. 370). There is a reference to the work of these two Friends in *Memorials of Hope Park* (Edinburgh), by William F. Miller, 1886, p. 171.

The versatility of Ballou's mind is shown by his writing *The Ballous in America*, an elaborate history and genealogy of the family, which was published in Providence, R.I., in 1888. He died at Hopedale, Mass.

Much of above information has been sent by Allen C. Thomas of Haverford, Pa., who has had personal acquaintance with Adin and the Ballou family.

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## Joshua Strangman of Dublin 1733-1812

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"ON Tuesday, 21st of January, 1812, departed this life Joshua Strangman, a member of the Society of Friends, and during a long period one of the most distinguished merchants of Ireland, at the age of seventy-nine years, at his house in this City; the public benefits which the labours of his life conferred upon the community at large and the affectionate esteem which is indelibly on the hearts of all to whom he was known, terms that comprehend the circle of the most eminent and virtuous men of his time, are the best and most valuable memorials of his excellence and fame. His knowledge of commerce, especially as it regarded the interest of his country, was extensive and profound, and the Journals of the Irish Legislature will convey to posterity the records of various important improvements in trade which his wisdom and experience enabled him to suggest. His attention to the concerns of this City, where he passed so many years of his existence and where he enjoyed to its latest moment the love and veneration of every rank, was distinguished by the most ardent and active feelings of benevolence which exerted themselves with the most persevering and expanded zeal in relieving indigence and promoting happiness. Those with whom he was engaged



in the transactions of trade reposed the most implicit confidence in his integrity, and the eulogiums upon his name which are now heard from every tongue exhibit a striking and memorable instance of that homage which is ever the reward of goodness of heart and rectitude of conduct. He was religious without parade, generous without ostentation, and dignified by the constant practice of the endearing virtue of Christian humility. To say that such a man filled the different relations of domestic life with honour to himself and pleasure to those that surrounded him and that his memory, like that of the just amongst whom he is enrolled, will be in everlasting remembrance, would be a superfluous tribute to his worth but from the hope that the contemplation of such a character may stimulate others to imitate his virtues and to follow his example. His mortal frame was long borne down by disease ; but the mind survived and has now passed to another and better world.

“ It was computed that there was from 8,000 to 10,000 people, old and young, attended his funeral ; the windows of the different shops were almost all shut.

“ He was interred about one o'clock on Friday, January 24th, 1812.”—(*Birnie's Chronicle*.)

Information from the late J. Pim Strangman, of London.

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## 250 Years of London Yearly Meeting

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The meeting referred to on page 1 was held as arranged, and was attended by about one thousand persons. Robert H. Marsh presided and papers were read by William C. Braithwaite, A. Neave Brayshaw, Mary J. Godlee, and Edward Grubb. A memorial volume is in preparation.



## Friends and Current Literature

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**Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.**

**The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.**

**Many of the books in D. may be borrowed by Friends. Apply to Librarian, Devonshire House, Bishopsgate, London, E.C.2.**

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THE reviews of *Lord Lister*, by Sir Rickman Godlee, Bt., K.C.V.O., M.S., F.R.C.S. (London : Macmillan, 9 by 5½, pp. xix + 676, 18s.) provide interesting reading. *The Times* Literary Supplement, December 6th, 1917, says :

" Lister's life-work is a signal instance of what every doctor knows—that the science and art of medicine and surgery owe more to peace than to war. . . . War guides our physicians and surgeons on active service to invent new antiseptics . . . but war does not make discoveries of the first magnitude. We look for them . . . in quiet laboratories—the Pasteur, Rockefeller and Lister Institutes where the young men can be masters of their own time and their own theories. To this fact Lister bears witness ; every page of the book deepens our sense of his quietness. . . . It was quietness of the spirit ; he had been, in boyhood, and early manhood, a member of the Society of Friends and when he departed from them, he still guided himself by what they had done for him. Best of all, his home-life had inspired him. Of his father [Joseph Jackson Lister, 1786-1869] and his mother [Isabella Harris, -1854], it is enough here to say that he was deserving of them and they of him. Love of science, love of duty, self-restraint, all these and more he learnt from his home-life, and never let go of them."

The reviewer in *The Daily News* writes :

" All that need be told of Lister's family life, all that was relevant to his genius, is told by the beautiful drawing of his mother by his father. In the beauty of the drawing one perceives the hereditary strain of neat handedness which made the father a skilled worker on lenses in his leisure time and the son a surgeon. The broad-browed beauty of the sitter shows where Lister got the sound constitution that carried him to old age through the days of lectures and operations and the nights of physiological experiments. And in the serenity with which she wears the Quaker dress one perceives where Lister got the character that enabled him to make war on his fellow-men that he might save their lives."

A fine tribute to the value of noble parentage.

As to the style of the book reviews differ. *The Yorkshire Post* calls it " an uncommonly fascinating biography " ; and *The Nation* says " It is flat and uninspiring and has a very sleep-provoking and Church-like effect [!] ; Lister's one spiritual adventure appears to have been the severing of his connection with the Society of Friends [on his marriage to the daughter of Dr. Sime in 1856] and his becoming a member of the Episcopal Church."

Joseph Lister was born in 1827. He was educated at private Schools at Hitchin and Grove House, Tottenham ; entered University College

in 1844; went to Edinburgh in 1854; married in 1856; to Glasgow in 1860; to London in 1877; received a baronetcy in 1883 and a peerage in 1897; died in 1912.

The latest literary effort of Isaac Sharpless, ex-president of Haverford College, Pa, is *The Story of a Small College* (Phila: Winston, 9 by 6, pp. 237, \$ 2.00). This is a very interesting history of Haverford College; it traces the gradual and progressive development of a small, denominational college and details the advantages of such an institution over the larger educational establishments. The transference of control from the Board to the Faculty, and then to the student body is vividly sketched.

Haverford School opened under Superintendent Samuel Hilles	1833
Haverford College opened	1856
Author's arrival at Haverford	1875
Author's appointment as President	1887
Author's resignation as President	1917

The President's policy is well summed up in his words: "A student is a piece of humanity as well as an intellectual problem, and men of maturity and experience ought to have something to give him" (p. 232). We should have been glad to see more reproductions of much be-photographed Haverford. The College has a \$2,000,000 endowment. Happy Haverford!

*Friends and the Indians, 1655-1917*, by Rayner Wickersham Kelsey, Ph.D. (Phila.: Associated Executive Committee of Friends on Indian affairs; London: Friends' Bookshop, 8 by 5½, pp. xii. + 291, \$1.50; 7s. 6d. net), with valuable bibliographical notes, illustrations and good index. Dr. Kelsey is Associate Professor of History in Haverford College, Pa. He traces in readable style the work of Friends among the Indians of North America, and the many efforts put forth for their advancement, civilisation and Christianisation.

"From Josiah Cole in 1658 to William Savery in 1794, a long line of Quaker apostles to the Indians has been followed" (p. 35)—first it was individual concern, but later, towards the end of the eighteenth century, the desire to help received corporate expression. In the chapter on "The Quaker Peace" we have a reference to "the preservation of Friends from Indian depredations"—"the fact is picturesque enough to invite over-emphasis in history, and probably too much has been made of it in the past. Probably more Friends suffered in Indian wars than is generally known." There were certainly more than Dymond cited in his 'Essay on War.' The few who lost their lives had, apparently, "not upheld the usual Quaker testimony of fearlessness and trust" (p. 72).

With regard to Penn's treaty of 1682 we read:

"Perhaps the goodness of the early Quakers has been exaggerated in the minds of some until they have gained the impression that the action of Penn and other Friends in paying the Indians for their lands was without precedent. Such an impression is, of course, wholly contrary to fact" (p. 39).

<sup>1</sup> On this subject, see Graham's *William Penn*, p. 104; Jones's *American Colonies*, p. 367.



*A Not Impossible Religion*, by Silvanus P. Thompson (London : John Lane, 351 pages, 6s.) (Presented to D. by Mrs. Thompson.)

This is a collection of essays, published posthumously, written at various times by Professor Thompson (1851-1916), a London Friend, prominent scientist and fellow of several learned societies. His earnest desire was to build up a religion which should be entirely practical, and meet the needs of many who feel they cannot accept the orthodox religion as it stands.

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It is interesting to find the name of our Friend, Allen C. Thomas, surrounded by captains and colonels and other military writers, in *National Service*, for July, 1917 (New York, vol. 1, no. 5). A. C. Thomas writes that his article—"How the Quakers regard Military Service"—was prepared at the request of a member of the editorial staff of *National Service*.

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Prof. Elihu Grant, of Haverford College, Pa., has forwarded a copy of his pamphlet *Cuneiform Documents in the Smith College Library*, being No. 1 of Haverford "Biblical and Kindred Subjects."

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*The Baby* is the second of the series "Manuals of Health," published by the Society for Promoting Christian Knowledge, London, at sevenpence each. It is written by our Friend, Sophia Seekings, M.D. B.S., D.P.H., assistant medical officer of health, Tottenham (now Dr. Sophia Friel).

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A valuable pamphlet on education in Ireland has been issued by the Education Reconstruction Committee of Dublin Y.M., dated May, 1918 (E. Horace Walpole, 9, Suffolk Street, Dublin). There is a full report on Friends' Schools in Ireland—Lisburn, Brookfield, Newtown and Mountmellick—by two Friends, Charles J. R. Tipper, B.Sc., director of education, county of Westmorland, and Mary F. Hartley, B.A., headmistress, Ackworth School, who visited them in November, 1917.

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Our Friend, Frederick J. Edminson, has sent us a copy of *The Police Review and Parade Gossip*, for May 24th, in which is an article on Prison Reform, based on Thomas Mott Osborne's "Society and Prisons." F. J. Edminson is joint editor of the paper.

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*Quakerism and its Application to some Modern Problems* is the title of a book by O. Edward Janney, M.D., based on a course of lectures on Quaker ideals given at Woolman School for Social and Religious Education, Swarthmore, Pa. (Philadelphia: Jenkins, 7 $\frac{3}{4}$  by 5, pp. 178). There are sixteen chapters, mainly subjective, with headings such as The Bible, The Divinity of Jesus, The Family, Industrial Conditions, The Press, etc. We should have been glad if more care had been devoted to the get-up of the book.

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Among the papers printed in the latest volume of *Transactions of the Royal Historical Society* is one by the Rev. Henry Gee, D.D., F.S.A., on

"The Derwentwater Plot, 1663." Extracts from the State Papers on this subject appear in "Extracts from State Papers relating to Friends," second series, 1913, where Friends were said to be closely connected with the Plot. Dr. Gee writes :

"The whole plot was dictated by the disappointment felt by Presbyterians, Quakers, and Anabaptists, with other sectaries, as they faced the stern royalist and episcopal *régime* of the Clarendon legislation. I shall not, however, attempt to distribute the blame for the attempt, since the reports that have come down to us are largely the work of Government officials, to whom these sectarian differences meant very little, and who classed as Quaker, or Anabaptist, or Fifth Monarchy man, any individual who stood apart from the strict uniformity prescribed by the famous Bartholomew Act of 1662."

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*The Questing Heart* is a little volume of poems by Olaf Baker (London : Macdonald, 7 by 4½, pp. 59, 2s. 6d. net).

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*British Birds*, for February, contains an article on Christopher J. Alexander, son of Joseph G. Alexander, of Tunbridge Wells, written by his brother, Horace G. Alexander. Both brothers were enthusiastic ornithologists. C. J. Alexander was born in 1887, and lost his life in the war, 1917.

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*Le Chrétien Libre* (Paris) is running a series of articles on "L'Expérience des Quakers," written by G. Minne. In the Jan.-Feb. issue there is a translation, by Justine Dalencourt, of a letter from the Continental Committee of the Meeting for Sufferings, London.

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Rebecca N. Taylor, of Philadelphia, has presented a copy of her little book, *A Family History of the Residence of Rebecca and Sarah Nicholson, Haddonfield, New Jersey*, 1917. The house now occupied by these two sisters was built by John Estaugh Hopkins, in 1799.

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\* Chapter VII "Metetherial Imprints,"—of *Man is a Spirit* (London : Cassell, 8½ by 5½, pp. xii. + 199, 5s. net), contains a quotation from G. Fox's Journal relative to the Lichfield incident :

"It may be that Fox had known the facts and had forgotten them, his 'subliminal' thus being the real source."

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A reprint of the fourth edition of the pamphlet *What is my Faith ? by a Member of the Society of Friends* (the late Richard Cadbury) has been published and may be obtained from Burt Brothers, 19, West Street, Hull.

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\* B. Seeborn Rowntree is one of the writers in *Labour and Capital after the War* (London : Murray, 7½ by 5, pp. x. + 280, 6s. net).

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The Macmillan Publishing Company, of New York, is preparing to issue a child's series of histories on "Great Religious Leaders," and has arranged with Rufus M. Jones to write a volume for the series on George Fox.



We understand that the second volume of William C. Braithwaite's History is now in the printer's hands. It covers the *Second Period of Quakerism*, 1660-1725, and is divided into three sections :—The Struggle for Religious Liberty ; The Second Period of Quakerism, the Period of Expression ; Position and Outlook at Close of the Century. Chapters are given to such subjects as the Settling of Monthly Meetings ; Women's Meetings and Central Organisation ; the Wilkinson-Story Separation ; Conception of Church-Government ; Formulation of Faith ; Quaker Colonisation ; The Passing of the Leaders ; The Quaker Way of Life ; Problems of Education and the Ministry ; The Church and Social Questions ; The Church and the State ; The Church and the Kingdom of God. The book is based throughout on a careful examination of the sources in the Reference Library and elsewhere, and it is hoped will rank with "The Beginnings of Quakerism" and the other volumes of the Rowntree History as the standard history of the Society.

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Gilbert Cope of West Chester, Pa., has kindly sent over a pamphlet containing account of the proceedings of the *Thirteenth Annual Banquet of the Chester County Historical Society*, held 13th December, 1917. The honored guest was Dr. Jesse C. Green, a birthright and lifelong Friend of West Chester, born 13th December, 1817, who made a speech on his hundredth birthday. There is a portrait of this hale centenarian.

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*Bulletin of Friends' Historical Society of Philadelphia*, for Fifth Month, 1918 (Haverford, Pa. : Allen C. Thomas), is a very good number. Isaac Sharpless continues his paper on John Kinsey (3rd), clerk of Philadelphia Y.M. and Speaker of the General Assembly of the Province (born 1693, died 1750) ; the late Joshua L. Baily's address, made on the occasion of the centennial celebration of the Twelfth Street Meeting House, 1912, is full of personal references to Friends ; other articles include "Samuel and Mary Bowne, of Flushing" ; and "American Indians and the Inward Light." There are notices of books and valuable notes.

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The active body known as the Irish Young Friends' Committee is issuing a *News Sheet* (editor : Elsie M. Wigham, 10, Brighton Vale, Monkstown, co. Dublin), full of interesting matter,—reports of work done and encouragement to future activity. We are glad to see a past assistant librarian at Devonshire House (as Elsie Mary Smith) occupying the editorial chair, and writing of a lecturing tour in Ireland recently made by M. Ethel Crawshaw, the present first-assistant Librarian at Devonshire House.

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The Quaker child is coming into his own. The admirable series of books for our youth, and other youth, published by Headley Brothers, will find ready acceptance. The one before us is *An Admiral's Son and how he founded Pennsylvania*, in which the story of William Penn is well told by Edith F. O'Brien (London : Headley, 7½ by 5, pp. 176, 2s. 6d. net). There are nine illustrations. There is a slip on p. 42 in the name of the

Governor of the Tower, Sir John Robinson. On p. 56, there is a reference to the Test Act of 1673, implying that it caused the *imprisonment* of Friends, which needs revision. "The Act excluded from office those who would not take the Sacrament according to the rites of the Church of England. It was used to persecute Friends in Bristol, in order to raise money to pay for quartering of soldiers and other expenses in connection with Monmouth's Rebellion. Friends were appointed to municipal offices and when they would not qualify themselves to fill those offices, they were fined and thus many hundreds of pounds were raised" (A. N. BRAYSHAW).

*A Book of Quaker Saints* has already been referred to. The F.F.M.A. has issued *Stories of Friends beyond Seas*, and the Friends' Tract Association has increased its *Children's Series* to eight: "Prisons of Long Ago"; "Maisie's First Meeting"; "A Christian Victory"; "The Toy Soldier"; "How the Children Held the Meeting"; "George Fox, a Man all Ablaze"; "William Penn, the Friend of Peace"; "Thomas Lurting, who 'captured' the Pirates."

A 110-page pamphlet, *Extracts from the Minutes of the Yearly Meeting of Friends held in Philadelphia* [Fourth and Arch Streets], 1918, is to hand. It contains London Y.M. Epistle to Philadelphia Y.M. The previous year's Epistle from London was printed in the *Extracts* for 1917, but prior to that, probably for many years, no London Epistle was printed with the Philadelphia Minutes. The *Extracts* also record *receipt* and *reading* of epistles from Genesee Y.M. (Hicksite); Iowa Y.M. (Orthodox); Five Years Meeting; Baltimore Y.M. (Hicksite); etc.

*The Record of a Quaker Conscience. Cyrus Pringle's Diary*, with Introduction by Rufus M. Jones (New York: Macmillan, 6 $\frac{3}{4}$  by 4 $\frac{1}{2}$ , pp. 93, 60 cents). Cyrus Guernsey Pringle, of Charlotte, Vt., was drafted for service in the Union army in 1863. His diary describes his experiences after refusal to take up arms till his release later in the same year. The Introduction has interesting reference to the attitude of Quakerism towards war and the relations of Friends with President Lincoln. Further information respecting the Diarist (1838-1911) may be read in "Bulletin F.H.S. of Phila.," viii. 86. It would have improved this book if some of this information had been introduced into a biographical sketch of Pringle. The Diary was printed in "The Atlantic Monthly" for February, 1913, and has lately been re-issued in Philadelphia. It has also appeared in England, issued by the Northern Friends Peace Board, in abridged form.

*The Engineer*, of April 12, 1918, has the following:

"Chilled Iron.—The use of moulds of iron in ironfounding goes back to an early date in the history of the industry. Biringuccio, an Italian writer, in 1540, states that it was the practice of the Italian founders to cast iron cannon balls in moulds of the same metal. The fact that articles cast in metal moulds had a very hard surface had been observed, no doubt, before, but the first industrial application of this property seems



to have been effected in 1803, by Robert Ransome, of Ipswich, in the County of Suffolk, Ironfounder, 'being one of the people called Quakers,' who, in that year obtained a patent for 'A method of making and tempering cast iron plough shares, and other articles of cast iron for agricultural uses,' in which the use of the chill is indicated clearly. Ransome had been at work on the problem for some years, for in 1785, while carrying on the business of an iron-founder at Norwich, he was granted a patent for a 'New-invented art of making ploughshares of cast iron which is tempered after a peculiar manner, so as to stand the strictest proof.' According to this invention the ploughshare was to be moulded in sand, and the parts of the mould corresponding to the cutting edge of the share were to be wetted by means of a sponge steeped in water saturated with common sea salt, 'which gives the edge its proper temper.' It is needless to say that the first mentioned invention was one of great industrial importance. Robert Ransome was the founder of the celebrated Ipswich firm of engineers."

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An off-print from the *Geological Magazine*, May, 1918, has been sent us containing an account of George Jennings Hinde, Ph.D., F.R.S., F.G.S., V.P. Pal. Soc. (1839-1918). Dr. Hinde came of a non-Quaker family of Norwich, and was never in membership with Friends, but he came into frequent contact with the Society. Early in 1862, his desire to take up geology was stimulated by lectures given by our Friend, William Pengelly, F.R.S. In 1881, he married Edith Octavia, daughter of James Clark, of Street; all his children became Friends.

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*The Quaker Conception of the Church*, by Rufus M. Jones, 16 pp. (New York: Friends' Book and Tract Committee.)

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The Temperance Union of London Y.M. (15 Devonshire Street, London, E.C.2.) has issued some valuable literature, among which is *The Psychology of Alcoholism*, lectures delivered at the T.U. Summer School, 1915; *The Effects of Alcoholism*, as seen by Medical Men, by our Friend, E. Vipont Brown, M.D., and several of a Life Stories Series. The energetic secretary of the Union, J. W. Harvey Theobald, has shared with another temperance writer in an eighty-page pamphlet—*Instead of the Tavern, being a Study in Counter-attractions*, 1s. net.

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The *Friends' Oriental News* of March, 1918 (vol. x., no. 2), edited by Esther H. Butler, of Nanking, China, is a memorial number, containing notices of Dr. George Fox De Vol (1871-1917). Dr. De Vol was born in the State of Maryland, but removed in early life to Glens Falls, N.Y. He arrived in China in 1900, as an agent of the F.F.M.S. of Ohio Y.M., and shortly after arrival married Isabella French, who with three children survives him.

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*The Graphic*, for June 8th, contains a page-notice of the New Jordans Quaker village, about to be built near the Friends' Meeting House (secretary, Henry Harris, Gold Hill, Chalfont St. Peter's, Bucks.).

\* *Homesteading : Two Prairie Seasons*. By Edward West (London : Unwin, 8 by 5½, pp. 302 and numerous illustrations from photos, 10s. 6d. net). This is a valuable collection of advice for the immigrant in the great North West, presented in simple, picturesque, narrative form. Edward West is a Friend now living at Sidcot, who "has recently spent two seasons in Canada, having been an officer in the British Mercantile Marine, a worker on a farm in Tennessee and a business man in Lancashire."

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The *Manchester City News*, of June 8th, has a reference to Mrs. G. Linnæus Banks (1821-1897), who was "the granddaughter of James Varley, a member of a Yorkshire family who belonged to the Society of Friends. He was distinguished as a linguist and the discoverer of chloride of lime for bleaching."

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\* Theodora Thompson, a Friend, of Liverpool, daughter of the late Isaac Cooke Thompson, F.L.S., and author of "Underneath the Bough," has another book—*The Coming Dawn, a War Anthology in Prose and Verse* (London and New York : John Lane, 6¾ by 4½, pp. xxvii. + 289, 5s.). There is an introduction by Sir Oliver Lodge, a friend of the compiler's father. The only Quaker author appears to be William Littleboy ("The Day of our Visitation").

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*Problems of To-morrow, Social, Moral, and Religious*, edited by Rev. Fred A. Rees, from the Free Church Council Office, Birmingham, includes addresses by Henry T. Hodgkin, Herbert G. Wood, Caleb Williams Saleeby, and J. Rendel Harris (London : James Clarke, 7¾ by 5½, pp. 256, 4s. 6d. net).

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\* In chapter xvi., Brotherhood, of *Priest of the Ideal*, by Stephen Graham (London : Macmillan, 1917), we have the following reference to a visit to the Rowntree cocoa-works in York :

"Hampden [the narrator] and brother John [Richard Westrope] were on their way to York chocolate factory, a Quaker institution where some attempt was being made to conduct a little working men's state on model lines. Here, certainly, was no exploitation of the working class. Every hygienic rule was observed, the work was carefully shared, and the wages fair. Balance sheets were shown and profits shared. Libraries, baths, reading-rooms, play-rooms, and grounds had been arranged, model homes were provided for the workers. There were common tables for meals. Committees considered new proposals or complaints and criticisms. By common consent fines were levied on those who through negligence or ill-will did anything to injure the common good. . . .

"Brother John introduced Hampden to the great Quaker himself [Joseph Rowntree], the brains of the whole model factory, a short, grizzled, intellectual looking man, a merchant type, and yet not by any means brisk or materialistic—on the contrary, gentle and sympathetic. His ideas for 'humanity' were evidently much more dear to his heart than chocolate profits."



## Recent Accessions to

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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 :

A rare little volume has been presented to **D** by Allen C. Thomas, of Haverford, Pa.—*A Short Compilation of the extraordinary Life and Writings of Thomas Say, in which is faithfully copied, from the original Manuscript, the uncommon Vision which he had when a young Man*, by his son, Philadelphia, 1796, pp. 32 + 151.

Thomas Say was born in 1709. "His mother was a daughter of Thomas Paschall, by Johanna, late Sloper, of the city of Bristol, in Old England, who married William Say at Friends meeting-house, in the city of Philadelphia, 1693. His grandfather and his mother came from England with William Penn, and his father dying when he was five years old, his mother, after being a widow for a reasonable time, how long I know not, married Benjamin Paschall, so that she became twice Paschall " (pp. 6-8).

As his stepfather and an uncle Robinson belonged to the Episcopal Church, Thomas appears to have been brought up in that way, but the Quakerism of his own parents was inherited and he often attended Friends' meeting ; and, as a young man, was united to the Society. He was apprenticed to William Robinson to learn the trade of saddler and harness-maker, which business he followed with diligence and success. Among his many activities may be mentioned his care of orphan children and support of schools for white and coloured ; he was a member of a committee to look after French neutrals, refugees from Nova Scotia, c. 1757. He had a natural talent for medicine and was remarkably successful in various cures, " frequently administering medical, pecuniary and religious aid to the poor and distressed."

In 1734, Say married Susannah Catharine Sprogel, and at her death " he was left with four young children, having previously buried as many." In 1753, he married, at Mount Holly, N.J., Rebecca, widow of Thomas Budd (her maiden name Atkinson), and had two more children. Rebecca Say predeceased her husband about ten months. " He lived to witness the interment of both his wives and also all of his children but one." The survivor was Dr. Benjamin Say, the author of this little book.

There is but slight reference in the memoir to Thomas Say's connection with Friends ; and his Writings, which occupy 150 pages, do not bear much resemblance to those usually emanating from Friends. We do not find anything " extraordinary " in either his life or writings.

It is curious that though educated with the precision required in a doctor, the author does not give the date of his father's death, nor the christian name of his mother. This was, perhaps, Mary—" Mary Say " signed a wedding certificate in Philadelphia, 9 vii. 1708 (" Publ. Gene. Soc. Pa." ii. 65) ; William Say and Mary Guest " passed meeting " Philadelphia,

1690 (*ibid.* ii. 170) and William Say and Mary Paschall, 1698-9 (*ibid.* iv. 242). The signatures of Thomas Say (1761) and of Rebecca Say (1779) are appended to documents in D.

In the "Bulletin F.H.S. of Phila." for Fifth Month, 1915 (vi. 64), there appeared extracts from a letter of Thomas Say, dated 6 v. 1794, giving a description of the ravages of the Yellow Fever. Part of the letter is remarkably applicable to the present world-conditions. In the letter occurs this melancholy paragraph :

"My son Doct<sup>r</sup> Say, after having attended a vast number of the Sick, was taken with the disorder himself, and was reduced so low that his life was despaired of, but it pleased the Lord to restore him again, but his dear Wife and lovely daughter near 15 years of age were carried off by it during his sickness, which was truly a sore affliction to him and us."

Of Dr. Benjamin Say we should be glad of more information. He died 23 v. 1813 (Dutton Records in "Publ. Gene. Soc. Pa.," iv. 66).

Dr. Say's son, Thomas, was the joint author, with T. A. Conard and Mrs. Lucy Say, of "American Conchology," 1830-1834 (not in D). He died in Ohio, 10 x. 1834, aged forty-six (Elfreth Necrology, in "Publ. Gene. Soc. Pa.," ii. 207).

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The following books by the late Silvanus P. Thompson (1851-1916) have been presented by his widow :

*Ye Magick Mirrour of Old Japan*, Sette of Odd Volumes, 1893.

Preface to *Two Tracts on Electricity and Magnetism* by the Hon. Robert Boyle, 1898.

*Notes on the De Magnete of Dr. William Gilbert*, 1901.

*William Gilbert and Terrestrial Magnetism in the Time of Queen Elizabeth*, 1903.

*Gilbert of Colchester, Father of Electrical Science (1544-1603)*, 1903.

*The Pied Piper of Hamelin*, Sette of Odd Volumes, 1905.

*Treatise on Light*, by Christian Huygens, 1690, translated by Prof. Thompson, 1912.

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*The Mystery of Joanna Southcott*, by Rachel J. Fox, 1917.

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*Whittier and his Poetry*, by William Henry Hudson, in Poetry and Life series, London, 1917; also, in this series, *Walt Whitman and his Poetry*, by H. Bryan Binns.

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By the kindness of Amelia Mott Gummere, of Haverford, Pa., president of the John Woolman Memorial Association, a gavel or chairman's hammer has been added to the objects of interest in D. It was made from oak from the John Woolman Memorial, Mount Holly, N.J., the house built by J.W., in 1771. (For an illustration of this house, see *Bulletin F.H.S. of Phila.*, vi. 65.)

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Prof. A. Stanley Eddington, F.R.S., has deposited reprints of two scientific articles which have appeared recently from *Scientia*—"The



Interior of a Star," and in connection with the Royal Institution, "Gravitation and the Principle of Relativity."

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*Gweithiau Morgan Llwyd o Wynedd* (Works of Morgan Lloyd), vol. i. edited by Thomas E. Ellis, 1899, and vol. ii., edited by John H. Davies, 1908, London and Bangor.

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*Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society*, vol. xvii. new series, 1917.

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*Our Vegetable Plot*, by Samuel Graveson (London: Headley, 8½ by 5½, pp. 32, 1918, 7d. net). The author, whose last book described his "Villa Garden" at Hertford, now introduces the reader to his work among vegetables.

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MS. indexes to *Memorials of Rebecca Jones*, 2nd ed., 1849, containing 950 entries, and to *Journal of David Sands*, 1848, 295 entr.es.

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*The Inward Light*, being a translation into Japanese of the chapter on this subject in "Principles of Quakerism," Phila., 1908, written by Mary Ward, sent by the Friends' Mission in Japan.

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*James Wright of Bristol. A Memorial of a Fragrant Life*, by Arthur T. Pierson, London, 268 pages, 1906. James Wright (1826-1905) was the second son of James Ireland and Rachel Wright, Friends, of Bristol.

"His brother, Wilson, many years his senior, was very clever and popularly known as the 'handsome young Quaker.'" James was educated at Thornbury, Glos., at the school kept by John Moxham. He was a bright, active lad and very fond of reading. He was baptized at Brook Street Chapel, Tottenham, in 1839, and resigned his membership among Friends in 1845, being visited by "J. E. and Dr. A."<sup>1</sup> For a time he travelled for the firm of Wright and Hunt (his father and Henry Hunt) and in 1854 he moved with his wife to London, and was employed as a clerk in the firm of Lury and Hoyland, and later in the firm of Tregelles and Taylor until, on the invitation of George Müller he removed back to Bristol to assist him in his orphan work, in 1859, and remained forty-five years at Ashley Down. In 1870 his wife died, and in 1871 he married George Müller's daughter Lydia.

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Pamphlets and MSS. presented by Samuel F. Hurnard, including *The Parthenon*, a monthly magazine, 1847-8, edited by R. Dymond, Jr., F. W. Dymond, *et al.* This was incorporated with "The Western Miscellany," in 1849. See Smith's "Sup. Cat." p. 269.

<sup>1</sup> Probably Joseph Eaton (1792-1858) and Edward Ash, M.D. (1797-1873).

*Trivia*, by Logan Pearsall Smith, son of Robert Pearsall and Hannah Whitall Smith (London: Constable, 6½ by 5½, pp. xvi. + 154, 4s. 6d. net). A series of short pieces objective and subjective—an enlargement of the author's previous "Trivia," London, 1902. Presented.

Three pamphlets of poems by Edith Ellen Trusted, of Lewes. Presented by the author.

*Great Thoughts for each Day's Life compiled from the Poems of Ella Wheeler Wilcox*, by Frank Holme-Sumner (London: Gay and Hancock, 1910). F. Holme-Sumner joined Friends in London in 1913, and resigned his membership in 1915.

*Christianity and War: an Appeal to Conscientious Objectors*, by Paul B. Bull, M.A., priest of the Community of the Resurrection (London: S.P.C.K., 1918, 4d. net).

*The Present War and Bible Prophecy*, by William M. Smith, superintendent of Union Bible Seminary, Westfield, Ind. (Westfield, Ind.: The Friends Minister, pp. 64). Substance of addresses delivered at the Apostolic Holiness University, Greensboro, N.C., in 1917. Presented by the author.

*England's Way of Escape from the Power of Evil*, by Rachel J. Fox, 1918 (Plymouth: Keys, pp. 52, 2s. net, post free). Presented by the author.

*Year Book of the Pennsylvania Society of New York*, 1918, 284 pages. Presented by the Society per Hon. Barr Ferree. There are cuts of Friends' Meeting Houses at Buckingham, Bucks Co. and at Catawissa, Columbia Co., both taken from Egle's "History of Pennsylvania."

*Memorandum on the Letters written by Joshua Williams, Junr., whilst in India, 1778 to 1788*. By Francis Williams Dymond, Exeter, 1872, and other pamphlets, presented by John Dymond Crosfield.

Books and Pamphlets by James N. Richardson, of Bessbrook, Ireland. Presented by the author.

*Memoirs of the Lives and Persecutions of the Primitive Quakers*, by Mary Ann Kelty, London, 1845.

*The Pacifist Lie. The Case for Sailors and Soldiers against the Conscientious Objectors*, by Capt. E. John Solano (Royal Club for Officers Beyond the Seas, Pall Mall, London). 1918 (London: Murray, pp. 66, 1s. 6d. net.)

*Prisoners of Hope. The Problem of the Conscientious Objector*, by Arthur S. Peake, M.A., D.D. 1918. (London: Allen and Unwin, 7½ by 4½, pp. 128, 1s. 6d. net.)

*Life and Times of William Lloyd Garrison*, 4 vols. London, 1885.



*Cruise of the Yacht "Red Rose" to Madeira, Teneriffe and the Mediterranean*, 1882, and *Reminiscences*, 1913, printed for private circulation, both by the late Samuel Lloyd. Presented by the family.

Three caricatures have recently been added to others in D. (see THE JOURNAL, xiii. 44) :

(i.) *The Quaker, and the Commissioners of Excise.*

The Commissioners seated round a table looking at a Quaker who is standing before them.

Com. : " Pray, Sir, do you know what we sit here for ? "

Quaker : " Verily I do—some sit here for £500, others for a £1000—and more over I have heard it reported that some sit here for two thousand pounds per annum."

(ii.) *The Quakers in a Quandary, or the Times Reporter Triumphant.*

" Scene, meeting to explain the Elbow Lane affair."

A number of Quakers seated and standing. The *Times* reporter standing with back against table, addressing them.

" Yea, verily, Friend, the *Times* have been very hard upon one of us," etc. etc.

Caricatures by Heath. 1825.

(iii.) *The Minister of Vice, or Great Go, Parent of all the Little Goes.*

Cleric with a Quaker and a Citizen on either side. Quaker saying :

" Now do's'nt thee think the Sin of Hypocrisy is the greatest of all Sin, why thee pretendeth to be Religious by Recommendation, and by Law, thee establishest a System of Vice, fraud, and even, of Death itself, by Lottery gambling, & that full of deception, and chicanery, thee sayest I do it not, no verily, but thou havest others do it for thee !!!" etc.

Coloured caricature by Marks. 1819.

In 1664-5, Thomas Carleton, of Cumberland (1636-1684, see THE JOURNAL, xii. 17), was in Carlisle Gaol. Here he occupied part of his time copying verses written by Friends. Four leaves in his handwriting have come down to our times and have recently been presented to D. by Anthony W. Wilson, of Kendal.

The first portion contains lines of John Raunce, a doctor, of High Wycombe, entitled " A few words to all People Concerning the Present and Succeeding Times," written by him on the last day of 4 mo. 1662, and several times printed. The following quatrain is prophetic :

" O London great shall be thy woe  
Who shall lament thy case  
For in thy streets greene grass shall grow,  
God shall the[e] soe debase."

Raunce was a troubler of the early Friends, and separated from them.

The second piece was by William Smith, written in Worcester County Gaol, 26 ii. 1661, entitled " Joyfull Sound of y<sup>e</sup> Lambs Day wherin his Scepter shall beare sway." William Smith ( -1672) was of Nottinghamshire; his literary works were collected and published in 1675.

Then follow some very halting verses by John Swinton, of Scotland, (1621?-1679), and lastly the following lines on "Love" by Edward Burrough (1634-1662) :

" Love is a vertue that endures for ever  
 A linke of matchless Jewels none can sever,  
 Had I the tongue of men, and angels too  
 If love were wanting what good could I doe  
 Love far surmounts all earthly Diadems  
 Though deckt with pearls,  
 With rubies and with Jemes.  
 Love is the life of all things  
                                 under th' sun  
 Love must the laurell weare  
                                 When all is done.  
 Loves eye is tender, love doth gently draw  
 The mind to God without a penall law.  
 Love thinks no evill, love never did invent  
 Fines, premunire, gaoles nor banishment  
 For innocents, love hath no spleene nor gall  
 Loves like the royall sun, love shines on all."

These leaves were "panelled" and bound by Henry T. Wake in 1864, and he added a transcription of the Carleton writing.

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## Books Wanted

(For previous lists, see xiv. 88, 121.)

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### REFERENCE LIBRARY, DEVONSHIRE HOUSE :

*The Dying Words of William Fletcher*, Phila., 1699.  
 John Bellers, *To the Lords Commissions re poor Palatines*, 1709.  
*The (London) Friend and The British Friend* for 1855.  
*Sarah Lynes Grubb*, Phila., 1863.  
*New Jersey Archives*, 1st ser, vols. 1-7, 11-14, 18, 21.  
*The Friend* (London), vol. xxxi., anno 1891.  
*Letters of the Hill Family*, by John Jay Smith, Phila., 1854.  
*Memoir of Philip Syng Physick*, by Randolph, Phila., 1839.  
*Memoir of Joseph Parrish*, by Wood, Phila., 1840.  
*Memoir of Josiah White*, by Richardson, Phila., 1873.  
*The Happy King*, by Catherine Phillips, 1797.

### UNIVERSITY LIBRARY, CAMBRIDGE :

Allen's *Friends' Library*, vol. iv, ed. 2, vols. xiii. and xv.  
*Lindfield Reporter*.  
 Evans's *Friends' Library*, all vols.

### AN ENQUIRER IN FRANCE :

Barclay's *Apology*, in French.

*Please send offers to the Librarian, Devonshire House,  
 Bishopsgate, London, E.C. 2.*



# 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*.

ACKWORTH SCHOOL IN 1780 AND 1799.—On his journey to London for the Y.M. of 1780, Elihu Robinson, of Cumberland, passed through Ackworth. He writes in his Diary :

“ Rid to Ackworth. . . were received & entertained with much Cordiality & affectionate kindness by our Antient worthy Fr<sup>d</sup> John Hill, his Daughter, Nelly Abrahams &c. Se the Children in y<sup>e</sup> school & also at Dinner, which was indeed a pleasing sight, being about 54 girls & 70 boys,<sup>1</sup> mostly between 8 & 14 years of age, the becoming demeanor & pleasant Serene Chearful Countenances of y<sup>e</sup> Children in gen<sup>l</sup> affected me with y<sup>e</sup> most agreeable sensations & pleasing Reflections ; the Children in general look very well, seem quite content & are treated with much kindness & gentleness by y<sup>e</sup> Treasurer, Masters &c. The House many respects, pretty well adapted to y<sup>e</sup> Present Undertaking especially in y<sup>e</sup> summer season, many of y<sup>e</sup> rooms being very large, well-lighted & airy, one lodging room contains about 23 Beds & another about 21, in each of

<sup>1</sup> In 1781 there were : “ I think above 320 in y<sup>e</sup> school.”

which a Master and Mistress lodges at y<sup>e</sup> upper end thereof, an agreeable house is fitted up for a Taylor expected from London and a Shoemaker from Cheshire is already employ'd. The Beauty & Order of y<sup>e</sup> house & y<sup>e</sup> Harmony amongst y<sup>e</sup> Manigers were particularly pleasing, And their seems convenience for 3 or 400 schollars, but to attempt a particular Description is at present in vain.”

Later, during Y.M. the minutes of the Committee were read “ by which it appeared y<sup>e</sup> Committee had received upwards of £10,000 and are to pay 4 p<sup>r</sup> Cent for y<sup>e</sup> purchase for 6 years : above 2,000 are laid out in Furniture & other Expenses.”

Nineteen years later, Elihu Robinson was again at Ackworth. In his Diary of visit to Y.M. 1799, he writes :

“ Took Chaise imediatly [at Wakefield] for Ackworth, were Civilly treated on y<sup>e</sup> Road by y<sup>e</sup> Guard &c, mett with no dissagreeable Incidents (or however not many) and I think the Horses in general looked Well ! performed their Bus<sup>s</sup> —with *Seeming* Chearfulness and I willingly would Hope, did not Suffer more than I

expected! Oh! Thankfulness! I often doubt I am short!!! Gott Tea for supper abot 9 at y<sup>e</sup> very agreeable Inn at Ackworth and soon retired to y<sup>e</sup> Place of Rest.

"6<sup>th</sup> mo. 6<sup>th</sup>, 5<sup>th</sup> day. After a Sweet Nights Rest rose pretty Early—paid a Visit to both Girls & Boys at y<sup>e</sup> time of Breakfast; a delectable Sight *indeed*! Pretty soon discovered Jane Fearon without being Pointed out, but could not find many more of y<sup>e</sup> Cumb<sup>d</sup> Children. Shaked hands with Nicholas Ross, — Ponsonby, Tho<sup>s</sup> Watson & — Carrick, Who all looked well . . . [references to other children]. Breakfasted at y<sup>e</sup> very Agreeable Inn, with Companions & a very intelligent Woman Friend, a widow, who at present lodges there, having her Daughter at y<sup>e</sup> School.

"At 10 at y<sup>e</sup> Week-Day Meetg Being the Monthly Meetg, but few there excepting y<sup>e</sup> Family, but indeed it was a large Family, perhaps about 340. . . . I witnessed a calm serenity in a greater degree than in some other Meetgs 120 Young Girls, sitting before Mee dress'd much alike White round Caps, Neckcloths & aprons, such *Composure of Countenance* without Affected Sorrow made me image to my self a Personification of Innocence, walking up one alley & down another Waving Her spotless Banner over their Heads. Walked in y<sup>e</sup> Garden with Isaac Pane an Agreeable Young Master and then, see y<sup>e</sup> Children dine: I Interceeded *Privately* for One who was doing Penance & my request was complied with.

Dined at y<sup>e</sup> good Inn, and in the afternoon Walked with y<sup>e</sup> Masters Tho<sup>s</sup> Bradshaw, formerly Lieutenant in the Navy, & a very agreeable Young Man (Isaac Payne) from Wellington, Somersetshire who teaches gramēr, & so farr as I can judge, well quallified, viewed the Bath & then accompanied by 3 or 4 of y<sup>e</sup> Masters, examined y<sup>e</sup> Librery & other parts of y<sup>e</sup> Building: Jos: Donbevand & Jn<sup>o</sup> Holt, both excellent Writing Masters, when the former was shewing some Specimens, Jn<sup>o</sup> Ross took them for Copper-plate—Saw y<sup>e</sup> children sup & then had Isaac Panes Company till about 10—very agreeable Company indeed!

"Now on this Visit to Ackworth and looking over y<sup>e</sup> several departments without prejudice, I think I have a more favourable oppinion thereof than heretofore—Being y<sup>e</sup> Monthy Day, the Child<sup>n</sup> had Holliday, so called, they played most Afternoon; They look so well, & when the Masters walk amongst them they have Such Chearfull Countenances, speaking to y<sup>e</sup> Masters & even calling them by their Names—

"Behold the beauteous Harmony that springs  
From Union, Order, & Consent of Things."

"6<sup>th</sup> Mo. 7<sup>th</sup>, 6<sup>th</sup> Day: Fine Morning, 'Nature Smiles.' Ackworth is indeed a fine situation, the Buildings Gardens &c. in excellent Order: Even y<sup>e</sup> Childrens Gardens Beautiful, which I understood were planned or encouraged by Tho<sup>s</sup> Bradshaw, who walked through them with me: Perhaps I am affected w<sup>th</sup> Trifles, be it so! Little Things are great to little Men! One of y<sup>e</sup>



Child<sup>a</sup> observing that I noticed his garden or y<sup>e</sup> different Gardens, presented me with a Nose-gay. Examining another Bed, I asked y<sup>e</sup> Proprietor if it was *all* his own? He answered yes, I queried was it by Purchase? He answered his Partner was removed & left it him! As this Day was a Sort of Jubilee to y<sup>e</sup> Scholars; by proper application, I gott another released from his Pennance. . . . Jn<sup>o</sup> King from Darlington, who came an Errand, is Head Schollar, not tall, between 13 & 14 years of age."

Elihu Robinson (1734-1809) lived at Eaglesfield, and "was probably one of the first of Cumberland's meteorologists" (see *F.Q.E.* 1890-1893; *Newcastle Friends*, 1899, p. 165; lives of John Dalton). In 1757 he married Ruth Mark. Much correspondence and several diaries of visits to Y.M. are in D.

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DROWNED IN THE DELAWARE (xiii. 135, 141; xiv. 24).—Further particulars of this sad occurrence can now be given. We have found them, when going through the *Memoranda and Correspondence of Mildred Ratcliff* (1773-1847), 1890, for cataloguing purposes. In Fourth Month, 1820, M. R. wrote: "Spent the night with D. and R. H. R. [how trying initials are!], a son-in-law and daughter of our worthy friend Esther Collins, one of the two women drowned in the Delaware River last winter, and found about thirteen days after, and brought to this house her former residence. . . . The other dear Friend, Ann  
<sup>a</sup> Initials explained later.

Edwards, who was lost at the same time under the ice, is not yet found."

Next day: "We went to dine with dear Ann Stokes, a widow whose life was mercifully spared, after being precipitated into the river, at the same time that Esther Collins and Ann Edwards with the carriage and horses, were lost under the ice. . . . We came to Henry Warrington's, the Friend who drove the carriage when the mournful occurrence took place as above narrated." (pages 135, 136).

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Above, when written, was sent to William Kennedy, at his Bucks residence, and we have received communications from him from Philadelphia, enclosing further information very kindly obtained for us by him. William Kennedy writes, under date 3 v. 1918:

"I met a niece of Seth Warrington's to-day—Mary W. Stokes, who has in her possession a copy of a letter written by one of the Women Friends who accompanied the two who were drowned. I see I was wrong, it was *Henry* not *Seth* Warrington who drove them. The letter explains what happened and I enclose a Copy.

"Nancy Stokes was early left a widow of Dr. John H. Stokes and had 7 daughters and 2 sons. Henry Warrington had 2 sons, Seth and Joseph (a Doctor also).

"Thine sincerely,

"WILLIAM KENNEDY."

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Copy of a letter from Nancy Stokes to a daughter at John Hilles' School, at Wilmington, Del.:

" 2<sup>nd</sup> mo. 14, 1820.

" My beloved daughter will no doubt excuse the seeming neglect when I assure her that since the awful event of the 7th inst., my mind has been in a state altogether inadequate to the task. Sorrow has pervaded my whole heart and my nervous system has been, and still continues, so agitated that it is with difficulty I can write yet. I have much cause for humble thankfulness that a comfortable degree of quiet resignation at this time covers the mind, wherein I am able to say 'Not my will but thine Oh Father be done,' and under the shadow of the Heavenly Canopy I will endeavour to give a statement of facts which, I have no doubt, will be interesting to my dear Children, and also to my dear friends of the family.

" One day last week our dear friend Henry [Warrington] (who is ever seeking an opportunity to oblige) gave Esther Collins, Nancy Edwards and myself an invitation to go with him to see our afflicted friends at Byberry. We cheerfully accepted it, and seventh day afternoon was the time concluded on. We met at Benjamin Warrington's at three o'clock, Esther was handed into the carriage and thy Mother secondly. When taking my seat, it occurred that I could bear the exposure better than my dear friend Nancy, and I immediately offered her my seat, and proposed sitting forward, which she accepted. We reached the River at, or near, four o'clock, when, on the margin, Henry halted and observed: 'Friends, if there is one uneasy feeling amongst you, speak, and I will not proceed'; but no

objection being made, we went forward, carefully keeping the road where many had passed, and as much as ten horses with carriages of various kinds, the same day, the river looked firm as a rock—passed on in safety until we were more than half over when (awful to relate) without the least previous warning, the horses feet began to sink. Henry exclaimed, 'Dreadful indeed,' and sprang out, and instantly I followed. We reached the firm ice, but that that I fell on gave way and I sank into the water. Language is inadequate to portray our feelings at this moment; but this I can attest with confidence, that it was nothing short of the interposition of an Almighty arm that rescued thy Mother from death; I called upon God and he heard me, and gave me a strength far superior to my own. I used every effort to keep my head above water until Henry could reach me the whip, which I grasped; he then knelt down, and gave me his other hand, and, in this perilous situation sustained me until assistance came, which is believed was 13 minutes at least. I was drawn from the Water, but Oh! my dear children, imagine our feelings, our beloved friends were gone. We remained in a kneeling posture, as if rivetted to the spot, and you can have no doubt but our hearts ascended with gratitude to that Power which had been so mercifully extended for our deliverance. After this I have little or no recollection of what passed until I was conveyed to the house, I suspect I fainted. I was laid in a warm bed and received every



kind attention, and, after a few hours, was able to be conveyed to dear Cousin Henry's where we spent a sleepless night.

"In the morning I returned to my beloved family, who received me with tears of gratitude, and, I am thankful in believing, their little hearts were sensibly touched with the 'Dayspring from on High' and they were ready to acknowledge the goodness of the Lord. I am happy to say that Henry has become more calm and I sincerely hope he may be favored to view this dispensation as he ought, and quietly submit to the will of Him who seeth not as man and whose ways are inscrutable. As respects our dear departed friends I have been renewedly convinced that there is no cause for mourning. Of the one it may truly be said, she was a Mother in Israel, and a more dignified character I never knew. The other, a faithful laborer in the vineyard of her God, early called to his service, and early taken to receive the blessed reward. They were lovely and pleasant in their lives and in their death they were not divided. I have been instructed in beholding the Christian fortitude with which dear Rachael<sup>3</sup> is supported—Betsy and Sarah Edwards equally so, and I rejoice in believing the Mantles of the dear departed will not be lost. It is true the Church has sustained a great loss, and I am ready to exclaim 'What will our Israel do!' but we know, my dear girls, we know that the dear Master lives, and while He lives, we have a boundless store ;

<sup>3</sup> Rachel Hunt married David Roberts—"D. and R. H. R." see *ante*.

then let us seek an acceptance with Him and be at peace.

"I am quite as well as I could expect to be, not materially injured, and have taken no serious cold, my cough much better than usual at this season. We have had much company during the last week, our dear and constant friend, Cousin Ephraim [Haines] has spent 3 days with us also, and their love attends you both. I feel altogether unworthy of such kind attention, yet I have found the sympathy of my beloved friends a cordial to my heart, and place them among the countless blessings that I am daily receiving.

"Be a good girl, be happy, and contribute as much as possible to the happiness of all around thee, by so doing thee will add to the comfort of thy bereft Mother,

"NANCY STOKES."

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THE HOAG FAMILY (xiv. 72).—The following anecdote concerning Lindley Murray Hoag was told me by Allen Jay. When still a young man he was recorded a minister and he sat in the gallery by his father. Naturally he was not forward to speak so as to hinder his father's ministry, and one day, the older man, signifying that he saw no prospect of service in that meeting, touched with his foot the young man who shortly afterwards preached with power. The Elders, however, had seen the by-play, and after meeting they gathered round the father in remonstrance. The only consolation they got was the reply, "Well, if any o' you can kick as good a sermon as that outer any o' your boys you'd better try."

A. NEAVE BRAYSHAW.

ELIZABETH FRANK OF YORK.—Information wanted respecting this lady, the author of the *Memoirs of Lindley Murray*, 1826. Joseph Smith's *Catalogue* states that she was not a member. There is a reference to her in the Diary of Elihu Robinson, 1799 (in D.):

"Had a remarkable relation from Fr<sup>d</sup> Megson respecting a young woman of high Rank of y<sup>e</sup> Name of — Frank, who was convinced in a particular manner when residing at Lindley Murray's."

THEN AS NOW—LETTER TO DR. FOTHERGILL (xiv. 141).—The original of this letter is in D. It is addressed: "Mr. Fothergill at Dr. Fothergill's, White Hart Court, London," and it is clear that "Mr." = Samuel, the doctor's brother. In the Diary of Y.M. 1765, written by Elihu Robinson (1734-1809), we read:

"S. Fothergill observed that in that populous and trading city it behoved them to walk wisely, and acquainted the Meeting he had received an Anonymous letter from one not supposed to be a Friend," etc.

THOMAS GOODAIRE.—Was Thomas Goodaire, early Friend (d. 1693), the same as the Herefordshire recusant of that name of Burghope, who with others was indicted at the Middlesex Sessions, held at Westminster, 14 April, 1641, see the *The Herefordshire Magazine*, vol. ii. (1908), p. 473.

SAMUEL EMLÉN AND THE BISHOP OF WORCESTER.—Samuel Emlén discoursing familiarly with

the Bishop of Worcester at Bath about twenty years ago [*circa* 1765] with his hat on, a big man with a stir came up and with a high air says, "The Quakers appear to be all kings, and will not put off their hats to any." To which Samuel replied, "I wish they and others were so far Kings and Governors over their own passions, it would prevent many of the commotions and troubles that are in the world." The Bishop meekly observed, "I heartily wish the same," and the high man walked off with no air of triumph or words either.

EDWARD CARROLL (xiv. 102, etc.)—Several letters have reached the Editor from Ireland, Liverpool, Birmingham, etc., conveying further information respecting Edward and Anna Carroll.

TONES IN PREACHING (xiv. 94). In the Records of James Jenkins, by Frederick G. Cash (*F.Q.E.*, 1902), he records that one evening when travelling with Esther Tuke and Jane Watson, in Ireland, he and his friends met Robert Dudley and Robert Grubb, and the conversation turned to the subject of "the musical preaching of some of our ministers:"

"Esther Tuke related the circumstance of a young woman being exceedingly broken in spirit under the *tuneful* ministry of a female Friend. 'Mary, how came it that thou wept so sorely when the friend was speaking?' was a question put by Esther Tuke's mother [Ann Maud] to the young woman, who thus answered: 'It was nothing which the dear woman said as to my state of



mind, but oh! how sweetly she uttered her words, yet all could I have borne if she had not come to that sweet word *Mesopotamia*, when she came to that, I could bear no longer.' 'This shows,' said Esther, 'that it is the *sound only* by which some hearers are affected, and therefore we should avoid harmonious tones when we address our friends. Perhaps I may be too much given to it myself.' 'Yes, Esther,' replied Robert Dudley, 'thou hast generally a sweet tone when addressing us.' 'Then,' said she, 'I must strive against it; it is not proper.'

Robert Dudley went on to tell them of a man who had loudly sobbed in a meeting at Cashel while a minister was preaching, and afterwards being asked what words they were which so much affected him, answered, "It was no words which I heard that had such an effect upon me, but it was the *holy twang* which the good man used that was too much for me to bear." "I have long been of opinion," says James Jenkins, "that all Christendom besides, if called upon, could not produce so many musical preachers as our little Society. Morris Birkbeck (the present one, 1820), I see, speaks of 'the chaunting cadence of the Quakers.'"

Again the Record:

"'I thought,' said a lady to J. Messer's wife, after being with her at Westminster Meeting, and there hearing Elizabeth (Joseph) Fry preach, 'you had no music in your meetings.' 'No, we have not any,' was the reply, and the lady immediately rejoined, 'How can you say so, Madam, when as soon as that French

gentleman (meaning Stephen Grellet) had done preaching, a lady stood up, and *chaunted* most delightfully. . . . The late Joseph Gurney Bevan once explained it as the *tone of emotion*."



A YEARLY MEETING AT LANCASTER IN 1709).—As one enters the porch of the Meeting House at Lancaster his attention is arrested by a stone bearing date of 1677 which is generally accredited as being the date of the erection of the first Meeting House on this site. Evidence of this is also forthcoming in Maria Webb's *Fells of Swarthmoor Hall*, wherein are extracts from the Housekeeper's book; under date of October 29th, 1678, the items include: "By money given towards building Lancaster Meeting House

By Mother	1	10	0
Bro. Lower	1	10	0
Sister Susanna, Sister Rachel and myself,			
10s. each	1	10	0
	<hr/>		
	4	10	0"
	<hr/>		

"Cash received Aug. 5<sup>th</sup>, 1678 To money received of Edward Brittain that I laid down for him, and which he gave towards building Lancaster Meeting House 2/6" William Stout in his *Autobiography* tells how in the year 1680, the Mayor ordered the Meeting house door to be locked, and set a guard upon it, on the first day weekly, to prevent a Meeting; yet the Friends met in the lane before it, at the usual time, without disturbance for some time.

This Meeting House was only occupied for a term of about 30 years for under date of 1708, William Stout records: "In the Spring 1708 our Meeting-house not being capable to entertain the general meeting for the four northern counties, it was resolved to pull it quite down, and build it nigh double to what it was; which was committed to Robert Lawson's and my care; but the provision, payment and account was mostly under my care and management; and in the time of building our Meeting was kept in my dwelling house. We got it built and furnished in about six months, with floor, seats, galleries, and ceiling, to the general satisfaction of our friends—in the county and others; the whole charge whereof was £180, which was thought moderate" (an illustration of the Meeting House appears in the *British Friend* for 7 mo. 1847).

It is now a good many years since I first read William Stout's account of the rebuilding of the Meeting House and at times have reflected upon the kind of gathering which would assemble for whose accommodation this extension had taken place, for W. S. is silent upon the point.

A short time ago a copy of the *Life and Correspondence of Wm. and Alice Ellis*, of Airton, came into my possession and in turning over the pages carefully I came across a reference thereto. The compiler of this book (James Backhouse) in closing the correspondence of Wm. and Alice Ellis claims a place for a letter written by John Kelsall, who was a school-master at Dolobran in Wales, in which information is conveyed

respecting a Yearly Meeting which was held at Lancaster in Second Month, 1709, and at which William Ellis took a prominent part, although suffering from the effect of a malady which had worn down his bodily powers, and which was ultimately the cause of his death. The letter reads thus:

"I went to the Yearly Meeting at Lancaster. The public meetings were attended by a very great number of Friends, and many heavenly testimonies were borne, and much counsel and sound advice were given in the openings of Truth, for Friends to keep in faithfulness. Then came on the Quarterly Meeting, where things were managed in great calmness, love and unity; and a good account was given from divers places of the increase and prosperity of Truth. At the close of this, a very solemn weighty parting meeting was held. Great indeed was the power and presence of the Lord in that assembly; his divine overshadowing arm and wing of love were abundantly known and manifested at that time; and a sweet, pure current of life largely flowed through the meeting, to the great joy and rejoicing of the faithful, whose souls were sweetly refreshed together, and who were constrained to speak well of the name of the Lord.

"Amongst other brethren, our dear Friend, William Ellis, had a blessed opportunity, and was carried on in the power and life of Truth, even beyond the usual manner. Oh! methinks it affects my heart to remember the glorious presence of the Lord that appeared with him, he being full of love, full of zeal, full of courage, and as



one triumphant over the devil and the powers of darkness, and in the divine region of light and life. This was indeed a glorious season ; and the rays and majesty of truth were largely extended and stretched over that large assembly so that many were made to say afterwards, that they had not known the like. And in this exaltation of life and power the meeting concluded."

ROBERT MUSCHAMP.

FICTION.—In *Thalassa*, by Mrs. Baillie Reynolds (G. M. Robins), there is a reference to Friends' registration of marriage: "They are the only religious body which makes the consent of parents or guardians essential"—"there is no religious body among whom a clandestine marriage would be more difficult to arrange than among the Quakers." The reference to the graveyard at Pimthorpe on the moors is curious. "In the green garden ground, before the little still meeting house, under an ancient cedar, lay the flat stone slabs which covered the bones of dead Quakers, *each stone marked with a small incised cross about five inches long.*" Where is Pimthorpe? "approached on the north-side by a precipitous pass, on the south by a road that winds uphill for twelve miles, it lies apart from all the world."

In *Scribner's Monthly*, vol. xviii. (1879) p 334, there is a Quaker story quite well done, called "Friend Barton's 'Concern'" in which is recorded the family doings, while

the father of the family has gone on a religious visit to Philadelphia and Baltimore—among the doings being an escape from a flood and a falling into love.

In the same volume there is a valuable article on John Greenleaf Whittier.

REFERENCES IN LONDON Y.M. EPISTLE, 1918.—(i.) George Fox's epistle from Launceston Jail, 1656, was addressed to Friends in the Ministry, and is to be found in his *Journal*, bi-cent. ed. i. 315; (ii.) Weymouth's translation is the *New Testament in Modern Speech* by R. F. Weymouth, first published in 1902; (iii.) the Epistle from the General Meeting at Skipton, 1660, is printed in *Epistles from the Yearly Meeting*, 1858, i. xxxv., from an ancient manuscript in D.; (iv.) A. S. Way's translation is *Letters of St. Paul*, translated by Arthur S. Way; (v.) Lascelles Abercrombie's *Sale of Saint Thomas* was published in 1911. It re-appeared in *Georgian Poetry*, 1911-1912, published in 1912. The Apostle Thomas is bound in the Spirit for India; all hesitancy is removed when he realises he is the bond-servant of his Master; (vi.) William Penn's address *To the Children of Light in this Generation* was written at Worminghurst on the 4th of Ninth Month, 1678. A postscript reads: "I desire that this Epistle may be read in the Fear of the Lord in your several Meetings." It was printed at the time and reprinted in Penn's *Works*.



IN THE PRESS

# THE PERSONALITY OF GEORGE FOX

By A. NEAVE BRAYSHAW, B.A., LL.B.

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