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THE JOURNAL
OF THE
FRIENDS HISTORICAL
SOCIETY

VOLUME TWENTY-FOUR

1927

London

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THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

EDITED BY
NORMAN PENNEY, LL.D., F.S.A., F.R.Hist.S.

VOLUME XXIV

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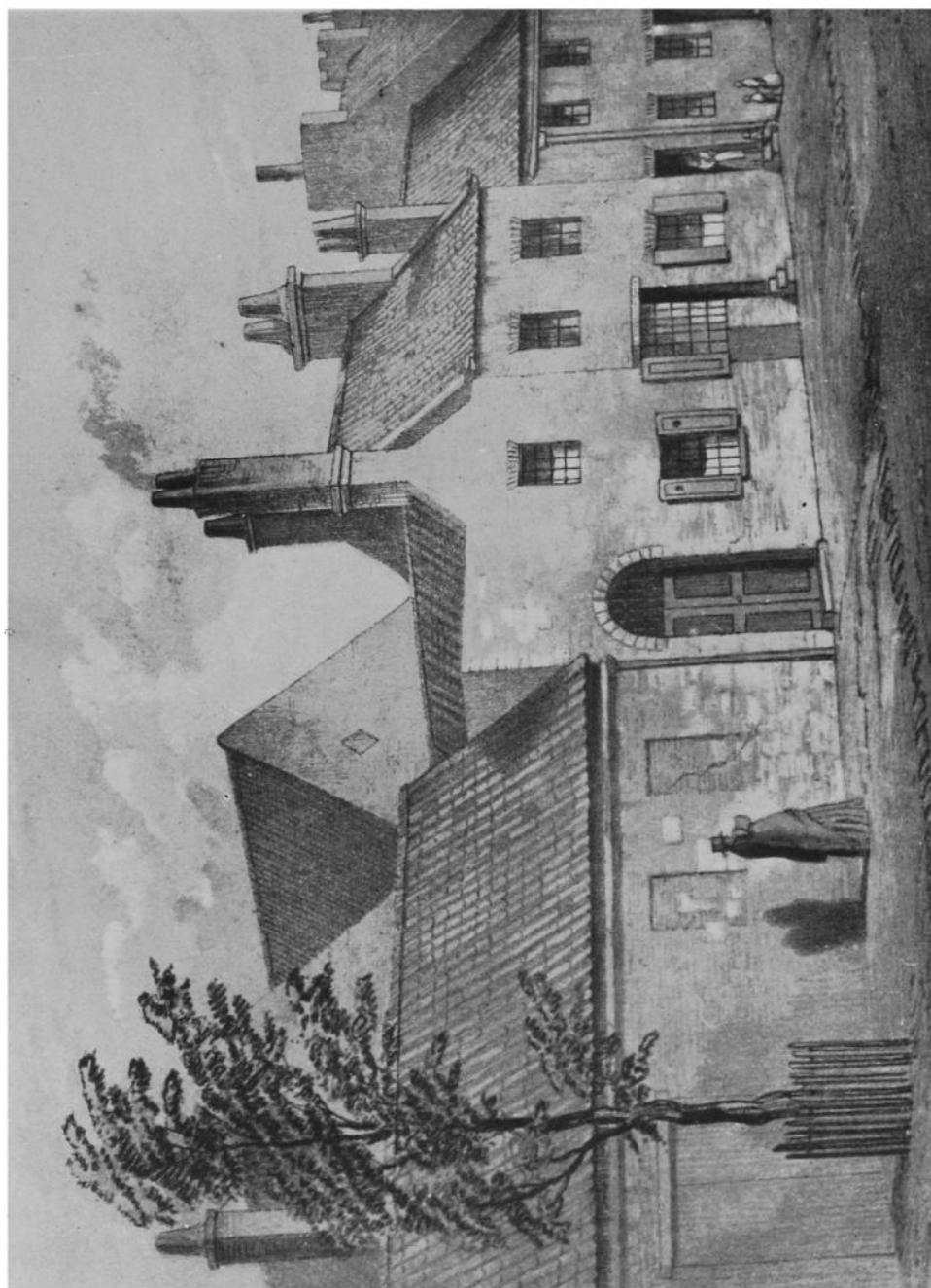
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Frontispiece.]

FRIENDS' MEETING HOUSE, DARLINGTON, IN 1838.

Reproduced by permission of Darlington Preparative Meeting, from a print in the Library of the Meeting House. At a later period the houses forming the frontage were purchased and the present entrance, with rooms on each side, constructed.

[See page 21.

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Our Quotation—17

"It is very true that what is principally to be regarded in our Preaching is what affects and reaches the heart, for all besides amongst us is lifeless. Yet it cannot but be more edifying, as it is certainly more effectually persuasive, if directed to that end, when what is delivered carries at the same time our reason along with it, and the natural understanding is no less wrought on than the heart."

JAMES LOGAN to Thomas Story, from Philadelphia, 19 ix. 1738, see *Logan-Story Correspondence*, Phila., 1927, p. 68.

Our Quotation—18

"Religion is a very simple thing: it is altogether a work of the heart and does not consist in doctrines and opinions—at least that is my view of it."

JOSEPH PARRISH, M.D., of Philadelphia (1779—1840).

Journal of Margaret B. Harvey 1809

Some months ago, with the permission of Dublin Yearly Meeting Historical Committee, we received on loan from Ida Pim, custodian, a typescript of extracts from the Journal of M. B. Harvey, with the suggestion that they might suitably be printed in the Journal of the Friends Historical Society. Shortly afterwards it came to light that the Harvey Journal had been printed in Philadelphia, and we were fortunately able to obtain a copy, though at considerable cost. The book bears the title: "A Journal of a Voyage from Philadelphia to Cork, in the Year of our Lord, 1809, together with a Description of a Sojourn in Ireland, by Margaret B. Harvey, with a Supplement by her Granddaughter, Dora Harvey Develin," 1915. Mrs. Develin's Supplement gives valuable information of the Harvey and Boyle families; there are several illustrations among the 78 large octavo pages of the book, and there is a genealogical table at the end.

Margaret Boyle (1786-1832) was a daughter of James Boyle (1753-1824), Irish by birth, of Chester County, Pa., and Martha Williams, his wife (1756-c. 1805). She married Edward Harvey (1783-1858), in 1808, at Merion Friends' Meeting House, Pa. Edward Harvey arrived from Ireland in 1804 with the object of "introducing to the members of the Society of Friends the grey beaver hats worn by the Quakers in Ireland and England, made by his uncles Stephens in Dublin." He was a son of Captain William Harvey, and Margaret Stephens. Reproductions of miniatures of Edward and Margaret B. Harvey appear in the printed Journal. The voyage from Philadelphia to Cork began "Fifth Month 9th," and Cork Harbour was reached "First Day, the Eleventh of June."

The following extracts open when the travellers and Captain Hand had finished tea at an hotel in "Georges Street, in a handsome drawing-room up one pair of stairs." The typescript has been collated with the printed Journal.

CORK

June 11, 1809. After tea Edward went to look for his brother Church's house¹ and met a relation whose name was Doyle, who is in the Harvey's counting house and could tell him, of course, where all his relations lived. He accosted Edward and asked if he was not a Harvey; it struck him

¹ Anne Harvey married James Church in 1806. They had six sons and two daughters.

that he was, from the great likeness that he bore to the family and his sister Anne with whom he was well acquainted. He made it his business to go immediately and inform her of his arrival and prepare her to see him. Edward wanted to go at once but he would not let him ; he said he did not know what the consequences would be as she was very delicate and nervous. She had been fretting about him for a long time, so Mr. Doyle accordingly went. My Edward came back to me but so uneasy, seemed to think every minute an hour till he saw his sister. I felt a little queer—a little jealous I believe. He did not stay with me long but set off again and left me under the protection of the Captain at the hotel. His sister sent me a message that she was too poorly to come that night to see me and wished I would not stand on formality but come at once to their house, at the same time ordered the state room to be fixed for us. I would not go to her house immediately so he was obliged to stay at the Hotel the night. Besides I wished to look over my clothes.

My E. H. went directly after breakfast to see his sister and when he came back he told me she was intending to come and see me in the course of an hour. I expected to see a handsome woman but did not expect to see beauty of face, elegance of form and dignity of manner as combined as they were in her. I had nearly lost my presence of mind but I checked myself and put on as consequential a look as possible for my little brow of wisdom to put on. Her hair is a light brown, very glossy and long. Her complexion exceeds anything I ever saw, I think, for transparency and whiteness, with a faint blush in her cheeks. Taking her altogether she is the most elegant woman I ever saw.

She insisted on my going with her, so I put on my straw bonnet and tried to look as smart as possible, and off we went. Their house is a large, old-fashioned building, with a flight of steps to it, five large windows with inside shutters. The first lobby fronts the hall door and has a very large window in it as large and in the shape of a church window. Now for the parlors. There are four doors in the hall, it being a double house. In the front parlor is a sofa, eleven mahogany chairs, and two window seats large enough for three, two tables, one of satin wood cost five guineas alone ! It stands under a pier table glass that is six feet by three. The dining parlor has in it about a dozen mahogany chairs,

a handsome carpet and sideboard, mantle ornaments, two side tables and a breakfast one. Inside the dining parlor is a little room where they keep all their plate and china which they have an abundance of. I will give thee a list of the plate and thee may judge of the rest of the things accordingly. 1 coffee pot, 1 tea, 1 cream, 1 sugar, 1 tongs, 2 waiters, 2 tureens, 2 urns, 1 soup ladle, 1 fish spoon, 2 pr. candle sticks, 3 pr. salt cellars, 3 porter cans, 2 pairs snuffers and trays, 2 butter knives, 6 egg cups, 1 castor with 8 bottles. A quantity of table, tea, dessert and salt spoons that I never counted. Now for the domestics. First a wet-nurse who is of great consequence ; a smart young woman who takes care of the chambers and is waiting maid to Anne. Next a cook who superintends the kitchen, and three men servants, one to drive Anne, one to clean boots and shoes, and one to run messages for the office and parlors. After we had dinner and sat drinking wine for a length of time which annoyed me greatly—a custom which all genteel persons do here—Anne took me up stairs.

Next morning the mantua maker was sent for to new rig me. James and Anne had an invitation to the wedding of a distant relation of hers and Edward's who was to marry Reuben Harvey's wife's sister [Sarah Ffennell who married William Lecky].² Our coming prevented their going, so Anne resolved to pay a bride's visit the next evening and by that time had me fixed to go with her. Our clothes were all at Cove in the ship, excepting a few changes in a small trunk I contrived to get out unknown to the Custom House Officers. I was obliged to put the silk I bought on leaving Philadelphia into my pocket lest they should find it out. I gave it to the mantua maker and she made it up very handsomely for the occasion. The next things were flesh colored silk stockings, new kid shoes, gauze for neck handkerchiefs, white silk cord round my waist, and hair dressed. Anne would not let me wear a cap but got me

² John Lecky, of Putney, writes, 1927 : " William Lecky, son of Robert and Margaret Lecky (and therefore brother of my grandfather, John Lecky), married Sarah Fennell, daughter of William and Mary Fennell, of Rehill ; they were married at Cork on the 15th day of 6 month, 1809. They had seven children, none of whom married. William Lecky died in 1841 and Sarah in 1848. The daughters Margaret, Susanna and Hannah lived at Tivoli Gardens till 1877.

Printed Journal, for *L* read *S*.

a white gipsy hat (cost $5\frac{1}{2}$ guineas),³ picnet sleeves and white gloves. When Anne was dressed I thought I never saw such elegant simplicity and ease displayed before. The truth is that I felt and looked so badly by the side of her that I did not want to go, but she told me that there was to be a great number there, and almost all our relations, and I had better be introduced to a room full at once, as it would save me the trouble of being introduced separately, as they would be calling for the purpose if I did not go there. So I took courage and we went off in great style, leaving James and Edward over their wine for they never dine until 4 o'clock. They both preferred staying at home as neither chose to leave wine for tea, so we were obliged to go alone.

After a nice drive of about a mile, we stopped at a beautiful house called "Mile End," that being the exact distance it is from Cork. We were met in the hall by a number of bearers who took us into a handsome parlor where we took off our things. The bridegroom and some of the bridesmaids came down to meet us. We were then ushered upstairs and from the lobby I saw the room was quite crowded. My heart began to palpitate but I stopped it as well as I could and walked in with as much composure and firmness as it was possible for me to assume. We were handed to the bride who was seated on a large sofa. I being a stranger was put next to her. (Don't talk of the Irish for they exceed the Americans for ease of manner, good breeding, and hospitality!) After being introduced to several ladies, a very smart little man advanced and sat down by me. "Well," thinks I, "where did this Frenchman come from?" For his dress and address were so like one. He had most beautiful soft white hands with rings on his fingers. He talked and looked so much the thing that I could not tell where to put him. He talked a deal, asked me about the voyage. When I told him what a tempestuous time we had had I thought he seemed to feel for us more than a Frenchman would do. I saw across the room a very good looking man looking steadily at me. After a while he advanced toward me; with that the other left me. He said he had been waiting a long time for his brother to move. "Brother," thought I, "is it possible that so fashionable a man can be the brother of a plain though richly dressed man with a straight collared coat?" When I

³ Printed Journal: cost a guinea and a half

had an opportunity I asked a woman who they were. She said it was Reuben Harvey and his brother Tom.⁴ The same I heard Jerry Warder talk of, had been paying such attention to me. I was shortly after introduced by Reuben to his wife, who is not very handsome, rather a low figure but has a very fine complexion and is the picture of good nature. Tom's wife was not there.

The company was nearly made up of Harveys, Ffennells and Leckys. I believe there were between forty and fifty in the room and every one related more or less, married or intermarried. I was tired of being introduced to the name of Harvey, for this wedding brought them from Youghal and all quarters. I could scarcely think I was among Friends they have so much style and grandeur in everything. We had tea, coffee, bread, butter, and pound cake with a variety of other cakes handed about which were excellent. But I was too much taken with looking and thinking and fearing that I would betray astonishment to eat much. (But I ventured to take off my white gloves lest I should spoil them which nobody else did, but I was determined to be at ease and be at home as much as I could, for I had made up my mind not to appear startled or unused to anything I heard or saw.) We returned home in good time as we were alone.

Next day I saw a great deal of the town, but would soon get lost if left alone the streets are so crooked except some of the principal ones. Sarah, Tom's wife, came very soon and drank tea with us. She is quite celebrated for her beauty and gaiety, and has a number of gallants who follow and flutter about her, whom she treats with the greatest indifference. Tom and she are quite a fashionable couple. They live in the highest of the Ton, but are a very fond pair. They have six beautiful children, the eldest just turned of eight. Four of them go to the dancing school, small as they are. When their mother was married she was only just turned of sixteen; she has blue eyes and auburn hair, she is very pretty but not so elegant a figure as Anne Church.

⁴ Reuben and Thomas Harvey were sons of Reuben Harvey (1734-1808). The former married Mary Ffennell and had eight children, the latter married Sarah M. Newenham and had sixteen children. "Reuben lives at Chiplee, a mile and a quarter from Cork. They live in great style but not in the luxuriant way Tom does. Mary is an Overseer in the Meeting, and I believe Reuben is also." "Tom" was doubtless the "Frenchman."

Friends celebrate weddings much longer here than with us. Tom Harvey gave a dinner in compliment to William Lecky and his bride, and of course James and Anne and Edward and I were invited. We went accordingly, found a great number of persons collected, nearly all the Harveys, Ffennells and Leckys, the longest family I ever knew. James Abell, a worthy and valuable Friend, was there, one of the family also, and several gay^s persons. We dined up in the dining hall. There was one large table in the middle and two side tables laid. The furniture of the room and the superb manner the tables were decorated exceeded anything I ever saw. The room is about forty feet by twenty, with three large windows front, over which is a pole the length of the room by way of a cornice, beautifully gilt. The curtains were crimson with wings to them, but the drapery was thrown over the pole and hung in festoons from one end to the other and of course over the pier. It is a graceful way of putting up curtains. I never saw any put up so handsome with us. The floor is covered with a rich Turkey carpet ; mahogany chairs ; the room elegant, light papered. Above the chimney is a portrait of the eldest boy as large as life, playing shuttlecock. Under the table was a green cloth spread, fine enough for coats. But how shall I give thee an idea of the grandeur of the table ? I don't know.

We sat down at 5 o'clock. At the head of the table sat Tom, after seating the bride, and me next her on the right side of him. Next him on the left Sarah was seated. Mary Harvey, Reuben's wife, next below me, then Anne Church, according to their age and consequence, all handed by the men, an etiquette rarely attended to in America. On the other side, a long string of the Ffennells, all Mary Harvey's relations ; at the lower end were the young girls and beaux, at the side table Reuben Harvey, James Church and Edward among them, enjoying themselves greatly. Worst of all, how shall I convey to thee any idea of the banquet, for so I must call it ? I have read of such entertainments but never expected to see anything like it, much less to be at one. I will give thee a description in brief as much as I can, for it would be an endless task to give a full description. All of the service was blue Nankin china, cut glass and plate, the knives and forks

^s Printed Journal note : The term " gay " meant not Friends or Quakers.

with white ivory handles with the Harvey crest cut on them—leopard and shamrock, and on the back of the spoons and all smaller articles of plate with the crest alone, but the larger ones with the complete coat of arms—three shamrocks and crest.

With respect to the eating part I cannot undertake to tell thee, only there were about eight courses. The first green turtles with plenty of soup, which I partook of and talked of, for I was asked a number of questions about our turtles. I answered with as much *sang froid* as if I had been used to turtle feasts all my life! I ate stoutly of roast duck and green peas. They have a way of cooking potatoes which makes them delightful. The potatoes are boiled, then mashed up with butter and cream, then made into little round loaves, they look like our rusks (rissoles) when done. There seemed to be everything that money could purchase and the season afford, that taste and good cooking could contrive, but the dessert was beautiful beyond description. Before the first cloth was taken off after the meats were removed, there was an elegant cut glass bowl filled with water put before everyone with a damask napkin. I forgot to tell thee that they have a custom which they call hobnobbing, that is the men and women drink to each other. I saw a great many decanters of different wines on the table. Concluded they would not drink wine until the meats were removed, but I was mistaken, for very soon Tom Harvey asked the bride to drink with him, which set me trembling inwardly, but I watched them thinking it would be my fate shortly which, accordingly, was very soon after. However I made out pretty well, except I almost finished my glass. I soon found that would never do, for the bride and I were called on to drink from all the men at the table, the other women not quite so much as we, she being a bride and I a stranger. If we had drunk a glass with everyone we should have been in a bad way, but it is necessary to sip some out as the person you drink with expects you to fill up the glass with them each time or they would take offence.

But to return to the bowls. I saw one of the ladies sip from hers and thought it was put there for that purpose. She only did it for an air! I was greatly astonished when I saw the company wash their fingers in the bowls and wipe them on the napkins. Such a luxury smote my conscience! (I followed their example.)

The upper cloth was taken off, I found there had been two put on at once to save trouble. Then came pies, puddings, tarts, puffs and everything in the pastry line, not forgetting bread, butter and English cheese (that was directly after the meats). After the pastry was finished, fruits and sweetmeats. In the middle of the table was an "aperghen"⁶ (I do not know whether I spell it right, but that is what it is called). It is of silver with a kind of pillar in the middle, a glass bowl on top, from the sides eight branches, and at the ends of each were elegant cut glass cups containing sweetmeats of every description, both foreign and home-made. Over the middle and branches wreaths of artificial flowers hung carelessly. It was the most superbly elegant thing I ever beheld. On the table were baskets of raisins, almonds, figs, oranges, English walnuts, citron and candied fruits of all sorts, and whips. As I told thee before, there seemed to be everything that money could procure to gratify the palate and eye.

After staying considerable time with the men at wine the women withdrew to the handsome parlor below furnished richly, pictures, Washington's portrait, and so on. The men stayed at the wine until late, James Abell with them a good while.⁷ Then, after giving them a caution not to drink too much, he came to us. Toasts were proposed, and when it came to my Edward's turn, they insisted he should toast some American fair one. Who dost thou think he toasted but Lydia Poultney? So thee may tell her that she has been toasted by a large party of gentlemen in Ireland. About 9 o'clock the men came down and tea and coffee were handed round and abundance of pound cake. On the table stood two silver urns, but the china exceeded anything I ever saw for beauty of pattern. It was a landscape done in colors like pictures on a white ground with a deep gold border. At 11 o'clock we sat down to a sumptuous supper, the table brilliantly lighted up. We had hot lobster brought up, which Tom seasoned and dressed over a chafing dish with spirits of wine burning in it. He said he was making a devil. It was too rich to eat much of it, then wine and hot punch. My head

⁶ Printed Journal: epergne

⁷ James Abell had been an Elder since 1784. He was "a tender father to the youth." (*Annual Monitor*).

and eyes began to ache with seeing, hearing, feasting ! We got home about 12 o'clock, which was thought early. I was exceedingly wearied and worn out.

I must alter my plans and not be so minute. The First Day following we went to meeting and were introduced standing up fronting the gallery to Hannah Gough who is related to Edward and all the Harvey families, which I did not know a word of till I came to Ireland. I little thought when reading the History of Friends I should be any way connected with the author's family, He has left two daughters and one son. The girls reside in Cork, the brother is a printer in Dublin. I like them very much ; their chief foible is family pride, their father being so well known and caressed. He did not die very rich but still they rate themselves first chop.

The meeting house is about as large as Pine Street. There is a mahogany railing to the gallery and very nice with mats in the aisles. I was introduced to numbers after meeting, was afraid of being spoiled. Was called on by Mary Ann Church, James's cousin, a fine blooming girl. I don't wonder Anne wished Edward and Mary Ann to make a match, she is a most agreeable creature, but is very sentimental, and would marry for love and love alone, provided the object pleased her. I fancy she thinks Edward very pleasing notwithstanding his plain manners. I have often thought it was almost a pity I was the only obstacle between them, for whatever Anne says is law with her, such is the excessive fondness for her, indeed the romantic attachment that exists between Anne and her was talked of before Anne was married and it has not the least abated since. I have often joked her about Edward that I expect Anne was disappointed their not coming together. I found the subject was not new to her, that she and Anne had often been contemplating his picture that he sent Anne, which is in comparison better than the one I have, she said she would have known him anywhere and I believe fully expected he would return single. "Perhaps he would never have had me." This she would say to me quite mournfully for I was soon her confidential and bosom friend. She is the most artless and unassuming and affectionate creature I ever met. It would be impossible to be with her long and not love her, at least I find it so, she

nor any one else seems to make any impression on Edward, it is very well he is so blind to his *poor bargain!* The fact is I believe it was unexpected to both his bringing a wife home with him, but they behave very well to me. I was often at Mary Ann's home, it is a beautiful place about a mile from Cork, called "Tivolee." I sometimes spend a week or ten days there with her just as it suits me, leaving Edward in Cork and when he would come for me she would almost quarrel with him and scarce let me go. I spent many a delightful day with her.

There are a great many of the Deaves family connected with the Harveys and Churches. A sister of Reuben married one of that name who was in the firm. He died about six weeks before we arrived. She is a very fine woman, one of the heads of Cork Meeting and remarkably humble and innocent. I believe if ever there was a sincere good woman she is one, although her husband left her with £30,000 clear, exclusive of stock in trade, so the firm is as it was before his death.

I intended to keep a regular journal or diary after I came to Cork but I found I could not with ease. In the morning I am generally riding with Anne, not getting up until 9 o'clock. Go to breakfast between nine and ten, then set off to ride about twelve. Call at different places and return about half past three. Go to dress for dinner, sit down about four and not rise until 6 o'clock. Then either walking or receiving company the rest of the evening. This kind of life was rather tiring at first to me but I soon got used to it.

I did attempt to keep my own room in order but found that would never do. Anne would not allow me, saying she had servants enough and if they saw me doing anything it would lessen my consequence among them. So I had nothing to do but counting my clothes for the washer woman. All genteel families put out their clothes to be washed here. The clothes are mangled instead of ironed so the washer woman brings them home in nice order just ready to put in the drawers. Anne puts all these out and keeps a seamstress so she has nothing to do but fancy work (she has great taste for that), visit and receive visitors.

Soon after I arrived Anne sent for a kind of powder, put it on my face, neck and arms and had her waiting-maid

cleanse my hair with it ; she kept me sitting while she gave me a good cleaning with it. I received so much combing, brushing and rubbing until I was greatly fatigued, and wished all the waiting-maids far enough, for they are so consequential and impertinent. If I did anything for myself she would exclaim : " La ! you do more for yourself than any lady I ever knew, does the ladies in your country wait on themselves so much ? " So I was obliged to give her all my clear starching and have her about me when dressing.

The next week after we went to Tom Harvey's dinner, Anne gave one, which was very elegant, and if I had not been at Tom's before, I should have thought it more so. There was not that extravagant luxury that was at Tom's (Don't imagine that people borrow here as many Americans do, for I really believe they would go without before they would be beholden to neighbors for anything. Those who give entertainments have everything suitable, and strive to vie with each other, as to which shall have the greatest table—indeed, it seems to be a national foible).

We were very soon invited to an entertainment at Reuben Harvey's and I was again astonished to see such style, such order and elegant neatness in our⁸ family. We sat down with a large company (Richard Baker among us) to a sumptuous dinner, conducted with great order and regularity, the servants moving like clock work. The house is situated on a beautiful hill, on the river Lea. The lawn is very handsome with a bathing house at the bottom of it for the water is quite salt. It is the best laid out grounds and most convenient house I ever saw. There is a large hall and dining parlour, a large drawing room, a study and two pantries on the first [ground] floor. A large lobby—large enough for a room—on the second floor from which proceed five chambers. They found their house too small for them and the continual round of company they keep. (It is an asylum for every decent stranger who comes to these parts.) So this spring they intend enlarging their house, making it as large again.

We were also at old Reuben Harvey's, it has been sold since his death. It is a very beautiful place called " Pleasant

⁸ Printed Journal : one family

Field.”⁹ The children were all settled before his death except two who were single. They did not choose to keep the house alone. He left his five daughters £2,000 each, his five sons a good deal more, it is supposed. It is monstrous large old fashioned building with two flights of steps from the hall door, one to the right the other to the left with iron railings. It is built of red brick with white marble cornice like some of the nice houses in Philadelphia. It is very high and lofty with several large windows in front. It is thought a coach and four could turn with ease in the hall. It is the largest I ever saw or ever expect to see. The parlors are large in proportion, the doors, windows, sashes and wainscoting all are thick mahogany. One of the chimney-pieces is thought to be superior to anything of the kind, it is of different colored marble, inlaid in such a manner that it is impossible to distinguish it from a solid piece.

It was Anne Harvey (old Reuben’s daughter) that accompanied us thither. She is single, about 29. She is a most amiable character. It was a great trial to her feelings to go to “Pleasant Field,” not being there since the death of her father, but she wished to gratify us as much as possible. She often regretted the death of her father on our account as well as her own, saying that he was a great politician and a man of uncommon ability and a strong advocate for America. During the war he was very serviceable and corresponded constantly with General Washington. By that means he had the news of our country correct, in so much that he contradicted some false news that he understood was to be laid before Parliament against the Americans. He therefore sent dispatches immediately to a friend in England who had them read before the House, which rendered the other abortive. In a short time after, official news was sent from our Government to Parliament confirming what he had before sent. It was the wonder of many where and how he got all the news first, not knowing he corresponded with General Washington and so had it from headquarters.¹⁰

⁹ Printed Journal note: “Pleasant Field” is now the Ursulina Convent, Black Rock, Cork. It was built in 1771.

¹⁰ Printed Journal gives two pages of letters written to Reuben Harvey by George Washington, taken from the *Journal of the Cork Historical and Archaeological Society*, February, 1896.

Sailors and persons of every description that bore the name of Americans, when in these parts, went to him and were never sent away empty. He wrote abundance in favor of the Americans under a fictitious name. I have never seen any of the pieces but have heard of them. It was of Reuben Harvey that Jerry Warder put so long an account in the Philadelphia newspapers. Don't you remember how much my E.H. was affected when reading it at Merion? It was Reuben Harvey who gave Edward and his brother William letters of introduction to Wilson and Sons in Baltimore. His sister, Susanna Mee, the aunt that brought up Anne Church, is dead also; she died a few weeks before our arrival, to the sincere regret of all who knew her. Here we were again unfortunate in coming too late! We were at her late residence, "Temple Ville," a beautiful place near Reuben Harvey's.

"Horsehead," James Church's father's place, is very handsome, it is built in cottage style. It is just six miles out of Cork or as the inn keeper's wife said: "Just out of Passage." The old folks soon came to see us, invited us to "Horsehead" and fixed a day to go. They kept us a week. It is a complete cottage, thatched roof and but one story high, a large old portico, beyond that a large hall, winding stairs in it. A parlor to the right and left—one very large. At the side of the house is the servants' hall and apartments and upstairs a range of chambers. It is situated on a point of land on the river Lee, something the shape of a horse's head from which it derives its name. The prospect is beautiful, having a view of Passage and all the shipping as it comes up. The gardens are large and an abundance of fruit from which Anne is supplied. I think I never knew anyone settled in greater ease and plenty. At her marriage the old man chose that James should settle £2,000 on Anne which was accordingly done. In case of failure (which is not very likely) the old man said that he wished to have her secure as she had been brought up delicate and was too delicate a creature to bear hardship, and he did not wish her to go through any on James's account. They made so much of her at and before her marriage that I should not wonder if she was quite spoiled. Indeed she does keep them all under her thumb.

The Church family are very pleased with the connection

and James's maiden sister thought him courting, if going after her and paying a great deal of attention can be called courting. I have understood the old folks did say that she, being a Harvey, was quite sufficient for them to wish the connection to take place. Mary Ann Church told me that on the day of her marriage her aunt, James's mother, went up to the Friend who read the certificate and thanked him for marrying her son to Anne Harvey. The Church family are very rich but not so high blooded as the Harveys.

* * * * *

We spent one month at "Chiplee," Reuben Harvey's place, a most delightful time we had. Used to go to Cork almost every day. The carriage went in every morning with the eldest daughter to school. It is but a mile and a quarter "from Tom's." Sometimes the carriage and gig would be full, she would then go on her pony, a beautiful little horse her father bought her to ride on. It is at "Chiplee" they seem to live and enjoy life, Reuben and Mary are the most loving and accommodating couple, their whole study seems to be to make their friends happy and comfortable without any vulgar fuss, but all in ease, elegance and regularity. It is astounding to think what a round of company they keep and with so large a family of their own and yet the house is like wax work for neatness. To be sure they have six women servants, besides a coachman, butler, gardener and as many more living in the lodges and outhouses. It is quite common here for every gentleman to have a clan of the lower orders attached to them and their particular families, so that every man of property is like a little king!

DUBLIN

From "Chiplee" we went to Dublin to see my Edward's relations on his mother's side. It is a very grand old elegant city far surpassing Cork. The buildings are regular and magnificent, far beyond anything of the kind I ever saw. Philadelphia is quite a country town in comparison (but I do not tell any one here so).

We travelled in the mail, and although it goes very rapidly we were two nights on the road. After taking breakfast at an elegant hotel here we hired a coach and

drove to Edward's uncle Stephens's, a place called "Willington," about four miles from Dublin, where we were received with open arms by the old folks. The girls were from home. The place is a late purchase and wants improvement. The house is quite too small for the girls' notion. Their former house at Elmville was very large and lofty and they cannot confine their ideas to a small one in consequence. Uncle planted and built on a handsome garden (by building I mean the wall) and got stone brought to build a large house. It is not yet begun. He has such a hankering after America, he therefore intends letting all his places and houses. He has built a village himself and finds it a hard matter to dispose of all his property and get his family to think of America as he does. His eldest son, Edward, is now in New York, he writes often and says he likes America very much. The girls are pretty and very gay, Polly¹² is the handsomest and my favorite, they are exceedingly kind and attentive. They seem to have as much affection for my Edward as if he were their own brother.

We spent two weeks at Thomas Pim's in Dublin who married Mary Harvey, a cousin of my Edward's, William Harvey's daughter, of Youghal. They live in great style, he being a great merchant. How different the merchants live here to those in Philadelphia! Their house is in William Street. It is very handsome, the hall paved with black and white marble, in which is an elegant stairs of Portland stone with iron bannisters painted green. The house is four stories high but the stone stairs only extend three. There are three large lobbys, at the top of each are large glass lamps besides a superb one in the hall. Beautiful mahogany surbase against the wall to match the bannister. The dining parlor hung with crimson, every article of furniture of mahogany. In the recesses from the ceiling to the surbase are mahogany cases with glass doors lined with green silk, in one they keep books, in another the china they use every day, a very good contrivance and gives withal a grand and elegant appearance. The drawing room¹³ is monstrous large, two sofas, twenty chairs—

¹² Printed Journal: Patty

¹³ Printed Journal: dining room

mahogany and cane are the fashion here—two pier tables and one other, and still looks empty. A Turkey carpet covered all over with green baize, rich chintz curtains. Mary's bed room is quite as grand. Monstrous mahogany bedstead, wardrobes and everything in the greatest profusion. I find it will not answer for me to be so minute, for if I undertake to describe the style my E's relations live in and the grandeur of the furniture I could fill volumes.

We were also at John and William Todhunter's, Englishmen and brothers, who married two first cousins. John married Susanna, daughter of Thomas Harvey, of Youghal, and William, Eliza, daughter of old Reuben Harvey, of Cork, youngest sister of the present Reuben. Mary Pim's father, William Harvey, was brother of Thomas, both of Youghal and both deceased, so all three cousins are settled in Dublin, and I cannot tell thee which lives in the greatest style. They were exceedingly kind and attentive.

Thomas and Mary Pim came out to Uncle Stephens's place—"Willington"—on purpose to see us, invited us to their house and would take no denial. We accordingly went and lodged there, but dined out almost every day which was very annoying to me as I was in delicate health. One constant round of excitement, going to dinner parties, visiting and receiving visitors and riding out nearly every day. Notes of invitation were as disagreeable to me as a doctor's prescription. I was so fatigued with dressing, for persons here are much more particular about dress than with us. If any one told me before leaving America that I should go to Ireland and have nothing to do but go to great dinner parties, I should have thought it delightful. I dare say my dear sister thinks I have had a fine time and so I have, if going to great houses and sitting down to grand entertainments and being with elegant and accomplished persons can afford any satisfaction, but after all 'tis to mind we look for real solid satisfaction. How much better has a little snug dinner at Merion relished with me than the many sumptuous ones I have been at since I came to these parts! My stomach being in a very irritable state was the cause in some measure, which I think was rather fortunate for perhaps if I had been in my full health and spirits I should have forgotten myself and been carried away with vanity, but the sea storm was a great prevention

for it would come across my mind among the greatest companies and served as a damper to my greatest pleasure, having it before my eyes for a length of time.

The Stephens, my Edward's cousins on his mother's side, are very rich dashing fellows, one of them a complete coffee house lounge and quite the thing, his name is William. Edward, the next, married to a gay but very clever girl. The next, Thomas, has gone into the army. John, the youngest, is in Thomas Pim's counting house, a fine youth, bids fair to be the "flower of the flock." The sister is married to a dashing lawyer, so they have all left Friends but John. The fault is with the father who was a high, proud man and would meddle with politics, had many city honors conferred on him contrary to Friends' principles. His wife was also a very high dame and of course the being great in the eyes of the world was not unpleasant to her; however they are both gone and left their children a great property among them. It would be quite tiresome to give a minute description of them or their houses, their taste is more gaudy in their furniture and hangings except Tom Harvey's. Edward Stephens' drawing room is really elegant and monstrous large. The house was one of his father's buildings as he was alderman and gave great feasts requiring large rooms to entertain those lovers of turtle—his brethren.

We dined at Edward Allen's, a great linen merchant and an old friend of my Edward's. He and his wife are very hospitable, agreeable persons. We also dined with many other of his acquaintances who were not relations. They appeared greatly rejoiced to see him, I could scarcely have believed he was so beloved had I not been witness to it.

CLONMEL

After spending three weeks in Dublin we set off for Clonmel in one of the canal boats. It is a very pleasant, easy way of traveling. They cook on board, the dinner and accommodation equal to a hotel. We traveled that way to Athy and posted from there to Clonmel. We passed through many pretty towns, but the handsomest is Kilkenny in which there is an elegant castle belonging to the Earl of Ormond. Night overtook us before we reached Clonmel which terrified me greatly for we were obliged to pass by a

chain of mountains which are infested with robbers. I wished sincerely for firearms, and resolved we should never travel again without them, but we escaped and got to Clonmel about 10 o'clock. Put up at an elegant hotel, remaining two days and two nights there.

The persons we took the house from had not moved out, meanwhile we bought furniture, Persons cannot make a little furniture answer here as in America, for if there is not some degree of gentility kept up the common order will think nothing of you. I thought to make my carpets myself but there was such a hue and cry about it that I had to get an upholstress who made also my curtains and sofa cover. The house is very large, parlor, hall, kitchen and two pantries below stairs. Above, drawing room and six chambers with large winding staircase. We pay eighty guineas a year. A large garden, workshop, stable and other out-houses in good repair, I never was fixed so comfortable before, having a good woman servant and a half grown lad. My dear Mary, Reuben Harvey's wife, is my constant correspondent, she is like a mother to me. I have her advice on every occasion.

The first child of Edward and Margaret B. Harvey was born at Clonmel in June, 1810. He died when a few days old and was buried in the Friends' Burial Ground there. Fragments of a further Journal which disappeared state that E. and M. Harvey settled into lodgings at 50, Aungier Street, Dublin, in May, 1811. In July was born the second son, Richard Jones Harvey.

The return to America began in January, 1812; the settlement was at "Lilac Grove," in Lower Merion, part of the year and the remainder in Philadelphia, in both of which locations other children were born. Margaret Harvey died in 1832 and her husband in 1858. The only descendants sprang from James Boyle, fourth son, (1816-1893), of whom and others of the family there are sketches at the close of the printed Journal.

Strange Companions

John Morton, of Philadelphia (d. 1828), was president of the Bank of North America. He had for pets three hens and a rooster, of which he was very fond. He took care of them himself and they returned his affection, knew his place of business and his hours, and when the time came for him to return home, they would march to meet him. It was a common sight in the neighborhood to see the old gentleman, in his Quaker costume of the day, followed by his four pets, one by one solemnly walking along from the Bank to his home on Front Street.

Quaker Biographies, second series. Philadelphia, 1926, vol. i, p. 40 n.

A Darlington Schoolboy's Diary

"**J**N this I intend to keep an account of every day, beginning 9th mo. 1st 1827. I am now at Darlington, where I came on 8th mo. 22nd.

"I do not write in this every day, but I copy it from one (in which I do) when I have leisure. 1st Book."

So writes a Darlington schoolboy, as an introduction to his diary of school-life, in an oblong book of ruled paper with blue paper cover and white label on which is written :

Thomas Whitwell
9th mo. 1st 1827.

On the last page is written :

End of the
First Book.

Darlington 1st mo. 31st 1828.

The Diary was kindly lent by Robert J. Whitwell.

JOHN WHITWELL, of Kendal, son of John and Hannah Whitwell, born at Kendal, 12 xi. 1735, died 15 vi. 1782, aged 46, married at Kendal, 4 ii. 1765, Dorothy, daughter of Isaac and Rachel Wilson. She was born at Kendal, 2 xi. 1741 and buried 24 vii. 1774, having had two sons and four daughters.

ISAAC WHITWELL, eldest son of John and Dorothy, born at Kendal, 2 xii. 1765, died there 25 vi. 1835, married at Bradford, 19 v. 1806, Hannah Maria, daughter of William and Jane Fisher. She was born at Leeds, 14 xii. 1778 and died 22 vi. 1866, having had six sons and two daughters :

William, 1809-1890.

John, M.P., 1811-1880.

THOMAS, born 14 ii. 1814, died 7 vi. 1828.

Isaac, 1815-1890.

Edward, 1817-1893.

Henry, 1818-1848.

Jane, 1807-1858, married Joseph Travis Clay.

Hannah Maria, 1810-1875, married John Jowitt Wilson.

Hannah Whitwell, elder surviving daughter of John and Dorothy Whitwell, born 22 v. 1769, died 20 iv. 1835, married at Kendal, 10 iii. 1800, George Coates.

Rachel Whitwell, younger surviving daughter of John and Dorothy Whitwell, born 3 ix. 1771, died at Manchester, 18 x. 1833, married at Kendal, 3 xi. 1796, Edward Pease, of Darlington, eldest son of Joseph Pease and his wife, Mary Richardson. He was born 31 v. 1767 and died 31 vii. 1858, having had five sons and three daughters :

John, 1797-1868.

Joseph, 1799-1872.

Edward, 1801-1839.

Isaac, 1805-1825.

Henry, 1807-1881.

Rachel, 1800-1853, married Richard Fry, *s.p.*

Mary, 1802-1825.

Elizabeth, 1803-1866, married Francis Gibson.

The Journal opens 1 ix. 1827 and the last entry is dated 31 i. 1828. Each entry contains a record of the weather.

9th mo. 1st. Seventh day is very fine. This being the day in which we have holiday in the afternoon, we boarders 6 in number, took a walk to a wood called Baydales. I had letters from Mother, Aunt Mary, sister H. Maria, and brother John, which gave me much delight. This week we have only been 4 hours per day in school, but next week we shall be longer.

9th mo. 2nd. We went to Meeting at ten, in which cousin John Pease and Hannah Backhouse spoke. After meeting cousin Joseph introduced me to cousin Emma. I went to Uncles to dine, where I was told cousin John was going to Edinburgh and would be at Kendal upon the 15th. . . . I went with George Cruickshank to cousin John's to tea : we went to meeting at 5 o'clock, which was silent. After meeting along with Cousin Henry Pease, the Backhouses, &c., went to see Jonathan Backhouse's new house.¹ I went to Uncles, stopt till near 9 o'clock, then went home.

9th mo. 3rd. The 3 Flintoffs and Joshua Watson from Newcastle came to day. Went to West Lodge, where James Backhouse lives, to tea, and there saw a rein-deer sledge.

9th mo. 4th. I began to learn French. In the evening we went to a Bible-meeting, which was held in Friends' meeting house, and was numerously attended it lasted 3½ hours, a person named James Montgomery,² was the principal speaker.

9th mo. 5th. Henry Fisher, from Huddersfield has come to-day.

9th mo. 6th. I went to Uncles to dinner [after meeting], where were cousin Joseph & Emma and their daughter Jane, who is about 9 or 10 months old.

9th mo. 7th. The Catholic chapel (one side of which the boys played at fives against) is knocked down as there is a new one built; which is a great loss, as there is no other place about the premises, we can play against.

9th mo. 8th. In the afternoon we went a walk to Teescottage, where S. Smith's brother Thomas lives.³

9th mo. 9th. Uncle and Aunt Pease were gone to attend a country meeting. I went with cousin Joseph and Emma in the carriage to dine. J^m, H. & John Backhouse accompanied by D^r Steinkopf came to reading [at the school], after which D^r. S. spoke to us & prayed.

9th mo. 10th. Joseph Pease sent W. Aldam, H. Fisher, and me a present of a great quantity of apples & filbert-nuts, part of which we scuffled among the boys, and divided the rest among ourselves. Two boys called Leathams have come to day.

9th mo. 11th. Began to learn Greek. Some of the Gymnastic apparatus has come to-day, but all is not yet come.

9th mo. 13th. Went to meeting in the morning in which cousin Sophia Pease and H. Backhouse appeared in supplication, the former for the first time. This is the marriage day of cousin Sarah Crewdson of Kendal, to C. Fox of Wellington⁴. I went to dine with cousin J. Coates⁵.

9th mo. 14th. Our gymnastic apparatus having not yet come, we went with the French-teacher De Baste, to practise at his gymnasium where he teaches a number of young-men.

9th mo. 15th. This week I have got 44½ counters; I will explain how we get them.

[Then follows a long explanation of the method of good marks.] If we get 35 we have a holiday, generally on third-day afternoon. We went a walk to a village called Cockerton and back by the rail-road.

9th mo. 16th. [Letters from home brought by John Pease] mentioned the death of W^m. Hustler,⁶ who died at Lucerne on the 23rd of last month. Mother is gone to stay at Aunt Carter's, who is exceedingly depressed with the death of W. Hustler. It is intended to bring the remains to Ulverstone.

[At M.M. held 9 mo. 18, John Pease and Jonathan and H. C. Backhouse brought forward concerns for religious work, after which our schoolboy dined at Edward Pease's where he met "Uncle & Aunt Coates with cousin Rachel."⁷ Next day he was measured—height 5 ft. 5½ ins. and weight 8 stone 3½ lbs.]

9th mo. 20th. We went to meeting in which Catherine Backhouse⁸ and cousin John Pease spoke, and Aunt Pease appeared in supplication. A boy named T. Pease from Leeds has come. [Next day] Thomas Lloyd a boy from Birmingham has come.

[Several references to cousin William Wilson, who took letters to Thomas's brothers at Kendal.]

9th mo. 25th. I had a letter from brother William, which J. Atkinson brought, in it he wished me to inquire of J. Smith, the English of this motto: "Sortem ratio debet," but J. Smith says he believes the engraver has put debet instead of dabit.⁹

9th mo. 27th. This is the anniversary of the Rail-road being opened that being 2 years ago. It is the birthday of Henry F. Smith.¹⁰

10th mo. 1st. Uncle and Aunt Pease with cousins Rachel and Elizabeth are gone to Newcastle to attend the Quarterly meeting.

10th mo. 7th. First day is very dull and cold. Both the morning and afternoon meetings were silent.

10th mo. 10th. More of the Gymnastic apparatus has come. We had holiday in the afternoon to put the poles up. We should talk French out of school but as the French-master is not always here the boys often omit so doing. [Note the impersonal "boys"!]

[Other entries include reading in "the Library of Useful Knowledge," reference to the visit of Sylvanus and Mary Fox,¹¹ who had a very numerous attended public Meeting. On a M.M. day Thomas was one of "a great number of friends" at tea at E. Pease's¹² where they had a short meeting and then he finished the day with a visit "with the boys to see a Menagerie of wild beasts." A visit of Isabella Harris¹³ is recorded, also "an exhibition of gymnastics before the Catholic Priest."]

10th mo. 23rd. Not being quite well Dr. Fothergill¹⁴ was sent for. I was better in the evening. [Next day] I am

nearly well. In the evening Bevill Peacock¹⁵ and his father called, and some of us were sent for into the parlour, he i[n]vited us to go to the inn to-morrow morning to Breakfast with them [and in the morning] 6 of us went to get breakfast with Thomas Peacock.

[A visit from his parents, Isaac and Hannah Maria Whitwell, is next recorded. He "went in Uncle's carriage to Stainthorp" and while waiting for the coach to arrive he took a walk to Raby Castle. The parents brought letters and presents from "Aunt Mary" (a fruit knife) and other relations. A few days later: "I went with cousin Edward Pease by the Rail-road to Stockton" to be with his parents who were on a visit there and at Norton.]

11th mo. 3rd. Seventh day. Father & Mother, Aunt Pease, cousin Edward and J. Coates and myself went by the Rail-road to Darlington, on the way we met Uncle and cousin Henry Pease, who went back with us. [Note the term "Rail-road". It almost looks as though the Stockton and Darlington Railway was, in its early years, a Pease proprietary article! Did the train stop to take up the "father of railways" and his son? Next evening Edward and Rachel Pease entertained twenty-two to tea, a party which broke up about ten when nephew Thomas went back to school.]

11th mo. 5th. Father and Uncle came to see us practise Gymnastics. We went to Blackwell¹⁶ to dine and drink tea. There was a great Bon-fire in the Market place, it being the anniversary of the Gun-powder plot.

11th mo. 7th. Fourth-day is wet. Father & Mother, Aunt Pease and Aunt Coates came to see us practise Gymnastics. We went to dine with Joseph Pease, and took tea and supper with J. Bowman Pease.¹⁷ [Does *we* imply the whole school, or only a specially favoured few? and how about the lessons of the afternoon? A few days later he was at seven o'clock breakfast at E. and R. Pease's. Small wonder at the announcement: "I have been so much away this week that I have only got 19 counters."]

11th mo. 12th. I have become a member of the Debating Society.

11th mo. 15th. Fifth day is fine. In meeting cousin John Pease appeared very beautifully in supplication. It is just a year since W^m. Ashworth died of the Typhus fever, how

short a time it seems since the intelligence reached Kendal of his death. It often surprises me how quick time passes ; and how many hours of each day are wasted by some persons in trifling and useless employments.

[Next day] If the Holidays begin at the usual time it wants 30 weeks to that delightful time. . . . H. Pease with Theodore Lloyd came and played with us at Beggar my neighbour.

[Early next week " E. Horner, W^m Aldam, T. Lloyd and I " were invited to tea at " Uncles." Perhaps these were some or all of the favoured few.]

11th mo. 24th. In the evening I attended the meeting of the Debating Society, the question discussed was, has Phrænology any foundation in truth ? it was decided it has. W^m Bainbridge was Orator and J. Sparkes Respondit.

11th mo. 29th. Fifth day. In meeting cousin John Pease spoke ; after dinner he scrambled a great number of pears amongst us.

12th mo. 3rd. The Phoenix came out to-day ; it is a magazine to which every member of the Debating Society is expected to send an original piece ; it comes out once a month, and the members take it in turn to write it ; my piece was on slavery.

[" Cousin Henry " attended the next Debating meeting. The subject of debate was : " Are the present miseries of Ireland owing to misgovernment ? " It was decided in the negative. " Owen Flintoff was Orator and John Backhouse Respondit." There is a reference to Thomas Pease³ who lived about two miles off. Then followed the announcement under " 12th mo. 17th " : " I have to write the Magazine this time." Another item, in regrettable anonimity : " We are going to change one of our teachers." The next subject debated was : " Should Foreign grain be admitted into England ? " the decision being in favour of admission.]

12th mo. 25th. Third day is fine and warm. This being Christmas Day we had holiday ; in the morning we went a walk and we spent the evening in the house, and had a feast to which we subscribed 1^s 6^d a piece. The mercy and the goodness of God is particularly seen in the great atonement, which was made by Jesus Christ on the cross, for wicked miserable sinners as we are. How thankfull we ought to be,

for having a means by which our sins are forgiven, and we may enjoy an everlasting happiness !

12th mo. 30th. First-day is cold. I went [to] Uncle's to dinner and tea, and there heard of H. F. Smith's wish to return¹⁰. Cousin J. Pease spoke in the afternoon. Uncle Pease attended reading.

12th mo. 31st. Second-day is fine. Think that this is the last day in the year ! I hope that the next year may be spent more profitably, both as to my eternal welfare, and as to an increase in knowledge.

1st mo. 1st, 1828. This being Quarterly Meeting, we went to meeting in which several friends spoke, most of whom I did not know. Aunt Bragg¹⁸ invited me to go to Newcastle. [Next day's record :] W^m Doeg has come to be a teacher. . . . W^m Aldam and his daughters¹⁹ came, and gave us a scuffle of nuts. . . . Thomas Wemyss came to examine us ; a number of friends were present, we got through well, and had holiday in the afternoon.

1st mo. 5th. The question debated upon was " Has England just cause to fear the increasing prosperity of America ? " It was decided not. John Hattersley was Orator, and I respondent.

[A few other entries must suffice.] James Richardson, a friend from Ireland, came to see us in the evening. . . . I went to the Debating meeting, the question debated upon was Has Monastic institutions benefitted the World ? It was decided not. T. Saunderson was Orator ; & W^m Backhouse Respondent. . . . Seven or eight of us went to Mary Cudworth's²⁰ to tea. [The last entry reads] :

1st mo. 31st. Fifth-day is also fine. Hannah Backhouse spoke in meeting, and Margaret Atkinson²¹ appeared in supplication. The same party that went to M. Cudworth's went to tea at Blackwell.

Probably our diarist continued his rough records and he may have written them out into another book, but of this there is no evidence.

According to his calculation of thirty weeks to the holidays from 11 mo. 16, " that delightful time " would occur about the middle of June, but, prior to that, the young life came to a sudden close. He died on the 7th of June, being

accidentally shot by his brother, William, who was playing with an air gun, at their home at Kendal.

Scholars attending the School of Henry Frederick Smith included George Cruickshank, three Flintoffs, Joshua Watson of Newcastle, Henry Fisher of Huddersfield, William Aldam, two Leathams, Thomas Pease of Leeds, Thomas Lloyd of Birmingham, E. Horner, William Bainbridge, J. Sparkes, John Hattersley, T. Saunderson; also, from other sources, we may add: John Gurney Fry, William Storrs Fry, Jacob Bell, William Hodgson of Sheffield, Henry Pease, William Backhouse.

NOTES

¹ This was Polam Hill, afterwards Polam Hall, occupied of recent years as a school for girls under the management of the Proctor sisters and now under the care of Helen Baynes.

² This is an interesting reference to JAMES MONTGOMERY (1771-1854), poet, editor, and philanthropist. See vol. x. pp. 51-55.

³ This would be THOMAS PEASE (1786-1849), who was a brother of Selve (Pease) Smith and son of Edward Pease who married Selve Pennitt.

⁴ SARAH CREWDSON (1805-1886), daughter of William Dilworth Crewdson, of Kendal, married Charles Fox (1801-1860), of Wellington, Som. They both left Friends at the time of the Beaconite Controversy.

Charles Fox's brother, Henry Fox (1800-1876), married Rachel Crewdson, sister of Sarah, in 1833. She died in 1882. This couple also left Friends at the same time. (Information from Margaret W. Fox of Wellington.)

⁵ Perhaps, JOHN COATES (1805-1840), son of George Coates and Hannah Whitwell.

⁶ Probably, WILLIAM FELL HUSTLER, son of William and Jane (Fell) Hustler, who was born at Bradford, 16 xii. 1798/9. The birth-date is given in S. B. Foster's *Wilson of High Wray*, 2nd ed., 1890, p. 84, but without date of death. His father had died in 1802 and his mother may have gone back to her birthplace, Ulverston.

See Hodgson's *Friends in Bradford* for Hustler family.

⁷ RACHEL COATES (1806-1852) was the youngest daughter of George and Hannah (Whitwell) Coates. In 1836, she married Joseph Jowitt Fryer. She was mother of the late Joseph Fryer, of Smelt House, Co. Durham, and of Rachel Ann, who married Edward B. Mounsey, and who died recently at Darlington.

⁸ KATHARINE BACKHOUSE (1792-1882) was the second wife and widow of John Backhouse, of Beechwood, Darlington. See vol. xx. "Her small dapper figure, her white hair, with curls in front of her Friend's cap, her bright smile and her cheery voice were welcome everywhere she went" (*F.Q.E.*, 1917, 122).

⁹ Sortem ratio dabit—"Reason will provide one's lot in life."

¹⁰ FOR HENRY FREDERICK SMITH. See vols. XIX. XX. XXII. He was related by marriage with the Pease family. See *The Diaries of*

Edward Pease, 1907, p. 180 n. We cannot, at present, explain the reference under date 12 mo. 30.

¹¹ For SYLVANUS and MARY FOX, of Wellington, Som., see vols. XX.-XXII.

¹² EDWARD PEASE lived for many years in a commodious house in Northgate. After his wife's death in 1833, Abigail Thorp kept house for him.

¹³ ISABELLA HARRIS (1757-1832) was a daughter of William and Mary Bull, of Dublin. At about fifteen years of age she became a Friend and at about twenty-one, she married Anthony Harris, a master mariner of Maryport, Cumberland, who was drowned in 1795 while crossing to Waterford. There were seven children, one posthumous. In 1803 Isabella Harris entered Ackworth School as "principal mistress," and remained there till 1826. The remainder of her life was spent within the compass of Durham Q.M. with one or other of her children. Many trials fell to her lot from ill-health and other causes. She was a Minister in good esteem.

Annual Monitor, 1834, supplement.

¹⁴ JOHN FOTHERGILL (c. 1786-1859), M.R.C.S., was a Quaker doctor, with a large practice at Darlington. He was an ardent worker in the temperance cause.

¹⁵ BEVILL PEACOCK grew into Thomas Bevill Peacock, M.D., of London (c. 1813-1882). In 1848 he was Licentiate of the Royal College of Physicians, Physician to the Royal Free Hospital and to the City of London Hospital for Diseases of the Chest. In 1854 he was Physician to St. Thomas's Hospital. In "Old Edinburgh Friends," written by William F. Miller and printed in vol. x., we read of "Dr. Bevil Peacock, afterwards of Finsbury Square. Whilst accompanying my father on some of his First-day evening walks, he first interested me in our common wayside wild-flowers."

¹⁶ JONATHAN and HANNAH CHAPMAN BACKHOUSE lived at Blackwell, a village near Darlington, until Polam was built.

¹⁷ JOHN BEAUMONT PEASE (1805-1873) lived at North Lodge. He married Sarah Fossick, of London.

¹⁸ MARGARET WILSON (1761-1840), youngest daughter of Isaac and Rachel Wilson, married Hadwen BRAGG (1763-1820). She was great aunt to Thomas Whitwell. They are frequently mentioned in *The Diaries of Edward Pease*.

¹⁹ Probably, WILLIAM ALDAM (1779-1855), formerly William Pease, of Warmsworth, Yorkshire. He had three daughters—Katharine (1815-1868), who married William Backhouse, of Darlington and St. Johns, Wolsingham, Isabella and Susannah.

²⁰ MARY CUDWORTH (1785-1871) was the widow of William Cudworth, grocer and druggist, of High Row, Darlington, who died in 1820. See *My Ancestors*, by Norman Penney, 1920. Mary Cudworth carried on her husband's business for many years.

²¹ MARGARET ATKINSON (1780-1860), was the wife of Benjamin Atkinson, whom she married in 1809. She was the fifth child of Anthony

and Elizabeth (Holme) Clapham and was related to Rachel Pease. See *The Diaries of Edward Pease*, p. 131.

This is the only reference to any ministerial service in Darlington Meeting engaged in by other Friends than of the Backhouse and Pease clans.

A manuscript has been in our hands, lent by Charles Lawson Smith, solicitor, of London, dated about 1858, which refers to "Richard Smith formerly a schoolmaster at Darlington." The record opens with :

"George Smith, of Brick Hall, Skipton, Yorks, had but one daughter, who died unmarried—no brother or sister. He left his property at Addingham to Richard Smith, his cousin, who was a schoolmaster at Darlington. Richard Smith was uncle to R. Smith of 10, Highbury New Place, London." Richard Smith married Mary Roland and lived at the Manor House, Addingham, between Skipton and Ilkley.

Richard Smith had a brother Stephen, *a quo* Edward Smith, of Fir Vale, Sheffield (1800-1868), philanthropist and active Elder among Friends.

Edward Smith, of Sheffield, is to be distinguished from Edward Smith, of London (1787-1834), though, it may be they were relations. For the former, see x. 51, for the latter see xv. 35, and for both see *Biog. Cata., London Friends' Institute*.

Query—What was the connection between Henry Frederick Smith, schoolmaster of Darlington and Richard Smith who held a similar position in the same town ?

ELIZA BREWER IN ENGLAND (xxii. 66).—John D. Crosfield writes :

"It fell to my lot to meet Eliza Brewer and Rachel Cronkhite on their landing at the Canada Docks, Liverpool, in 1876, and drive with them some ten miles to the house at Aigburth of my uncle, Henry Crosfield. They were surprised at many things. I pointed out the Jews' synagogue in Prince's Road, among other sights, and they remarked: 'Is it possible that there are still people in Liverpool who worship after the manner of Moses?'

"The first morning, my uncle's housemaid told my cousin that they had done their rooms and tidied up generally, and they came down to breakfast in aprons. But they did not do those things when they came back on the way home—not at all, simplicity quite gone!

"Some Friends thought that their liberation was not for the best."

"It was a regular custom, charged on the Hardshaw Estates, to fit American Friends out when they went home.

"I think it was Sarah Hyatt [xx. 63] who spent four hours shopping at Lee's in Basnett Street, Liverpool, the cab not having been dismissed."

Another Literary Venture—Anthony Purver's Translation of the Bible, 1764

ANTHONY PURVER

ANTHONY PURVER was born at Hurstbourne, Hampshire, in 1702. At school he gave early proof of extraordinary genius. His memory was remarkably vigorous ; he could commit to memory six chapters of the Scriptures in one hour. He read much. He was apprenticed to a shoemaker, who, like the master of George Fox, employed his apprentice in keeping sheep. His attention was turned to Bible translation through meeting with a Quaker book, *Rusticus ad Academicos*, written by Samuel Fisher, in 1660, in which some inaccuracies in the translation of the Bible were noted. He acquired the knowledge of Hebrew with the aid of a Jew. After keeping school for a short time in his native county, he found his way to London and to the Friends' meeting-house at the Bull and Mouth, where he was convinced of Friends' principles, and in the space of one month's time he appeared in the same meeting-house as a preacher. In 1727 he returned to his home town and re-opened a school. About 1733 he began the translation of the Old Testament, and also the study of medicine and botany.

At the house of Josiah Butcher, of Hambrook, near Bristol, Purver met Rachel Cotterell, who, with a sister, was conducting a boarding school for girls at Frenchay ; they married in 1738. A school for boys was opened at Frenchay, where Purver was visited, on April 24th, 1739, by John Wesley, who wrote in his Journal : " I dined at French Hay, about four miles from Bristol, at Anthony Purver's, one of much experience in the ways of God." John Churchman, a Minister from America, called upon him in 1750. Later he removed to Fishponds, near Bristol, and in 1758 he was living in Andover, in Hampshire. His family consisted of a son, Anthony, who died in infancy, and a daughter, Hannah,

who married Isaac Bell, of London, in 1762. Hannah lived not long, and her son, John Purver Bell, was brought up by his grandfather at Andover. Anthony Purver died in 1777, and his remains were deposited in the burial ground of Friends at Andover.

HIS BIBLE

About 1741 two or three portions of the revised Bible were published in Bristol by Felix Farley, but failed to attract notice, although written of by Dr. John Fothergill, the noted Quaker physician, of London, in the *Gentleman's Magazine*, in 1746. In 1764, after the labour of thirty years, Purver

completed his grand work, a translation of all the books of the Old and New Testaments from their original tongues, a performance never accomplished by any one man before (*Friends' Monthly Magazine*, vol. 2 (1831), pp. 49-52).

One of his pupils, John Player, of Thornbury, tells us :

It was not unfrequent for him when he met with a subject which the translators found difficult to reconcile to the context, and which seemed in the common translation contradictory, to retire alone into a room and there wait for Him who had the key of David to unlock the mystery . . . sometimes sitting alone for two or three days and nights waiting for the divine opening of the mystery.

Dr. Fothergill, learning that Purver was at a loss to find a printer willing to take up his work, purchased the copyright of the manuscript for one thousand pounds and had it printed at his own expense, with the title: *A New and Literal Translation of all the Books of the Old and New Testament; with Notes Critical and Explanatory*, by Anthony Purver. It was issued in two volumes, large folio, in 1764, printed by the well-known firm of W[illiam] Richardson and Samuel Clark, and sold by William Johnston in Ludgate Street, at the price of four guineas. The first volume closes with the book of Psalms, and contains xxxviii + 745 pages, and the second volume has viii. + 334 + 339 pages. The sub-headings have "Notes upon the Bible, Critical and Explanatory, &c." and each left-hand page has the heading "Notes upon," although the text occupies, on an average, two-thirds of the page. The amount of reference in the Notes to authorities ancient and modern is amazing. "He

has taken very considerable pains with the scriptural chronology, and furnishes his reader with a variety of chronological tables." Information as to the success or otherwise of the good doctor's handling of the Bible is largely absent. We would fain know more, but we are told that he gave away many copies to his friends on both sides of the Atlantic.

Dr. Hingston Fox, in his life of Dr. Fothergill, writes of the Purver Bible :

In his translation he tried to keep close to the text, but to give the sense in plain modern speech, pleading that the Scriptures needed fresh rendering from time to time in the growing living language of man [thus anticipating, by many years, the work of Weymouth, Lloyd, and Moffatt]. His lack of literary training rendered his style uncouth, so that his sentences ran uneasily with little euphony or poetic rhythm.

Another writer states :

It is inelegant but faithful and furnished with a great quantity of original notes and tabular elucidations ; it has probably supplied unacknowledged help on many difficult passages to more noted commentators (Wood, *Social Hours with Friends*, New York, 1867).

Few hints of the reception into Friends' libraries of this " Quaker Bible " are at hand. Abiah Darby, of Coalbrookdale, Salop, wrote in her Diary :

1766. v mo. Had company—two of them parsons with whom I had conversation on many subjects. I particularly asked them their sentiments on Purvers translation of the Bible, of which they spoke well. I pointed out several important alterations from the common translation, which was rendered from the original—as the Baptizing *into* the Name of the Father, Son and Holy Ghost, &c. (MS. in D).

In the preliminary pages to volume one we read under the heading : Premonition :

A judicious person who is acquainted with Printing, on knowing the Difficulties and Inconveniences which attended the Publication of this Work, and that the Author was all the Time at a Distance from the Press, might rather wonder there are no more Errors of all the following kinds, than that he is presented with such a List.

And at the close of the list of hundreds of errors we read :

Some more but trivial Errors are omitted, and some perhaps overlooked ; and as large as the list may seem, yet it might cease to appear so, if compared with the Errata occasionally collected from other Bibles, but without any Design of publishing them. I have purposely taken Notice of our own Mistakes, being unwilling to conceal Things of this Nature from the Publick.

A few translations may be given, taken at random : Eccles. xi. 1, " Cast thy Bread atop of the Water," reminding us of the word "atop" frequently used by George Fox. [*Bread* is printed *Breast* and corrected among Errata.] Matt. v. 22, " But I tell you, that every one who is angry with his Brother without cause, shall be obnoxious to the Judgment; whoever says to him, Blockhead, shall be obnoxious to the Council, and whoever says, wicked Fool, be obnoxious to the Punishment of Fire." Acts xxi. 15, " Taking up the *Baggage*," as R.V. Rom. xi. 1, " *Far be it . . . Abraham's Offspring.*" Phil. iii. 21, " *mean Body.*" The first note to Daniel reads : " Our last *Translators* have here *The Book of*, but not to the following Prophets, for no Reason that I know of, but because they are less; and *the Prophet* to the foregoing, as being bigger; if such are any Reasons." The reference is to the A.V.; the R.V. follows A.V., but the American Standard Version follows Purver. There is quite a homily on the bringing up of children, in a note to Gen. xxxiv. 1, in which he refers to Tyndal's *Obedience of a Christian Man* " (a Book well worthy to be reprinted)." Of the " *little Lads* " of 2 Kings ii. 23, who scoffed : " Get thee up, *Bald-pate*," Purver has this note : " Who might be great Boys, and scoff at *Elisha* wickedly because he was a Prophet; besides they might not be killed, which if they had, we might expect it to be said so, and are not to feign things, and then reflect on them; on the contrary so many being torn, and by that only being said none killed, may seem occasioned by their fighting with the Bears. However it was not the Prophet killed them, nor made the Bears do it." John xxi. 15, " Jesus asks Simon Peter, Simon of Jonas, dost thou love me more than these *do*? He says to him, Yes, Lord." The note on the added word *do* reads : " Ver. 15, *do*] for otherwise might be understood, more than *thou dost* these. *Whitby* indeed interprets *these* to be the *Nets and Fisher-boats*; which makes the Comparison much lower and wider, than if it was spoken of *Peter's* loving the other disciples, nay so wide one may think as not to admit of a Question . . ." There is a naïve remark in the concluding note to the Psalms : " I conclude this *Book* with my Remarks, that I found the following *Psalms*, by reason of their Sublimity, difficult to translate, viz. liii, lviii, lxviii, lxxiii, lxxiv, lxxvi, lxxxiv,

lxxxvii, xc, xcv, cx, cxxxix, cxl, cxli ; and so in a less degree, the iv, x, xxii, lxxv, xciii, cvii ; but the xlvii, lxvii, xcvi, xcvii, xcvi, xcix, c, cxxxvi, and cxlv, plain and easy."

We are indebted for some of these allusions to an article by Ernest E. Taylor in the *Kendal Mercury and Times*, Jan. 8th, 1909.

Anecdotes of Elizabeth Fry

" Elizabeth Fry took a great interest in my grandmother and her children. Calling one day, she saw my father, Frederic Taylor, aged about five, sitting on a little stool. She asked him if he knew any verses, and his mother told him to repeat something. He started on a canto of *Paradise Lost*, and went on and on till E. Fry exclaimed in amazement :

" ' My dear Elizabeth, pray stop the poor child. I fear for his brain.'

" Soon after, calling again, E. Fry said :

" ' And where is thy poor little son who repeats so many verses ? '

" Grandmother : ' I think he is in the garden burying a beetle.'

" E. Fry : ' Let us go out and join him.'

" So they went and E. Fry acted as chief mourner and stood at the head of the minute grave, while the beetle, laid in a cardboard box, was duly interred."—MARY J. TAYLOR, Hove, 1926.

Peregrine Musgrave

The Musgrave Family, with a sketch of the life of Peregrine Musgrave (1643-1712). He was the elder son of Ernestus and Deborah (Gwin) Musgrave, of the Welsh county of Cardigan. *Piety Promoted* states that Peregrine " was by trade a clothier, of good repute amongst men, and the Lord endowed him with wisdom and understanding, whereby he was serviceable in the Church, especially in meetings for business and the care of the poor." He married Alice Lewis, daughter of Lewis David, of Llanddewi Velfri, in 1674, at Redstone, Pembrokeshire. He was a clothier of Haverfordwest. He had four children, of whom Deborah (b. 1676), married, 1692/3, Bethell Weston. See Besse's *Sufferings* ; *Jnl. F.H.S.* vi.

As a specimen of the thought and teaching of the times, Joseph Gurney Bevan stated in Y.M. 1805 : " Friends, the way is narrow ; contraction not expansion is the watchword."

Joseph John Gurney Cannon

The following appeared in *The Friend* (Lond.), 24th December, 1926, written by Albert H. Votaw, Lansdowne, Pa. :

" J. G. Cannon was born of Quaker parentage in North Carolina in 1836. He died in Tenth-month of this year, more than four-score and ten years of age. With the exception of four years, he served in the Lower House of the United States Congress from 1873 to 1923, a term of service longer than any other person had held such position. For eight years he was the presiding officer of that body, and by his autocratic methods was often spoken of as the Czar of the Congress.

" In 1908 a party of students from a Friends' School in Philadelphia were strolling through the Capitol buildings at Washington, and passed by the door of the office of Speaker Cannon. It occurred to the leader that an interview with this prominent man might interest the party. Hence a request was sent by the messenger at the door for a brief interview, and at once the reply came to the waiting throng, ' He will see you immediately.' We were ushered to an inner room and were confronted by a tall man of patriarchal appearance who greeted us with marked cordiality. As near as can be recalled, after a preliminary remark or two, he addressed us quite familiarly as follows :

" ' I was once a Quaker myself till I got naughty. A great many years ago, maybe, it was in 1836, a great Quaker preacher from England came to my native State. At that time it was customary with the Quakers, and it may be so yet, for some suitable persons to go along to the various meetings with a preacher, and this attendant was called a " companion." Well, my father, who was a doctor, was chosen as a companion to this eminent minister, and he was with him constantly for some weeks. He thought so much of this preacher that he named me, who came on this mundane sphere about that time, *Joseph John Gurney Cannon*. I got tired of writing so much name, so that I don't use all that was given me.' "

" Ebenezer Wing, of Sandwich, Mass., was one night roused from sleep by a noise in an adjoining room. He sprang from his bed, only to have the door closed and held by some one on the other side. Slipping into the adjoining front room, he watched, through the glass over the door, two men possess themselves of his hard-earned money, from his old desk in the kitchen. He made no attempt to confront them, but in the town next day he told the facts, withholding the culprits' names. Within two days the money was returned."

Quoted in *The Quaker in the Forum*, by Amelia M. Gummere, 1910, p. 193.

John Whitehead¹ to William Dewsbury, 1658

DEARE bro :

in my measure of the spirit of Life J salut the and thy deare wife whose trialls comes neare me, when J thinke vpon them breathings to god passe through mee y^t shee may bee strengthened by his power through all to passe acording to his will to the praise of god and thy freedom in his greate worke y^t in y^e reserection of the just in Joy we may reape . to getther y^t for w^{ch} our souls travels

since J parted from thee J was at meetings as foloweth at H : Wadsworths² on the 1 day of the Last weeke past, and the 2 at bradford and the 4 at Clough bancke in Keighly parish and the 5 on the banke side neare halifax and on the 1 day of this weeke J was in mankinhoils and the 2 at rushworth and the pressence of god beeing with mee every where J Left frends sweete and Cleare in a savour of Life onely at rushworth there is one Caled E. romsdin y^t is much snared with the powers of darknesse w^{ch} J was made to rebuke and reached to y^e just yett her state is dangerous. from thence J came through my kindred hither where frends mett to day and nere where J was naturaly borne am J to be god willing the next first day Amongst a stiff naked people from whence beeing cleare J shall passe towards Rossendale and on as J have tould thee onely this is vpon mee to Lett thee know y^t my brother simion³ is released

¹ John Whitehead (1630-1696) was convinced when a soldier in Scarborough Castle in 1652. He resided in the Holderness district of Yorkshire till 1683, when he removed to Fiskerton, near Lincoln. His *Life and Writings* were brought out by Thomas Chalk in 1852 ; see also *D.N.B.*

² In *The Nonconformist Register*, compiled by Oliver Heywood and printed in 1881, we read (page 56) : " Mr. Henry Wadsworth near Luddingden was well and dead in an hours time, buried in his garden Apr. 10, 1678, aged 66, a great Quaker, very rich."

³ Simon (Simeon) Whitehead is mentioned several times in Besse's *Sufferings*. He was imprisoned in Lancashire in c. 1656 and had goods distrained for attendance at his home meeting in Leeds.

vpon this Acount to Apeare at the next sescions if he bee free, since which hee hath taken A wife heare in w^{ch} thing he hath bee[n] some what to forward and not waiteing for wisdome hath but done the thing rawly: yett J hope the truth cannot outerdly suffer thereby J have not seene his face yett for before J came hither hee was gone into Stafordshire darbyshire and Leastershire to minister which Comes very neare mee J knowing y^t many snares are in his way this J Lay bee fore the y^t if thou see him before me thou may acording to thee wisdome given thee warne him of the danger for it is much vpon me y^t hee should settle in his caling this J Comit in to thy bosome in hast

JOH WHITEHEAD

from manchester
the 24 of the 7 month, 1658

[Direction]

To Will: dewsbery
at Wakefeeld give
this safely

From a manuscript in the possession of J. Ernest Grubb.

"A Soft Answer . . ."

In xxiii. 24, we printed an extract giving an account of the rescue, by a ruse, of a Pennsylvanian home from British troops during the Revolutionary War. We here narrate another rescue on a different line:

"A member of the Greene family met a British attack in a characteristic Quaker way. Some American 'rebels' had annoyed the British vessels from the east shore of Conanicut by discharging firearms. Captain Wallace sent an officer with a squad of men to burn the culprits' houses. The husband of Abby Greene, who lived in the old Joseph Greene house (recently standing north of East Ferry), was a sympathiser, and his home also was marked for destruction. Mrs. Abigail Greene persuaded her excitable husband to keep in the background, and from the doorway addressed the officer: 'I hope you have not come to do us any harm. Come in, and I will get you something to eat.' A moment's pause, and the officer said: 'Dear old Mother, we won't hurt a hair of your head.' Stamping out the brand he held in his hand, he came in with all his men and had a cup of tea."

Quoted from T. R. Hazard, "Recollections of Old Times," in *The Quaker in the Forum*, by A. M. Gummere, 1910, p. 306.

London Yearly Meeting, 1779

THE following account is from the pen of Joseph King, of Newcastle, in a letter to Joseph Wood, of Huddersfield :

Glasshouses,
29th 6th Mo. 1779.

Dear Friend,

Thy Favour of y^e 6th 4th Month last came safe with y^e Copy of y^e Remarks drawn up by y^e Friends in Lincolnshire on y^e general Visit, for both w^{ch} thought^r my self obliged, Though hitherto omitted^r a proper Acknowledgement Thereof.

Having lately returnd from attending y^e yearly Meeting at London & being apprehensive a Short Sketch of my Journey may not be altogether unacceptable, I take up my Pen to hand thee some little Account Thereof.

I set out from home on y^e 17th 5th Mo in Company with Jane Waldie, of Kelso, a Public Friend & her son, all three in a Post Chaise ; we got to London in 3½ days w^{ch} is 273 miles from hence.

Y^e names of y^e Publick Friends who attended this year were Isaac Sharpless, Jonah Thompson, George Boone, Thomas Rutter, John Storer, Catharine Phillips, Lydia Hawksworth, Elizabeth Gibson, Esther Tuke, Samuel Spavold, Isaac Gray, W^m Rathbone, Mable Wigham, John Kendal, Benj. Evans, Jno. Cash, Tho^s Cash, W^m Cookworthy, and many more whose Names do^r not at present Recollect.

Y^e Meetings for Worship that I attended (w^{ch} were, mostly, Gracious Street & Devonshire House) have been very large & much favoured, in w^{ch} Jonah Thompson, Isaac Sharpless, Geo. Boon and Tho^s Rutter and Cath^a Philips had y^e Weight of y^e Service in y^e Ministry, who came under very proper & suitable qualifications, and indeed shone with great dignity in y^e cause of Truth. Y^e Meetings for discipline were alsoe very large & Conducted upon y^e whole I believe to general Satisfaction.

^r The omission of the pronouns *I* and *thou* is of frequent occurrence in letters of the eighteenth century. See e.g. *William Law and Eighteenth Century Quakerism*, by Stephen Hobhouse, 1927, p. 239.

At y^e first Sitting of y^e yearly Meeting Seconday Afternoon, 3 o'clock, y^e representatives' names were called Over from y^e diffrent Counties & Comittes appointed to go upon y^e Appeals if any shou'd be & to draw up answers to y^e Foreign Epistles. Several Epistles were read from Wales, Scotland, Holland & America, also Ireland. It fell to y^e Southern district to chuse a Clark who proposed Doctor Fothergill to y^e Meeting and he was accordingly Nominated this year for that Service. By y^e accounts from America it appears that Friends in divers parts have Suffred much but that many were enabled to bear these great Trials with a degree of Resignation and that their yearly Meetings had been held in diffrent parts of America & w^{ch} were, notwithstanding y^e Commotions there, very large, many Friends attending from distant Parts particularly a number of y^e youth. . . . Y^e friends that were banished, to Virginia were all returnd home again but two who died, Jno Hunt & Tho: Gilpin.

On reading the Epistles it appeared that divers publick Friends were deceased who had visited this Land in y^e Service of y^e Gospel—Joseph White, James Daniell, Eliz: Shipley & Esther White.

Thirday forenoon. The yearly Meeting Queries were read, alsoe y^e answers from several counties Thereto. . . . the points spoke to were respecting training up of Children in Plainness of Speech behaviour & Apparell, against dealing in Smuggled or Run Goods, w^{ch} particularly in Cornwall appears to be very difficult to keep perfectly Clear of. This last Matter Thomas Rutter spoke twice upon in his usual beautiful manner. . . .

Thirday Afternoon. Mett again when answering y^e Yearly Meeting Queries were finished & taking y^e account of Sufferings last year. After w^{ch} y^e affair of Ackworth School was brought before y^e Meeting by David Barclay, but as thou woud no doubt get a particular account Thereof at your Qr. Meeting a few days agoe, makes it unnecessary my entering upon it here.

There was no particular business came further before y^e Meetings, save answering y^e Epistles as usual, and That affair of y^e Appeal from Ionson² against our Quarterly Meeting

² This was James Ianson, son of Joshua Ianson, of Darlington, who came into wide notoriety in connection with his appeals to the Y.M. regarding transfer of certificates of membership. For a matrimonial

w^{ch} I suppose we shall get clear of & either friends at Leeds or Devonshire house where he now resides will have to take y^e Matter up & deal with him. Y^e Matter was like to have Occasioned some unprofitable debate in y^e yearly Meeting, but it was got put by. After w^{ch} our worthy Friend Isaac Sharpless d^{dd} a weighty & living Testimony, containing advice to Elders & Middle Aged, alsoe y^e youth to whom he blew y^e Gospel Trumpett & calld up for Volunteers to enlist under y^e banner of Christ. The great duty of Prayer he enlarged upon & in a very affecting Manner mentioned our Suffering friends in America & wished that Friends here who lived in Affluence might dwell humble & Lowly in mind demonstrating Thereby whose followers They are. This Testimony brought a sweett Solemnity over y^e Meeting & made it Close much more agreeably then I looked for or expected.

Seventhday forenoon concluded y^e yearly Meeting. I staid in London ten days afterwards, having a little business to do, but I was tired of it before I left it—came down again in y^e diligence to N^oampton & from Thence (wth y^e same Companions I had up to London) in Post Chaise by way of Nottingham Sheffield & Leeds home.

I passed by thee wth Reluctance but was So circumscribed in Point of time coud not make it outt to Visit Thee w^{ch} would have been truely pleasing to me.

My Paper reminds me its time to conclude. Wth atender of d^r love, I subscribe my Self,

Thy truely affectionate Friend,

JOSEPH KING.

E[dmund] Gurney is expected in a few days at this place whom I never yet Saw. I shall be glad to be favoured wth hearing from thee.

[Addressed]

Joseph Wood,

at New House,

To be left at the Talbott,

Huddersfield,

Yorkshire.

Single Sheet.

offence he was disowned in 1800. He was married thrice. His three children were received into membership in Stockton M.M., but all were soon disowned for "marrying out." See *My Ancestors*, by Norman Penney, pp. 207-209.

Leading the Way

BEING a Series of Brief Sketches of Quaker Inventions and Discoveries, and of Friends who have Led the Way in various Directions.

Continued from vol. xxiii, page 39

CXVII

JAMES CLARK (1811-1906) "made up skins unsuited for rugs into warm-lined slippers. He cut them out himself after business hours. The first slippers so made were sold for him by his cousin and school-fellow, Charles Gilpin (afterwards M.P. for Northampton), who was then serving his apprenticeship to his father, a woollen draper in Bristol. . . . Other classes of slippers were gradually added—lambs' wool socks (of which James Clark believed himself to be the first maker), and in time hand-welted boots and shoes of fine quality." (*One Hundred Years' History of Shoes and Sheep-skin Rugs at Street, Somerset. C. & J. Clark, Ltd., 1925.*)

CXVIII

EDMUND NAISH (1772-1827) "came to Bristol from Dursley when a lad and ultimately started in business in Castle Green as a cotton manufacturer. He made a fortune by an invention for making cotton thread (then supplanting linen thread, supplied in skeins) into balls, before reels were invented" (ms. Naish Family Records, in possession of C. Ernest Naish, of Charlbury, Oxon, 1926).

CXIX

THOMAS STORY (1662-1742). "Thomas Story, in 1738, sent to James Logan, from the Yorkshire coast, a forecast of the discovery of stratified geology, one hundred years

before its time" (Rowntree, *Social Service*, 1913 Swarthmore Lecture, p. 17).

Logan-Story Correspondence, 1927; *The Friend* (Phila.), vol. 45 (1872), pp. 323ff; *The Friend* (Lond.), 1911, pp. 504, 522, 545; etc.

CXX

C. FRANCIS JENKINS (vols. xix. xx. xxii.). "Our friend, the Inventor, C. Francis Jenkins, of Washington, D.C., has apparently shifted the activity of his inventive genius from the field of the cinema to that of the air plane. In connection with the latter, he has recently announced two inventions which, taken together, he considers will remove the present problem of expensive and inaccessible air ports. The first provides for a brake apparatus for air planes, while the companion device is designed to launch a plane almost instantly and on one hundred feet of runway" (*American Friend*, July 28, 1927).

To be continued

New Bedford and Nantucket

There are several notices of New Bedford and Nantucket in *The Maritime History of Massachusetts*, written by Samuel Eliot Morison and published in Boston and New York by the Houghton Mifflin Company in 1921, a book of 400 pages with many illustrations. "The New Bedford Quaker shipowners who had made fortunes by neutral trading before 1812 perceived that the palmy days of the carrying trade were past, refitted their merchantmen as whalers, and went out after oil with a spirit and perseverance that made their town within six years the first whaling port of North America" (p. 315). "As Nelson's fleet lay licking its wounds after Trafalgar, who should heave in sight but the ship *Ann Alexander*,¹ of New Bedford, captain Loum Snow, with a cargo of lumber, flour, and apples—just what the fleet needed!" (p. 180). "New Bedford, not only Federalist but Quaker, declared in town meeting on July 21, 1814: 'We have scrupulously abstained from all interest and concern in sending out private armed vessels' and resolved to quarantine for forty days any American privateer that polluted her harbor"

¹ Ann Alexander, an English Minister, was visiting the States about this time. She was the daughter of William Dillwyn, of U.S. and Eng.

(p. 199). "Several simple Quaker families of 1815 had become millionaires by 1840. The nucleus of the great Howland² and Hetty Green fortunes was gathered in 1824, when Isaac Howland Jr., died. Stately mansions of granite and elaborate Gothic cottages arose on the highground overlooking the harbor . . ." (p. 319).

References to Nantucket Island are numerous—"the worshipers of Nantucket form a cult of positive fanatics—passionate devotees" (p. 5). "The first white settlers of Nantucket, in the seventeenth century, were Quakers³ and harborers of Quakers who fled from persecution at Old Newbury. Before 1775 the descendants of the Macys and Coffins and Folgers and Husseys had spread the fame of this island by their boldness and enterprise as whalers. Then came the war with Britain" and disaster (p. 155). Chapter xi is headed: "Newburyport and Nantucket." There is a view of "Nantucket Harbor in 1810." One chapter deals with "The Whalers, 1815-1860."

Friends in Fiction

Extract from *Debts and Credits*, by Rudyard Kipling:—"Just before dark I made out Cordelia—that Southampton ketch that old Jarrott fitted with oil auxiliaries for a family cruiser last summer. She's a beamy bus, but she *can* roll, and she was doing an honest thirty degrees each way when I overhauled her. I asked Jarrott if he was busy. He said he wasn't. But he was. He's like me and Nelson when there's any sea on."

"But Jarrott's a Quaker. 'Has been for generations. Why does he go to war?" said Maddingham.

"If it comes to that," Portson said, "why do any of us?"

"Jarrott's a mine-sweeper," Winchmore replied with deep feeling. "The Quaker religion (I'm not a Quaker, but I'm *much* more religious than any of you chaps give me credit for) has decided that mine-sweeping is life-saving. Consequently," he dwelt a little on the word, "the profession is crowded with Quakers—specially off Scarborough.' 'See? Owing to the purity of their lives, they 'all go to Heaven when they die—Roll, Jordan, Roll!"

Extracted by A. B. Searle.

² "James Howland, 2d, of New Bedford, was given a merchant ship by his father on his eighteenth birthday, and, as her captain, went on a honeymoon voyage to the Baltic with his still younger bride before the year elapsed" (p. 74).

³ It is not correct to state that the first white inhabitants were Quakers, though they arrived soon after the settlement and were favorably received.

Joseph de Grellet

SEW of those who have read the *Memoirs of Stephen Grellet*, or heard of him and his wonderful Gospel journeys, know anything of his brother Joseph, who was closely associated with him in his early attachment to the Society of Friends. It is the aim of this article to piece together the fragments of the history of the life of Joseph Grellet which have come to light from various sources.

Gabriel Marc Antoine de Grellet du Mabillier was an owner of extensive porcelain manufactories in the neighbourhood of Limoges in the Department of Haute Vienne, France. For some years he was comptroller of the Mint, and at one time he was a member of the household of Louis XVI. About the year 1766, M. de Grellet married Susanne de Senamaud (c. 1744-1837), of a family long seated at Limoges and of high standing.

According to the official records given in an article by Gustav Lanson, of Paris, in volume v, there were four sons and three daughters. The list given in a note in the *Memoirs of Stephen Grellet*, prepared by Benjamin Seebohm in 1860, names but two daughters, and is as follows :

Marie Josephine, married the Baron le Clerc, and died in 1854, aged 87.

Mariette F., married De Boise, and died in 1839.

Pierre, married Grace, daughter of Judge Ingersoll, of New Haven, U.S.A., and died in 1841.

Joseph, married a Minon and died in 1845.

Etienne, married Rebecca Collins, of New York, and died in 1855.

Charles, married Caroline Wamey, and died in 1857.

The family were of the Roman Catholic faith and Joseph and his brothers and sisters were educated under the care of resident tutors until the brothers went to college.

Then burst the hurricane of the Revolution, the Grellet estates were confiscated and Joseph's father and mother thrown into prison. According to Stephen in his *Memoirs*, the three elder brothers left their country to join the refugees in Germany forming the army of the Princes. On the defeat and retreat of the army from France and a narrow escape from being shot, they made their way through Brussels to Holland. From the National Archives in Paris, however, it appears that

every effort of Grellet, the father, tends to prove that his sons went away for purposes of business. He denies that any one of them was with the army of the Princes. After spending five years at Lyons, his three sons "worked for about a year in the establishment of their brother-in-law at Brive." Then they went to Frankfort, and whilst the oldest, Pierre, went off to Amsterdam, Joseph and Etienne, after gaining sufficient knowledge of German, betook themselves *incognito*, as workmen, to the forges of Styria, in order "to discover the secret of the manufacture of scythes, a secret known only in this distant part of Germany."

Of much of this there is no mention in Stephen's *Memoirs*.

M. Lanson adds :

The letters upon which the father relies to obtain the removal of his sons' names from the schedule of refugees must have been forged by his sons in agreement with him.

The father also states that on the 13th December, 1792, Etienne and Joseph were in Hamburg, and shortly after they embarked at Amsterdam for South America, reaching Demerara, Guiana, then an outpost of Holland, in January, 1793.

Being provided with letters of introduction, the brothers were well received and for two years they were engaged in business. Etienne wrote to his father, 6 August, 1793 :

We are poor in this country in which we only have our hands to depend upon ; we are filling a place usually only occupied by sailors or soldiers . . . (letter in National Archives in Paris, translated by M. Lanson, see vol. v, pp. 74, 75).

Sickened by the horrors of slavery, and hearing a report that a French fleet was coming to take possession of the

colony, and finding a vessel sailing for New York, they decided to leave, and, after encountering various adventures, they arrived in that city in the spring of 1795. After a short stay they crossed to Long Island and settled down at Newtown, where they made the acquaintance of Colonel Corsa, who had been in the English army, whose wife was a Franklin, and whose daughter spoke French.

One day information reached the family that there was to be a special "meeting for worship" at the Friends' Meeting House, at the request of two English ladies, Deborah Darby and Rebecca Young. Receiving an invitation to attend, the brothers decided to go to the meeting. As many another, Joseph found the early silence irksome. He whispered to his brother: "Let us go away"; but Etienne was so much impressed by the spiritual atmosphere of the meeting that he was "as one nailed to the seat." At the close they followed the visitors to the Colonel's house and in a family sitting they were addressed, but, owing to their scant knowledge of English, much of what was said was unintelligible.¹ Stephen (as we may now call him) soon began to attend Friends' meetings, but Joseph held back and tried to turn his brother away from his strange new interest. However, one Sunday Joseph announced his intention of accompanying his brother, to the latter's great delight. "My prayers were heard. It was a memorable meeting, held in silence as usual," writes Stephen, but Joseph was not greatly impressed.

Financial resources running low it was thought best to go back to New York, and there Joseph soon found a situation. The brothers separated regretfully when Stephen went on to Philadelphia, where, in the Fall of 1796, he was received into membership among Friends. In the Spring of 1799 Joseph again had his brother as a partner in business, but commercial concerns were now of secondary importance to Stephen, and he was drawn away on religious service, while Joseph "abode by the stuff" and presumably provided the means of living for both.

In 1802 Joseph de Grellet felt it right to return to his parents in France, a step which Stephen feared would "expose him to adverse influences that might closely prove

¹ More respecting this striking episode in the life of Stephen Grellet will appear in a memoir of Deborah Darby now in course of preparation.

his Christian foundation." Towards the close of the next year Gabriel de Grellet passed away. He had been much broken by his two years' incarceration and had decided to retire into Holland. Arrangements were made to quit Limoges, but death caused a still further remove. His widow remained in the old home. A silhouette of M. de Grellet is reproduced in A. M. Gummere's book of Quaker Costume.

It does not appear at what time Joseph became a member of the Society of Friends. It is stated in a letter from the noted philanthropist, La Rochefoucauld Liancourt, dated "The 22nd Nivose, year 8," that is 12 January, 1800, that he had seen the brothers in America, "who have joined the Society of Quakers. . . . I have seen them in union and association with the most benevolent and philanthropic Quakers" (letter in National Archives in Paris, translated by M. Lanson and printed in vol. v. On the other hand, we have found among Reed MSS. (see xxiii. 85), a letter from Stephen Grellet, dated New York, 15 i. 1823, to his brother Joseph, who was then in England, in which he writes :

Thy request to the Monthly Meeting has been laid before it and is in forwardness, thy ancient friends seeing with gladness thy new step towards the holy city.

This might be taken to infer a request for close association with Friends or for a renewal of such.

In January, 1808, we find Joseph resident in the city of Bordeaux, where he was visited by his brother Stephen, on the visit of the latter to Europe after about fourteen years' absence. The brothers would be glad to meet again, but the time together was short, as Stephen, prevented from visiting Paris, embarked on the 14th of the next month for New York.

Shortly after this date must have occurred Joseph's marriage, but details are lacking, save that the lady's name was Minon.

The next gleam of light thrown upon the life of Joseph de Grellet comes from a book entitled *Le Livre Noir*, consisting of extracts from the records of the Prefecture of Police in Paris (see v. 69 ; a copy of this book is in D). His American brother, arrived in France in 1813, received permission to enter Paris, "sous le caution [surety] de ses deux frères." The brothers were Pierre and Joseph, the latter being

described as a merchant in the Rue Michel-Lecomte no. 31, and the former, temporarily in Paris, was designated receiver-general of the Department of the Aveyron. A few weeks later it was reported that the brother who had resided in the Rue Michel-Lecomte in July, 1813, went to lodge in the Chaussée d'Antin and that his partnership with another merchant resulted in a business-failure, upon which "il se retira chez l'étranger," and that Pierre had returned to his position in the Aveyron.

In September we find Stephen at Rodez in the Aveyron where he met Pierre and Joseph, and his mother and other relatives and where he had a religious opportunity with his "brothers and their families." He exclaims: "My dear connections have never been more precious to me, and I believe the Truth has never been more endeared to them." The family must have returned to their home at Brive, as Stephen visited them in that place in 1820.

There is at present a hiatus here in the history for we next come to several letters from Stephen Grellet found among the Reed MSS., indicating that Joseph Grellet was in England when they were written. There is no indication of the presence of his family in this country.

S. Grellet writes to Mary Allen, 14 ii. 1821: "I have no letter from my dear brother Joseph." A few days later, however, news has arrived. He writes to Rachel Reed, of London, from New York, 18 ii. 1821:

I am pleased my brother Joseph has found his way to thee. I know how encouraging it must have been to him under his peculiar trials. It is very kind of my dear friends thus to notice him and to try to strengthen the right in him.

The same to the same, 24 xii. 1821:

I am obliged to thee for thy kind notice of my brother Joseph. My spirit has at times been contrited under the sense of the mercy vouchsafed to him—the hearts and tender feelings of friends have been opened to him in a peculiar manner.

The same to his brother, 15 i. 1823:

Thy request to the Monthly Meeting . . . [as before quoted]. With much concern, I find thy new plan of teaching was not likely to succeed.

We have concluded to hire a house at Burlington, the one we had in view. It is small, but comfortable, lately occupied by Peter Barker. We may possibly remove there in the 4th month. [The removal certificate is dated 3 mo. 5, 1823—information from John Cox, Junr., of New York.]

To Rachel Reed again, 8 ix. 1823 :

I am obliged to John Kitching for keeping my brother Joseph under his kind notice ; that dear brother under his many trials is often brought very low. I hope his outward prospects at Nottingham are brighter.

To Rachel Reed, 19 vi. 1825 :

My brother Joseph gives me some intelligence of thee most every time he writes, but some months have now elapsed since his last letter. His life continues attended with many cares.

It would appear that before the date of the last letter Joseph had returned to France. In 1829 he was again in England, as noted in Rachel Reed's pocketbook. In 1831 R. R. wrote : " Took my last farewell of dear J. Grellet," followed by a memorandum : " Feb. 9. J. Grellet left for Dover on his way to Paris."

The next letter was written to John Kitching on the 1st of Eighth Month, 1835 :

I had lately a long letter from my brother Joseph Grellet. He appeared a little cheered up by a visit he had paid to our beloved aged mother and to our dear sisters. . . . He mentions the prospect of the marriage of his son Alphonse, which was to take place last month to a young woman of solid worth, as he describes her, well calculated as a daughter to supply the loss they have sustained by the removal of their Almania. His paternal sollicitude was afresh awakened on account of his son, Ernest, his regiment being on the frontier of Spain. He is very anxious that this poor son should retire from this kind of life, and intended strongly to plead with him, if he came, as he hopes, to attend his brother's marriage. Joseph hears very seldom from his English friends, which is a great privation to him, especially that he now is so much out of the way to see some of them as when he resided at

Paris. I feel much for him in this his sequestered and solitary situation.

The last glimpse of Joseph de Grellet reveals him at the bedside of his mother, who died on the 20th February, 1837, at the age of ninety-three, of which event he wrote a long account to his brother in America. He died in 1845.

This fragmentary record leaves much to supposition, but it is evident that the life of Joseph de Grellet was a very checkered one. Probably his Quaker up-bringing in America and England did not well fit into the surroundings of his native country.

Mary Jefferys

Although mentioned from time to time as a travelling companion of ministering Friends, little has appeared of the personal history of Mary Jefferys. She was the daughter of Robert and Mary Jefferys, of Melksham, Wiltshire, where she was born 14 iv. 1767. She began her companionship with Sarah Stephenson, of the same town, early in 1794 when about twenty-seven years of age, the latter being about fifty-six. They travelled in the British Isles and went to America in 1801, where Sarah Stephenson ended her days, dying in Philadelphia, 26 iv. 1802. M. Jefferys spoke of the event at Y.M. 1803, and "acknowledged the gracious support which had been granted her under the trial" (*Mary Capper*, p. 131). It was probably she who was "the dear and intimate friend of the deceased," who assisted in the preparation of the *Memoirs of Sarah Stephenson*, which appeared in 1807. M. Jefferys was also with Deborah Darby on some of her journeys. She was a Minister.

It appears evident from the Registers of Wiltshire Friends that Mary Jefferys, dau. of Robert and Mary Jefferys, of Melksham, married, 18 viii. 1819, William Powell, of Nursted, Wilts. From this time we do not find her moving about in the ministry as before her marriage. She died in 1847.

xiii.-xv.

It is said of Amos Griffith [xvii.132] that when at Isaac Hadwen's, at breakfast, he produced a red herring out of his pocket, which he had gone out early to buy, saying: "Edith likes something tasty."

The Cambridge "Journal of George Fox"

Continued from vol. xxiii. p. 24

101.—Vol. I. p. 416, note 105.1.—Alexander Dixon had a son, Christopher, who was the father of Barbara Dixon, born at Greyrigg in 1718. Barbara married twice, first with George Wetherald, of Wensleydale, N.W. Yorkshire, by whom she had a daughter, Isabel (1748-1839), who married the prominent Friend, William Grover (1752-1825), of Essex (see Penney, *My Ancestors*, 1920). Barbara Dixon's second husband was Stephen Hudson, of Masham, Yorks; they had one daughter, Patience (1757-1843), from whom are descended the families of Scarr, Watson, etc. Lineal descendants of Alexander Dixon and John Ayrey who are mentioned together in *Camb. Journal*, i. 413, are to-day associated in East Anglia in the work of the Girl Guides.

Information from Thomas H. Watson, Eastbourne, 1926.

102.—Vol. II. p. 373.—"The wife of Thomas Nicholson, Mayor 1658-9, was in sympathy with Friends." Nicholson would probably be the mayor referred to in a letter from George Whitehead to George Fox, from Chesterton, near Cambridge, 11 v. 1659—"Presently the mayor of the town came into our meeting room, like a lion among wolfish scholars, whom they expected had come to have broken up our meeting. But, on the contrary, he chased out the scholars and threatened them with imprisonment for their rudeness; and then the mayor went into the college which is right over against our meeting place, and he complained of the scholars to the master and proctors of the college; and told the master if they would not take a course with them, to keep them in better order (he told me this of himself, and others, for I was with him and John Crook), he must, or send them to prison. So he stood over them and said that he must protect our meetings and their meetings. Whereupon the scholars and the masters are much troubled that the mayor should offer to protect our meetings; and many of them have a great spite against him. . . . Here is much to thunder down in this Cambridge, but there is much patience and wisdom to be exercised towards them" (Barclay, *Letters of Early Friends*, 1841, p. 229).

103.—Vol. I. p. 433, note 195. 2. By favor of Sir Joseph Bradney we have received a copy of the will of Walter Jenkins:

"Original wills at Llandaff, bundle labelled 1662. Memorandum that the aftermentioned Walter Jenkins the decedent, 3 July 1661, being weak, made his nuncupative will—To my wife all that I am owner of, and after her decease to my only child, provided she be ruled by her mother. And these my friends thereafter named (viz.) George White, James Merricke and Edmund Lewis—Witnesses: The m'ke x of Mary Richards, widf. The m'ke of Jane Jenkins, widdow.

"1 Nov. 1662—Commissa est administratio bonorum Walteri Jenkins de Istraed llewerne Margarettae ejus relictæ."

Thomas Jenkins, father of Walter, died 1648. George White succeeded Thomas Jenkins as rector in 1649.

104.—Vol. II. p. 326. That Thomas and Elizabeth Holme were "much exercised . . . in songs & Hymms & made melody" is further evidenced by the following account of Thomas Holme :

"The word of the Lord came upon me the third day of the seventh month and commanded me to deny the bed which I had lain upon and to ask the Goaler for a free prison. But I was put into the place where I had lain before. But in obedience to the word of the Lord, I lay upon the floor, and, waiting upon the Lord, about midnight, or a little before, the power of the Lord came upon me and there was a sweet melody in me ; and the power was so great that it compelled me to sing praise to my God, and the power was so great that it entered my fellow-prisoners and great fear fell upon them that [they] were shaken, being in their beds.

"And when I was singing, I was wrapped up that I scarcely knew whether I was in the body or out of the body. In that time there appeared a light which was very glorious to the beholding of them that were in bed. They wondered and were amaze at the glory of the light—and gave glory to God. It was so glorious, it dazzled my eyes. I greatly feared the Lord and trembled.

"And the light often appeared to the beholding of them that were prisoners above in the upper room (being imprisoned for truth as we were) who looked down and gave glory to God, to whom it is due.

"In like manner, the night following they put me into the same place. At or before midnight again, being waiting upon the Lord as I was before out of bed, the power of the Lord came upon me and commanded me to sing. . . . I was moved to sing as I did before—sweet songs and spiritual hymns unto the Lord. I sang with the spirit and with the understanding. . . ."

[The third and fourth nights the same occurred.]

Copied from a book of extracts written on paper watermarked 1807, belonging to Thomas R. Dyne, of Grays, Essex, 1926.

105.—Vol. II. p. 151. "I came to Dublin & tooke shippinge & came to Liverpoole & went to ye maiors house whoe kept an Inn & wee went into his parlor." In Baines's *History of the County Palatine and Duchy of Lancaster*, Harland's edition, vol. ii. p. 306, we read : "In 1669 George Fox visited this place, and the venerable founder of Quakerism writes in his journal : 'We landed at Liverpool, and went to the Mayor's house, it being an inn.' This must be a mistake. Lord Strange was mayor 1668-9 and Thomas Bickersteth, Esq., one of the grandees of the place, occupied the civic chair 1669-70. Possibly the family of Holmes, mayor of Chester, having fallen into decay, might keep an inn at that time in Liverpool, as one of the members of that family certainly did nearly thirty years afterwards."

The reference to the mayor's inn appears in the first printed edition but has been omitted from modern editions of the Journal.

Information *per* Robert Muschamp, Radcliffe, Lancs.

Two Lincoln Worthies

Y the kindness of Mr. J. W. F. Hill, LL.M., of Lincoln, we are able to present some details of the lives of Robert Craven and Abraham Morrice.

ROBERT CRAVEN

Robert Craven is introduced to us anonymously by George Fox, who, in 1654, according to his *Journal*¹, held meetings in the county of Lincoln, to one of which

came the sheriff of Lincoln; and he made a great contention and jangling for a time, but the Lord's power struck him and he received the word of life and was convinced. He and his wife abode in the truth till they died.

The new convert accompanied Fox into Derbyshire and to London and we find his name attached, with that of Thomas Aldam, as a witness to that famous letter of Fox to Cromwell, in which he refers to himself as "the son of God."² He was again in company with G. Fox and others in 1656, in the Fen Country, and having learned something of the wealth of strong language used by his friends, he addressed an opposer: "Thou son of Eve, thou shames Christianity." Fox mentions him again in 1667, but in no case in the narrative of the manuscript *Journal*³ is his name given, only his office as "sheriff of Lincoln."

It is probable that Craven was appointed one of the two sheriffs of the city in September, 1653, and, unless (of which there is no evidence) he was deprived of office on becoming a Quaker he would go out of office in September, 1654. (The corporation minutes for the Commonwealth period are missing.) Fox describes Craven by his official

¹ Camb. ed. i. 149, wording modernised.

² *Ibid.* i. 161.

³ Now printed and known as the "*Camb. Journal.*"

title in 1656,⁴ but in 1667, when a county meeting was held at his house, he is : " he that was the sheriff of Lincoln." Fox's first editor, Thomas Ellwood, more accurately gives : " Robert Craven, who had been sheriff of Lincoln," under date of 1654 (that is, 1654/5), and also in 1656.

Craven's first wife, Ann, died xii. 1658 ; a second wife, Jane, is mentioned in his will.

The will of Robert Craven, made 4th March, 1670, and proved in the Consistory Court of Lincoln, 23rd May, 1671, describes him as " of Botham in the County of Lincoln, Husbandman." Wife Jane and daughter Mary executrixes—brother John Craven and son Thomas Durrance supervisors—amounts of money left to brother Richard Craven and to descendants of the names of Durrance, Gillitt, and Yorke—" house in Lincoln, occupied by Thomas Jessop," to daughter Mary. Mr. Frank Hill writes :

Boultham (or Botham) is a village just outside Lincoln. Perhaps he retired from his house in Lincoln after his shrievalty to live at Boultham. No house there appears in the will ; he was probably only a tenant. He died, however, at Newport, Lincoln [26 x. 1670].

Thomas Craven of Torksey, Lincoln, Quaker, is mentioned in an Episcopal Visitation in 1662 (xi. 13, 14).

The Friends' Registers for Lincoln do not contain more than the dates of the deaths of Robert and Ann Craven.

ABRAHAM MORRICE

Abraham Morrice was a prominent citizen of Lincoln, of whom Mr. Hill writes :

Abraham Morrice, who provided the Quaker burial ground here, applied under James II to be made a freeman of the city of Lincoln. He was a mercer, and had qualified by his seven years' apprenticeship. When he was refused he obtained a letter of James II dispensing him from the usual oath. He was admitted, but expelled again after the Revolution. After the statute of 1696

⁴ It was not unusual for Fox to continue to use a title after it had been discarded by the bearer, especially in the case of ex-soldiers, *e.g.*, Captains Stoddard, Lawrence, Davenport, Ward ; Lieutenants Foster and Love ; Sergeant Birkhead ; and others.

which allowed Quakers to make declarations, he sued out a writ of mandamus against the mayor and citizens. Lord Holt (Chief Justice, King's Bench) seemed to think that but for a technical flaw, on the ground of which it was quashed, the writ might have been good. I do not know whether there were any subsequent proceedings. The references are Lord Raymond's Reports, i. 337 and iii. 203; Hist. MSS. Commission, 14th Report Appendix, part viii. pp. III, 112.

The date of Morrice's first attachment to Friends is not known,⁵ nor is the date of his marriage, but as the dates of births of children of Abraham and Elizabeth Morrice proceed, with some regularity, from 1672 to 1686, we may presume that the marriage took place about 1670. Infant mortality appears here as so often elsewhere in Quaker families. Of the eight children three died in the year of birth and two in the year following birth. One died at the age of nine years and one only of each sex survived—Abraham, born 1673 and Sarah, born 1686. Of the former see below. Sarah is no doubt the minor referred to in an Administration Bond, dated 2nd May, 1705, reciting William Morrice⁶ as "the lawful guardian of Sarah Morrice a minor."

Elizabeth Morrice died in 1687, and in 1689, the widower married a widow, Isabel Yeamans, of Stockton, Co. Durham, whose husband had died fifteen years before. She was a daughter of Thomas and Margaret Fell. At the date of his second marriage Morrice is reported to be "of Navenby M.M., Leics." Abraham Morrice died 21 i. 1704/5, a few months after the death of his wife, which event took place 26 viii. 1704. His name occurs frequently in the minutes of the Monthly Meeting of the S.W. Part of Lincolnshire. Other members of the name Morrice resided in the county of Lincoln.

Of Abraham Morrice, the younger (1673-1704), only surviving son of Abraham and Elizabeth Morrice, little is known and that only from his will, dated 20th March, 1703/4, and proved 28th April, 1704, in which he is described as "Abraham Morrice, junior, of St. Peter at Arches, in the city of Lincoln, mercer." From this it appears that he

⁵ The burial ground was presented to Friends in 1669.

⁶ Abraham Morrice had brothers William and Joshua. Their father's name was William.

was of the same trade as his father. He married Ann, daughter of Edward Cooper, of Northampton, and there was, apparently, one daughter, Elizabeth. His will leaves "to daughter Elizabeth Morrice £200 at marriage or at 20, and also one silver tankard with a coat of arms ingrained thereon and four silver spoons marked 'A.M. junr.' To wife Ann Morrice, who is appointed sole executrix £300," etc.

In his *Charge* against Friends which appeared in 1716, Henry Pickworth wrote (p. 99) :

Abraham Morrice, of Lincoln, broke and had rotted in gaol for Debt, for what appeared to the contrary, had not been chiefly instrumental in the discharge of him.

We do not know whether this refers to father or son.

The Annual Meeting

The F.H.S. Annual Meeting was held in the Library at Friends House on the 29th March, under the chairmanship of Lucy F. Morland. T. Edmund Harvey was elected president, Herbert G. Wood, vice-president and John L. Nickalls and Muriel A. Hicks, Friends House, secretaries.

The retiring president, Herbert Corder, gave an address entitled *The Making of our Quaker Queries*, in the course of which he introduced many entertaining anecdotes illustrative of the life of the Society of Friends at all periods.

A report of the meeting appeared in *The Friend* (Lond.), 15 April. For the financial statement see page two.

Quarterly Meeting Dinner

An old country Friend, who used to come in for some Q.M. (I know not where), was very careful to get the best dinner he could, and when invited to dine, always asked what was for dinner, and then replied: "Thank thee, I'll see." This habit was so well-known that a facetious Friend said one day: "Thou must come to me, I have a dish come over from America called 'lobscouse' and I want thee to try it." When they sat down, there was nothing on the table but the dish of stew. The visitor ate a mouthful, then pushed his plate away, and with tears in his eyes, said: "How could thou ask me to eat such stuff as this, when Jossy Robinson offered me a good roast goose?" Then the host replied: "Put it away, Samuel, put it away, there's roast beef coming."

JOHN D. CROSFIELD.

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Book Centre, Euston Road, London, N.W.1.

Friends' Book and Tract Committee, 144 East 20th Street, New York City.

Friends' Book Store, 302 Arch Street, Philadelphia, Pa.

Friends' Book and Supply House, Richmond, Ind.

Many of the books in D may be borrowed by Friends, and others if recommended by a Friend. Apply to the Librarian, Friends House, Euston Road, London, N.W.1.

There has been a remarkable output of Quaker literature during the last few months. The space at the disposal of this section does not admit of more than a brief notice of new books.

For some time past our Friend, Harry R. Hodgson, of Bradford, has been engaged in research into the properties of Friends within Brighouse and Richmond Monthly Meetings, in Yorkshire, and has gathered particulars of ancient meeting houses and burial grounds, dating from 1650, when James Tennant obtained a lease from the Earls of Cork and Cumberland of a piece of ground at Scarhouse, in Langstrothdale, subject to the yearly rent of one penny, "possibly earliest piece of property acquired by the Society." H. R. Hodgson has compiled a book on *The Society of Friends in Bradford, a Record of 270 Years* (Bradford: H. R. Hodgson, Wellington Place, Eccleshill, Bradford, Yorkshire or The Country Press, Bradford, 8½ by 5½, pp. 156, 6s. 6d. post free). The first portion of the book contains sketches of notable Bradfordian Quakers, including the families of Wynn, Wright, Bartlett, Hustler, Seebohm, Peckover, Harris, Jowitt, Maude, and Priestman, and numerous individual Friends. Then follows a review of schools established by Friends, and of the Monthly Meeting Properties and a transcript in seventy pages of the births, marriages and burials of Bradford Friends. There are portraits of John Hustler III, Benjamin Seebohm, Edmund and Daniel Peckover (of the Fordingbridge, Hants, family) and four members of the Harris family; also other illustrations.

Francis C. Anscombe, of Salem College, Winston-Salem, N.C. (late of Brighton, England), has sent us a pamphlet, *The University of North Carolina Record*, July 1, 1926 (Chapel Hill, N.C.), which contains extracts from a thesis for the degree of Ph.D., on "The Contribution of the Quakers to the Reconstruction of the Southern States." Dr. Anscombe spent



JOHN HUSTLER (1768-1842).

From *The Society of Friends in Bradford*, by courtesy of H. R. Hodgson.

To face page 58.

about three years collecting material from the libraries of the Pa. State Historical Society, and of Guilford, Haverford and Swarthmore Colleges. His work consists of two parts—the first gives some account of the work of the "Baltimore Association for the Relief of Distressed Friends in the Southern and Frontier States," coupled with the names of Francis T. King, Joseph Moore and Allen Jay. 138,000 dollars were spent, of which Friends in England and Ireland contributed 55,000 dollars. Part two deals with the work of the Quakers for the freedmen—the Friends' Freedmen's Association of Philadelphia expended 430,000 dollars, working at 153 centres in the Southern States. Friends in other States had their own organisations. "English Friends contributed over a quarter of a million dollars and the Irish Friends raised about 50,000 dollars." "Particulars are given of relief operations in every State from Delaware to Texas, and numerous sketches are given of men and women who were conspicuous in this service."

It is to be hoped that the whole work will be published ere long.

Giovanni Pioli, an old Woodbrooker, has caused to be printed as a separate pamphlet (Milano, 1927) his article which appeared in Rome, in the Baptist magazine "Bilychnis," in December, 1926—*Il Diario di Giorgio Fox, Fondatore della Società degli Amici, Eroe della Sincerità*. It is dedicated to Rendel Harris and is considered a good piece of work. George Fox's great word is given as: "Vi è uno solo, ed è Cristo Gesù, che può parlare al tuo stato." Doomsdale appears as a "fetida tomba"; Penn's letter to M. Fox, announcing the death of her husband, appears in Italian form. The author has fallen into the not uncommon mistake of attributing the name Pennsylvania to William Penn, whereas Charles II so named the province in honour of his friend, Sir William Penn.

A copy of *Button Gwinnett, Signer of the Declaration of Independence*, has been presented to D by the author, Charles F. Jenkins, of Philadelphia (New York: Doubleday, Page, 9½ by 6½, pp. xvi + 291, with 14 illustrations, \$10.00 net, limited edition of 1001 copies). Button Gwinnett was baptised in Gloucester, England, in 1735, and died, as a result of a duel, in Georgia, in 1777.

A pamphlet, *The Quakers in Norwich*, compiled by Joan Platt, Ph.D. and Arthur J. Eddington, may be obtained at Friends' Book Centre, Euston Road, London, or from the Secretary to the 1905 Committee, 5, Woodhouse Cliff, Leeds. It is well worth perusal. There are illustrations of the present Goat Lane Meeting House.

The fourteenth chapter of *The Doctrine of Christian Perfection*, by Harold William Perkins (London: The Epworth Press, 8½ by 5½, pp. xii + 298), headed: "The Idea of Attainment through the Witness of the Spirit," refers to Friends. I. The Quaker Movement; II. The Quaker Teaching Concerning Perfection; III. The Value of the Quaker

Contribution. "The teaching of Friends in that matter is particularly clear and definite; and it has been splendidly exemplified in their witness, and in their services for humanity. It has, therefore, an abiding worth" is the summation.

Lady Savory has presented to Friends' Library a copy of her *Memoir of Joseph Savory* (Oxford: University Printer, 4to, pp. 104). Sir Joseph Savory (1843-1921) was a son of Joseph Savory (1808-1879) and his wife (Mary) Caroline Braithwaite (1818-1887), who was a twin with Joseph Bevan Braithwaite. J. and M. C. Savory left Friends for the Anglican Church. Sir Joseph's grandfather was Adey Bellamy Savory (1780-1834), who married Mary Cox, whose sister was Martha Savory, who married John Yeardley, and his father was Joseph Savory (1746-1822), who married, first Anna Bellamy, and second, Mary, daughter of John and Mary Bryan of Hertford. Mary, the aunt of Sir Joseph Savory, married George Foster Braithwaite, of whom we wrote in our last volume. There is some account of the Braithwaite family, containing the unfortunate sentence, referring to the liberation of the Charles Lloyd of the seventeenth century: "The King had escaped to France after the battle of Worcester through the help of some Quaker sailors, and was persuaded to release 471 Quakers from jail as a recognition of their services."

Sir Joseph Savory inherited the business of the Goldsmiths' Alliance and was concerned in numerous other business concerns and philanthropic enterprises. He was Lord Mayor of London in 1890-91, and M.P. for North Westmorland. He received a baronetcy from Queen Victoria.

Among illustrations to an article on "Indian and Military Medals to Date" which appeared in *The Pennsylvania Magazine of History and Biography*, April, 1927, is that of a gorget or necklace, made by Joseph Richardson, Jr., of Philadelphia, silversmith, representing a Quaker (presumably William Penn) seated beneath a tree handing a pipe of peace to an Indian. A similar medal was struck in 1757 in connection with the "Friendly Association for Preserving Peace with the Indians." Joseph Richardson, Sr. (1711-1784) worked in Philadelphia from 1733 to 1771. He was succeeded by his son of the same name, "who worked as a silversmith in Philadelphia from 1777 to 1805, and who was Assayer of the U.S. Mint in 1806 and again in 1829." See, for examples of their work, "The Pa. Museum Bulletin," June, 1921, pp. 29-34. They were Friends.

Our Friend William King Baker, of Acton, London, has introduced a novel method of depicting the life work of George Fox and his wife in *George and Margaret Fox* (London: Routledge, royal 8vo, pp. 132, coloured frontispiece, 10s. 6d. net). He divides his book into fourteen sections, containing introductory matter, extracts from George Fox's

"Journal," "scenes" from the lives of his subjects, and imaginary conversations in verse. (He states at the outset: "This book is not history.")

The first scene introduces us to "the house of Weaver Christopher Fox . . . a room with low ceiling and homely, simple, but stout furniture, an ancient clock standing against the wall, well-kept pewter on the dresser; by the substantial oak table a tall and rather angular youth is poring diligently over a book. Not far from his stool is seated a woman of striking countenance. . . . From the adjoining room is heard the sound and swinging backward and forward of the heavy wooden frame of the hand-weaving loom. . . . Soon the sound ceases, and the weaver, descending from his raised seat, enters the comfortable living room where the others are seated. . . ." Then follows a conversation begun by

"MARY LAGO FOX

"Come near the fire, dear husband, and take rest
 After your strenuous day of constant toil.
 Irksome by its very repetition,
 Exhausting, unless the heart be in it
 And makes the time pass swiftly, and gives joy
 Of work accomplished and the inward peace
 That oft seems heaven's recompence and rest.
 Which, by that well completed, fits for more,
 As love forever lessens all life's toil."

Other scenes are laid at Swarthmoor Hall, Pendle Hill, Lancaster Sessions, Carlisle Prison, the homes of the Penns at Rickmansworth and Worminghurst, and the house of Henry Gouldney in London in which George Fox died. There are nine full pages of valuable Notes at the end, with special reference to Margaret Fox, and a good Index. Two slips should be corrected in the next edition: Edward Bushell was *not* the foreman of the jury in the Penn-Meade Trial (p. 73); Thomas Lower's wife was *Mary* Fell, not *Susan* (p. 75).

The *Tatum Narrative, 1626-1925*, was prepared by Richard P. Tatum (1859-1925), shortly prior to his death, and has been issued by his widow (Phila., Pa., 9½ by 6, pp. 110). The book falls into three sections—Bermuda 1626-1689, Province of West New Jersey 1689-1841, State of Pennsylvania 1841-1925. It is mainly composed of copies of official documents. There are portraits of the author, of John Tatum (1823-1906) and Julianna R. Tatum, silhouette of Rachel Offley Tatum, and views of Friends' Meeting houses at Woodbury, N.J. and Twelfth-Street, Philadelphia; also genealogical tables.

In *The Friend* (Phila.), vol. 100, no. 26 (1926), p. 303, there is a record of the conferring of the degree of Doctor of Letters of the State University of New York on Emily Howland, of Sherwood, N.Y., aged 99 years, in recognition of her manifold labours on behalf of education. Our Friend

was present at the ceremony at Albany. An instructive review of the long life-work of Emily Howland, written by Agnes L. Tierney, appears in the above. "Emily Howland's grandfather, Benjamin Howland, was the vanguard of that great migration of Friends to Central New York from New England, Long Island, Eastern New York, New Jersey and Pennsylvania. The Howlands came from Dartmouth, near New Bedford. They settled in 1798 on a farm overlooking Cayuga Lake, and the first Friends' meeting in that region was held in their front room. . . ."¹ A daughter of Benjamin married Jethro Wood, the inventor of the iron plough.

The same issue of *The Friend* contains the "Final Report of the Sesqui-Centennial Commission," recording some of the wonderful activities of Philadelphia Friends in connection with the 150th anniversary of the Declaration of Political Independence. Charles F. Jenkins was chairman, Howard W. Elkinton secretary, and Rachel E. Roberts executive secretary.

In volume xv, p. 40, we introduced W. King Baker's poem, *Penn, the Statesman, and Gulielma*. A third edition has now appeared (London: Oliphants, pp. 337, 6s. net), with additional pages describing later events connected with the southern homes of Penn and Springett. The book contains a wealth of illustration.

The Story of the First Fifty Years of Olney (James C. Edgerton, 237 New Garden Street, Salem, Ohio, one dollar) is a well-written record of the history of Friends' Boarding School, Barnesville, Ohio. There are illustrations of buildings old and new and groups of past and present officers and scholars. The school was opened 1 mo. 3, 1876, Barclay and Hanna Stratton superintendents. The present principal is J. Wetherill Hutton.

In 1903 Rufus M. Jones wrote a book of personal reminiscences, entitled "A Boy's Religion from Memory." This book he has now re-written and amplified, and it comes to us again under the heading *Finding the Trail of Life* (London: Allen & Unwin, 7½ by 5, pp. 148, 5s. net).

The paper on Hannah Penn, by Amelia Mott Gummere, read before the Burlington County (N.J.) Historical Association, is printed in *The Friend* (Phila.), 1 mo, 20.

The following is a portion of a review which appeared in "The (London) Friend," 15 vii. 1927, under the heading: *The Logan-Story Correspondence*: "Letters which passed between two famous Quakers of the early day have happily been preserved, and, falling into the scholarly hands of Dr. Norman Penney, have been published in Philadelphia for

¹ For this migration see "Later Periods of Quakerism," 1921, pp. 430 ff.

the Friends' Historical Association, with thorough annotation. Copies are now obtainable at Friends' Book Centre in London. The letters are concerned with money matters and matters scientific and religious." Introductory sketches of the lives of James Logan and Thomas Story are supplied. The letters are dated between 1724 and 1741. The British price is seven shillings net.

A new monthly periodical promoted by the Friends' Foreign Mission Association and the Friends' Council for International Service, appeared in January—*Quaker World Service* (London: Friends House, Euston Road, N.W.1, 2s. 6d. p. a. post free).

Quakers in Ireland, 1654-1900, by Isabel Grubb, appeared early in the year, published by the Swarthmore Press, Museum Street, London, W.C.1. A comprehensive review by Isaac Swain was printed in "Friends' Quarterly Examiner" for Fourth Month.

The long-anticipated monograph on Loveday Hambly, enlarged from her presidential address by L. Violet Holdsworth (see XXIII, 40), was published in time for Yearly Meeting, with the title: *A Quaker Saint of Cornwall. Loveday Hambly and her Guests* (London: Longmans, 9 by 6, pp. xvi + 236, 10s. 6d.) There are twelve illustrations, two printed in colour. Reviews appeared in "The Friend" (London), 20 May, and in many other publications.

A review of the life of Howard Pyle (1853-1911), Quaker artist and illustrator, of U.S.A., written by Charles D. Abbott and published by Harper and Brothers, has appeared in *F.Q.E.* for Seventh Month. The same magazine prints an article of C. Brightwen Rowntree, headmaster, on Incidents in the History of Saffron Walden School.

At last we have a biography worthy of the position occupied by the early Friend in rank next to George Fox—*A Quaker from Cromwell's Army: James Nayler*, written by Mabel Richmond Brailsford, of Amersham, Bucks., a member of the Wesleyan Church and author of "Quaker Women" and other books (London: Swarthmore Press, 8 by 5, pp. 200, 7s. 6d. net, with illustrations). Miss Brailsford has consulted many original documents and much printed material and tells the story of the man who has been called "the reproach and the glory of Quakerism," in attractive style. "He is remembered as the fallen Apostle, a Quaker pilloried and branded. It is with the hope of rescuing his name from obloquy, and restoring him to his place at the side of George Fox as a Founder of Quakerism but little inferior to his leader, that this study has been undertaken" (p. 34). The restoration to the side of Fox and Fox's own action respecting it is a principal feature of this monograph, and should receive careful reading. Nayler's fall had deeply tried his leader, and it was difficult for Fox to forgive his erring but repentant

follower. "From all the other prominent Quakers then in London [on Nayler's return to work] Nayler's welcome was warm and whole-hearted; only from George Fox there came no sign of forgiveness or congratulation" (p. 174 and see Index s. v. Nayler—attitude of George Fox). A final reconciliation resulted from the intervention of William Dewsbury. Fox records fully in his Journal his attitude towards Nayler's defection, but passes over his restoration by a reference to a pamphlet. Ellwood, Fox's first editor, added to the original: "After some time he returned to truth again." A two-column review appears in "The Friend" (London), of September 2.

Friends' Intelligencer, Philadelphia, in its issues of First Month, has an illustrated article by Thomas L. Wall, of Grampian, Pa., on "Friends in Flushing." There is a view of the Bowne House, Flushing, N.Y.

The Book Committee of Philadelphia Y.M. (Arch Street) has issued a series of *Quaker Biographies*, in five volumes with many illustrations.¹ In these volumes we have been presented with a picture-gallery of worthy Friends, recently passed away—it would be worth while to make a comparative study of them, as we pass along the gallery. There are thirty-five portraits, twenty-four of men and eleven of women and the artists number thirty-two, of whom eight are men and twenty-four are women. The portraits vary considerably in design and execution; all represented are Americans save three. Although belonging, in the main, to one type of Friend, we should find much divergence in personality. We could compare their ancestry (Quaker or non-Quaker), their up-bringing (many in the surrounding of new-made homes), their early struggles for self-education, their partners in life, their influence on descendants (if known, and if still in the Society), etc., etc. We hope that as time passes yet another series may appear, but we also hope that more care will be taken to attain accuracy. There are several slips in dating events and arrangement of lines. *Kotch* should be *Rotch* (i. 121); Amelia Opie's father was *not* Bishop of Norwich, nor was the husband of Richenda Gurney author of a history of Friends (ii. 107); is it correct to state that the visit of Joel and Hannah E. Bean to the Sandwich Islands in 1862 was "the first missionary journey made by American Friends to other lands" (iii. 221)?—the wife of Stanley Pumphrey was *Sarah*—Frederick Bremer should be *Fredrika* (ibid. 231)—Benjamin *Haughton* (iv. 142)—John *Budge* (ibid. 188)—Elias *Tasted* (ibid. 159)—*Jaffa* (ibid. 188). Who was the *nephew* who travelled with William Allen and Stephen Grellet (iv. 159)?

The current "Bulletin" takes the Book Committee to task for failing to provide indexes, etc.—"it is regrettable that their usefulness as permanent reference works should be impaired by the complete absence of the standard technical aids."

¹For sale at Friends' Book Store, 304 Arch Street, Philadelphia, Pa., and at Friends' Book Centre, Euston Road, London, N.W.1. Price per vol., \$1.25, or six shillings and sixpence, postage extra.

Francis R. Taylor, LL.B., contributes to the Spring Number of the *Bulletin of Friends' Historical Association* (142 North Sixteenth Street, Philadelphia, Pa.), an informing article on the Separation of 1827, entitled: "The Famous Case of Thomas Shotwell vs. Stacy Decow and John Hendrickson; and Davis H. Forsythe writes on "Friends' Almshouse in Philadelphia."

In *Country Life* for June 11, there is an article on the new Friends House, Euston Road, London, written by Professor C. H. Reilly, with five beautiful illustrations.

Hubert Lidbetter, the architect of Friends House, has been awarded a medal by the Royal Institute of British Architects. A copy of the medal will be given to the Society of Friends. It has been designed by a Friend, S. Langford Jones, of Ealing.

Mr. H. Edward Forrest, of Bayston Hill, Shrewsbury, presented to D. a copy of his book: *A History of the Forrest Family and their Connections*, privately printed in 1923 (large 4to. 32 pp. with portraits and pedigrees). Forrests married into the Quaker families of Miller and Vaux and there were alliances also with Allen, of London and Ware, and Jermyn, of Herts. School life at Ackworth in 1829 is portrayed in letters from William Allen Miller and his brother John. Letters regarding this book appeared in "The Friend" (Lond.), 12 and 19 February, 1926.

In *The Ebbw Vale Works Magazine*, for December, 1925 (vol. v. no. 17), there is an article on "Quaker Ironmasters in Monmouthshire, 1796-1842." In 1796 John Harford, and his brother Richard Summers Harford, of Bristol, became owners of the Ebbw Vale ironworks. "In 1842 the works were bought by the Darbys of Coalbrookdale, who held them till the early sixties, when the formation of the Ebbw Vale Company, Limited, broke the bonds of Quaker proprietorship, with its traditions and its honest, even if limited, concern for the workers." How that concern materialised is outlined in this article, which is reprinted from "The Welsh Outlook," March, 1925. See Rees, "Quakers in Wales," 1925, p. 255.

The book referred to xxiii. 64 is now published—*William Law and Eighteenth Century Quakerism*, by Stephen Hobhouse, M.A. (London: Allen & Unwin, 8½ by 5½, pp. 342, 12s. 6d. net.) with eight illustrations. The author has discovered some important unpublished documents about the seventeenth century Quakers; his book will be the first account of Law's life and times since Overton's "Non Juror and Mystic" appeared in 1881.

The many Friends of both continents who have visited Swarthmore College, Pennsylvania, and made the acquaintance of Elizabeth Powell Bond, will be glad to know that a life of this Friend has been written by

Emily Cooper Johnson under the title of *Dean Bond of Swarthmore, A Quaker Humanist* (Phila. Pa., J. B. Lippincott Co., pp. 239, with twenty illustrations but without index, price in U.S. \$2.15, for England \$2.30, post paid). A one and a half column review appeared in "The [London] Friend" of August 19th. Elizabeth Powell was born amid abolition days and met many of the leaders of the movement. Her life-work was the furtherance of education, physical and mental. For twenty years she was Dean of Swarthmore College. Among many Friends mentioned in the memoir is William Mitchell, "a familiar figure, holding no appointment from Vassar College but venerated by everyone connected with it" (p. 88). His daughter, Maria Mitchell, was professor of astronomy and her father had also made this branch of science a subject of study. "He was a memorable figure with the plain dress and plain speech of his religious denomination, his cultivated mind and his gracious and rather humorous manner." He died in April, 1869. There are portraits of William Mitchell and his daughter. We are glad that this record of a remarkable educationist has been given to the world.

A review of this biography, written by J. Russell Hayes, appeared in *Friends' Intelligencer*, Ninth Month, 10.

Frederick J. Gillman's work on hymnody is now published under the title: *The Evolution of the English Hymn* (London: George Allen and Unwin, 8½ by 5½, pp. 312, 10s. 6d.; New York: Macmillan & Co.).

Messrs. George Allen & Unwin have brought out an English edition of Miss Best's *Rebel Saints* (8½ by 6½, pp. xii + 333, 12s. 6d.). A review of the American edition appeared in vol. xxiii.

We hope to refer again to *Nancy Lloyd, The Journal of a Quaker Pioneer*, by Anna B. Thomas (New York: Frank-Maurice Inc.; and London: Friends' Book Centre, 8¼ by 5½, pp. 192, \$2.00, or seven shillings and sixpence).

An Index to volumes eleven to fifteen (1922-1926) of *Bulletin of Friends' Historical Association*, has appeared, prepared by Rayner W. Kelsey, editor of the Bulletin (Haverford, Pa.: Friends' Historical Association, pp. 100, \$1.50 post paid).

Henry J. Cadbury, of Haverford, Pa., sends a notice of a book of 107 pages: *Contribution of the Arabs to Education*, written by Khalil Totah, Ph.D., Teachers College, Columbia University, New York City. The author is a Friend and principal of the Boys' School, Ramallah, Palestine.

In Preparation or Awaiting Publication

See vol. xxiii, pp. 49, 103

Isabel Grubb, M.A., author of "Quakers in Ireland, 1654-1900," is working on "the Quaker contribution to humanitarian progress in business and industry in England and Ireland." She is the holder of a Woodbrooke Research Fellowship.

Reginald L. Hine, of Hitchin (non-Friend), has been engaged for twelve years on a book: *The History of Hitchin*. He has a comprehensive chapter on "The Quakers"—the result of much study of original sources and research in manuscript and printed authorities. The chapter begins with a quotation from "The Koran": "They who worship the Merciful One are they who walk on the earth gently and who, when fools speak to them, say, 'Peace'." The author takes an original and interesting view of many phases of Quaker belief and life and treats his subject with much sympathy. The concluding sentence runs thus: "Those whom the world sneered at as the Friends of God are now acknowledged the world over as the Friends of Men." The author does not expect to publish till the end of the year.

Miss Marjorie H. Nicolson is an American student, engaged as a Fellow of one of the American Foundations in a work on "Henry More, the Cambridge Platonist and his association with Anne, Viscountess Conway and the Group that gathered at Ragley, Warwickshire." Her work touches Quakerism at many angles; she has in hand for use letters to Anne Conway from William Penn, Thomas Bromley, Lillias Skene, and Isaac Penington. The result is to be published in two volumes, with copious illustrations.

Samuel E. Hilles, No. 911 Marion Avenue, Avondale, Cincinnati, Ohio, has in preparation *Memorials of the Hilles Family, more particularly of Samuel and Margaret Hill Hilles, of Wilmington, Delaware*, with some account of their ancestry. It is hoped to publish this year at the probable price of five dollars.

Luella M. Wright, of Columbia University, New York, is preparing a thesis for the degree of Ph.D., on the autobiographical works of the early Friends (approximately from 1650 to 1725). She is enquiring into "the causes historical, social, political and literary that led the early Friends into the development of a type of memoir which is peculiarly their own."

The publication of "A Quaker Saint of Cornwall" has aroused so much interest in Loveday Hambly and Friends in the Duchy and their sufferings that arrangements are being made for the printing of further information respecting these as a Supplement to the JOURNAL F.H.S. See inset in this issue.

George William Knowles, of Croydon, is preparing for the Publications of the Grotius Society a historical essay (with numerous extracts from original sources and an extensive bibliography) on the Peace Testimony of Friends, entitled: *Quakers and Peace*.

Richmond P. Miller, of Swarthmore College, Pa., has in preparation a study of some of the social ideals of Quakerism that were put into practice in Pennsylvania from the time of its settlement until 1756. This is in preparation for his doctoral thesis to be presented at Harvard University. Publication is not expected till next summer.

A Book of Dreams and Visions

A folio manuscript, which might be titled "A Book of Dreams and Visions," has recently been on loan from Thomas Reed Dyne, of Grays, Essex. The incursions into dream-land were made by MARY RICKABY,¹ in Devonshire House, 1757; by "E. M.," who saw "a Woman Friend plainly dressed in a green apron, among the miserables" passed beyond the earth-life, "for unfaithfulness and disobedience"; by "M. FOOTH [? Firth], a Quaker, near Heckmondwike, in the parish of Birstall, in Yorkshire, whose dream was said to have been taken down by the priest of the parish"; by HESTER MOXHAM,² of Melksham, 1762; by JOHN ADAM,³ of Yorkshire, 1712, with reference to his visit to Holland; by THOMAS SAY,⁴ who refers to "a negro man named Cuffey," whom he saw, in his trance, depart this life; by SAMUEL FOTHERGILL, related to some Friends at Wotton under Edge, in 1760; by JOHN KING,⁵ after his return from Ireland; and by a woman in the city of Cork, 1785, a copy of which was made by Joseph Williams, Jr., for Rebecca Jones.

In addition we find an account of the marriage of MARY PRISLEY with Samuel Neale in 1757 and of her death three days later; various references to Samuel Fothergill; dying expressions of JOHN WOOLMAN, 1772, WILLIAM TAYLOR,⁶ of Manchester, 1749/50; and Samuel Fothergill.

There are letters from REBECCA GRELLET to Samuel Emlen, Junr., c. 1808; MARTHA ROUTH to her brother and sister, 1782, recording a visit from Robert Valentine ("advanced in years and rather feeble in body") and the death by drowning of her nephew (adopted son) Tommy; REBECCA JONES to Esther Tuke, written on the Atlantic, "sitting on Ann Warder's sofa with the paper on my knees and inkstand in my hand," 1788; MARY ANNE DEANE⁷ to her parents, relating the

visit of the Emperor Alexander and his sister, 1814; *re* STEPHEN GRELLET and Kothen, the Swede; and SAMUEL FOTHERGILL and Admiral Tyrrell⁸ at Scarborough.

The book also contains copies of addresses to the Throne; an acrostic on WILLIAM TOMLINSON,⁹ by Thomas Theobald, Junr.; accounts of PETER GARDINER,¹⁰ 1694, and of THOMAS HOLME; Reflections on the Death of JOB SCOTT, 1793, addressed to D. M., Uxbridge, 1 mo. 1794; the DICKINSON-FEARON¹¹ episode; THOMAS CLARKSON'S Interview with the Emperor of Russia, 1815; an extract relating to JOHN CAMM and JOHN AUDLAND, entitled Ancient Simplicity;¹² "Poem composed by JOSEPH RULE¹³ on his Retired Life, in a hermit-like Manner in the Mountains, Woods and Bushes in Wales."

NOTES

¹ MARY RICKABY was probably of the Cumberland family. She was a Minister and visited Ireland in 1742, when she is said to be of Yorkshire.

v. vi. x.

² HESTER MOXHAM'S dream is printed in *The Irish Friend*, iii. 58. In Smith's *Catalogue* the date is given 30 x. 1776.

³ JOHN ADAM (c. 1674-1731) lived in the Holderness district of Yorkshire. "He seemed a very plain innocent man." He travelled in Scotland, Ireland and Holland. For his visions see xi. 74ff.

x. xii.: *Testimonies*, 1760.

⁴ THOMAS SAY was born in 1709. There is a rare, little volume in D giving a sketch of his life and writings, compiled by his son, Dr. Benjamin Say and published in Philadelphia in 1796. For review see xv. 114.

⁵ JOHN KING, of Cheshire, was in Ireland in 1733.

x.

⁶ WILLIAM TAYLOR was the husband of that noted, ancient Friend, Sarah Taylor (1717-1791). It was a very brief married life. He visited Scotland in 1737 and Ireland in 1741.

x. xii. xxi.

⁷ MARY ANN DEANE was a daughter of Joseph Deane of London. She was probably a governess in the house of Nathaniel Rickman. The letter appears in *The Friend* (Lond.), 1861; *The Time of Her Life*, by Maude Robinson, 1919; *My Ancestors*, by Norman Penney, 1920, correcting p. 100 by p. 236.

xviii.

⁸ The interview between Samuel Fothergill and Admiral Tyrrell was printed at Salisbury about 1803. They met at Scarborough and spoke on the subject of peace and war.

⁹ Probably William Tomlinson (1726-1805) of Ratcliff, London.

xvi.

¹⁰ Peter Gardner's visit to Scotland is recorded in John Churchman's *Journal*; Jaffray's *Diary*; and elsewhere.

vii. xii.; Smith, *Cata.* i. 831.

¹¹ A list of books in which the Dickinson-Fearon episode may be read appears xiv. 190. This extraordinary story of adventure and escape should appear in THE JOURNAL in collated form.

¹² "Ancient Simplicity" was printed viii. 93.

¹³ For Joseph Rule, "the Quaker in White," see vols. ii. xi. xii.

Irish School-children

Minutes of the Men's Meeting of Cork, 5 x. 1698 :

NO SATURDAY HALF-HOLIDAY

“ In convenience y^e attends ffriends Children by not being at schoole y^e seventh dayes afternoon, was considered of an expedient offered to pvent it for y^e future that is y^t the Schollars goe not to schoole on y^e sixth day in y^e after noone but come to meeting wth their parents &c in lew of w^{ch} to keepe them to Scoole allways on y^e 7th day wholly This was agreed to by ffriends as also the p^sent schoolmaster William Glenny.”

HORNBOOKS

24 v. 1704. “ 500 hornbookes being rec^d from Dublin for y^e service of friends of this province, whereof 150 is for Cork meeting, its desired Thomas Wight in whose house they are may delv^d 50 of them to y^e p^s Schoolmistris to dispose of as there is occasion at 1^d p^{ca}.”

TO AND FRO

12 ii. 1714. Observation being made by some friends that y^e schollars takes an undue liberty betweene their coming home to dinner & their going to Schole after dinner. Likewise that by their coming home too soone in y^e afternoones they doe not come home p^sently [then meaning *at once*] as becomes them to doe but ramble about spending their time Idly & their parents not aware of it ; whereby they are lyable to Danger & hurt severall wayes ; In consideration whereof & for p^sventing inconveniences of y^e nature Its y^e advice of this meeting that the Scholemaster will let the Parents or Governors of families to whom his Schollers belongs know that y^e houre of going to schole in y^e Morning shall be at 7, and to come home at 12. To goe againe in y^e afternoons at 2 and come home at 6. It is also at p^sent concluded to take y^e boyes off from craveing playe days upon any p^stence, that they may be p^smitted to have an afternoones liberty upon every 5th day, whilst they shall behave themselves orderly and takes not liberty to company, among other boyes, whereby y^e meeting or their Master shall finde occasion to alter it.”

SCHOOLMASTER

4 vi. 1718. John Little is coming to take up the place as soon as he has taken a wife, The meeting will wait for him.

29 x. 1718. John Little discouraged by small number of schollars at present falling short of 30^{li} but friends assure him they will make it up to 35^{li} this year & will advance him 5^{li} to settle himself in.

25 x. 1721. J. L. having presented an acc^t of his schooling to y^e last Mens Meeting for a yeare ending 6.8.1721, of w^{ch} he has rec^d of y^e children's parents £31 15s. 00 & this Mt^s being willing to make up £40 desires Jos Sleight to pay s^d Little 8^{li} 5.0 to make up & place it to this Meetings acc^t.

Notes and Queries

KEY TO ABBREVIATIONS

- D**—Library of the Society of Friends, Friends House, Euston Road, London, N.W.1.
- Camb. Jnl.**—*The Journal of George Fox*, published by the Cambridge University Press, 2 vols., 1911.
- Camb. Jnl. Tercent. Supp.**—*The Short Journal and Itinerary Journals of George Fox*, published by the Cambridge University Press, 1925.
- D.N.B.**—*The Dictionary of National Biography*.
- F.P.T.**—"The First Publishers of Truth," original documents relating the establishment of Quakerism in England and Wales, 1907.
- F.Q.E.**—*Friends' Quarterly Examiner*.
- Rancocas John Woolman**—The Rancocas edition of *The Journal of John Woolman*, edited by Amelia M. Gummere, Phila. and London, 1922.
- Smith, Cata.**—*A Descriptive Catalogue of Friends' Books*, compiled by Joseph Smith, 2 vols., 1867.
-

DEBORAH DARBY.—The Editor is preparing a memoir of the life of this noted Minister, who was born in 1754 at Uppertorpe, near Sheffield, daughter of John and Hannah Barnard, and married Samuel Darby, of Coalbrookdale, Salop, in 1776. She visited Scotland in 1786, 1797, 1804 and 1807, and Ireland in 1788, 1797-8 and 1807, and was in North America from 1792 to 1796.

Records of incidents or other information respecting her or her descendants would be welcomed, addressed to Norman Penney, 5, Argyll Road, Bournemouth, Hants.

GREEN APRONS.—On p. 56 of the *Journal* for 1925 is printed a note of mine pointing out that an article in the *British Friend* for 1851 stated that a few "ancient women" had worn the green apron

within the preceding ten years. That appeared to refer to the 1840's but I have fallen into a trap; the supposed article is a chunk of Clarkson's *Portraiture of Quakerism* which was being produced in serial form without, at this point, acknowledgment of its source. The serial parts began to appear in 1849, and the origin of the first of them was stated, but after that until 1855 no acknowledgment was made, and I thought that I was reading an article written for that particular number of the *British Friend*. Perhaps I ought to have known Clarkson's *Portraiture* so well as not to have been caught; by what seemed a pure accident I found out my mistake soon after it was made. The "ten years" refers to the period preceding 1806.

A. NEAVE BRAYSHAW.

IOTA, A QUAKER GRANDMOTHER.—Among the many works of fiction introducing Quakerism shelved in Friends' Library in London is a volume as above mentioned. In a letter to *The Times*, 9 February, 1926, we are informed that the pen-name Iota was a pseudonym for Mrs. Kathleen Mannington Caffyn, née Hunt, of Tipperary, who died at Turin on 6 February, 1926.

ISABEL YEAMANS.—In 1689, at the time of her second marriage, I. Y. is described as "of Stockdon widdow in y^e County of Durham." Taking advantage of an opportunity to examine the minutes of Stockton M.M. preserved in a safe at Darlington, I found that the name of I. Y. first appeared on the list of Friends present at the Women's M.M. in Fifth Month, 1686. She was in frequent attendance from that date to that of her marriage, and on almost every occasion her name appears first on the list of Friends present, as of one whom her fellow-members held in especial honour.

A few days prior to this attendance at M.M., I. Y. attended York Q.M., 16 iv. 1686, and signed a Testimony addressed to the Monthly Meetings.

Her residence in the North has not yet been explained. She was in London in 6mo. 1688. EDITOR.

NAME YOUR PHOTOGRAPHS.—From time to time unnamed photographs are sent to the Library at Friends House for identification. Despite research and numerous applications for help many photographs have to be

returned to present owners unnamed. The attempt to name a woman Friend, photographed at Ilkley, produced seven postal communications and was unsuccessful. Please save trouble and loss by adding to your photographs the names of the sitters.

ROBERT BAGE, 1728-1801.—The article in the *Dictionary of National Biography* states that Bage was born in Derbyshire and for a while followed his father's business, that of paper-maker. At the age of twenty-three he married and set up at Tamworth as a paper-maker. Late in life, between 1780 and 1798, he wrote a number of novels. "Notwithstanding his friend Hutton's assurance that Bage was 'barely a Christian,' there are signs in his works that he retained a strong affection for the Quaker religion in which he was brought up."

What is known of the Quakerism of this writer? The Friends' Registers for Derbyshire do not record his birth.

LOVELL, A YOUNG QUAKER.—In the life of Samuel Taylor Coleridge (1772-1834), which appears in Blackie's *Popular Encyclopedia*, we read:

"He now took up his residence at Bristol with two congenial spirits, Robert Southey, who had just been obliged to quit Oxford for his Unitarian opinions, and Lovell, a young Quaker. The three conceived the project of emigrating to America and establishing a pantisocracy, as they termed it, or community in which

all should be equal, on the banks of the Susquehanna. The scheme, however, never became anything more than a theory. Money was needed to start it, and of this the three enthusiasts were equally scarce. In 1795 the three friends married three sisters, the Misses Fricker, of Bristol."

Who was "Lovell, the young Quaker"?

FRIENDS AND THE "SECOND COMING."—What was the attitude of the early Friends towards the subject of the Second Coming of Christ?

So far as we know the subject was seldom referred to in the writings of early Friends. James Nayler, replying to a question in Parliament, stated: "The fulness of Christ's coming is not yet, but He is come now" (quoted in *James Nayler*, by Mabel R. Brailsford).

Can our readers supply other references?

ELIZA — ELIZABETH. — About what period did *Eliza* become a separate name for a woman, and not a contraction for *Elizabeth*?

We have gone through the names in the Index to *The Annual Monitors* and find *Eliza* as a separate name in 1771, not earlier.

JOHN GOUGH.—Ernest H. Bennis, of Limerick, Ireland, sends us a copy of a removal certificate on behalf of John Gough, his wife Sarah and daughter Elizabeth, addressed to Dublin M.M. from

Limerick M.M., 12 viii. 1794, and signed by twelve men and nineteen women Friends. The document states that J. G. had removed into this M.M. two years ago from Lisburn and had now removed to Dublin. "Their conduct and conversation have been orderly and they leave us, we believe, in solvent circumstances."

John Gough was presumably the son of John Gough, schoolmaster and historian, who died in 1791.

FRIENDS AND THE AFFIRMATION. —Alfred B. Searle, of Sheffield, sends the following extracts from *Fourteen English Judges*, by the Earl of Birkenhead (Cassell, 1926), page 178-9, in a note on William Murray, Earl of Mansfield, at one time Lord Chief Justice:

"In *Rex v. Turkey Co.* in 1760 he granted a mandamus to the Co. to admit a Quaker who had made an affirmation instead of the prescribed oath. He pointed out that Act 22 Geo. II, c. 46, which enabled Quakers to affirm, had only made three exceptions and an oath to admit a man to the Co. was not one of these. Yet in *Rex v. Gardiner*, in 1761, he refused an affidavit on affirmation by a Quaker for the same reason, namely that the Statute had prevented an affirmation being received on a criminal charge.

The whole subject was reviewed in *Atcheson v. Everett* (1775, 1 Coup. 383). There a Quaker was allowed to give evidence on affirmation in an action of debt founded on the Statute against bribery. Lord Mansfield declared that, on general principles, the affirmation of a Quaker ought to be admitted in all

cases as well as the oath of a Jew or Gentoo, or any other person who thinks himself really bound by the mode and form in which he attests; thus bringing the principle into line with Lord Hardwick's decision in *Omychord v. Barker*. He stated his principle of toleration in these words: "A scruple of conscience entitles a party to indulgence and protection so far as not to suffer for it, but it is of consequence that the subject should not suffer too."

In *Rex v. Wakefield*, in 1758, he had held that an order on Quakers to pay tithes held good. He pointed out that they could not buy land subject to tithes and escape payment merely because they conscientiously objected to tithes, and such an objection did not put the right to exact tithes in question."

JONATHAN AND ANN TAYLOR, OF OHIO.—Jonathan Taylor (1768-1831) married Ann Schofield. They settled in Virginia and later removed to Ohio, where they held the first Friends' meeting in that section, sitting side by side on a log in the open woods.

A scrap of paper has reached D on which the following is written:

"I was a native of Bucks Co. Penna. On my marriage we settled for a few years in Virginia, but moved to Ohio in the year 1800. In the year 1831 my beloved husband died in Ireland whilst on a mission of gospel love. Should I live till the 10th day of 10th mo I shall be 96 years old.

"ANN TAYLOR.

"Mt. Pleasant, Jeff Co.

"Ohio.

"8th 27th 1861."

For Jonathan Taylor see vols. IV. XIII.-XV. XIX.; *Bulletin*, vols. I. IX.

HAI IBN YOKDHAN.—John Cox, Jun., of New York, writes: "I wish to know the name of the Quaker who translated the *Philosophus Autodidactus* (The Awakening of the Soul) of Hayy ibn Yagzan (or Yokhan). This Arab scolar is also known as Averrôes or Averrhoes, and as ibn Roshd.

"The *Philosophus Autodidactus* was first printed in England, in Arabic, in 1671, edited by Edward Pococke.

"Simon Ockley, A.M., Vicar of Swavesey, in Cambridgeshire, says in his preface to his translation of this work in 1708:

"The design of the author is to show how human capacity, unaided by any external help, may, by due application, attain to the Knowledge of natural things, and so by degrees find out its dependance upon a Superior Being, the immortality of the soul, and all things necessary to salvation.

. . . I was not willing (though importuned) to undertake the translating into English, because I was informed that it had been done twice already; once by Dr. Ashwell, another time by the Quakers, who imagined that there was something in it that favored their enthusiastic notions. However, taking it for granted that both these translations were not made out of the original Arabic, but out of the Latin, I did not question but they had mistaken the sense of the author in many places."

"Averrôes is said to have introduced or have been the cause of the introduction of Arabian

philosophy to Albertus Magnus, Thomas Aquinas, Roger Bacon and other pre-Renaissance thinkers, being the first, after the Dark Ages, to comment sensibly on the views of Plato and Aristotle. Can a slender thread of Arab philosophy be found in early Quakerism? Can that thread be traced back through Averrôes, Aristotle, and back to the old Hindu speculations out of which Buddha made a religion? Averrôes appears to hold a thought akin to our trust in the Inward Light.

"Renan was one of the many who have tried to make the philosophy of Averrôes clear to western minds, and he refers to Quaker use of Averrôism. Did Renan have more than an incidental interest in Quakerism?"

"Neither the N. Y. Public Library nor the Congressional Library has a translation by a Quaker nor have I discovered a way to find that translator in Smith's Catalogue."

See under Keith, George, in Smith, *Cata.*, also vol. ii. p. 595.

QUAKERESS IN "HANGMAN'S HOUSE."—In Donn Byrne's *Hangman's House*, the mother of the hero, an Irish patriot of long lineage, is represented to be a Philadelphia Quakeress. Anne McDermot still wore "a little Quaker bonnet," still on occasion used the plain language, and is stated to have prepared to attend the annual meetings of the Society of Friends in *Belfast*. Can anyone say whether this character is pure fiction, and has Dublin Y.M. ever been held in the northern capital? ERNEST E. TAYLOR.

AUTHOR WANTED (iii. 8).—The saying: "I shall pass through this world but once; any good thing therefore I can do, or any kindness that I can show to any human being, let me do it now, let me not defer it or neglect it, for I shall not pass this way again," has been often quoted and generally ascribed to Stephen Grellet. It is given among "Waifs and Strays—19th and 20th Centuries," in Benham's *Book of Quotations*, 1924, with the following note:

"Every effort to identify the author of this much-quoted saying has failed. It has been attributed to Stephen Grellet, an American Quaker of French birth (b. 1773, d. 1855); R. W. Emerson; Edward Courtenay, Earl of Devon (this being, however, a mistake, due to a partial resemblance of the Earl's epitaph); John Wesley; Sir Rowland Hill; Marcus Aurelius; Miss A. B. Hageman; Addison; William Penn; Thomas Carlyle; Henry Drummond; and others; and it is also said that the germ of it is to be found in the writings of a Chinese philosopher. There seems to be some authority in favour of Stephen Grellet being the author, but the passage does not occur in any of his printed works. In 'Blessed be Drudger' by William C. Gannett, the saying is thus recorded: 'The old Quaker was right: I expect . . .'" (slightly altered).

Then follow various quotations of similar import.

JOHN SHIPLEY (xxiii. 88).—Thomas Shipley, father of John, married Jane Dearman (1734-1814), at Sheffield, 14 v. 1765. He was a farmer of Uttoxeter then,

and was later of Zeals. Jane Dearman's younger sister, Mary, married Andrew Hill, of London and was the mother of Mary Hill, who married William Janson (xxiii. 91).

Information from Harold W. Atkinson, Northwood, Middlesex.

JANE WATSON (ii. x. xiii.-xv. xx. xxi.) was of Edenderry, Ireland, companion to Mary Ridgway on her missionary travels. Jesse Kersey, when in Ireland in 1804, met Jane Watson, of whom he writes in his *Narrative* :

"At Edenderry, I met with Jane Watson who had been in America in the service of the ministry; but was at this time set aside from the station in which she had stood" (p. 58).

What do these words imply?

The last date discovered on which Jane Watson companioned Mary Ridgway is 1794. In 1801-3 M. Ridgway was travelling with Susanna Appleby. In 1800, Rebecca Jones, of Philadelphia, wrote to Joseph Williams, Dublin: "My sympathy is great with dear M. Ridgway; in thy freedom (though I suspect it will be a painful task) I should like to know the true state of things, that more than enough might not be in circulation" (xx. 124).

Had this any reference to Jane Watson? The date of her death is not certainly known (x. 280).

"THAT'S US."—A certain early Friend described the clergyman of a certain parish as a "beast-whore." When the present-day clergyman of the same parish

read this statement he "chucked over the 'beast-whore' and said: 'That's us.'"

WOODCRAFT CHIVALRY.—Information respecting this organisation will be found in a pamphlet: *The Order of Woodcraft Chivalry. A Brief Statement of its Aims, Ideals and Organization*, to be obtained from The Recorder (Ernest Harrod), Woodcraft Lodge, Godshill, Salisbury, Wilts. The late Ernest Westlake was the founder of the Order in 1916.

A STRANGE CONVERSION.—"An anecdote illustrative of the fearless character of Edward Garrigues is in traditional remembrance in the family, which may be more easily excused by Friends as occurring while he was yet a young man.

"An American officer, during the Revolution, in the entry of Cook's buildings at Third and High Streets [Philadelphia], undertook to abuse the Quakers in general and Edward's father-in-law, Philip Price, in particular, as Tories, for which Edward took him to task, and reminded him how often Philip Price had fed him and the American soldiers with tubs of soup in his orchard at the Swedes' Church, Kingsessing. The officer's temper got roused as he was worsted in the argument, and he drew his sword on Edward, who instantly wrested it from his grasp, and, seizing the officer by the waistband, pitched him over the lower half-door, then in use, sprawling into the street, much to the amusement of the soldiers who witnessed the feat.

"It is not related whether this circumstance led the officer into serious reflection and amendment of conduct, but certain it is that he afterwards reformed, became convinced of Friends' principles, and an eminent minister in the Society."

Memoir of Philip and Rachel Price, Philadelphia, 1852, p. 31.

Who was the Friend so strikingly convinced?

AUTHOR WANTED.—Who was the writer of the following? It has been ascribed to George Fox but has not been found in his *Journal*:

"I knew Jesus, and he was very precious to my soul, but I found something within that would not be sweet, and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me and when I gave him my will, he came into my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then he shut the door."

WILLIAM FLANNER (xx. xxii.)—Stephen Grellet to Lydia Hargreaves, from Burlington, New Jersey, 14 xii. 1837:

"When in Ohio I went to see William Flanner, a friend that probably thou saw when he was in England some years ago—he was not able to attend the yearly meeting, but he was at his own meeting, and I passed a few hours at his house. He is nearly blind and *very* hard of hearing but clear in his best faculties, and strong in the love of Christ, his attachment continues towards his English friends"

From the original in D.

SAMUEL FULBIGG (vi. 12).—
"Samuel fullbig was buried upon A fifth day of y^e week being y^e 1st of 10 m^o 92. He was killed with y^e fall of y^e Funnel of his Copper y^e 2nd day night before."

The above is on a slip filed with a number of others of about the same date (Saffron Walden Meeting House Safe, Case I., No. 1), each slip being endorsed as "Entered,"—presumably in the Register. This entry is so entered in the official digest under the year 1692, but without the addition of the cause of death. It is quite possible that it was entered in full in the original Register surrendered to the Government about 1840.

C. BRIGHTWEN ROWNTREE,
Saffron Walden.

JESSE KERSEY'S FALL (xxiii. 92).—A kindly critic suggests that *more* or *less* should have written than the words "His moral character has [better, had], been called in question"—the *less* implying no notice of the defection and the *more* some reliable authority. Historical faithfulness to fact forbids the *less*, and since the note was written the *more* has come to light in the *Memoir of Philip and Rachel Price*, printed in Philadelphia for Eli K. Price and Philip M. Price, 1852. The writer (one of the sons) records:

"Those who heard Jesse Kersey at this period of his life will never forget the power of his eloquence. . . . His own *Narrative* has been published, and in the sincerity of the deeply contrite and repentant heart, has disclosed the 'horror of the great darkness'

that fell upon him in the use of stimulants, induced by pernicious medical treatment. In the depth of mortification and humiliation he was brought to the confession that 'among all the remedies for distress there is none more dreadful than that of intemperance' . . . He passed into the decline of life without the persecution but in the repentant

disposition of James Nayler" (p. 68ff).

The Librarian, Friends House, Euston Road, London, would be very grateful for any information about the original MS. of Stephen Grellet's Journal upon which Benjamin Seebohm's *Memoirs of S. G.*, 1860, are based.

JOHN SANDERSON, SENR. AND JUNR.—We regret that confusion has arisen in references to these two Friends—father and son.

John Sanderson, the elder, is mentioned xvi. 126, xviii. 108, xxi. 37, 55, 57, 60 (where alas! the dates of the son are given), xxii. 69 (where the same error has been repeated). He died in 1816.

John Sanderson, the younger (1781-1841), appears in xiv. 100, 101, 109, 119. His birth is registered as son of John and *Mary*, those of his sisters, *Mary* (1788-1846), who became Fox, and of *Elizabeth* (1793-1901), who became Hanbury, as daughters of John and *Margaret*.

In the *Annual Monitor* for 1816 we read :

"Anna Sanderson, wife of John Sanderson, of Tottenham, died 29 7 mo. 1814, aged 59, daughter of Thomas and Sarah Trueman, of Lurgan. In early life she gave way to propensities of the natural mind, particularly in dress and address, but yielded at length to the visitations of Divine Mercy."

Stephen Grellet wrote in his diary :

"I arrived at Tottenham in time to attend the funeral of Anna, wife of John Sanderson. She was a valuable Minister. The meeting was a solemn one. The sense given of the preciousness in the sight of the Lord of the death of his saints was very animating" (*Memoirs*, 1860, i. 321.).

JESSE KERSEY, 10 vi. 1841: "Had a pleasant journey to New York from New Bedford, partly on the railroad and partly by steamboat. In travelling at this amazingly rapid rate, my mind was forcibly struck with the vast difference between *our* getting along and the travelling of our early Friends."

How much more *OUR* getting along !

Excerpts from "Journal of William Savery,"¹ Relating to Swarthmoor Meeting and Swarthmoor Hall

" 1797. 3^d Day. 9mo. 12, Left Whitehaven in a Post Chaise with Isaac Brag & George Binns—Several fr^{ds} coming to take Leave of me—pass^d thro a very mountainous Country in which there are some pretty Valleys and abundance of Small Sheep upon the mountains w^{ch} is Said to be the Sweetest mutton in England—the Land is but Poor & the people poor, yet Look well & tidy, mostly wear shoes only the Upper part Leather, the Soals are wood & bound round wth Iron—it was harvest time they were Reaping Wheat, Oats & Barly, all at one time ripe, it was Quite Cold & wet appear^d like Singular harvest weather to me. Stopt at Ravenglass & Bootle & Crossing the Sands, where they sea is several feet Deep at high water Call^d Ulverston sands, we arriv^d at the town of Ulverston ab^t 8 & Supp^d at Docter Fell's a friend, Christiana Huslers Son & his Wife the Doc^s Daughter & several young fr^{ds} from Kendall—Lodg^d at our fr^d Elijah Salthouse father in Law to J. Fosters wife—a worthy friend & family— . . . 43 miles to day met wth an Extraordinary parson to day at Broughton in Lancashire—

" 4th Day—morning—the week day meeting of friends at Swarthmore one mile from Ulverston where the friends chiefly Reside, ab^t 40 Good Looking friends attended & perhaps 12 more of other Societys attended, I felt nothing to Constrain me to minister—so after sitting in a Comfortable Refreshing Silence ab^t 2 hours—I mentioned my Prospect of a meeting with the Inhabitants of the Town at 5 in the Evening a methodist minister who was present—stood up and offerd us their Meet^s house, w^{ch} he thought would Suit us better as it was in the Town friends acknowledgd his kindness but after he & the Rest were gone seemd to have some straits ab^t it and at length Concluded to hold it at Swarthmore, thinking the people would Come out, for my part I Doubted it, and had no Scruple of Accepting the offer—after meeting, I look^d at the Premises the meeting house is now in Good Repair—may hold when the Chamber & back part is open ab^t 500 people at the Entrance next the Moor is a Coverd Door way of Stone—with an Inscription, signifying the time of its building & G F at the End of it there are also two large Arm Chairs very heavy made altogether of Wood much Carv^d on the Back—these were one for G F & the other for his wife to Sit in—there is also an Ebony Bedstead which George Left with Some other things for fr^{ds} that were travelling to Lodge on, the meeting house stands high, has a beautifull Prospect of the Country & town of Ulverstone we walkd by a pavd foot way the Way they Usd at that time to Swarthmore Hall ab^t 1/4 of a mile from the meeting house—it is a Large pile of Antique

¹ Copied by Francis R. Taylor from the original manuscript of the Journal in his possession.

Building with an Entrance into the yard where Marg^t Fox's Carriage usd to Enter by a Gate of Rough Stone arched on the top—the House at present as well as the farm are the Property of Some person not a friend—and is Rented—the Rooms are large particularly that where the meeting usd to be held—it is pavd with Stone down Stairs, up stairs the Wainscoting Round the Room is Carvd & over the Chimneys with Some Representation of Scripture transactions,—M. Fox lies Buried ab^t a mile from thence were fr^{ds} Buried at that time which is mostly Shaded with trees there are now ab^t 12 familys of friends who keep up their meeting I believe Reputably—but in Silence as there are none that minister among them now—going over these Grounds Caus^d me to feel Serious I Confess, but not Superstitious, when we got to Elijah Salthouses, he shewd us their Antient monthly meet^s book in the Days of G. F which was Curious and also an Old Folio Bible printed in 1541 in Old English text with Rough plates of many transactions, it has a Chain & small padlock to it by which it was formerly Chaind to the Wall in the meeting house, it is in pretty good keeping for its age—the Reason's that is alledgd for its being Chaind in the meeting house is that in that Day Cavillers at the Doctrine Deliverd, were sometimes present, then fr^{ds} Referd to the Text to Satisfy them, and also to Shew to the world that the Calumny thrown on fr^{ds} of rejecting the Bible was false—it was likewise made use of by poor fr^{ds} who usd to Come from a Distance to meeting & would be their before the time, they Employd themselves in Reading it, a far better and more Consistent Employment than many now are in the Practice of before meetings begin, such as Conversing ab^t News trade or Politics—"

Of the following meetings Francis R. Taylor writes in his *Life of William Savery*, 1925, p. 399 :

"An appointed meeting was held in the meeting house, but distance and rain combined made the attendance only two hundred. The next evening another and larger meeting, three hours in length was held in Ulverston in the large Independent meeting house. It was so packed that many were left outside and one woman fainted."

"Haben Sie Ge-quaked?"

Extract from *Horny Hands and Hampered Elbows*, by Whiting Williams (London: George Allen & Unwin). 1922. The author is describing a visit to Essen, August, 1920 :

"*Haben Sie Ge-quaked?*" is said to be the present form of asking "Have you breakfasted?" For a long time the only young people who enjoyed this luxury were those who took them out of the bowls—the *Quaker-Kessel*—used at the children's feeding stations. "I am a Quaker" now means, not a new conversion away from old faiths, but the lucky condition of having an occasional full meal, thanks to Quaker kindness.

ALFRED B. SEARLE.

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