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5/- (\$1.25) for the year,
payable in advance

THE JOURNAL
OF THE
FRIENDS HISTORICAL
SOCIETY

VOLUME FOURTEEN, NUMBER TWO
1917

London :
HEADLEY BROTHERS,
KINGSWAY HOUSE, KINGSWAY, W.C.2.

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

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The Golden Wedding of Longwood 1873

JN searching the poems of J. G. Whittier for the Quakeriana they contain, we became interested in his poem, "The Golden Wedding of Longwood," and through the kindness of various Friends, *per* Ella Kent Barnard, of West Grove, Pa., we have gathered particulars of this interesting event.

We are informed in the *Bi-centennial of Old Kennett Meeting House*, 1911 (page 44) that John Cox (1786-1880), fourth son of William and Lydia (Garrett) Cox, was born in Willistown Township, Chester County, Pa. He married firstly Phebe Hall and secondly, in 1823, Hannah Pennell (1797-1876), widowed daughter of Jacob and Hannah Peirce, of East Marlborough. "About 1827 they removed to E. Marlborough and their home, near Longwood Meeting, was a very important station on the Underground Railroad, and a place of entertainment for such reformers as William Lloyd Garrison,¹ Charles C. Burleigh,² Lucretia Mott,³ Fred Douglass,⁴ Theodore Parker⁵ and others."

The Golden Wedding celebration took place on the 11th of September, 1873. A record of the "exercises" has been furnished us. They commenced with the reading of letters from W. L. Garrison, John G. Whittier, and others, and also from Bayard and Marie Taylor,

then at Gotha, Germany. Poems were read by Simon Barnard, Chandler Darlington, Frances D. Gage [“not a Friend—a writer of some note”], and one by Bayard Taylor,⁶ entitled “A Greeting from Europe” (which is given here). Lucretia Mott and Mary Grew, President and Secretary of the Female Anti-Slavery Society, respectively, also took part. “Poem by John G. Whittier came too late to be read.”

A GREETING FROM EUROPE

I.

These German hills of evergreen
 No longer shall enfold me ;
 The ocean-wastes that intervene
 Are powerless to withhold me :
 Where'er the heart is strongly drawn,
 There speeds Imagination,
 And both, to-day, shall give to John
 And Hannah salutation !

II.

These pastoral vales of curds and cheese,
 And milk, and whey, and rennet,
 Have disappeared : I see the trees
 And rolling fields of Kennett !
 The dusty old Philadelphia road,
 And Longwood's place of meeting,
 And then—that cheery, warm abode,
 Which claims my fondest greeting.

III.

There, as a boy, my heart and mind
 Oft fed on gentler manna,
 For John was ever firm and kind,
 And motherly was Hannah ;
 And when with hopes of higher law
 The air of home grew warmer,
 How many a preacher there I saw !
 How many a famed Reformer !

IV.

The clumps of box beside the door,
The pear-tree in the garden,
The wax-plant, spreading more and more—
Each one is Memory's warden !
Around them cling the ghosts of years,
The breath of prayer and yearning,
Though, God be praised ! the darkest fears
Have passed beyond returning.

V.

Here Lowell⁷ came, in radiant youth,
A soul of fixed endeavor ;
Here Parker spake with lips of truth,
That soon were closed for ever ;
Here noblest Whittier, scorned and spurned,
Found love and recognition ;
Here Garrison's high faith returned,
And Thompson's⁸ pure ambition !

VI.

And finer souls like foliage grew
Beside the rugged timber ;
Here sat the mild-eyed Sarah Pugh,⁹
The clear-browed Abby Kimber ;¹⁰
And here, when serpent more than dove
Drew erring Man's indictment,
Lucretia Mott, with balm of love,
Allayed the rash excitement.

VII.

Nor these alone, though all the land
Gives praise where it upbraided :
There was a sad and silent band
Your Christian courage aided :
They came in fear, yet straightway found
Food, rest, emancipation :
Their "Cox's House" was underground—
A blessed railway station.

VIII.

Whatever hope gave cheer to man,
 Whatever thought uplifted,
 You welcomed, worked and watched the plan
 Still following as it shifted.
 You bore with windy vanity
 And theories mistaken,
 Content and glad, could you but see
 One slumbering soul awaken.

IX.

Lift up your hearts ! and let us give
 Our thanks as free libations,
 So rarely comes, while yet men live,
 The crown of Toil and Patience !
 And never Fate so sweetly swerved
 From paths she loves to tread in,
 As when she gave this long-deserved
 And Golden Year of wedding !

X.

Thank God ! the steadfast soul that strives
 Shall not be disappointed ;
 Earth's simple, quiet, earnest lives
 Are royalty anointed !
 Let Samsons come, of stronger thews,
 With firebrands and with foxes,
 But may our country never lose
 Its John and Hannah Cox's !

BAYARD TAYLOR.

Gotha, Germany.

Aug. 21st, 1873.

Whittier's poem is to be found in his collected works ;
 the following verses are of historical interest :

“ The fire-tried men of Thirty-eight, who saw with me
 the fall,
 Midst roaring flames and shouting mob, of Pennsylvania
 Hall ; ”

- “ And they of Lancaster¹² who turned the cheeks of tyrants pale,
Singing of freedom through the grates of Moyamensing jail !
- “ And haply with them, all unseen, old comrades, gone before,
Pass silently, as shadows pass, within your open door—
- “ The eagle face of Lindley Coates,¹³ brave Garrett's¹⁴ daring zeal,
The Christian grace of Pennock,¹⁵ the steadfast heart of Neal.¹⁶”

There is an account of J. and H. Cox, with portraits, in Smedley's *History of the Underground Railroad*, 1883.

Longwood was the centre of the activities of “ Progressive Friends.” In 1853 “ a number of persons, largely of the Society of Friends, deeply impressed with the need for more active exertions in the cause of humanity and morality, began to hold meetings for the propagation of their views, in which they were assisted by prominent philanthropists from other parts of the country. . . . The name of ‘ Progressive Friends ’ speaks at once of their origin and of their central idea of progress in whatever could benefit humanity. From the farm of John Cox in East Marlborough [called Longwood Farm], a piece of ground was donated by the owner and here they erected Longwood Meeting House. Since 1853 a Yearly Meeting has been held, at which have gathered such well-known humanitarians as Lucretia Mott, Wm. Lloyd Garrison, Theodore Parker, Frederick Douglass, Oliver Johnson¹⁷, Charles C. Burleigh, Mary Grew, Abby Kelly Foster¹⁸ In connection with the meeting a cemetery was laid out. . . .” (Futhey and Cope, *History of Chester County*, 1881, p. 242.)

The meeting-house was dedicated by a sermon from Theodore Parker. Mrs. Chace writes of these Friends in 1867 as “ old Garrisonian Abolitionists, formerly Hicksite Friends ” (*Elizabeth B. Chase*, 1914, i. 302). Conferences on philanthropic subjects have been held annually, except

in 1861; for the 1916 meeting see *Friends' Intelligencer*, 1916, p. 428. *Proceedings of the Pennsylvania Yearly Meeting of Progressive Friends* have been issued from 1853 to 1904-1905 (many in D); the report for 1891 gives the early history of the movement, written by Edith Pennock.

NOTES

¹ William Lloyd Garrison (1804-1879), one of the foremost anti-slavery workers in America; editor of *The Liberator*. He was born at Newburyport, Mass. and died in New York City. There is a portrait of him and many references in *Elizabeth B. Chace*, 1914, and *James and Lucretia Mott*, 1896.

² "Charles C. Burleigh was a prominent Garrisonian. He had a long beard, and he wore his auburn hair in womanish ringlets. Mobs hooted at his appearance, but, really, had it not been eccentric, it would have been extremely handsome. He was a very eloquent speaker." (*E. B. Chace*, i. 138.)

³ Lucretia Mott (1793-1880) was the daughter of Thomas and Anna Coffin of Nantucket. Her mother was a daughter of Peter Folger. Lucretia married James Mott, Jr. (1788-1868), in 1811. They attended the great anti-slavery convention in London in 1840. Mrs. Mott may be seen in Haydon's great picture of this historic gathering. Her religious views underwent some change as time passed, but her long life was spent in doing good. See *Life and Labors of James and Lucretia Mott*, 1896, and other literature.

⁴ Frederick Douglass (1817-1895), "greatest of all colored Abolitionists . . . one of the most marvelous personalities I have ever known. He was an embodied miracle" (*E. B. Chace*, i. 143). He escaped from slavery in 1839 and was a notable passenger on the Underground Railroad. See his *Autobiography*.

⁵ Theodore Parker (1810-1860), preacher and social reformer, Unitarian, but of liberal views. Died at Florence, Italy.

⁶ Bayard Taylor (1825-1878), traveller, lecturer, writer, was born in Kennett Square, Chester Co., Pa. "His career began in humble circumstances, and ended in splendor. He was raised in a Quaker atmosphere." Intro. to *Works*, 1907. In his Quaker stories "the curious crotchets and fads of the Quaker community are ridiculed and rebuked," *ibid.* In 1878 he was appointed minister to Germany, and died in Berlin. Cedarcroft was his Pennsylvanian home.

⁷ James Russell Lowell (1819-1891), poet, of Boston, Mass. Author of *Biglow Papers*. Professor at Harvard, Conn.

⁸ George Thompson (1804-1878), Anti-Slavery speaker and Spiritualist. Mentioned in association with Friends in *James and Lucretia Mott*, 1896, and in *Elizabeth Buffum Chace*, 1914, where is his portrait. Before passing to America, he was of Edinburgh, where in 1837, he wrote an Introduction, etc., to a reprint of Angelina E. Grimké's *Appeal to the Christian Women of the Slave States of America* (in D.). He was in America in 1834 and 1851. See also *D.N.B.*

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⁹ Sarah Pugh was a prominent anti-slavery worker with Lucretia Mott and is frequently mentioned in her *Life and Letters*. With L. Mott, Mary Grew, Abby Kimber and Elizabeth J. Neall, she was a delegate to the World's Convention in The Freemasons' Hall, London, in 1840, but this band of noble women were relegated to the gallery as "rejected delegates."

¹⁰ Companion of Sarah Pugh in the Old World and the New. Richard D. Webb, of Dublin, wrote of them, "We have enjoyed with unabated relish the company of Sarah Pugh and Abby Kimber" (*J. and L. Mott*).

¹¹ The burning of Pennsylvania Hall by a pro-slavery mob in Philadelphia in 1838 was an outstanding event. The Hall, erected at a cost of \$43,000, was opened by a Convention which was to have lasted three days, but on the second day the Hall was a ruin. Whittier and others had narrow escapes (see *James and Lucretia Mott*; and lives of Whittier).

¹² In earlier editions "and Christiana's sons." This refers to the Christiana (Pa.) riot of 1851, following the passage of the Fugitive Slave Bill of 1850. Joseph Scarlett, Elijah Lewis of Cooperville, and J. Castner Hanway (all Friends) were arrested and imprisoned and the last named tried for treason, but all were acquitted. For a full account, see Still's *Underground Rail Road*, 1872, pp. 343-368, and Smedley's *Underground Railroad*, 1883, chap. viii.; etc.

¹³ Lindley Coates (1794-1856), of Sadsbury, Lancaster Co., Pa., was noted for his clearness of thought, soundness of judgment, and steadiness of nerve. In 1840, he became president of the American Anti-Slavery Society and was followed in the office by W. L. Garrison. (Smedley, *Underground Railroad*, 1883, many references; see *Genealogy of the Coates Family*, 1906, pp. 148-150.)

¹⁴ There is a sketch of the life of Thomas Garrett (1789-1871) with picture in Smedley's *Underground Railroad*. From 1822 he resided at Wilmington, Del. "His house being a Southern station of the Underground line was the scene of many startling and even amusing experiences. One summer evening when there was a collection of old plain Friends at the house, he was called to the kitchen, where he found a greatly terrified poor woman who had run away. . . . He took her up stairs, dressed her in his wife's clothes, with plain handkerchief, bonnet and veil and made her take his arm. They walked out of the front door where she recognised her master, as she passed. He was eagerly watching the house at the time" (*ibid.*).

¹⁵ In Jones's Abolition Rhymes Abraham L. Pennock is described as "a grave overseer."

¹⁶ Daniel Neall was a Friend, a well-known abolitionist and President of the Pennsylvania Hall Association. During the rioting which destroyed the Hall, he was tarred and feathered, though an old man. He was a large contributor to the funds of the U.R.R.

¹⁷ Oliver Johnson of New York was a signatory of the original "Call for a General Religious Conference" in 1853 and he acted as a Clerk to the Y.M. of Progressive Friends in 1856 and later.

¹⁸ Abby Kelly (-1887) was a prominent preacher of the anti-slavery gospel. In Mrs. Chace's volume of *Anti-slavery Reminiscences*, printed in 1891, she states that "Uxbridge Monthly Meeting disowned

Abby Kelly for anti-slavery lecturing although they did so, ostensibly, on some frivolous charges, which had no real foundation in fact" (*E. B. Chace*, chap. xxviii., where see portrait). She married Stephen Symonds Foster, who had, apparently, also been a Friend. Of Abby Kelly Benjamin S. Jones writes :

"Miss Kelly of Lynn,
Some esteem it a sin
And a shame that thou darest to speak,
Quite forgetting that mind
Is to sex unconfined,
That in Christ is nor Gentile nor Greek,
Abby K.
That in Christ is nor Gentile nor Greek."

New England Records

The best collection of New England Quaker records, the minutes of the New England Yearly Meeting and of the Rhode Island Quarterly, are in the library of the Moses Brown School at Providence. Others may be found at the Newport Historical Society, the New Bedford Meeting House, and the Meeting House at Lynn. All have been used again and again for local and genealogical purposes, but rarely for any general study. In every case they show so close a connection between the Quakers of Massachusetts and those of England that the records of the London Yearly Meeting and the London Meeting for Sufferings are essential for a clear understanding of what the New England Quakers of the early eighteenth century were doing.

From *Church and State in Massachusetts, 1691-1740*, by Susan Martha Reed, Ph.D., 1914.

In his efforts to protect the rights and redress the wrongs of colored people, Friend Hopper had a zealous and faithful ally in Thomas Harrison, also a member of the Society of Friends. . . . He was a lively, bustling man, with a roguish twinkle in his eye, and a humorous style of talking. Some Friends, of more quiet temperament than himself, thought he had more activity than was consistent with dignity. They reminded him that Mary sat still¹ at the feet of Jesus, while Martha was "troubled about many things."

"All that is very well," replied Thomas, "but Mary would have had a late breakfast, after all, if it had not been for Martha."

Life of Isaac T. Hopper, 1853, p. 122.

¹A transposition in the Revised Version of these two words shews the incorrectness of above exegesis, often used by Friends.

“The Hanbury Family”

BY courtesy of Frederick Janson Hanbury, F.L.S., of Plough Court, E.C., we have been able to inspect the new history of the family of Hanbury, published in two fine folio volumes by Arthur L. Humphreys, of Piccadilly, London.¹ The Quaker interest of the work is found in the second volume where appears Richard Hanbury (1610-1695/6), of Panteg and Pontymoel, co. Monmouth, the “Richard Hamborough” of George Fox’s *Journal* (Camb. *Jnl.*, i. 272, ii. 120). He married, firstly, Cecilia, *ante* 1631, and secondly, *ante* 1668, Elizabeth, the “wiffe” of the *Journal*.

The following, taken from a MS. in the Bodleian (Tanner MS. xxxvii., fol. 119) is quoted in the *History* :

“A Publication of a Meeting.

“At Pontmoel tomorrow about tenn of y^e clocke where some blacke hireling priests have declared their resolution to come and preach and dispute with the Quakers for their reversion from Christ their only shepherd to follow y^e hireling priests as the blind follow the blinde untill both goe into the ditch. The black priesthood are but halfe protestants and halfe papists having pope Hildebrands black coat on his backe and pope Joane his mothers white smock on his backe, preaching in the popes temple for cursed tithes which pope Innocent the third in Henry the third’s time first set up in Brittain for fattening his priests and starving y^e poor whoever giveth or receiveth tithes is in y^e Antichristian practice for the curse followeth priest and tithemonger.

“Christ fulfilled y^e law whoever upholdeth tithes denyeth Christ and so unavoidably must be of Antichrist.

“*futuro majora canamus*

per Ric : Hanburium de Cambria.

“Pontmoel, 5 mo., 17, 1680.”

Richard the Quaker descended from the Hanburys of Hanbury, Worcestershire and later of Elmley Lovatt, his father, Philip Hanbury (1582-c. 1651), removing into Monmouthshire.

Richard’s son, Richard (1647-1714), married, firstly, Katherine Ford of Thornbury, Glos., and secondly, Mary —, who survived him. His son, Charles (1677-1735), married in 1699, Grace, widow of Jenkinson Beadles and later Candy (Candia)—, who lived till 1789. From John, son of Charles and Grace (1700-1758), who established himself in London as a Virginia merchant, “well-known throughout Europe as the greatest Tobacco merchant of his day, perhaps in the world,” and his wife Anne Osgood, came descendants who married into the Quaker families of Lloyd, Barclay, Gurney, Buxton, etc.

¹ This handsome and valuable work has been presented to D. by representatives of the family.

Capel (1678-1740), son of Richard and Mary Hanbury of Panteg, settled in Bristol and became the ancestor of Hanbury, of London (Clapham and Plough Court) and La Mortola, who married into the Quaker families of Beaufoy, Bell, Christy, Allen, Sanderson, Pease, Aggs.

The book contains portraits of Elizabeth (Bell) Hanbury (1756-1846); Daniel Bell Hanbury (1794-1882); Daniel Hanbury (1825-1875); his brother Sir Thomas (1832-1907), of La Mortola; Mary, daughter of William Allen, F.R.S., and first wife of Cornelius Hanbury; Wm. Allen Hanbury (1823-1898); Cornelius Hanbury (1796-1869) and Elizabeth Sanderson his wife (1793-1901); Cornelius Hanbury (1827-1916) and Frederick Janson Hanbury (1851-).

Charles Kingsley on Quakerism

“ . . . You are not mistaken in supposing that I regard the Society of Friends with very deep respect & admiration. They have stood up for principles wh^h all the world had forgotten & I tell you honestly, that I am growing more & more to see the deep debt humanity owes them, not only as the true apostles of education, but as the denouncers of War—the last scourge of mankind & yet the parent of seven devils worse than itself.”

From a letter from Charles Kingsley (1819-1875) to Rev. Frederick Oakeley (1802-1880), Tractarian, dated Eversley Rectory, 2 May, 1867, for sale by Maggs Brothers, 109, Strand, W.C., in Catalogue 349, Autumn, 1916.

Bishop Candler, of Atlanta, apropos of worldly parsons, said the other day: “ There was a worldly parson of this type in Philadelphia—a great fox hunter—whom a Spruce Street Quaker took in hand. ‘ Friend,’ said the Quaker, ‘ I understand thee’s clever at fox catching.’ —‘ I have few equals and no superiors at that sport,’ the parson replied. —‘ Nevertheless, friend,’ said the Quaker, ‘ if I were a fox I would hide where thee would never find me.’ —‘ Where would you hide?’ asked the parson, with a frown. ‘ Friend,’ said the Quaker, ‘ I would hide in thy study.’ ”—From the *Cheltenham Chronicle*, September 9th, 1916.

The humble, meek, merciful, just, and devout souls are everywhere of one religion; and when death has taken off the mask they will know one another, though the divers liveries they wear here makes them strangers.

WILLIAM PENN, *Reflections and Maxims*, no. 519.

Richard Smith and his Journal 1817:1824

Continued from page 25

WHAT did Richard Smith look like on his return to England? He cannot but have been thin, after all he had gone through; his face was shaved, for the operation is put down during the voyage: his hair had been cut in Liverpool. His dress would have a general similarity to that of Ohio Friends of the period, with modifications formed on the example of John Woolman. Being winter, he perhaps wore his "coarse drab coat" made in an "ancient manner"; his hat was white (*i.e.* drab) or the natural colour of the fur. (*The Quaker, a Study in Costume*, page 51.)

1821.

1 mo. 1. [In Manchester] Experienced much derision during the Day.

1 mo. 3. [At Stockport] Ollive Sims⁴⁷ said I must "have my hat dyed black" on account of Radicals wearing white Hats⁴⁸; said "first impressions were often lasting." "Some Friends that had white Hats had them dyed." I told him I would consider on the subject, but wd not promise to have it Dyed. On turning the subject in my Mind, after I left Stockport, Ollive's reasoning was not convincing to me.

[A side note by Toft Chorley says: "At this time the public mind was greatly agitated, and O. S. might justly suppose that this distinctive badge of one party might subject R. S. to abuse from the others."]

R. S. had sometimes, during the following months, to endure derision about his hat from rude people; looking at the question, after the lapse of a century, it seems that he was ill-advised to persist in his own view when it had been explained to him that, in this country, the hat he had worn in America was a political badge.

1 mo. 14. Met with some Derision about my Hat in the Streets of Uttoxeter.

2 mo. 1. Met with much derision about my hat at Uttoxeter, Cambridge & Alton.

1821.

- 4 mo. 20. Experienced a considerable degree of mocking & derision from some Children at Cheadle.
- 4 mo. 24. Reproachfully looked upon by some at Hanchurch.

The peculiarities he had adopted from a sense of duty were very real testimonies to him ; we can but faintly estimate the cost of the trial in appearing before his relatives and acquaintance in his altered dress. (See *The Quaker*, etc., pp. 89 and 90.) No doubt, as time went on, and clothes wore out—perhaps helped by a little quiet advice from friends whose opinion he valued—he dressed like English Friends :

1822.

- 4 mo. 2. Commenced wearing New Hat after a degree of previous exercise.

The entry

- 4 mo. 6. Derided by R. Prince at Dinner, which I was favoured to bear with a good degree of calmness,

probably refers to his opinions rather than to his dress : the text is added : “ I will set a watch on my lips, while the wicked is before me.”

When R. S. returned to Staffordshire, efforts were made to engage him in business :

1821.

- 1 mo. 15. Consulted with my Father on the propriety of accepting Jas. Beech's (p^r wife) proposition for me to undertake J. B.'s business, and he left me at liberty to pursue the Feelings of my own mind or what might be most conducive to my happiness ; but recommended precautionary measures should I engage it, which he did not doubt I should take.
- 2 mo. 2. Shewed to Father a letter which I received in America from E. Beech and shew'd him also a copy of the answer I sent to the same relative to the offer of agency which subject he left entirely with myself. I feel easy *now* to propose the subject to C. H. when I next see him which Father wondered I did not do before.
- 2 mo. 18. Samuel [Botham] ⁴⁹ strongly recommended me to enter into partnership with Brother John in the Malting line. I urged the scruple I had to sell Malt to public-houses ; upon the whole it did not feel easy to me. Yet I feel an increased desire to be near my dear Father, & to be of some service to my brother John, but the way appears rather shut up at present.
- 2 mo. 19. Brother Charles stated the conversation he had had with Father about me continuing at Alton, w^{ch} felt easy to me ;

but in the end, so far as he can be said to have had any definite employment, he became a clerk in the office of his brother-in-law, Charles Heaton, an estate agent at Endon, whose house was his home, though he was constantly away at Alton and elsewhere for days at a time, especially during the few remaining months of his father's life. R. S. was a most conscientious worker, but, we must admit, a very trying employé, owing to his frequent absences during the daytime. When at Endon, he habitually worked through the evening, and far into the night, to redeem lost time: 2 a.m. was quite a usual time to leave off, and the note "worked all night," or "did not go to bed," is not uncommon. He managed to do with little sleep, and often started from the house at a very early hour.

1822.

6 mo. 27. Fetched Nephew from Wetton school, leaving Endon about 3 in the morning. At Meeting at Leek, the fore part of which was dry & barren. Dined at Queens Head; returned to Endon $\frac{1}{2}$ p. 2. Garden after I returned.

The strenuous life he led gave his friends some concern:

1823.

1 mo. 19. At T. C.'s, who advised me not to wear myself so hard.

The annoyance felt by his brother-in-law at his frequent absences never abated: the conflict of duties and lack of sympathetic understanding was a trial to R. S. to the end of his stay at Endon; but it cannot be denied that he was at times very provoking:

1821.

4 mo. 23. On mentioning my prospect to Father of attending Yearly Meeting in London this year, he expressed some disapprobation, querying why we should go all over the World to Meeting? What induced me to enter into this way of life?

8 mo. 2. Omitted going to F.M.M. at Leek this day, on account of C. H. pressing me much to stay to do his business. On weightily considering the subject, I felt easy to stay, & was favoured with great peace & serenity during the day.

9 mo. 25. On account of delay, some remarks made to me at night, which had a tendency to discompose my mind.

1822.

3 mo. 19. This morning while at Hebrew C. H. intimated if I did not go on with his work he must get somebody else.

5 mo. 14. Preparing for intended Journey [to Y. M.] to which C. H. now (as before) expressed disappointment he with others would experience, & spoke of getting some one else. I said little.

6 mo. 9. [On his return] Met with a more free reception than I expected.

1823.

1 mo. 16. Got ready to go to meeting but on urgent remonstrance of . . . and after considering, felt easy to stay at home.

At this time the life of the Society of Friends in Staffordshire was at a low ebb—the Meetings weak and the attendance often very small; “2 men Friends besides myself” —“6 women Friends and myself” —seven, six, five present at Monthly Meeting, are instances.

1821.

6 mo. 14. [Q. M. at Leek] Ann [Jones] had a strong Testimony to bear for the Meeting on its dwindled state.

9 mo. 13. [Q. M. at Newton] A Committee was appointed to visit the Monthly Meetings, which was in a great degree occasioned by the two first answers from Staffords^o.

A Friend of Leek, Samuel Hollinshead⁵⁰, conversed, 11th of Third Month, 1821, “on various subjects relating to Friends, particularly the great change that has taken place during his remembrance in the diminished number of Friends.” To such a weak body, the addition of a keen, well-concerned member was a support. R. S. was at once enlisted in the service of the Society, put on appointments, and sent as representative to Monthly and Quarterly Meetings, and, later, to the Yearly Meetings of 1822 and 1823; he also attended the Ackworth General Meetings in 1821 and 1823. When George and Ann Jones,⁵¹ in First Month, 1823, and Thomas and Elizabeth Robson⁵² in Eighth month, held series of public meetings throughout the district, R. S. spared himself no pains in giving notice, arranging for rooms and acting as doorkeeper. One of his first appointments has a historical interest, for it was to “keep order” at the marriage of William Howitt and Mary Botham, at Uttoxeter, on the 16th of Fourth Month, 1821.⁵³ He reported to the Monthly Meeting: “I had nothing to remark contrary to good order, except the parties getting up too soon after the certificate was read.”

It is probable that Meetings for Worship were mostly held in silence, unless visiting Friends were present; we

have no more notes of preachers and texts, but continual mention of depression and lifelessness. Again and again, R. S. records the dullness which oppressed his spirit, often caused by the drowsiness of some present; it is a common remark that he did not feel any Life arise till just at the close, or after he had left the Meeting House; was it in part his own bodily fatigue? He refers two or three times to having spoken in meeting, but was probably silent as a rule.

While his diligence in attending Meetings for Worship was so exemplary—Endon to Leek, four miles; Alton to Uttoxeter, six miles; Alton to Leek, twelve miles—the effort of attending Monthly Meetings at Stafford, and the Quarterly Meetings, when held in Cheshire, was much greater:

1821.

- 7 mo. 5. From Butterson about $\frac{1}{2}$ p 6, arrived at Stafford in a little more than 4 hours, calling on the way at —— T's, Yarlet, where I left tract by R. Phillips on regeneration⁵⁴ and B. Burnett's Sentiments on Religion.⁵⁵ At F. M. M. which was dull . . . left Stafford soon after Dinner, arrived at Uttoxeter in about $3\frac{1}{2}$ hours, rode a few miles behind the Gig with S. Botham, drank tea at S. B.'s, after w^{ch} departed for Alton, where I arrived about 9th hour, accomplishing about 34 miles this day.
- 9 mo. 6. Not been in Bed or had any Sleep last night. Departed from Endon this morning early [probably about 3], arrived at Brother Tho^s, Butterson, about 6th hour, when I partook of some coffee which refreshed me; borrowed his poney, with which I proceeded to Stafford, where I arrived at half-past 10. Visited the Infirmary, where I saw Tho^s Mellor,⁵⁶ to whom I gave a Testament. At F. M. M. . . . Hanley Friends request to sit together in a house was considered & minute cont^d. W. H.'s⁵⁷ manner of expression I did not think agreeable or suitable in a M. M. Departed from Stafford a little after 3^d hour, arrived at Uttoxeter at 7, drank tea, and then departed for Alton, where I arrived at 9, much wet.

On the 4th of Ninth Month 1823, T. Chorley puts the side note to a similar account: "Endon to Mo: Meeting at Stafford, returned to Endon, 49 miles." [4.30 a.m. to 9 p.m.]

1822.

- 9 mo. 12. Quarterly Meeting at Middlewich; from Endon 4th hour morning, Middlewich at 9; returned to Endon about 8 ("42 miles. T. C.").

The account of the two days 12th and 13th of Twelfth Month, 1821 is another instance :

- 12 mo. 12. Departed from Alton at 6, got to Leek in 3½ hours. At F. M. M. . . . arrived at Endon between 3 & 4. Engaged in the office till near mid Night. Omitted going to Bed the preceeding night ; Slept about 2 hours by the kitchen Fire.
- 12 mo. 13. Set off for Macclesfield about 5 ; arrived in abt 4½ hours. At F. Q. M. . . . arrived at Endon about 8. On the whole, favoured with a degree of peace this day.

Beginning in Fifth Month, 1821, R. S. devoted much time and energy to the work of the Leek Bible Association, and to the establishment of similar societies at Alton and elsewhere. Whole days were spent in canvassing those " in easy circumstances " for subscriptions, and in visiting cottages to supply Bibles, which were sold on the instalment system of payment. The bare statement of this service, as of much other activity, gives but a feeble idea of the labour involved—of day after day of work done and visits paid to beat up interest. It is clear that his was the driving power that led to success.

The visiting of poor families was another duty faithfully fulfilled, and many calls were paid on invalids. Family affairs were put on his shoulders ; the death of his father, in Eleventh Month, 1821, entailed a great deal of executorship work : he also helped in winding up the estate of an uncle who died soon after his return to England ; and the following entries are curious :

1821.

- 4 mo. 20. At Father's request I went to Farley and assisted to collect brother Thomas's Sheep, previous to taking them away. Set off from Farley about 11th hour and arrived at Majors Barn Land near Cheadle between 2nd & 3rd hour, with all the Sheep & Lambs safe, being 23 of each sort. Returned to Alton about 5th hour.

[This was one of the occasions of derision as he went through the main street with the sheep.]

- 4 mo. 24. Employ'd in assisting to take a Drove of Cattle to my Brother's Residence ; we arrived in 7 hours, passing through Cheadle, Trentham and Hanchurch [to Butterton].

During the winter of 1821-1822, R. S. was consulted by James Dix,⁵⁸ whose affairs required regulating, and whose accounts he, apparently, reduced to order ; many visits to the house and conversations while walking together are recorded. There is one entry showing that he was engaged in advising with T. Chorley about his estate at

Haregate. He constantly mentions arranging the accounts of his brothers, so that one judges he had quite a reputation as an accountant.

There is so little mention of Toft Chorley⁵⁹ in the transcript that one can only conclude that he purposely omitted the references to himself when transcribing; for we cannot doubt T. C.'s great interest in R. S.—the epithets in George Crosfield's draft, "humility, simplicity, meekness," would be derived from T. C., since G. C. had little or no opportunity of personal knowledge. That T. Chorley should take the trouble to copy his Journal—that James Dix should take him into his confidence about his disordered affairs—that Mrs. Beech should urge him again and again to help her husband with his accounts and papers—all show the high opinion entertained of him by those who knew him.

The Journal contains many instances of his scrupulously careful consideration of all his actions :

1821.

- 1 mo. 22. [In the church at his Uncle's funeral] C. H. requested me twice to pull off my Hat which I negatived.
- 3 mo. 22. Dined at the House of the Deceased [Joseph Lay]⁶⁰ where I thought that beautiful simplicity, gravity, plainness & solidity did not prevail which is so peculiar a characteristic of the possessors of the ever blessed Truth.
- 7 mo. 18. In silent waiting this morning felt the swift witness for not looking at the Man's paper which I saw at W^m Stubbs', Bank-End, yesterday.
- [Approval or disapproval ?]
- 8 mo. 20. Altered a figure in a plan (in the date) which afterwards felt uneasy to me.
- 9 mo. 12. Called at Congleton at the widow Garside & her son's, with whom I dined. Widow G. desired me to ask a blessing at Dinner, to wh^{ch} I expressed, I had not liberty.

1822.

- 8 mo. 15. Felt reproof (I trust of Instruction) after having *promised* Potter of Lichfield to send a plan within a specified time—being under circumstances not of my own controul.
- 9 mo. 9. Signed Legacy rec^t for my specific Legacy left me by my late Father, w^{ch} had occasioned me a degree of inward exercise, but terminated in peace.

1823.

- 5 mo. 1. Monthly Meeting at Uttoxeter. Exercised last night & this morning whether it would be right for me to go—which resulted, and my peace seemed to consist, to stay away.

Newspapers are rarely mentioned and the reading of them generally accompanied by the comment that so doing tends to relax the mind for devotion.

The following paragraphs from G. Crosfield's sketch of his life would be from information obtained from T. Chorley :

When unavoidably led into company where too much levity or unbecoming conversation occurred, he was not backward to endeavour to check it, expressing his sentiments plainly, yet with diffidence, to the parties ; &, if treated with ridicule or disdain, he bore it with patience and meekness.

The keen sense he had of the sufferings of the human race, & his desire to alleviate them extended also to the animal creation ; every species of cruelty towards them gave him pain ; he could not easily be induced to travel by a stage-coach, or other public conveyance ; & even refrained from riding on horseback, when he could avoid it.

We can gauge R. S.'s own sense of his position in his family circle, and their attitude towards him by the words entered on the day of his father's funeral, " Compared myself to a speckled bird " (probably a reference to Jer. xii. 9) ; he was among them, but not of them ; his real home and his heart were among Friends, without whose society and sympathy his life would have been lonely indeed.

In Seventh Month, 1821, R. S. walked to and from Ackworth for the General Meeting, being away from home seven days ; and in 1822, to the Yearly Meeting ; the walk up, 150 miles, took seven days, and the return five. He gives a full report of the proceedings at the Meeting and a minute account of the journey up and down—mileage, halts, scenery, soil, crops are jotted down, and he records gratefully the kindness of the Friends at whose houses he stopped on the road. He again walked up to the Yearly Meeting in 1823, but that visit opened up the next and last period of his career.

R. S. did not escape illness ; he had some returns of the fever that attacked him at Zanesville in 1820 ; but he generally threw them off in a few days. Better nourishment, the exercise he took, and the open air life he led kept him in good health as a rule, in spite of exposure to all weathers.

A duty, faithfully performed in England as in Ohio, was the difficult one of private admonition of individuals :

1821.

- 8 mo. 31. Towards the close of opportunity of silent waiting this morning, it was powerfully impressed on my mind to visit Hy. W. having been exercised on this same account (sleeping in meeting) various times before, but no way seemed to open till now : praised be the Lord for his condescension to his waiting dependent children.
- 9 mo. 2. I was favoured to feel divinely strengthened & I thought well rewarded with peace for visiting H. W.
- 10 mo. 11. Had some serious conversation with [a relative who had been intoxicated the preceding day] in which I was favoured with peace ; he took the advice better than I expected.

1822.

- 2 mo. 25. Exercised this morning on account of the unnecessary expensiveness of Dress of the Children of James Dix, which I did not feel easy to let pass without communicating to him (having been exercised therewith before). Wrote a few lines to him on the subject with an injunction to " Let it go no further."
- 2 mo. 28. Jas received my intimation respecting his childrens dress kindly.

1823.

- 1 mo. 8. [After Ann Jones's public meeting at Endon] Noticed to —— his misbehaviour in the Meeting yesterday.
- 2 mo. 15. I mention'd to —— my concern at his being too much in company.

A few miscellaneous extracts, and we must leave R. S.'s Staffordshire experiences :

1821.

- 7 mo. 20. [An instance of the harsh treatment of children at the period] A hard time with little Mary at night ; put her in the cupboard.
- 8 mo. 16. A desire of late has attended my mind that I might have my hands employed, and that while they are engaged in one thing not to lose sight of the *present* by suffering the mind to dwell too much on the *future* or *next* thing that may properly claim my attention.
- [He may have had the habit of dreaming over his work, for simple little tasks are often put down as if they had occupied considerable time ; and the following entry may bear on the same subject.]
- 11 mo. 22. The utility of patient waiting in civil employment was manifested to me by which the mind & body become—the former baptised & the latter fitted for answering the end of their creation.

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10 mo. 23. Two of C. H.'s children Mary & R^d were taken to the steeple-house to have water sprinkled on their faces, on which occasion a considerable company were collected, which I did not feel free to join at dinner, tea, or supper, in which I was favoured with peace.

11 mo. 27. At Leek, received a pert answer from C. Coupland's servant maid for going to the front door ; she said, I should go to the Kitchen : which I did, & after some consideration, gave her a tract of "Advice to Servants," marking with a pencil over and under the words, Avoid pert answers ; with which I felt peace.

12 mo. 3. [Being on appointment with James Dix to advise Friends about their wills, etc.] Set off for Hanley about past 12 where I arrived a little after 2. About 3 J. D. accompanied me to W. Howitt's where we sat about 2½ hours not to much satisfaction by reason of W. H. having so much of his own to offer. I felt peace in saying a few words at the last.

12 mo. 23. Exercised concerning the formation of a First-day School at Endon, the way to which does not seem at present to open with sufficient clearness.

1822.

7 mo. 10. Received a letter from brother John requesting me to go to the Shaw immediately at the desire of J. B. Felt most easy in taking brother Charles's Counsel of waiting till to-morrow, which resulted in peace.

7 mo. 11. [R. S. went to meeting at Leek and reached the Shaw at 4.30] Peaceful serenity felt during J. B. storming against C. H. Commenced arranging J. B.'s income account about 6 ; completed it. Engaged till 11 looking at & assisting in arrangement of Letters, throwing aside some.

7 mo. 12. Preparing Draft Schedule of Deeds & Papers ; assisting J. B. to look over, label & number sundry Letters and papers. Favoured at times as I was inwardly gathered (particularly just before dinner) to feel the good presence of the Most High to be near. Mercifully favoured to feel redeemed from the least desire, love, or coveting after ; may I not say a holy indifference was with me when I accompanied J. B. at night over his grounds ; whilst he extolled the trees, improvements, etc., I was mostly silent.

9 mo. 7. Went with J. Beech into his office & Commenced to assist in the arrangement of his papers in which I continued pretty closely engaged till between 9th & 10th hour with some degree of peace.

9 mo. 8. Engaged at J. B. (Shaw) copying his rental, etc. from loose papers into a book, collected the same & drew up a general statement of his annual income. Continued arrangement of his papers, appointed the 14th inst. to proceed in the same (if convenient) ; left Shaw after tea.

1823.

4 mo. 27. At Leek meeting, prep : where came two persons in veils, at whose coming in my mind was painfully affected.

The following case is interesting :

1821.

6 mo. 7. On my way to Leek, met with William Beardmore⁶¹ who inquired if I was not a Quaker, also when & where Friends meetings were held ; said he had never conversed with one before he saw me.

6 mo. 10. At Leek F. M. where W. Beardmore came for the first time. Returned most of the way with him & endeavoured to keep the mind gathered.

W. B. is often mentioned afterwards, though whether he joined the Society is not recorded : the following may indicate that he was a magistrate :

1822.

12 mo. 31. W. B. hat. On the way to Leek this morning, J. Curbishley mentioned a Justices' meeting that was held at Leek yesterday. W. Beardmore was there, with whom they questioned what was the matter (or to that effect). This communication was accompanied with weight to my mind.

[Apparently W. B. kept his hat on, as a Friend.]

JOHN D. CROSFIELD

To be continued

NOTES BY THE EDITOR

⁴⁷ Ollive Sims (1761-1836) was an Elder of Stockport Meeting, and a chemist and druggist by trade. In 1788, he married Sarah Phipps, of Norwich (d. 1821), and had ten children (see *F.Q.E.*, 1913—"A Quaker Medical Trio named Sims" by Joseph J. Green).

⁴⁸ Radicals began to be generally so called about 1816, and the name figured prominently in the movements in which "Orator" Hunt, Thistlewood and others played the chief parts. A clever poem setting forth the aims of these men, entitled *The White Hat*, was written in 1819 by E. L. Swifte. Henry Hunt (1773-1835), nicknamed "Orator Hunt," was a well-to-do Wiltshire farmer. In 1801 his hot temper embroiled him with the Commandant of the Wilts Yeomanry and brought him six weeks' imprisonment. He came out a hot Radical and spent the rest of his life travelling about the country. In 1819, on the occasion of the Peterloo massacre, he made a speech which cost him three years imprisonment. His hat was a white one and became the badge of his party. J.D.C.

When William and Mary Howitt were visited by Friends on their removal to Esher in 1836, "William inadvertently using the word Radical, the man Friend asked if he thought that word a desirable one for a Friend to use." *Autobiography of Mary Howitt*, 1889.

⁴⁹ Mary Howitt, in her *Autobiography*, 1889, writes of her father, Samuel Botham (1758-1823) : "He was descended from a long line of farmers, who had lived for centuries in primitive simplicity on their property, Apsford, situated in the bleak northern part of Staffordshire, known as the Moorlands . . . The town of Leek, in itself, a primitive

place, might be called the capital of this wild district . . . Strange, brutal crimes occurred from time to time . . . Sordid, penurious habits prevailed."

S. Botham married in 1796, Ann Wood, grand-daughter of William Wood, of Irish coinage fame, and settled at Uttoxeter. The first daughter Anna, married Daniel Harrison, of Yorkshire, in 1823 (see life of Lucy Harrison (1844-1915), entitled *A Lover of Books*), and their second daughter, Mary (1799-1888), married William Howitt (1792-1879).

Richard Smith was a visitor at the Botham home. Mary writes of him in her *Autobiography*: "He was a native of Staffordshire and a convinced Friend, who occasionally attended Uttoxeter meeting; and we girls had little idea of the love of God, thirst for souls, spirit of self-sacrifice and other Christian virtues, which were hidden under his strange, and, to us, forbidding aspect."

⁵⁰ Samuel Hollinshead, of Leek, died in 1822, aged seventy-five.

⁵¹ George Jones (1765-1841) was born at Horsehay, Salop, a son of pious parents, Friends. When twelve he was apprenticed to Joseph Heath, of Coventry, tailor and minister. At the age of eighteen he began to speak as a minister. In 1815, he married Ann Burgess, of Grooby Lodge, co. Leicester (1774-1846), who was also a minister. Their Gospel labours covered the British Isles, and from 1826 to 1830 they were engaged on a religious visit to North America. Sarah M. Grimké has left on record the proceedings of their last evening in Philadelphia, spent at the house of John Paul (*The Friend*, Phila., vol. 86 (1912), p. 203). Sermons preached by George and Ann Jones at Nine Partners, Stanford, and Oblong, State of New York, in 1828, are extant in print, also letters, etc. in D. G. Jones had great belief in the circulation of literature and his "Stockport Tracts" were widely dispersed.

⁵² Thomas Robson, of Liverpool (1768-1852) and Elizabeth (Stephenson) his wife (1771-1843) travelled far and wide in the service of the Gospel.

⁵³ A chapter in Mary Howitt's *Autobiography* is devoted to a sketch of her husband's ancestry. William Howitt was born at Heanor and was educated at Ackworth. W. and M. Howitt left Friends. Their literary labours were very prolific. They died in Rome.

⁵⁴ Richard Phillips (1756-1836) wrote *Hints, chiefly Scriptural, respecting Regeneration*. This was printed, without his name, in 1808, and ran through several editions during the following forty years.

⁵⁵ Bishop Burnet's *Sentiments on Religion* had recently been included in *A Definition of True Religion by Authors of different religious denominations*, printed at Stockport in 1816, taken from Lindley Murray's *Power of Religion on the Mind*, many editions, 1787 to 1845.

⁵⁶ Thomas Mellor may have been of the family of Mellor of Whitehough, near Leek, for which see *John ap John*, by William G. Norris, 1907.

⁵⁷ Probably William Howitt.

⁵⁸ It is stated of James Dix (c. 1757-1840) of Leek, in *The Annual Monitor* for 1841, that he "long filled the important stations of Overseer and Elder, and was exemplary in the diligent attendance of meetings for worship, as well as concerned consistently to maintain our several religious testimonies," which statement is interesting in view of the remarks of Richard Smith.

⁵⁹ Mary Howitt had a good opinion of Toft Chorley, if not of Leek Friends generally, "The Friends of Leek had, all, with one exception, a cold, bleak, moorland character. They were not a well-favoured race,

and were neither good-mannered nor affable. The one exception was Toft Chorley, a gentleman with very little appearance of the Quaker about him. He had a country dwelling on the moorlands, but was always at his town house in Leek on Monthly Meeting days to receive and entertain Friends (*Autobiography*, i. 58).

⁶⁰ The Friends' Registers for Staffordshire record the burial of Joseph Lay, of Leek, in 1821 and of his wife, Sarah (Martin), in 1816, he aged seventy-nine and she sixty-six.

⁶¹ In the Birth Registers appear several children of William and Hannah Beardmore, of Newcastle, Staffs., between 1815 and 1833, those born before 1828 being non-members, the father being described as "earthenware painter."

Distress in Ireland, 1847

"A famine fell upon nearly one half of a great nation. The whole world hastened to contribute money and food. But a few courageous men left their homes in Middlesex and Surrey, and penetrated to the remotest glens and bogs of the west coast of the stricken island, to administer relief with their own hands. To say that they found themselves in the valley of the shadow of death would be but an imperfect image; they were in the charnel house of a nation. Never since the fourteenth century did pestilence, the gaunt handmaid of famine, glean so rich a harvest. In the midst of a scene, which no field of battle ever equalled in danger, in the number of its slain, or the sufferings of the surviving, these brave men moved as calm and undismayed as though they had been in their own homes. The population sank so fast that the living could not bury the dead; half-interred bodies protruded from the gaping graves; often the wife died in the midst of her starving children, whilst the husband lay a festering corpse by her side. Into the midst of these horrors did our heroes penetrate, dragging the dead from the living with their own hands, raising the head of famishing infancy, and pouring nourishment into parched lips, from which shot fever-flames more deadly than a volley of musketry. Here was courage. No music strung the nerves; no smoke obscured the imminent danger; no thunder of artillery deadened the senses. It was cool self-possession and resolute will; calculating risk and heroic resignation. And who were these brave men? To what gallant corps did they belong? Were they of the horse, foot, or artillery force? They were Quakers from Clapham and Kingston! If you would know what heroic actions they performed you must enquire from those who witnessed them. You will not find them recorded in the volumes of reports published by themselves, for Quakers write no bulletins of their victories."—Cobden's *Collected Writings*, i. 494-5, quoted in Morley's *Life of Cobden*, p. 604.

¹ Who were these Friends?

Joseph and Huldah Hoag and their Family

BY the kindness of Francis Corder Clayton, of Birmingham, we have been permitted to copy an account of the Hoag family, in the possession of Sara W. Sturge, of Birmingham.

This account, which is in the handwriting of Samuel Lloyd, of Wednesbury (1795-1892), is similar to that in the MS. Memoir of Elizabeth Robson (1771-1843), now in **D.**, but it does not agree with it in various particulars. We have inserted within brackets some of the principal variations to be found in the Memoir.

Joseph Hoag (1762-1846) was the son of Elijah and Phœbe Hoag, and was born in Dutchess County, New York. In 1782 he married Huldah Case (1762-1850), daughter of Nathan and Elizabeth Case, of the same County. His *Journal* was published in 1861. The vision which he saw in 1803 was printed in the *Friends' Intelligencer* in 1854, and has appeared since under various forms, the latest being learnedly edited by Albert J. Edmunds, Philadelphia, 1915.

Lindley Murray Hoag () was the youngest and best known of this remarkable family. In 1831 he married Huldah B. Varney (1801-1843), widow of Jonas M. Varney, and daughter of Joseph and Hannah Varney, of Wolfborough, N.H. (*Memoir*, 1845). He visited the British Isles in 1845 and 1853, and he was in Norway also in the latter year (Jones, *The Quakers of Iowa*, 1914; *American Friend*, 1907, 246). In 1858 Robert and Sarah Lindsey met him and "his lovely young wife." S. L. writes: "The former is looking well, but thinner than when I saw him last in England" (*Iowa Journal*, xii. (1914), 420). See **THE JOURNAL**, vols. iv., x., xi.

Hannah Hoag became the wife of Ezra Batty.

"Joseph D. Hoag of Salem was to be found in 1844 preaching the Quaker message from the rough-hewn

doorstep of Thomas Stafford's log-cabin, by ' the light of a pile of burning logs . . . the house being filled with women, and the yard with men and boys.' " (Jones, *The Quakers of Iowa*, 1914, p. 53.)

A memorandum in the Robson Memoir reads: " Joseph D. Hoag and his wife Dorcas live with them [J. and H. H.], as well as Lindley Murray Hoag." •

Extract of a Letter from the late Elizabeth Robson, dated Charlotte, Chilterden County, Vermont, [25th of Ninth Month,] 1826 :

Joseph Hoag's wife Huldah gave me the following particulars of her family. She and her husband were married in 1782, being each about 22 years of age—both spoke in the Ministry and were afterwards acknowledged by their Monthly Meeting. They were in low circumstances—but industrious. After they had two children their house at Nine Partners was burnt down, and as they had two small children [after which they had two more children], they concluded to remove to this place, an uncleared land, not having one tree cut down. They had only about 70 dollars worth of cattle, but her Father dying soon after left them a little property ; with this they had to hew [? hire] the clearings and pay the purchase money as they could spare it.

Her husband had poor health for some time, and Huldah [she was a comber and] combed wool in addition to taking care of her family, by which she obtained a little money to buy bread with when her Husband was too unwell to cultivate the Land. During this time J. & H. Hoag occasionally travelled in the Ministry and attended some Monthly Meetings. She carried her daughter Eliz : on horseback [and by water] 360 miles, before she was 4 months old—H. Hoag was the first friend who held a Meeting at Peru, having with her her daughter Hannah, little more than a year old. She had to cross Lake Champlain, with two young Friends without a man, and had to lie all night on an Island of the lake in the latter part of the Year.

As their children grew up they evinced much seriousness. Their eldest daughter Phoebe began to appear in the Ministry when about 12 years of age, at the same

Meeting their son Nathan appeared about two months afterwards being 10 years old. Martha appeared in the same line when 11 years old, and Hannah at 9 years old. Elizth appeared next, being 20, then Jemima at 19—next Joshua [Joseph] D. when in his 17th [fifteenth] year and Lindley Murray (their Youngest) in his 16th year, the last three are not as yet recommended, the first 5 are acknowledged Ministers.

Their Daughter Phoebe is deceased, she had 7 children and left 5. Her surviving Husband is an acknowledged Minister. Of J. & H. Hoag's children, 6 are now living who, with two of their partners, are acknowledged Ministers [other two appear as such but are not as yet acknowledged].

J. & H. Hoag have travelled much in the Ministry. J. H. has been as long as 10, 12, and 16 months [as many as nine, ten, fifteen, twenty and twenty-one months] from home at a time. His wife's journeys have not been so long, she not having been more than 9 or 10 months from home at one time. A Friend who had travelled with J. H. told me, that he had been acquainted with him 20 years, and he thought he had been absent from home for more than half of that time.

For some time after coming to Charlotte they had no Meeting, but sat in their family, some of their neighbours attending, several of whom joined them by conviction, and others removed to the settlement, so that now there are two Meetings settled there, the first was at Ferisburgh and they had to walk 3 miles to it [walk there awhile] sometimes without shoes to put on. Once when Huldah was appointed representative to their Monthly Meeting, at the distance of 75 miles from home, she had no shoes to wear, and a friend lent her some to go in.

They are now in a small clear farm and live comfortably. The situation is beautiful and they have been blessed every way and are a blessing to all around them.

Amy Hoag, a Daughter of Nathan and A[bigail] Hoag of Charlotte [and grand-daughter to Joseph and Huldah], began to appear in the Ministry when about 11 years old—in the beginning her voice was inaudible but it began gradually to get clear and distinct and her

Matter connected. Her Grandmother repeated to me one of her exhortations in these words (nearly if not quite), " My Mind has been deeply impressed with these words—If ye will open your hearts, I will come in, and ye shall be my people, and I will be your God." She was naturally of a [very] lively disposition, but became solid and serious in her behaviour previously to her appearance in the Ministry.

All J. & H. Hoag's children with their Partners are Ministers—or Members of the Select Meeting.

The following is added in the Lloyd manuscript :

1844. Lindley Murray Hoag, now on a religious visit in England, is a Widower with 4 children. He is a very eloquent preacher. Of this truly patriarchal couple (Joseph and Huldah Hoag) Dougan Clark, when in Ireland, 1844, related to John Abell the following particulars, That each now in their 85th year had last season been out on extensive religious service.

Joseph in paying a visit to Friends in Canada about a thousand miles from home, whilst his wife was a great distance away in another direction, he wrote to her that he hoped they might meet at the " Fall " and spend the winter together. After feeling released, he was about to return, but just as he was going on board the Steam Boat, he fell on the Quay and broke either his leg or thigh, which detained him a long time, and when able to travel again, he found his mind engaged to pay a visit in another distant Quarter and consequently their anticipated meeting had to be deferred.

Elizabeth Robson

ELIZABETH ROBSON (1771-1843) was the youngest daughter of a Quaker master mariner, viz., Isaac Stephenson (1694-1783), of Bridlington Quay, Yorkshire, by his third wife, Elizabeth Maire (1741-1795), of Beeford in Holderness.

Elizabeth Stephenson, later Robson, was descended from East Riding yeoman stock in several lines of ancestry,

who had been Friends from the earliest days of the Society.

Educated at Ackworth School, she resided, upon her mother's death, at the hospitable home of her brother, Isaac Stephenson (1765-1830), a corn-miller at Stockton. He, who was later of Manchester, was an eminent Quaker minister, and closely associated with his sister in some of her ministerial engagements.

Elizabeth Stephenson married, in 1796, Thomas Robson (1768-1852), then of Darlington, linen manufacturer, son of Thomas Robson of the same, and Margaret Pease, his wife. Thomas Robson, who was a Quaker Elder, accompanied George Richardson of Newcastle upon some of his ministerial travels; also William Flanner of America, and other Friends, as well as his wife, to whom he was companion in her second visit to America. He was also a great student of Quaker history, and wrote many biographies of early Friends, which are now for the most part at Devonshire House; he also indexed many old Quaker journals, and possessed a valuable collection of Quaker literature and many manuscripts which have unhappily mostly been dispersed.

Elizabeth Robson was recorded as a minister in 1810. She removed with her husband and family to Sunderland in 1811, and to Liverpool in 1821, where she died in 1843.

She was a woman of remarkable ministerial, as well as social, gifts, and for some thirty-five years she travelled extensively upon religious service in Great Britain and Ireland; was twice in America (1824-28 and 1838-42), and twice upon the continent of Europe (1816 and 1831), visiting Friends in Germany and France, as well as the Netherlands, Holland, Switzerland, etc.

It is said that she visited every Meeting of Friends in Great Britain, Ireland, America, and upon the continent of Europe (and in many cases several times), with only one exception, when the members of a small Meeting attended an adjoining Meeting at which she was present.

Elizabeth Robson held meetings with sailors, soldiers, miners, Red Indians, coloured people in America, and all sorts and conditions of men and women. With members of Congress she had two or more meetings; she

visited John Quincy Adams, President of United States; the statesman, Henry Clay; Marie Amelie, Queen of Louis Philippe, King of France; the King and Queen of Würtemberg and their family; the Grand Duchess of Oldenburg, and many other interesting people. She visited schools, workhouses, asylums, penitentiaries, prisons and other public institutions; addressed innumerable public meetings, sometimes numbering thousands of people, and visited many hundreds of Quaker and other families.

It is interesting to record that a religious concern she had for the poor prisoners in Newgate in 1817, drew the especial attention of her valued friend, Elizabeth Fry, to the deplorable condition of its inmates, and she commenced her celebrated work in that prison from that period. This is recorded in a letter of their mutual friend Elizabeth (Lister) Beck, and in Henry Robson's Memoir of his mother.

Elizabeth Robson corresponded or was well acquainted with the leading members of our Society, such as Joseph John Gurney, Elizabeth Fry, William Allen, Stephen Grellet, Hannah Chapman Backhouse, Daniel Wheeler (whose funeral she attended in 1840), and many more.

She corresponded with such interesting people as Frederic William III., King of Prussia, who sent her an appreciative letter signed by his own hand; and addressed printed pamphlets to Friends of Indiana Yearly Meeting; to the inhabitants of the Island of Stroma; to Seamen; and to the inhabitants of Berlin on the outbreak of Asiatic cholera, which was printed in German at Pymont in 1831.

For obituary and other notices of Elizabeth Robson we must refer to the *Testimony* issued in 1844 by London Yearly Meeting, which was printed in extenso in *The British Friend* that year; also Susanna Corder's *Memorials of Friends* (sixth edition, 1845, pp. 415-431); *The Annual Monitor* (1845, pp. 115-121).

An elaborate *Memoir* of her was also written by her eldest son, Henry Robson (1798-1850), then resident with his father at Huddersfield, who also contributed to the account. This *Memoir* consisted of nine quarto volumes

of several thousand pages, and was very carefully and voluminously edited from many sources of information.

Unhappily the first three volumes were lost after the death, in 1897, of Elizabeth Robson's granddaughter, Mary (James) Backhouse, of Westbank, York, and we fear were sold with other books at the break-up of the Westbank home in 1907, following the death of Mary Louise Backhouse. The remaining volumes are now at Devonshire House, as are many of Elizabeth Robson's letters and manuscripts. An extensive manuscript memoir, as well as one in verse, and many letters, silhouette portraits, various relics and manuscripts, are in possession of Joseph J. Green, of Hastings; and Rachel Priscilla Robson of Saffron Walden, and Wilson Crewdson of St. Leonards-on-Sea, descendants of Elizabeth Robson, also possess letters and other relics. It is a cause of much regret that an adequate record of Elizabeth Robson has not yet been published, as few lives have been more fruitful or so full of incident; and few individuals have been enabled to accomplish so much for the well-being of their fellow men, or have been more deservedly beloved by the wide circle of their acquaintance and friendship.

The many testimonies borne to the exemplary character of Elizabeth Robson, apart from those of her own kin, were remarkable; among the names of the authors of which are Priscilla Hannah Gurney, Amelia Opie, and Frances (Phillips) Thompson; and poetical tributes by Isaac Sharp, William Ball (E. Robson's great-nephew by marriage), and Thomas Copland. She was indeed exemplary in every relation of life, and her conversational gifts remarkably interesting and instructive, from the stores of experience and anecdote derived from her arduous and extensive travels.

Clive Vale, Hastings

JOSEPH J. GREEN

It may seem to some that, under the changed conditions of our lives in the present day, there can be but little meaning for us in these lives lived two hundred years ago; but the same Light is here to guide us, and the same Truth to teach us, and the call of Duty is still sounding in our ears.

J. H. MIDGLEY, *Margaret Fell*, in *Friends Ancient and Modern Series*, 1916.

Abolition Rhymes, 1840

BY the courtesy of Ella Kent Barnard, West Grove, Pa., we have received a typed copy of *Abolitioneries or Remarks on some of the Members of the Pennsylvania Anti-Slavery Society, most of whom were present at the Annual Meeting held in Philadelphia and New York in May, 1840*. The author of these rhymes was Benjamin S. Jones. Most of the eighty persons introduced were Friends.

Of James Sloan Gibbons, first Editor of *Friends' Intelligencer* (1838), for whom see THE JOURNAL, xiv. 45, we read :

“ When others had strayed
And their trust had betrayed,
Thy ‘Protest’ sprang forth into light :
And tried hearts and true
Quickly rallied thereto,
For justice, for truth, and for right,
Jim Gibbons,
For justice, for truth, and for right.”

Joshua Coffin was the schoolmaster visitor at the Whittier home-
stead who presented young Greenleaf with a volume of the poems of
Robert Burns, which gave him his first insight into true poetry. Whittier
wrote an inscription for Joshua’s tombstone.

“ Come, Joshua, come,
Make thy self quite at home :
What musty old book hast thou got ?
‘ A very rare work
By Sid Harnest, a Turk
At a book-stand I met with and bought
Tother day,
At a book-stand I met with and bought.’ ”

The sisters, Angelina Emily and Sarah M. Grimké, were “ from the
South [South Carolina], Episcopalians and wealthy. They acknowledged
their brother Henry’s natural sons (colored mother), who were at Lincoln
University and later at Columbus College, and were able brilliant men.
The Grimké sisters joined the Orthodox Friends’ Meeting [Philadelphia]
because of their strong feelings against slavery, thinking the Meeting on
principle was opposed to it, and they either left the Meeting because they
were disappointed in that, or were disowned by the Meeting because
they treated as an equal a colored woman the Meeting had admitted to
membership, but made sit by herself back under the gallery—they went
and sat by her.”¹

¹ From notes taken by Josephine Pennock of statements of her
aunt, Edith Pennock, “ the last of the Longwood Friends,” 1916.

A. E. Grimké married Theodore Dwight Weld, on the day of the riot over the Pennsylvania Hall, 1838, see *Elizabeth Buffum Chase*, 1914. In 1824 Sarah M. took notes of sermons by various Friends and these appeared in *The Friend* (Phila.), vol. 86 (1912). The copy of *The Death Bed of a young Quaker* (Springett Penn, 1675-1696), Boston, 1833, now in D., was presented to "Elizabeth Robson, Junr., with the love of Sarah M. Grimké, Philad., 8th Mo. 12, 1834." There was a Thomas Smith Grimké, of Charlestown, S.C. (c. 1787-1834), who issued an edition of Dymond's *Inquiry into War*, dedicated to Sunday Schools and containing extracts from his own writing on peace, 1834. His address at a Sunday School jubilee in 1831, is in D.

"The Grimkés I sought,
But alas! they were not:
Has the light from their spirits departed?
Rise, gird ye anew
To dare, suffer, and do!
Waver not! but be firm and true-hearted,
Once again!
Waver not! but be firm and true-hearted."

Among other abolitionists who appear are Lucretia Mott, J. G. Whittier, Joseph Janney, Abby Kelly, W. L. Garrison. Of James Rhoads we read:

"Hast thou ever, James Rhoads,
Heard of half-living toads,
That for hundreds of years slept in stone?
Will the simile fit,
Or at fault is my wit?
Has thy share of the labor been done,
James Rhoads?
Has thy share of the labor been done?"

Recd # 5m. of 22. 1718 of Rich Partridge. five pounds of
consideration money with John Stet whom I have taken
apprentice & two pounds for cloathing him -
L 5 5 -
2
7.5.0 -

J. H. Chalkley

From Minutes of Southwark M.M. in D.

The Cambridge "Journal of George Fox"

Continued from Vol. xiii., p. 171

51.—Vol. II., p. 399.—The following account of the death of Sir Francis Cobbe has been extracted by J. J. Green from the *Diaries* of Oliver Heywood (1630-1702), edited by J. Horsfall Turner, vol. iii. (1883), p. 209 :

"Sir Francis Cob, a great man in the East Riding of Yorkshire, travelling to London about Jan. 5, 1675, lay at a kinsmans house in Lincolnshire one Mr. Marwood's in his journey, lying long in the morning, his man went to help him up, but he said he was not well, s^d intreat my uncle to excuse me for I shall not come to dinner to-day, so he left him in his bed, when he had gone Sr francis rose out of his bed fell upon his own sword w^{ch} went in at his belly and came out of his back and was fallen dead on the floor, his man sth now that he had askt him to kill him 3 times—the occasion is thought to be the death of one old Mr. Kirk of London that had allowed him 500 a year, having little of his own, being in much debt, laid himself in the kings bench—this man was the principall prosecutor of the poor men in the plot-time, having imprisoned several, some whereof dyed by the hands of violence viz. 22, others dyed of feavers and other diseases in York Castle many whereof I knew and could mention."

52.—Vol. II., pp. 137-149, 176-255.—There has recently been on loan in D. a small leather-bound volume of manuscript, with cover much worn, measuring 6½ ins. by 3¾ ins., containing about 200 pages, with penned rules around, written in one hand and of great interest.

There are various inscriptions—"John Acrod is the Right owner of this Booke 1682 For aney thing J know."—"John Ecroyd Jr. Right owner of this Booke, 1690"—"John Earnshaws Jun's Book."—"John Bargroaues."

The present owners are the Misses Earnshaw, of Harrogate; it was previously in the possession of their father, John Earnshaw, surgeon, of Oldham, and of his father of the same name, place and profession.

Its contents are as follows :

Section I.—"A relation vnto friends of y^e most materiall passages by y^e power of God in George ffoxes Travells into & in Jreland & out of Jreland, as followeth." This occupies 29 pages, and follows closely the relation printed in the *Camb. Jnl.*, ii. 137-149. This MS. has "Lowzy Hill" instead of "lazy hill" (ii. 147) and "Thomas hollins" in place of "Thomas Holmes" (ii. 148).

Section II.—"A Journall of George ffoxes wth other friends who accompanied him from London in England towards America," etc., as the heading given in *Camb. Jnl.* ii. 176, save that several names are slightly differently spelt. This consists of twenty-two pages and is the same as the account of the *Camb. Jnl.* ii. 176-187, and signed "John Hull."

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Section III.—“ Another Epistle from a friend in Barbados.” This occupies 6½ pages. The subscription is “ Written in Barbado's y^e 5th of y^e 9th mo 1671.” The letter, probably written by John Stubbs, is here reproduced *verb. et lit.*

“ Another Epistle from a friend in Barbados.

“ Dearly beloved friends

“ After y^e salutation of my dear Love & tender respects to you both, wth acknowledgment of yo^r tenderness Love & benevolence from time to time communicated to me, The Consideration of w^c enjoyns me, to have you in Remembrance & having no outward substance whereby J can requite yo^r kindness, J can do no less than own yo^r kindness Love & tenderness, & now at this time finds it as a duty incumbent vpon me, to let you both know how wee are, But indeed J have not time to enlarge because J have written many letters & have more to write, yet so if you would know how things are more fully & particularly J refer you to a Letter written by John Hull to Edw. Man. But take y^e Account as full and as short as J can comprize it as followeth.

“ ffirst wee came from London y^e 11th of y^e 6th mo & to y^e Downs we came y^e 13th at night & vpon y^e 14th in y^e evening wee sett sail from thence; Wee came into y^e harbor at y^e Bridgetown in Barbado's vpon y^e 3rd day of y^e 8th month being y^e third day of y^e week about y^e 10th hour at Night, So was from y^e time of our coming from London to this Jland about 7 weeks & 5 days & we have been here about a month & 2 days, Now as to our Journey by sea J Likewise Refer you to a manuscript w^{ch} J think John Hull hath sent to Edw: Man. And then y^e same night that wee came into y^e harbour, which as J said before was y^e 10th hour at night, & y^e same night about y^e 12th hour honest Tho. Horton & James Gilberts both came to vs, & dear George ffox & some others went a Quarter of a mile from y^e Town to a friends house one Richard fforestalls & most of us staid in y^e town at John Taylors, & then about 4 days after James Lancaster & Joh. Cartwright passed away (in y^e same shipp y^t wee came in) to Jamaica, & G. ff. remained weak in y^e same friends house afore-said, & after some days Tho. Rous sent a Coach for him to his house & he hath remained there ever since, he hath not been abroad, but great hath been y^e Expectations of friends & very many others, & y^t of great Account in y^e world for his appearance in Meetings; J know yee are not ignorant of y^e cause of his weakness, for he beares y^e Jniquity where ever he comes & here is too much of y^t found here, J must be as short as J can.

“ And as for 4, viz^t Tho. Briggs, Wil^m Edmundson, Solomon Eckles & my self wee have been Excercised in y^e service since as much as wee could desire. T: B: & W: E: have been pretty much together at Meetings, but Solom. Ec: & J have been separated though much agst our Wills. because if we had continued together, y^e meetings in y^e Jland had not been supplied, ffor here are some times 4 & somtimes 3 meetings in y^e Jland & severall meetings in y^e week days but now So: Ec: & J are together but we cannot be long together for y^e reasons before mentioned; Jo. Rous some times helped us, but being wth his father & other necessary

occasions prevents him, & here is a Bristoll friend an honest man one Nathaniel Milner speaks in Meetings.

" Now J must desist from speaking of our selves, only hinting to you y^t y^e Lords Eternall presence & power is wth us & great & full meetings wee have every where ; our houses are filled & more than they can hold, & gallant large houses they are & spacious, but wee Leave y^e success to y^e Lord alone, And now J am to speak of dear G. ff. who is y^e chief of thousands (as J said before) he hath not been abroad since he went to Tho. Rouses, but hath remained weak ; y^e last first day there was a meeting there, & at y^t place for y^e most part is y^e generall meeting w^{ch} is once a month & is y^e greatest meeting in y^e Jland ; for when it comes to bee at Th. Rouses, w^{ch} is once a month then they bring 2 meetings into their one meeting ; & friends every where knowing y^t G. ff. was there they went from most places of y^e Jland thither, & people of y^e world & many not of y^e least neither, among whom was a Judge & he told a friend y^t he never heard y^e like of G. ff. & staid wth vs 2 or 3 days, & came away very much satisfyed & so did all, J beleeve y^t y^e witnes in people leaps for Joy at his being here : So: Ec: & Jo: Rous was wth him at y^e meeting & J was at another part of y^e Jland where we had a large meeting & y^e Judges wife was there where J was & at severall meetings there seems to be a new Vintage. Great are y^e flockings into our meetings, but we will Leave (as J said before) y^e success to y^e Lord, then y^e next day after y^e meeting he had a pretious womans meeting where y^e Life flowed, it's thought y^t they were in number above 100 women & then y^e 4th day which was yesterday he had a Mans Meeting where there came severall of y^e world, so y^t G. ff. could not speak his mind to men friends whilst they was there, for there were severall great men in y^e outward & so he spoke to them all y^e Everlasting truth in generall much to y^e satisfaction & refreshment of all y^t heard & amongst y^e hearers there was a Lievtenant Colonell belonging to y^e Jland, & he was exceedingly satisfied, & G. ff. took him by y^e hand when y^e meeting was done & prayed for him, & he was Exceedingly affected wth George, & then he came to me & took mee by y^e hand, & said, well ! now J can tell you what to say to y^e opposers of you, how you set forth y^e Excellency & fullness of christ & Jo: Hull was standing by mee, & then he turned to him & said, Sir you wrote after, now J pray you do me y^e favour to let me have y^e copy of it.

" So y^e people of y^e world passed all away no doubt all satisfyed, & then men friends all drew into another Room & G. ff. laid many weighty heavenly things before them to generall satisfaction & so Concluded wth prayer & blessing vpon y^e whole meeting, so friends parted wth glad hearts when it was very late, but it was moon Light, But here is a generall gladness among all y^e honest hearted & where there is desires after truth such their hearts leaps for joy at his coming thither, & they say that many of y^e blacks are glad also, hearing y^t he stands for their Redemption.

" Written in Barbado's y^e 5th of y^e 9th mo. 1671."

Section IV.—Then follows a letter of twenty-one pages from " Roade Jland y^e 19th of y^e 4th mo. 1672," by George Fox, with postscript, as

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appears in *Camb. Jnl.* ii., 206-215, with some divergence as to dates, etc. ; " worlds end " of ii. 211 is " woods end " in this recension.

Section V.—" The second part (or an addition) to y^e Journall of George ffoxes travells in America in y^e year 1672 "—92 pages. This follows very closely the account in *Camb. Jnl.* ii., 221-255—" Plumm Island " of p. 225 is given as " Plunim Island " and Manoco river, p. 241, as Manow river.

53.—Vol. II., p. 269.—In Catalog no. 35, sent out by the Franklin Bookshop, Philadelphia (Samuel N. Rhoads)—*Americana Curiosa et Quakeriana*, 1916, there is a very good reproduction of a sheet of George Fox's handwriting, relating to the examination before the Worcester Justices of himself and Thomas Lower, towards the close of 1673. This piece has not been incorporated in the original Journal but similar information is conveyed in a letter from G. F. to George Whitehead (*Camb. Jnl.* ii., 268-272). The price asked for this holograph is \$275.00. S. N. Rhoads purchased it from Lydia B. Sargent, of Fritchley, Derbyshire, in 1910, to whom it came from Lydia Ann Barclay (1799-1855).

54.—Vol. I., p. 447.—From the recently published history of the Hanbury family, we learn that Richard Hanbury was born in 1610. His father was Philip Hanbury (1582-c. 1651), who had moved into Wales from Elmley Lovatt, in Worcestershire. Richard's first wife was Cecilia and his second, Elizabeth, whom he had married before the advent of Fox in 1668 (ii. 120). In the quotation from Bradney's *Monmouthshire*, we should probably read *Richard* for Charles. Mr. Bradney was probably referring to Richard Hanbury, the younger (1647-1714) whose son Charles (1677-1735) was the ancestor of a considerable branch of the Hanbury family, known as Hanbury of Holfield Grange, Essex, etc., while Richard's son, Capel (1678-1740), headed the Hanburys of London.

55.—Vol. II., pp. 226, 437.—The story of the remarkable accident to John Jay and his recovery has been brought again to notice by a request made by A. N. Brayshaw, to Dr. Bedford Pierce, of York, for his opinion of the event from a surgical point of view. We are permitted to give here Dr. Pierce's reply :

" It is quite clear the bones were not broken or the man could not have travelled safely sixteen miles the next day.

" It seems equally clear that no bones were dislocated as under such conditions there would not be praeter-natural mobility—but the reverse.

" The probability is that he was very deeply unconscious, when the muscles would be entirely flaccid. When he came round, and probably the vigorous treatment assisted in arousing him, the muscles would become stiff and rigid especially if there had been any sprain or injury to muscle or ligament."

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56.—Vol. II., p. 461.—Add to note re Sunday labour William Penn's reply to Henry Hallywell, vicar of Cowfold, Sussex. The latter stated in his *Account of Familism as it is Revived and Propagated by the Quakers*, etc., 1673¹, that " Familists and Quakers put no Difference between one Day and another . . . that many times they follow their usual Trades on a Sunday." Penn answers in his *Wisdom Justified of her Children*, 1673: " What the Familists did is nothing to us (if they did so) But sure I am he has abused the Quakers: For 'tis well known, that in what country soever they live, they follow the Practice of the Apostles, in Assembling together on the first Day of the Week . . . And to say, That we many times follow our usual Trades on that Day, is a plain Untruth, the whole World knows better, though we do not Judaize; For Worship was not made for Time, but Time for Worship: Nor is there any Day Holy of it self, though Holy things may be performed upon a Day."

57.—Vol. I., p. 470.—The date of the death of John Hall should be 1739, according to his Testimony. He was born 4. iii. 1662.

¹In the copy in D. Morris Birkbeck has pencilled: " One of the weakest, most absurd and contradictory Pieces that I remember to have read. M.B. Waded through 7.23, 1795 " !

" Speaking of ' Uncle Tom's Cabin,' I must not forget to tell you that the sheets of this work, I believe before its publication in America, were offered for £5 to Charles Gilpin. He would not buy them. Then they were offered to Mr. Bogue, then to Mr. Bohn, and rejected by both. They were bought in the end by Routledge. Now there are at least twenty different publishers' editions, Bohn's and Bogue's among the rest; and it is supposed that upwards of one million copies have been sold in England alone."

Autobiography of Mary Howitt, anno 1852.

The grandmother of a Philadelphia lady vouches for the following. During her girlhood her father bought her an umbrella, which she carried with great pleasure and delight, but so new and unknown was the article that the meeting to which she belonged became alarmed and the Overseers dealt with her worldly-minded father. During the visit one woman Friend said to the young girl, " Miriam would thee want that held over thee when thee was a-dying? " That, of course, settled the matter and the offending umbrella was relegated to seclusion.

From an address on the " Ancient Customs of Friends," by Elmina Wilson and Miriam McDivitt, printed in *Centennial of Whitewater Monthly Meeting*, 1909.

For other anecdotes of the umbrella see THE JOURNAL, xi., 140.

Richard Lindley and His Writings

RICHARD LINDLEY (c. 1721-1785) was a flax-dresser, of Darlington, and an Elder in the Society of Friends. He was the youngest child of Simon Lindley, of Darlington, by his wife Jane (Appleby).

He was one of the very numerous Diarists the Society has produced, and there are in existence in **D.** (presented recently, with other Lindley MSS., by Joseph J. Green, having reached him through the Robsons, friends of the Diarist) several little volumes of his writing.

Extracts from these little volumes follow :

(1) This is a list of visits of ministering Friends to Darlington Meeting between 1757 and 1766. The first entry is " 4th mo : 10th (1) [First-day] Abraham Farrington from New Jersey, & Joseph Harwood of Manchester, went next day to Yarm. R^d Lindley, Guide. Edw^d Pease lent his mare."

Other names include Edward Higginson (Godmanchester) in 1757 ; Alice Hall (Cumberland), Mordecai Yarnall (Philadelphia), Grace Chambers, " in y^e 84th year of her age." Abiah Darby and Ann Summerland, Joseph White (The Falls, Pa.) in 1759 ; Lucy Ecroyd (Marsden, formerly Bradley of Bristol) in 1760.

On " 8 mo. 30, 1761 (1) Monthly meeting held here by appointment to accomodate y^e following friends, who were Visitors pursuant to y^e direction of y^e Yearly Meeting, viz Sam^l Fothergill, Jonaⁿ Rain, John Lindoe, W^m Dillworth, Is: Wilson, Tho^s Corbyn & Joseph Taylor, by whom several judicious remarks were made & solid advices given ; y^e mee : held from 11 to near 6 o'clock."

In 1761 came James Daniel (West Jersey). In 1764 " no f^d had an appointed mees here, but some fr^{ds} from neighbouring Meetings or otherwise dropt in, without having occasion for a Guide," but next year " Catherine Payton & Hannah Shipley were at M.M." and later Nicholas Beeby and Joseph Saul (Cumberland).

(2) This volume covers the years 1767 to 1782, and records various meetings attended and the names of friends taking vocal part. The first entry is :

“ 1767 1st mo. 6 (3) Quarterly Meeting at Durham for discipline pretty agreeably conducted—and in the evening a publick meeting w^{ch} was small but satisfactory. J. Procter, S. March, & J. Stephenson appeared & J. S. prayed. I thought y^e meet^s was favored.”

This year “ Samuel Stott (Edmundsbury) & John Townshend (London) returning from Scotland,” and later in the same “ Sally Taylor (Manchester) Jonaⁿ Rain (Crawshawbooth) at our meet^s.” Mabel Wigham was present at a meeting “ favored with the meltings of tendering goodness.” May Drummond appeared in 1769, and in 1770 Mary Ridgway (Mt. Melick) Jane Watson (nigh Edendery) . . . J. W. first appeared since her coming this Journey, at Exeter about 8 mo : since & is very acceptable & able for y^e time.” Robert Willis (New Jersey), William Hunt (N. Carolina), and Thomas Thornborough (N. Carolina) passed through the district in 1771, and in 1772 “ Rachel Wilson, Sarah (& Debo :) Morris (Philadelphia) ” ; in 1777 “ Thomas Carrington (Pensilvania).”

(3) “ 1783. 9 mo. 30 (3). Qu : Mee : at Durham, W^m. Rathbone, T. Cash, J. Procter, R. Bainbridge, J. Stephⁿ and M. Brantingham all app^d T. Cash p^d.”

“ 1784. 8 mo. 29. Nicholas Waln (Philadelphia), Morris Birbeck. N. W. appeared well especially at y^e conclusion of his testimony. M. B. a few words also. N. W. d^{to} (Give us of your oyl). a.m. [afternoon meeting] N. W. again & as in y^e forep^t of f. n^m. [forenoon meeting] in a sententious broken manner, but substantial matter. J. B. agreeably & N. W. agⁿ wth 2 or 3 words. Mee^s : low, but a degree of calm settlement, wth some cover^s of sweet solid sense. They went next day to Richmond G[uide] W. Ianson.”

Later in the year Rebecca Jones of Philadelphia was in the district.

1785. “ 3 mo. 3 (5) Rebecca Wright (New Jersey) and Martha Routh (Manchester). . . . Rebecca seems to be a deep, sound, living minister.”

At the close of the Diaries Richard Lindley records visits to his sick-room by Esther Tuke, Elizabeth Hoyland, Hannah Wigham, and "old Thomas Ross," from Pennsylvania, who died shortly afterwards.

The date of the last entry is 30 x. 1785; the Diarist died eighteen days later.

(4) Account of Yearly Meeting of 1759.

(5) Account of Yearly Meeting of 1780.

Not the least interesting portions of the Diaries are the accounts of several Quarterly Meetings in York, attended by R. Lindley. These we intend to refer to later.

Books Wanted

THE Library Department at Devonshire House has been engaged for some time in supplying Friends' literature to public and private libraries and other institutions, and has made up sets of various periodicals for the British Museum, Universities' Libraries, National Libraries of Ireland and Wales and many town libraries. It now appeals for help from those who have such literature for which they would be glad to find positions of usefulness.

Here follows a first list of Wants :

HAVERFORD COLLEGE, PA. :

Dublin Y.M. Proceedings, v.y. ; *Australian Friend*, v.y. ; *British Friend*, 1902 ; *Irish Friend*, vol. I. ; early London Y.M. Epistles and some later in original format ;

NATIONAL LIBRARY OF WALES :

Annual Monitor before 1840, and some later ; *Friends' Quarterly Examiner* after 1905.

BRITISH MUSEUM :

London Y.M. folio Epistles, 1682, 1686, 1870, 1874, 1881, 1891, 1892, 1909.

ALLEN C. THOMAS, A.M., HAVERFORD COLLEGE, PA., U.S.A. :

J. J. Gurney's *Notes on a Visit to Some Prisons in Scotland*, 2nd or 3rd edition, or that of 1847 preferred.

Elizabeth's Fry's *Observations on the visiting etc. of female Prisoners*, 2nd edition preferred, 1827.

Also E. Fry's *Texts for every Day in the Year*, any edition.

Friends and Current Literature

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

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

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

THE *Quaker of the Future Time*, by George A. Walton. William Penn Lectures, Second Series.

We welcome George A. Walton's contribution to current Quaker literature, to which four thoughtful and well-expressed stanzas by Eleanor Scott Sharples form an introduction. Three of them are introduced in the text. Especially beautiful is the stanza commencing

" He sees God in the star-lit night,
In every sun-kissed flower."

George A. Walton emphasizes the essential character of the early Quaker, resting, as Carlyle says of George Fox, "on the adamantine basis of his manhood." He shows that, now as then, no "man or institution" has final authority "over the life of him whose "conscience impelled by the inward Presence is supreme," a "God-intoxicated man" to use the expression of Novalis. Being so, "personal duty" will be the motive permeating his whole life, saved from "degenerating into unbridled individualism" by the purifying power of that inward Presence.

We need not here follow the lecturer in detail as he works out the resultant activities of such a Spirit-driven force, exercised in brotherhood and social movements for the salvation of democracy. The Quaker of the Future, labouring that "life may rest not in law, but the spirit of love," will have faith that "the best side of humanity will awaken" to his touch.

Hungering for growth, he will not regard any attainment as final, whether in Science or Theology, but will be found reaching forward to an ever-expanding view of Truth. Feeding on direct communion with God, "yearning for guidance and inspiration," he will ever set before him as his goal "the very fulness of the stature of manhood that is in Christ Jesus."

ISAAC SHARP.

Friends' Missionary Advocate, "representing the work of American Friends in ten countries," has entered upon its thirty-third volume (January, 1917). It is published monthly at Urbana, Ohio, and edited by Lenora N. Hobbs, of Blomington, Ind.

* There are several notices of Friends in *Russian Memories*, by Madame Olga Novikoff, "O.K." (London: Herbert Jenkins, 8½ by 5½, pp. 310, 10s. 6d. net.):

"In that great calamity [the terrible famine of 1892] the help given by the English Society of Friends was very remarkable. After some

* = Not in D.

preliminary enquiry, I was invited to attend a Committee Meeting. There were, I think, between twenty and thirty present and I was the only woman. A series of questions was addressed to me about the state of things in Russia. I exaggerated nothing. I concealed nothing. I told them that an unforeseen blow had befallen sixteen of our provinces and found us unprepared to combat its effects. . . . 'The Friends' listened attentively, but said very little. Mr. Braithwaite, the chairman, only expressed a hope that 'God will help our efforts.' Nothing more, but without losing a day they went to work and worked splendidly. They not only collected about £40,000, but sent their delegates, Mr. Edmond Brookes [Edmund Wright Brooks] and Mr. William Fox [Francis William Fox], to distribute their help on the spot amongst the famine-stricken peasantry." (p. 126). "The magnificent part played in Russia by the Society of Friends . . . is well remembered by all of us Russians" (p. 296). On p. 186 there is a record of a two hours' interview with John Bright.

The Ven. Archdeacon Holmes preached a sermon in St. Paul's Cathedral, London, recently on "Buy the Truth, and sell it not" (Prov. xxiii. 23). According to a report in the *Church Times* of 19th January, he appears to have expressed the view that the Anglican Church had all that the other Churches had and more. After reference to Unitarians, Baptists, Presbyterians, Congregationalists, and Wesleyans the preacher adds :

"Or there is the Quaker—the Quaker whom we all respect and admire, who earned his very name from the fearlessness with which his founder, George Fox, made even his judges quake at the hearing of the Word—the Quaker who for nearly three hundred years has been such a moral power in England and America. And to him we would say : We hold all that you hold about the Holy Spirit, the Word of God, the need of silence, the teaching of the mystical side of Christianity ; but we have something in addition to all this, something which you have lost—God's gifts of beauty, aestheticism, music, painting, art of all kinds pressed into the service of the sanctuary. We long to share them all with you, and, not selling but in sharing, to be one with you in the Lord."

*"The most eloquent thing in England, I always think, is John Bright's gravestone at Rochdale : a small plain stone in the graveyard of a Quakers' Meeting House on which are inscribed two words : John Bright."

Quoted in *Young Man and Woman*, Jan. 1917.

* Edward Alexander was brought up in a wealthy Quaker home and instructed in the usual Quaker view of war, but when he mixed with fellow-students at Cambridge, and heard of their enlistment, his feelings underwent some change. His experiences in the bombardment of Scarborough deepened his pro-war view, and but for the entreaties of his mother on her death-bed he might have "joined up." As it was he entered the Friends' Ambulance Unit, was severely wounded and returned to hospital.

For this and the final love scene, etc., see *Quaker-Born*, by Ian Campbell Hannah (New York: G. Arnold Shaw, 7½ by 5¼, pp. 261, \$1.50).

Though having a New York publisher, the author has his home in Sussex, England.

The Friends' Peace Committee, Devonshire House, London, has issued the 1916 Epistle of London Yearly Meeting in German.

The latest book by Dr. Oliver Huckel, of Baltimore, Md., is entitled *A Dreamer of Dreams, being a new and intimate telling of the love-story and life-work of "Will Penn the Quaker"* (New York: Crowell, 7½ by 5, pp. xxvii. + 249, \$1.25). The sub-title explains the object of the book—to recount the life of Penn from the private human side and told by one of his family. To this end a journal of the time has been imagined, written first by Penn's wife and later by his daughter. The book reminds one of Mrs. Marshall's books of the Schönberg-Cotta series, but it is not so well done, or with the same regard to historical accuracy. The first page makes a bad beginning when in 1668, Thomas Ellwood and Miss Springett "pass the quiet shrine of Jordans where our Meeting House stands and . . . near our Friends' burial ground." On this we have to say (i.) the meeting house was not built till 1688, (ii.) the burial ground did not exist till 1671, and (iii.) neither, at that time, could well be termed a "shrine"! Here and there one detects Americanisms in "Guli's" Journal and it must have been a slip of the printer rather than the Diarist to make Queen Mary the daughter of James I. (p. 195) and to state that Guelielma Penn died at "Hoddesven" (p. 211). The book is dedicated "to Ann Edward and Rebecca Ming, My Quaker Grandmothers." The copy in D. was presented by Headley Brothers.

The first article in the January number of the *Harvard Theological Review* (vol. x., no. 1., Harvard Coll., Cambridge, Mass.) is by Rufus M. Jones, on "Quietism." The author writes that the substance of it will form one chapter in his forthcoming volume of Quaker history, in which he is endeavouring to trace the influence of Quietism upon the Society of Friends in the eighteenth and early nineteenth centuries.

The Arm of God is the title of a collection of fifty incidents of various periods when Divine protection and interposition seemed specially manifest in times of great danger. The collection was made by Roderic and Erica Dunkerley (son and daughter of "John Oxenham") and the incidents are drawn from the lives of St. Francis of Assisi, George Fox, Mme. Guyon, William Penn, John Wesley, Robert Moffat, Catharine Booth, Caroline Talbot, Mary Slessor, etc., and from occurrences in Ireland, North and South America, the South Seas, and elsewhere. (London: Oliphants, 6 by 3¼, pp. 175, 1s. 6d. net.) This little book is worthy of a wide circulation.

* In volume xiii. of *The Cambridge History of English Literature*, 1916, under the heading of "Lesser Poets of the Middle and Later Nineteenth Century," there is reference to Herbert Edwin Clarke, "whose verse, though always well received by competent critics, had,

perhaps, less effect on the public—even such part of the public as reads poetry—than that of any writer of anything like equal merit noticed in this chapter. . . . And there may be reckoned to Clarke one signal merit—that, putting a few scattered passages of Tennyson aside, his is the only poetry which has done justice (he was to the manner and matter born at Chatteris in Cambridgeshire) to the strange and unique beauty of the fen-country.”

The card-catalogue in **D.** contains a number of references to H. E. Clarke (1852-1912)—“British Friend,” 1904 and 1912; “Annual Monitor,” 1913, with portrait. He was educated at Hertford and Sidcot and in 1873 settled in London. “He had for many years little connection with the Society of Friends, though he retained his membership.” He died at his home at Beckenham.

* Further essays by J. Rendel Harris have been published by the Cambridge University Press—*Picus who is also Zeus*, pp. 74; *Testimonies*, pp. 138; and by the Manchester University Press, *The Ascent of Olympus*, pp. 140.

Glowing Facts and Personalities, chiefly associated with the Birmingham Adult School Movement, and the late Alderman William White, by the late Edward Smith (1849-1916), non-Friend, Adult School President (London: Religious Tract Society, 7½ by 5, pp. 136, 1s. net).

Facing the Facts is the title of the Report of the Conference on “The Society of Friends and the Social Order,” held in London, October, 1916 (London: Headley, 8½ by 5½, pp. 170, 6d. net).

The address given by William Whiting, of Leeds, at the Lofthouse Park (Wakefield) Internment Camp, on 9th August, 1916, to a company of Germans detained there, has been printed and may be had from Friends' Bookshop, 140, Bishopsgate, E.C.2, price 1d., postage extra. It is entitled *The Society of Friends and what it Stands for*.

A German translation may also be obtained—*Die Gesellschaft der Freunde und was sie wollen*.

* Joseph Pennell writes in his Preface to his *Pictures of War Work in England* (London: Heineman; and Phila.: Lippincott, 9½ by 7, fifty-one illustrations, 6s.): “I did not make these drawings, etchings, lithographs with any idea of helping on the war . . . for I do not believe in war. But as we are in the midst of war, though some of us are not of it—and as war has developed the most incredible industrial energy all over the world—there is no reason why some artistic record should not be made and my record is in this book.”

* In *The Street of Ink*, an Intimate History of Journalism, by H. Simonis (London, etc.: Cassell, 8½ by 5½, pp. xx. + 372, with 80 portraits, 7s. 6d. net), there is a 1½ page account of *The Friend* (established 1843)

and also an illustrated reference to Henry T. Cadbury, and notices of other members of the family and of Bertram F. Crosfield, in the chapter on *The Daily News*. This is a delightful account of many ventures in journalism, successful and otherwise.

* " I know a little American history and I have been trying to recall a time when Christian America, or any considerable part of it, ever spent one whole day putting Christianity to the test. The Pilgrims came over to test it, but the moment they got out of reach of persecution they forgot and fell to persecuting the saints who disagreed with them. Boston set up to try it and forgot, and hung four Quakers, including a saintly Quaker sister for preaching the gospel of peace in its streets. Roger Williams tried it and found that it worked. William Penn tried it at Shackamaxon when he talked love to the big Indian chiefs and smoked the pipe of peace with them and paid them for their lands; and it worked. Oglethorpe tried it when he organised the Christian State of Georgia, but he soon forgot and went down to Florida to kill the Spanish."

From *Our Troublesome Religious Questions*, by Edward Leigh Pell (New York, etc. : Revell, 8½ by 5½, pp. 251. \$1.25, or 6s. net).

Headley Brothers have just published a very attractive botanical book—*British Wild Flowers, their Haunts and Associations* (8¾ by 5¾, pp. 16 + 320, with many beautiful illustrations, 7s. 6d. net). It has been written by William Graveson, a Friend of Hertford, who has presented a copy to D.

The Hope for Society : Essays on Social Reconstruction after the War, by various Writers (London : Bell, 1917). These Essays, edited by our Friend, Lucy Gardner, were read at the Interdenominational Summer School, held at Swanwick in 1916, in which School the Friends' Social Union took part. Our Friend, J. St. George Heath, wrote on "The New Social Conscience as to Use of Income."

A pamphlet is to hand entitled : *The Two Hundredth Anniversary of Friends' Meeting, Westport, Massachusetts, also the One Hundredth Fiftieth Anniversary of Westport (Acoaxet) Monthly Meeting, 1766-1816*, by Khalil A. Totah and Edward L. Macomber. There are several illustrations and a notice appears, *inter alia*, of Paul Cuffee (1759-1817)—"a selfmade man, patriot, navigator, educator, philanthropist, Friend. A noble character."—the wording of a memorial erected in the Meeting House grounds at Central Village, Mass.

Co-operation or Chaos ? is the title of a handbook written by Maurice L. Rowntree, B.A., son of the late Joshua Rowntree, "at the request of the 'War and Social Order' committee of the Society of Friends, for those who are seeking a more just and humane social order in which war shall be eliminated" (London : Headley, 7 by 4¾, pp. 108, 6d. net). Before the book was finally passed for press, the author was arrested under the Military Service Acts and is now undergoing two years hard labour.

Notes and Queries

KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

F.Q.E.—*Friends' Quarterly Examiner*.

BENJAMINA, CANDIA, TACE (xiii. 126, 169). Lucy Hannah Southall writes respecting *Candia* that there is a tradition that the personal name came from the island Candia or Crete, in which, perhaps, the family having the name in it had property or that the first Candia was born there.

Candia Corbyn (1671-1767) was a daughter of John and Celicia Handley, of Pontypool, and became the wife of John Corbyn (c. 1669-1752/3), of Worcester, in 1696. She was a Minister for seventy-three years. From *Candia* Corbyn descended the name *Candia* to the families of Burlingham, Palmer, Pumphrey and Barrow.

There was another early Quaker *Candia* in the South Wales district, daughter of Richard and Mary Hanbury, born 1688, died 1691 (or 1721), see *The Family of Hanbury*, vol. ii., p. 232, compared with vol. ii. p. 244; also a *Candia* Hanbury (—1789), widow of Charles Hanbury (1677-1735).

There was a *Tacy* Aldridge, widow, of Stonehouse, Glos., who

married William Bat, 26th Oct., 1615. Also a *Tace* Bradford, who died in London, 1694.

BURIED LIKE A DOG—(xiv. 43). This expression was also used earlier—"Anthonie Penniston, Quaker, Buried his mother like a dog in his garden" (see THE JOURNAL, viii. 110).

TONES IN PREACHING (xiii. 124 and xiv. 42).—I have come upon other references to this matter. On the death of Thomas Thompson (1632-1704), Kelk Monthly Meeting (S.E. Yorks.) issued a "testimony" concerning him in which it is stated: "He had a good delivery free from all sorts of tones and affectations of speech." His son, also named Thomas Thompson, bears the same witness: "He had a suitable testimony for such people [non-Friends], being sound and convincing, plain and powerful, without any sort of tone, distinct in his delivery, easy to be understood." In *A Second Letter from a Friend in the Country to his Friend in London*, 1717, the anonymous writer, defending

certain ministers from aspersions cast on them says, "I shall observe that it seems very strange that any person pretending to be a Friend, or to have any love for them can reflect on G—n for having a tone in his delivery, since a reflection of this nature must fasten on some other persons, and such, perhaps, for whom they may have the greatest veneration." I do not know who G—n was.¹ The tone or sing-song which middle aged persons remember in the ministry of many Friends appears to have been unwelcome in early days.

In *The Quakri at Lurgan* (1877) a satirical description of the discussion in Ulster Q.M. concerning the introduction of music into Lisburn School, one speaker is represented as speaking of music and saying:

And why should we denounce it,
Who, as a people, prize
Those sweet melodious accents !!!
Which from our Elders rise ?

A. NEAVE BRAYSHAW.

RICHARD DAVIS WEBB, son of James and Deborah Webb (members of the Society of Friends), was born in Dublin, 19th Second Month, 1805. In 1833 he married Hannah Waring, of Waterford, and they had two sons and two daughters. Alfred, Richard, Deborah and Anne.

R. D. Webb was very active in the Anti-Slavery cause. For many years he printed and published the "Anti-Slavery Advocate," a weekly paper, and also

¹ This was probably William Gibson (1674-1734). See *THE JOURNAL*, i. 22.—ED.

contributed articles to it. His house in Dublin was the Irish home of American Abolitionists who always were warmly welcomed there. He contributed articles on Anti-Slavery to American magazines, but besides these and his life of John Brown, did not publish much. "John Brown" came out about 1861 (curiously enough his one surviving child, Deborah Webb, has not a copy of it).

He was actively engaged in Temperance work and was intimate with Father Mathew. The cause of Peace also claimed his interest and service. In 1848 he spent some time in the West of Ireland investigating the conditions of the starving peasantry during the famine, and assisting in the work of relief.

Among his many friends and acquaintances were the American leaders of the Anti-Slavery movement, Daniel O'Connell, Harriet Martineau and Mrs. Jameson. He visited Wordsworth, Maria Edgeworth and Whittier in their homes.

He died 14th Seventh Month, 1872. Twenty-one years previously he had resigned his membership in the Society of Friends, but I believe he never joined any other religious denomination.

EDITH WEBB.

LIFE, LETTERS AND JOURNAL OF GEORGE TICKNOR, 1876 (George Ticknor, American man of letters, b. 1791, d. 1871, Vol. i. pp. 298-9).

[In 1819 his voyage home from Liverpool in a "regular New York packet" was prosperous and

smooth, occupying but thirty-seven days. Among the passengers was Professor Griscom, "a Quaker chemist of New York, an excellent old gentleman with no small knowledge of the world."]

"As they neared the land the wind was unfavourable, and the captain relieved Mr. Ticknor's impatience by putting him on board a pilot-boat off Gay's Head, by which he was taken in 6 or 7 hours to New Bedford. By this unpremeditated 'change of base' he landed on his native shores without money, of which a supply would have met him in New York; but his eagerness to be at home made this of no consequence, and he liked to describe his mode of meeting the difficulty and the kindness it called forth. Going to the best hotel in the town, he asked the landlord who was the richest man in New Bedford, and being told it was Mr. William Rotch, he went immediately to him and stated his case. Mr. Rotch, without hesitation, lent him the money he asked; and, thus provided, he hired a chaise in which he started at about 10 in the evening, drove all through the warm summer night under a full moon, and reached his father's house [in Boston] at seven in the morning on the 6th of June."

MARGARET E. HIRST.

CHARLES JAMES FOX AND FRIENDS.—Richard Cobden declared at the Manchester Peace Conference in 1853 that "the Society of Friends co-operated with Mr. Fox in trying to prevent

the war of 1793, and that Mr. Fox was not at all ashamed to write to Mr. Gurney of Norwich, begging him to get up country meetings and to send petitions, whether from Quakers or others, to the House of Commons" (Morley's *Life of Cobden*, c. xxi. and Cobden's Speech in *Herald of Peace*, Feb. 1853).

Is anything known of the source of Cobden's information? I have found nothing in the standard Lives, etc., of Fox, nor in various Gurney memoirs.

MARGARET E. HIRST.
5, High Street, Saffron Walden.

DRESS.—John Gurney, shoemaker, strutting and hectoring like John of Gaunt, swinging about in his great hair-cloak, instead of his leathern apron.—Bugg, *Third Bomb*. 1706.

OLD AND NEW IN MINISTRY.—The Lord was pleased to shew me, that old Matter, opened in new Life, was always new, and that it was the Renewings of the Spirit alone which made it new, and that the principal Thing I was to guard against was, not in my own Will to endeavour to bring in old Openings, without the Aid of the Spirit.

Life of Samuel Bownas, 1756, p. 17.

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