

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

THE JOURNAL
OF THE
FRIENDS HISTORICAL
SOCIETY

VOLUME FOURTEEN, NUMBER THREE,
1917

London :
HEADLEY BROTHERS PUBLISHERS, LTD.,
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.

CONTENTS

	Page
Annual Meeting	97
A Private View of London Yearly Meeting in Sessions of 1818 and 1825	97
Presentations in Episcopal Visitations, 1662-1679. Extracted by <i>Prof. G. Lyon Turner, M.A.</i> ..	105
Richard Smith and his Journal. VI. Compiled by <i>John Dymond Crosfield</i>	108
Books Wanted. II... .. .	121
Betsy Ross and the American Flag. By <i>John W. Jordan, LL.D.</i>	122
"Life and Writings of Charles Leslie, M.A., Nonjuring Divine"	123
Friends and Current Literature	127
Recent Accessions to D	132
Notes and Queries:—	
Quakerism and Pugilism—The First Ackworth Scholars—Friends Assist Needy Anglicans— Joseph Liddle, of Preston—Lindley Murray— Attendances at Yearly Meeting—George Logan —Reports of London Y.M.—Thomas Garrett— James Dickinson—Lydia Darragh and General Washington—Was it Margaret Fell?—Then as Now	136
List of Officers and Financial Statements	142

THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

For Table of Contents see page two of cover

The Annual Meeting

was held on 24th May, when a considerable number of members and others listened with close attention to an address by the President (R. H. Marsh) on the history of the Michael Yoakley Charity. The address, with illustrations, will appear, it is hoped, in the next number of THE JOURNAL. For list of Officers and financial statements see closing pages of this number.

A Private View of London Yearly Meeting in Sessions of 1818 and 1825

A VERY interesting manuscript has recently been presented to D., giving a full and informing account of the proceedings at two Yearly Meetings, seven years apart, in the early part of last century. The writer was Jonathan Hopkins Bowen (1798-1826), son of Simon Maw Bowen (c. 1772-1852), grocer, of Gainsborough. Simon Bowen was received into membership in 1793, and became an earnest Friend and an Elder (*Annual Monitor*, 1853). His son was also a grocer.

1818

Jonathan and his father left home on the 13th of Fifth Month, 1818, and reached 160, Bishopsgate, on the 16th. The next morning (Sunday) they attended meeting at Devonshire House, and listened to a discourse by John Shipley, then a young Minister, on the Divinity of Christ, and at night Joseph Allen, from Essex, " bore testimony to the nature and necessity of regeneration."

At the Adjourned General Meeting for Ackworth School held on Monday morning, a minute was read informing the Y.M. that " some children are sent to Ackworth in a state of great ignorance, even at an age when the period of childhood is so far elapsed as to leave little time for their improvement. . . . Some of them," it was added, " could not read words of one syllable." The minute was read in Y.M. later and " awakened a very lively interest, but no resolution was adopted." At a still later sitting the subject was re-introduced, and " many judicious remarks were made." The observations which came from John Wilkinson, of High Wycombe, then a prominent Friend, who later resigned his membership, " were peculiarly striking and appropriate; but so much expression of approbation followed, that a few elderly friends thought it necessary to check this adulatory strain " ! The discussion resulted in " An Epistle on the subject of religious care over Children," which was printed in 1818, and reprinted in Ireland and New England.

The Y.M. proper opened on the 20th. " Four Appeals were received, viz., two from John Crouch against the Q.M. of Cambridgeshire and Huntingdonshire; one from the M.M. of Westminster against the Q.M. of Kent, in a case of settlement; and one from David Doeg, who had been disowned for insolvency, against the Q.M. of York. John Crouch also presented a complaint against the Q.M. of C. and H., which, after some discussion, was rejected as irregular." John Crouch withdrew his appeals. The Q.M. of Kent scored against Westminster M.M. But the Doeg appeal was not easily settled. The report of the Committee on this Appeal, stating that both sides had been fairly and fully heard,

and giving a decision in favour of York, was signed by only eighteen, whereas twenty-one signatures were requisite to constitute a final decision. It was therefore decided to hear the Appeal in the Y.M. itself. Over three hours was spent on this without a conclusion being reached, and another three on the following day. "A large body of valuable friends were of the judgment that the decision of the Q.M. should be confirmed; but great numbers being of an opposite sentiment, the former condescended, and the judgment of the Q.M. was finally annulled." [We may be thankful for the paucity of Appeals during recent years.]

William Dilworth Crewdson was appointed Clerk and William Allen and Thomas Maw his assistants.

On the 21st, our Friend attended the adjourned general meeting of the Tract Association. "The placing of this association directly under the notice of the Y.M. was deliberated upon, but declined for the present." [It is interesting to note that a similar subject is likely to come up again at next Y.M., one hundred years later.]

Much time was occupied with the answering of the Queries [the last of the answerable Queries have now been swept away] and numerous Testimonies were read [now rarely heard].

The intervisitation of the men's and women's meetings [now necessarily a thing of the past] was frequent.

On the 21st, Martha Smith, Hannah Field and Elizabeth (Joseph) Fry passed across the yard, with perhaps the same ceremonial which to some of us, when youthful attenders, served to relieve the tedium of the sittings. "E. Fry appeared in supplication and each of them afterwards addressed the meeting."

On the 28th, Robert Fowler and William Tuke joined "the troops of the shining ones," and the next morning five men Friends entered the women's meeting—Isaac Stephenson, Samuel Capper, Richard Phillips, with James Hack and William Grover as companions. How long they remained is not recorded.

The subject of Capital Punishment, referred to in the Epistle from Ireland, was under consideration more than once. "Friends appeared unanimous that this is a crying evil, which ought to be speedily and wholly done away." But after much exercise in ministry and prayer it was decided that the present was not the right time to address the legislature on the subject. "William Allen, in a beautiful strain of animated and impressive eloquence, alluded to the influence which the higher and middle classes of society possess over the lower; to the great responsibility which attaches to them for the depraved and vicious state of our population; to the magnitude of the subject now before us; and to the importance of our stepping rightly and seasonably forward in advocating the rights of humanity. . . . A committee was appointed to draw up a minute, which should record, for the first time, the Society's sentiments on this practise." When the minute was brought in, Friends were not so unanimous as before—"Samuel Loyd, John Wilkinson, and others, apprehending that the declaration, 'Whoso sheddeth man's blood, by man shall his blood be shed,' is a sufficient warrant for punishing murder with death. Amongst others, W^m. Allen and W^m. Grover were of an opposite sentiment." But the minute was placed on record and the Meeting for Sufferings empowered to petition on behalf of the Y.M.

The amount of preaching which took place on all occasions is striking, and would appear to us in these days unduly to delay the business of the Y.M. Communications from Joseph John Gurney were very frequent and he often engaged in prayer. His sister, Elizabeth Fry (then usually known as Elizabeth (Joseph) Fry to distinguish her from her sister-in-law, Elizabeth Fry, "spinster"), often "appeared." Also between the sittings, in the houses of Friends resident in the vicinity, religious opportunities occurred and after-meal sermons were often preached. "After dinner at Joseph Fry's [Mildred Court], silence spread over the company: John Dymond, Mary Jeffrys, Olive Dymond and Eliz. (Josh.) Fry [the hostess] were each exercised in ministerial communications." "After dinner at John Sanderson's, Hannah Field [from the State

of New York, who is frequently mentioned], in addressing those present, expressed her belief that the eyes of others are much upon our Society," etc. On another occasion, at John Sanderson's at Old Jewry, "after dinner a solemn silent pause occurred. Hannah Field appeared in supplication and Mary Sanderson [hostess], Mary Dudley and Elizabeth Dudley [mother and daughter] were exercised in ministerial communications."

The introduction of selected minutes of the Meeting for Sufferings opened the way for a reference to the recent visit to the Continent of William Allen, Josiah Forster, Hannah Field, and Elizabeth Barker, the last-named from America, companion to H. Field. Reports from Sidcot, Islington and Wigton Schools were received and various epistles passed. On Saturday evening, the 30th, "under a very precious covering of great solemnity, the Y.M. closed."

"Luke Howard, in one of the sittings of the Y.M., related the following anecdote of Louis Majolier. Being left in trust for some property, he had, in consequence, to appear in a public court of justice; and when one of the inferior magistrates was about to tender him an oath, as is usual in such cases, the chief magistrate or mayor, interfering, said in substance, 'This man is one of the disciples of Penn, who do not swear; you may take his word without an oath.' The other hesitated to dispense with the legal form, but at length yielded; and when L. Majolier said, 'I promise it,' the mayor rejoined, 'And I guarantee it.'"

On J. H. Bowen's return journey he was informed that "William Tuke had now successively attended 50 yearly meetings;" and he heard of another who had attended fifty-three. He thought this latter was John Bludwick, of Warrington, but a note was added later to contradict this supposition.

1825

Again, in 1825, our young Friend, now aged twenty-seven, attended Y.M. accompanied by his father and cousins, Margaret and Phebe Maw. They left home on the 13th of Fifth Month and on the 15th (Sunday)

attended meetings at Devonshire House—"that in the morning my father thought uncommonly small." Ann Jones, of Stockport, Mary Proud, of Essex, and James Wetherald, were among the speakers.

Y.M. convened on the 18th. "Several communications from friends in the ministry, several of whom are young in years." Josiah Forster was re-appointed Clerk and his brother, Robert, and Young Sturge assistants. Our Diarist seems to have been in a rather low spot—"This was a day of poverty and leanness"—"My own lot is yet as in a desert land."

In the third sitting, before any business was entered upon, Martha Smith and Sarah [Lynes] Grubb appeared, the former, seated, addressing the men, being too feeble to stand. Breviates of both addresses are given. In the fourth sitting "Eliz. Josh. Fry" came in to ask leave for the holding of a meeting with the youth, and her brother, J. J. Gurney, "requested liberty to unite." In the sixth sitting "J. J. Gurney and W. Allen visited the women's meeting, the friend above alluded to ["a dear young friend (S.F. of Wellington)"] requested permission, which was withheld on account of his not being as yet acknowledged as a minister by his monthly meeting." This was probably Samuel Fox, then aged thirty, father of our late friend, Joseph Hoyland Fox. He was "recorded" in 1827. In the seventh sitting, "Edward Carrol and James Marriage visited the women friends." In the eighth sitting, "W^m. Gundry and W^m. Smith visited the women's meeting," and later in the same, "W^m. Alexander requested permission to visit the women's meeting in the capacity of an Elder. Some friends expressed unity and sympathy, yet the meeting felt a difficulty in acquiescing for fear of constituting a wrong precedent; in the progress of the deliberation James Wetherald [a Minister] expressed a concern to go," which got the meeting out of a difficulty. In the eleventh sitting, "Richard Phillips and Silvanus Fox [brother of above Samuel] visited the women's meeting." In the twelfth and concluding sitting, Sarah Grubb came across to sit with the men.

More after-dinner sermons are recorded: "Dined at Mildred's Court. The party was gay and extremely

volatile, and but for a change of circumstance and scene which we could little anticipate, being there would not have afforded either to myself or my dear cousin J. H. who was with me any tolerable satisfaction. As there were more than the dining room could contain, the surplus (including a youth from Cornwall, myself, my cousin Joseph Hopkins and Thos. Pumphrey) sat down to table in the drawing room. J. J. Gurney came in after this arrangement and joined this little company, separated, as it might seem in the view of some, by accident, yet others of us chose rather to ascribe it to an over-ruling hand, and J. J. G., sending for Jon^a Pim, he afterwards addressed these five individuals successively." This quotation throws vivid light upon the conditions obtaining within the Society or among those allied to it. One wonders if some of the sprightly relatives of the hostess from Earham were there, and whether the "volatile" party in the dining room had to listen to personal remarks as had the select company in the drawing room.

The consideration of the state of the Society was the business of the fourth sitting, but the Clerk deprecated "the renewing of the exercise of the meeting in the usual direction, . . . and weightily drew the attention of the meeting to consider whether the love of the world and a desire to accumulate wealth had not greatly enfeebled the progress of its members . . . Particular allusion was made to the practice of keeping shops open during the time of week-day meetings, whereby part of the family is detained at home."

Already mutterings are heard of the storm soon to burst in America, in the matter of Elias Hicks. New York had been addressed by letter from the Meeting for Sufferings, and this letter was read, "expressive of a deep concern that we might be preserved a people on the everlasting foundation on which our faithful predecessors built testifying to the Divinity of our Lord and Saviour Jesus Christ, and exhorting to faithfulness and vigilance in maintaining the fundamental doctrines of the Christian faith."

"There are no propositions this year, and no appeals."

On Sunday, 22nd, the morning meeting at Devonshire House "held 2 $\frac{3}{4}$ hours, Sarah Grubb being very largely engaged in extending a loud call to all to come and partake of the water of life freely. She was also very energetic on some doctrinal points, particularly the universality of Divine Grace."

Slavery and the Slave Trade occupied much time on the 23rd and later. In the evening of the 23rd the Fry-Gurney meeting for the youth, in the large meeting house, was "extremely crowded. . . . J. J. G. commented largely upon John iii. 36."

"Openings for civilization of Africa" received attention, and the proposed removal from North Carolina of 720 liberated Africans.

"In the twelfth and concluding sitting more unsettlement prevailed than I could have wished, occasioned partly by the forcible entry of some person not a member; and partly by a tedious criticism of the epistle."

Although keenly alive to the proceedings, our young Friend remained in low spirits throughout. "Pleasant bread has not been my portion, whilst attending this Y.M. . . . The privations I have had to bear have been wisely designed

To subject every wish of mine
Completely to the will divine."

At the Large Committee, "my name was proposed on the Committee for drafting an epistle to Ohio. I saw no hope of any good in this, unless it could contribute to make me feel myself as nothing, and therefore dared not to refuse."

J. H. Bowen died in the autumn of 1826, at the early age of twenty-eight. We fear some inherited weakness, as all the members of the family save one died between the ages of seventeen and twenty-eight. For his brother, John Bowen, see page 135.

This thirty-four page 8vo. MS. is very neatly written in one hand; as the date of the paper is 1829, it could not have been written by the narrator. The MS. was presented to D. by the Gravely family, of Wellingborough, 1917.

Presentations in Episcopal Visitations 1662:1679

Continued from vol. xiii., page 143

DURHAM (*Continued*)

EAST OF DURHAM CITY

HOUGHTON LE SPRING. 1662. Nov. 4. ('Howghton in le Spring.') Robtum Hutton geñ, Robtū Ayton, geñ, Richūm Shipperdson, Richūm Middleton, Jo: Grinwell, — Carr de Cockey, Eliz: Sicelam [?], & Christoferum Rayer—for absenting themselves from the Church.

1665. Sept. 8. Joham Greenwell et Margaref, eius ux, Richūm Middleton et Mariam Shepherdson—for Quakers, eñ.

— ux Roberti Hutton, et Johem Grinwell—for not baptiseing their children, eñ.

Robertum Hutton, Mariā Shephardson, Janā Featherston, et Richūm Middleton—prius excoīcat^a in Visitacone primaria dñi Johis epi Dunelm.

Gulielmum Lilburne, Johem Greenwell, Richum Middleton, Cuthbertum Browne, Georgiū Wilkinson, Johem Smith, Tho: Meaburne, Margeriam Fathrlay, Davidum Gleghome, Thomā Robinson, Margaretā Hunnall, Johem Tayler, Johem Mussett, Gulielmū Walton, Gulielmū Browne, Willmū Roantree, Marcum Blakiston, Jacobum Fatenby, Robertum Hewgill, Robertum Ridley, Thomā Short, Thomā Atkinson, Gulielmum Shawe, Thomā Harrison, Magdalinā Allinson, Willmūm Vardy, Henricū Carr, Dorotheā Wharton, vid., Willmūm Atkinson, Janā Todd, Willmūm Hall, Richūm Chilton, Thomā Forster, Cuthbertum Scrogs, Willmūm Lister, Robtūm Lorance, Robertum Olliver, Mattheum Dak, Johem Tayler, Thomā Walker, Willmūm Thornton, Robertum Watson Johem Waistell, Robertū Baker, Thomā Hornsby, Chrum Ranson, Henricum Liell,

Christoph: Shave, Simonem Forster, Alex. Johnson, Anthonium Milburne, Johem Blenkinsopp, Georgiū Thompson, Robertum Stephenson, Cuthbertum Robinson, Michaellem Chicken, Willmūm Rutter, Georgiū Lister, Edrū Whitfield, Willmū Bell, et Tho: Forster¹—for not paying y^e Clarke the groates due at Easter last.

MONK HESLEDEN. 1662. May 20. ('Moncke Hesledon.') Thomā Wood, Jacobū Hall et eius u^x, Johem Wilkinson, Juñ, Janā Hall, Margaretam Walker, Isabellā Walker, Christoferū Dodshon, Annā Pattison—for being quakers, & keeping their children unbaptized & their wives unchurched.

1665. Dec. 19. ('Hesleden Monac') Jacobū Hall et eius u^x, Johem Wilkinson, juñ, Margaretā Walker, Isabellā Walker, Annā u^x Johis Pattison, Jacobū Wilkinson, et Richūm Byers—for quakers & negligent comers to Church.

HART. 1662. May 26. ('Hart et Hartingpoole.') Johem Thompson, & Gulielmū Nicholson—for Quakers.

STRANTON. 1662. May 26. Geo: Williamson et eius u^x—for negligent comers to Church.

Jacob Hubbock, Willmum Dodshon, Robertum Allen, et Anthoniū Smith—for not receiving y^e Communion at Easter.

30 Sept. 1665. Dñ Robertus Allen, dismiss fuit.

12 May, 1666. Dñ Jacob. Hubbocke et fassus est—*absolut*.

Johem Atkin et Janā eius u^x, Johem Browne et Franciscā eius u^x, Willmum Atkin, Elizabetham u^x Willmi Dodshon, et Henricū Brown et Mariā eius u^x—as excoicate psons having stood soe since 5th Feb. last.

1665. Oct. 5. Radulphum Chilton, Anthoniū Harrison, Georgiū Crowe, et Thomā Dodsworth—for non-paym^t of y^e assessm^t to y^e Church.

8 Dec. 1665. Dñus Georgius Crowe disp.

16 Junii, 1666. Dñus Richūs Chilton disp.¹

ELWICK. 1662. May 26. ('Elwicke'.) Robertum Young, & Mariā u^x Marci Staines, Ellenorā Atkin, et Annā u^x Thomæ Rawling—for Quakers.

¹ It must not be concluded that all the above were Friends.—G.L.T.

WEARDALE. S. & W. OF DURHAM CITY

BRAUNCEPETH. 1662. Oct. 5. Petrum Mason, Jacobum Fewster et eius ux̄, Henricū Emmerson, Richum Emmerson et eius ux̄, Isabellā Emmerson et Johem Crooke—for Quakers.

WHITWORTH. 1665. W^m. Anderson, señ, Georgiū Emmerson et Magdalenā eius ux̄, Aliciā Adamson, Mariā Grinwell, et Elis : Stott—for Quakers.

Georgiā Pickering et Johem Adamson—for negligent Com^{rs} to Church.

Georgiū Emmerson—for not baptiseing his child.

Robertū Taylor et Richū Hopper—for refuseing to pay y^e Church Sess.

MERRINGTON [Church or Kirk Merrington]. 1662. Nov. 4. Henricū Lax et Robtum Wood—for Quakers.

1665. Henricū Lax, Robertum Wood, — ux̄ Richi Allen, Edrū Georgiū Shawler, et Edrū Unthank et eius ux̄—for quakers and Nonconformists.

Johem Maxwell—for teaching a private schoole without Licence.

G. LYON TURNER

It is not being educated in the form of truth ; it is not the profession of it, nor being called a Quaker ; it is not barely frequenting our religious meetings ; it is not even being of a moral conversation—that will do or be acceptable to the Lord, unless we also witness a possession and enjoyment of the Holy Truth, and the life and power of it, in our souls. —*Life of Joseph Pike* (d. 1729), 1837, p. 38.

We urge our men who are active and useful in business to consecrate to the work of the Church those talents which bring them prosperity in worldly affairs. While success in the service of Christ depends upon our personal union with Him and not upon organisation, the coming of the Kingdom lags while men give their best to their business interests.

From the Report of the Summary Committee of the International Conference of Men Friends, Richmond, Ind., 1915.

“The Schoolmaster is abroad ! and I trust more to him, armed with his primer, than I do to the soldier in full military array, for upholding and extending the liberties of his country.”—LORD BROUGHAM, 1828.

[Quoted in Bulletin of Oakwood Seminary, Union Springs, N.Y. 1915-16.]

Richard Smith and his Journal 1817:1824

Continued from page 69

THE last chapter in Richard Smith's life begins at the time of the Yearly Meeting of 1823, when he offered himself for service in Africa, and was accepted.

A short *résumé* of the inception and aims of the Committee for African Instruction will explain what follows.

The Committee arose out of a concern which Hannah Kilham⁶² [1774-1832], a Sheffield Friend, first brought forward towards the close of the year 1819. Her views were two-fold—the personal instruction of individuals, and the establishment of an Institute for cultivating some of the unwritten languages of Africa, with the intention of composing elementary books and translating portions of the Scriptures.

The effort began by H. K. taking two African youths as pupils⁶³; she attained considerable proficiency in the Waloof language; and when the time came for inquiry as to the prospects of a mission station in Africa, the Committee received an unexpected offer from William Singleton,⁶⁴ of Loxley near Sheffield—under whose care the two youths had been for some time receiving English education—to go to Africa to make investigations.

William Singleton left London on the eighth of Twelfth Month, 1820, and reached England again on the eighteenth of Seventh Month, 1821; and, shortly afterwards, sent the Committee a full and very interesting report⁶⁵ of his voyage to the Gambia and to Sierra Leone. This report encouraged the Committee to dispatch a party, headed by Hannah Kilham, to make the first attempt at a settlement; but various circumstances delayed their start, and it was not until the autumn of 1823 that the preparations were complete and the mission left England; of the party R. S. was one.

When the proposed mission first came to the notice of R. S. is not stated, but it certainly aroused his attention and sympathy during the Y.M. of 1822; at which an address of the Meeting for Sufferings to the Inhabitants of Europe on behalf of the Oppressed Africans was read; and he dined with Friends interested in the project—Luke Howard,⁶⁶ John Eliot⁶⁷ and John Sanderson,⁶⁸ the Treasurer of the Committee. At a meeting appointed by Anna Braithwaite⁶⁹ at the end of this Y.M. “the words arose in my heart, Lord, choose for me, in allusion to African exercise.”

After his return home, we find :

1822.

6 mo. 14. Much exercised at Night, & queried whether it might not be safest to write to Jno. Eliot.

10 mo. 4. After my silent Meditation this morning felt freedom to draft a Letter to John Eliot, of which I afterwards wrote a fair Copy, and sent it by post, offering myself to go out there; w^{ch} resulted in peace.

Six days later he received the reply, “w^{ch} resulted in peace to my mind, & much relieved it.”

On account, no doubt, of the delays experienced by the Committee, no further steps were taken by R. S. till the close of the Y.M. of 1823, to which he was a representative, and journeyed on foot, as before: he again records the deliberations in detail. On the 29th of Fifth Month, he called on L. Howard, where was Robert Forster,⁷⁰ and referred them to his letter of the previous Tenth Month to John Eliot; and on the 2nd of Sixth Month, he appeared before the Committee, and was accepted to go to Africa. The Friends present were:—Luke Howard, Robert Forster, John Sanderson, William Allen,⁷¹ Peter Bedford,⁷² Edward Carroll,⁷³ Thomas Newman,⁷⁴ George Jones, Richard Cockin and wife,⁷⁵ James Cropper,⁷⁶ Jonathan Backhouse,⁷⁷ J. Tregelles Price,⁷⁸ Samuel Tuke,⁷⁹ and others. “After I returned to my lodgings, I was favoured with the reward of peace, though I felt somewhat embarrassed and bound up when the Members of the Committee put questions to me, particularly L. H., whether my view was Ministry.”

Being now launched on this service, R. S. did not return home at once; he was put in charge of the two

African youths, Mahmadee and Sandanee, and spent the next seven weeks as their tutor, during which time he was living with them at Friends' houses round London, mostly at Tottenham. The Journal recounts many comings and goings, though little to extract; the following are the most striking:

1823.

6 mo. 18. L. H. shewed a Letter to us from W. Wilberforce to him, dated 2 mo. 22, 1821, on the subject of African civilization, wherein he recommended at least 3 years instruction of Natives in this Country. — Davis,⁸⁰ a Friend at Bath, was the person with whom he had conversed on the subject. W. W. tendered his subscription, which he wished was 10 times greater—remarked on the great reparation due to Africa from this Country, which, instead of facilitating Christianization, by commercial intercourse, had by a contrary conduct retarded its progress . . . [L. H.] read a sample of his Journal; if he had to begin again, would notice every Book he perused.

6 mo. 21. Felt freedom of mind to order a new suit of clothes at W. Edmunds, Tottenham . . . Informed of public Meeting lately held at Dorking by J. J. G.,⁸¹ when Floor of a room fell or slanted by reason of Beam giving way, but Meeting ended well.

During this time in London, R. S. paid a good many visits to schools, to get some insight into the methods adopted by teachers.

Luke Howard took Mahmadee and Sandanee to his house at Ackworth for the General Meeting there, and R. S. walked, in seven days, to rejoin them. After a week there, he left for Leek on the 5th of Eighth Month. Before he started, L. H. addressed him encouragingly at breakfast on the subject of his mission, telling him that the principal management, as regarded the men, would devolve on him. "My walking had been satisfactory to him since we were brought together." He reached Leek on the 7th, early enough to attend the Monthly Meeting, where he applied for a certificate for Africa, and "Friends freely and encouragingly united."

The next two months were spent in his usual varied pursuits, and the entries in the Journal show great diligence in the business of the office.

9 mo. 9. C. H. queried of me pleasantly, when did I go to Africa? and said, I had better stay, in his opinion. Thankfulness arose in my heart, being far different to what I looked for.

During the last few days in Ninth Month he wound up the various affairs of which he had charge and made his will; and there is some hint of the distribution of his personal possessions. It is pleasant to think that his parting with his brothers was affectionate :

1823.

9 mo. 29. . . . a Crown of Peace before leaving Alton, which was a tendering & Memorable season with the Family.

9 mo. 30. Taking leave of brother Thomas, a little from his Residence, was a memorable Season.

The parting from his brother-in-law is thus described :

10 mo. 1. Prepared my Account with C. H. who paid me my demand, for which I expressed to him my obligation. Took leave of him, at which he manifested surprize.

On the evening of this day, having been sent for by L. Howard to come to London at once, he left Leek by coach, travelling outside.

Another three weeks elapsed before the embarkation, occupied in preparations and purchases, and in learning lithography.

10 mo. 3. Attended the Meeting of the Committee. . . . I expressed a few words, particularly on the Subject of my return & trying departure from my Friends, on which P. B. feelingly expressed his hope.

10 mo. 13. Ordered Clothes at Silver & Co's, 9, Cornhill.

On the 25th of Tenth Month, 1823, the party, consisting of Hannah Kilham, Richard Smith, John Thompson and his sister Ann, of Cooladine, Enniscorthy, Ireland⁸² (who had been accepted shortly before), besides Mahmadee and Sandanee, went on board the brig *James* at Gravesend.

The Committee had prepared a set of "Ten Regulations to be observed by the Members of Friends' Settlement on the River Gambia," the first of which sets out :

The object of this undertaking is the instruction of the natives of Africa in the principles of the Christian religion, in common school-learning and in such arts and improvements (especially those connected with agriculture or gardening, and domestic economy) as may be found suitable to the situation and climate.

A short devotional meeting was to be held daily; there was to be cessation of labour on First-days, and meetings for worship were to be held twice; the settlers were to

meet monthly in conference ; and Hannah Kilham and Richard Smith were to be heads of the settlement and trustees for the property.

Some idea of the discomfort of the voyage may be reached from the dimensions of the *James* : she was of 140 tons burthen, eighty feet long, fifteen feet broad, about the size of a modern canal boat, though deeper in the water, as she drew thirteen feet : the mast was ninety feet high : at any rate, she proved that she was seaworthy. Encountering a heavy storm in the Channel, of which the *Memoir* of H. K. has a most vivid account, they took refuge a week later behind the Isle of Wight, and made a fresh start from Cowes on the 8th of Eleventh Month ; passed Madeira on the 21st ; had a few hours on shore, described in detail, at Teneriffe on the 28th, and reached Bathurst on the Gambia river on the 8th of Twelfth Month, 1823.

The party suffered severely from sea-sickness, and from the confinement within the narrow limits of the brig, which told seriously on R. S., whose habits had always included so much walking exercise. During the voyage R. S. copied the log-book into his Journal on most days ; a few extracts may be made :

11 mo. 1. Marvellous deliverance from imminent Danger about mid-Night, to all human appearance. [This was the storm in the Channel.]

11 mo. 16. Still weak low and debilitated. My Clothes are become too large for me.

11 mo. 18. H. K. much enfeebled.

11 mo. 23. Ann Thompson's Admonition to G. W. H. on his witticism on Scripture was relieving to my mind. Comforted in retirement, accompanied with love to the poor Sailors ; felt relief in handing a Bible to them. At the M SS account read by G. W. H. felt uneasy. . . . At the desire of H. K., read a part of 3^d Chapter of Penn's Reflections and Maxims to our company in the Cabin, after which we had a pause.

[The passengers in all numbered 11.]

11 mo. 24. G. W. H. this evening again speaking lightly of Scriptures, I expressed that it felt painful to me.

11 mo. 29. [At Teneriffe] To the Cathedral, when a Priest took umbrage at our hats, & we left the place.

12 mo. 8. Natives [came] on board ; some of them had a striking effect on my mind, so that I wept as it were for Joy, being much enlarged in heart towards them. . . . Gave present of Money and a Bible (in the name of company) to the sailors which was well rec^d.

On landing, the party were hospitably welcomed by the Commandant and the British community ; a merchant put a vacant house at their disposal, and the Commandant himself conducted them to Birkow (Bakkàoo, variously Englished as Barcou, Berkow, and Birkow) on Cape St. Mary, eight miles from Bathurst, near the sea, which was considered the best spot for the proposed experiment ; and had been pronounced by W. Singleton as the most favourable site he had visited. There they found a good stone house erected by the Government, which Sir Charles McCarthy,⁸³ the Governor of Sierra Leone, very readily placed at the service of the mission ; and here R. S. presently settled : he set about preparing a garden, digging a well, and improving the house, which had never been inhabited—a kitchen and storerooms were built, and the place generally made habitable.

12 mo. 14. On J. Thompson speaking about Sopha, H. K. remarked that idleness was a great sin of this country, which will have to be guarded against.

The women Friends opened a girls' school at Bathurst, and J. Thompson companied with R. S. at Birkow.

1824.

1 mo. 14. When I look back a little, since leaving England coming here *is felt* to have cost something, nevertheless, I have so far been supported & carried through to the praise of the Great Creator.

1 mo. 19. Felt some compunction at having destroyed some Ants in the sugar, by firing paper.

On the 8th of Second Month, H. K. and J. Thompson left to visit Sierra Leone ; and on the 11th, R. S. set off with the Alcaide of Birkow and Mahmadee as interpreter to visit the king of Combo, in whose territory Birkow was situated. He took with him a present for the king :

1 piece blue Baft.

5 Turkey red check Hkfs.

18 Childrens pocket Hkfs.

1 Umbrella.

1 Straw Hat.

16 Girls' work bags, printed calico.

14 Pin Cushions.

1½ quire Letter paper.

1824.

2 mo. 11. Arrived at Yendum, where the Alcaide & I alighted and rested $1\frac{1}{2}$ hour at the house of his Friend ; in the meantime, information had been sent to the King, who lives at a barricadoed town about $\frac{1}{2}$ mile further. . . . Several of the head Men accompanied us to the house of the King, which, though larger appeared little if any superior to the other houses ; many palm Trees. Skins were placed on the Floor, on which the Natives sat, and an English chair I was directed to. The King came soon & sat on a spotted Goat Skin that had grigees [charms]. After we were seated, his first communication to me through Mahmadee was an expression of his love to us. The Alcaide informed him, " I come down with my White Man to visit you, White Man wants to settle in your Land, & before he settles, he comes to see you." The King answered, " I am very glad of that." The Man which we staid with (head Man) then told the King, " They bring something to come to see you ; I opened all the things in my house to see what they bring you."

The King answered him, All is right, and what we come for to see him is all very good : he is very pleased with the things. If any body comes to settle in another strange Land, if he come to the Master of the Land and shew himself to him, it is all right ; something might happen, he (the Master) can help them ; but if they not come to him first, if any injury happen, he can not help them ; so if the King only *heard* of us being in the Land, if any injury happen, he can not help us.

The head Man then opened the Present ; the King said he never had so fine small Bags before. (3 of his Wives were also pleased with the Bags & Pin Cushions.) The King expressed himself well-pleased with the present and much obliged to us for our Kindness, and the Alcaide did right to come with us (instead of sending his son).

Our Certificate was read, which was interpreted by Mahmadee, and enlarged upon by the Alcaide, which I judged took up an hour. The Slave Trade was spoken about. . . . Sandanee's and Mahmadee's instruction in England was explained by the Alcaide, which the King said was very kind of the Friends.

School instruction was spoken about : the Alcaide said his children were taught the Arabic, & he had no desire for them to learn the English language. A proposal was made to the King through the Alcaide for taking a youth in about 2 months : the King said, he cannot tell yet, till he see how we settle first ; when we are ready to receive the Boy, to let the Alcaide know, who will send word to the King ; who not yet settled in his Mind whether he will send a Boy.

2 mo. 19. Went to Barracks respecting Boat, where I had an opportunity for a few words to Soldiers, particularly to one for swearing.

3 mo. 21. Darned Duster & hemmed a Dish Cloth in evening.

The two young Africans often gave a good deal of trouble :

1824.

3 mo. 28. Mussa [one of his servants] tenderly addressed Mahmadee respecting his conduct towards me.

3 mo. 29. Preserved in much serenity in a trying situation with S. and M. this evening, whose conduct exceeded all bounds of decency. . . . The House this evening had the appearance of a Tavern, broken chairs, lantern, &c., thrown about the Room. . . . Still continued to be tried with Mahmadee's malignant disposition, who peremptorily demanded his Box, which I refused.

On the 8th of Fourth Month, he heard that H. K. and J. T. had returned from Sierra Leone to Bathurst, and on the 11th went over to attend the Monthly Conference. In the meeting for worship "desires that an increased Degree of knitting together might be experienced" were expressed.

4 mo. 22. Sat with J. T. at 12 : my Mind exercised on his account.

[It would appear from Luke Howard's letter of 6th mo. 7th, 1825, that some references to differences between R. S. and J. T. have been omitted from the transcript.]

On the 26th of Fourth Month, R. S. made an expedition up the river to Jillifree and Albreda. The French Commandant at the latter place had been a prisoner of war at Leek, where R. S. had seen him !

5 mo. 24. A little Light seemed to break in as to my stay in this Country ; I look a little towards a year.

About this time the girls' school at Bathurst was given up, and the whole party gathered at Birkow. A month's residence there "satisfied them of the eligibility of the place for a permanent settlement, but of the impossibility of their all remaining there during the coming rainy season. Moreover, the Government had intended this building for a convalescent hospital for the general use of the Colony ; and as the house comprised but one sitting-room and two lodging rooms, the idea of receiving young persons to be trained as teachers was quite impracticable." In these circumstances, it was decided that H. K. and the Thompsons should return to England before the rainy season, and they sailed on the 24th of Sixth Month. John Thompson died on the voyage, from a chill caught on board, not from the climate.

A few more extracts may be made :

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116 RICHARD SMITH AND HIS JOURNAL

1824.

- 6 mo. 5. Annoyed & tried by Sandanee, who was intoxicated and threw an Iron at me with great vehemence.
- 6 mo. 14. Went with J. T. to most of the Merchants [at Bathurst] to inquire if Sandanee & Mahmadee owed them money.
- 6 mo. 22. [When, no doubt, feeling the coming departure of his companions] On board the *Sarah*, when in cabin, felt comforted in Mind on reflecting that my time was not yet come.
- 6 mo. 30. The Alcaide came and informed that he had seen the King, who sent his Service, & offered to do anything in his power to serve me. Informed J. T. Watch was found in the Bush.
- 7 mo. 6. Redeemed Humman Jie from domestic slavery for \$35.
- 7 mo. 7. Information that Sandanee was put in Jail. [Note by L.H.—“for being drunk and I conclude riotous.”]

The printed reports of the Committee contain no letters from R. S.: those from H. K. and J. T. make only slight incidental mention of him and his work; neither is much help to be had from the *Memoir of Hannah Kilham*, in which R. S.'s name occurs but occasionally. He worked mostly independently, with frequent help from J. T. With native labour supplied by the Alcaide, the settlement had been brought to a good degree of efficiency. On her return home, H. K. prepared, as a memorandum for the Committee, a clear review of Birkow when she left it, which gives a better idea of the work done by R. S. and J. T. in the six months than can be gathered from the Journal itself:

The establishment was left as agreeably settled as could be hoped for, and more so than we could have expected, for so short a time of residence. The garden, of about half an acre, enclosed, and several fruits and vegetables in cultivation. The distance, indeed, nearly a mile from the house; but the situation good, and the soil fertile. A well made in the garden, which gave for it and for the family, a constant supply of good water. A kind of carriage, prepared for bringing up water in a cask for the house, drawn by a horse, the first taught to perform labour in that district, and the wheels the first pair ever used at the Cape. The plough sent out by the Committee had been brought into use, and the land near the house was preparing against the rainy season. The house department was pretty well settled, and an inventory taken of the linen and other articles. Provisions had been laid in against the rains, so as to prevent the necessity of much communication with the island, as it is then often difficult. A young native married couple were living with R. Smith in the house. The wife, who had been our scholar and servant at Bathurst, can cook, wash, mangle, &c., having been accustomed to European families. She speaks English, Jaloof and a little Mandingo. A boy on the premises

can interpret Mandingo for R. Smith who is now about to apply to the acquisition of that language for himself. A set of lessons has been prepared in the Mandingo, a copy of which is left with R. Smith for his use. A school had been opened on First-days, for the instruction of the boys and girls of Birkow in Mandingo. There was also an evening school for the few young people of the family. These schools were intended to be continued by our friend, R. Smith. The stores, farming and other implements and school-apparatus, were removed to the Cape; the store-room neatly fitted up with shelves, and the things arranged. Our friend, R. Smith, is well-qualified to act in these concerns, and he has the esteem and confidence of the people. The disposition of the Alcaide of Birkow was very open and friendly toward us to the time of our departure, as was evinced by his sending his children to our school, which, in the first interview at Bathurst, he had declined. The Alcaide informed John Thompson, when about to take leave of him, that he regarded him as his son, and that if any one were to offer an injury to R. Smith, he should consider it as done to himself. We found that we could now leave Birkow with satisfaction, although deeply attached to the cause in which we were engaged.—(*Circular from the Committee on African Instruction, dated 10 ix. 1824.*)

But the arrangements which seemed so comfortable to H. K. were not destined to last; a fortnight after the *Sarah* had sailed, R. S. was feverish, and though he worked on diligently for a few days, by the 22nd of Seventh Month he was "much exhausted and no appetite for Meat, but thirsty: lay down most of day—felt better in the evening." This is the last entry; a letter from Captain Grant tells the rest. R. S. sent in to Bathurst on the morning of the 24th for medicine, which the doctor sent, at the same time urging him to come in to the hospital. Feeling better on the 25th, he postponed doing so till the next morning: when, though carefully tended in the hospital, he failed to rally, and passed away on the 30th—Mr. Morgan, a Wesleyan missionary, and Sandanee being with him all night.

R. S. had rarely been really well ever since he left England: the journal in Africa indicates that he was seldom feeling "fit," being constantly troubled by the functional derangement caused by the confinement on the voyage. The official description of the climate of the Gambia can say no more than that it is "fairly healthy in the dry season;" no doubt he was often about and at work when he had better have rested. He laboured assiduously at the garden, and mentions more than once

that he was wet to the waist in crossing creeks between Birkow and Bathurst. It is possible that he was not so strong of constitution as his friends supposed—that his privations in America had sown seeds of weakness which had been kept in check by an active life in Staffordshire, but were ready to develop when the opportunity occurred. Captain Grant, in his letter, attributes the final breakdown to over-exertion on the morning of the 22nd, when R. S. was ploughing with horses that had not been employed in that way for several days and were “rather ungovernable.”

Those who wish a very detailed account of this missionary enterprise on the Gambia may consult the *Memoir of Hannah Kilham*, which devotes eighty-eight pages to the subject. A year later she realised that her admonition about idleness had been perhaps too hasty. “We were ourselves often too closely occupied, and health, in some of us, consequently suffered. . . . Now I regret that we did not more frequently urge their leaving anything undone, rather than endanger their health by so much exertion.”

JOHN D. CROSFIELD

(To be concluded)

⁶² For Hannah Kilham, see THE JOURNAL, x. 52. Her *Memoir* was prepared by her step-daughter-in-law, Sarah Biller. See also *The Life of Alexander Kilham [1762-1798], Methodist Preacher*, Nottingham, 1799.

Various lesson-books in Mandingo and Jaloof, etc., were published between 1823 and 1828 (several in D.).

⁶³ The information respecting these two African youths is fragmentary, but apparently they had been common sailors before the mast, and were removed from some ship in an English port; and later, in 1823, their emancipation was effected in Africa, the sum of £46 7s. having been paid therefor. One, Sandanee, was from Goree, on the west coast of Africa, and the other, Mahmadee, from the banks of the Gambia. They both spoke the Jaloof (or Waloof) language. They were placed under the care of Hannah Kilham in Third Month, 1820, and later received instruction from William Singleton at Loxley, and William Impey at Earl's Colne. They were frequent visitors at Friends' houses around London. Favourable reports of conduct and progress were issued from time to time.

It must have been a great disappointment to those who had befriended them that when again in the country of their birth they should relapse into pernicious ways and belie their early promise. Mahmadee left the service of the Committee and established himself in a Mandingo

village. Sandanee disappeared from view under the care of a Wesleyan minister at Bathurst, not having "evinced a stability of conduct equal to his talent for conducting a native school."

⁶⁴ William Singleton (c. 1770-1832) apparently of Nottingham was a master at Ackworth School from 1807 to 1812—"an excellent teacher of reading, who rejoiced in raising the enthusiasm of his pupils by setting them to repeat together passages with such energy as to make the girls' wing ring again" (*Hist. of Ackworth School*, 1879). "He was a fine-looking man, erect and dignified, with hair combed straight back and cut at the neck" (*From the Lune to the Neva*, 1879).

Singleton, after leaving Ackworth, opened a boarding school for boys at Broomhall, in an old residence situated in what was then a suburb of Sheffield; George Edmondson (1798-1863) was his apprentice and future son-in-law (*Quaker Pioneers in Russia*, 1902, pp. 27 ff.). In 1814 he wrote *Mentor and Amander, or a Visit to Ackworth School*, in which he expresses disapproval of certain teaching and action. By 1823 he had left the Society, having given dissatisfaction to the Elders and others by his ministry. See his letters from Loxley to Friends of Balby M.M. in his *Result of a Seven Years' Mission*, 1823.* The next year he addressed the Y.M. by letter from "Owlerton, near Sheffield," and later wrote some *Strictures on the Yearly Meeting's Epistle* of that year.

⁶⁵ This report was published in the Report of the Committee in 1822. In 1823 £20 was paid "as a gratuity, to William Singleton, in consideration of the use of his Journal for the Report published."

⁶⁶ Luke Howard, F.R.S. (1772-1864), of Tottenham and Ackworth, was a scientist and *littérateur*. He was deeply interested in the Journal of Richard Smith and his work in Africa. In 1836 he resigned his membership among Friends, in connection with the Beacon Controversy. In his magazine, *The Yorkshireman* (1833-1837), there are references to Richard Smith, and letters to Toft Chorley are among the Richard Smith MSS. in D.

⁶⁷ John Eliot, the fourth of the name, see *Eliot Papers*, 1893 (1771-1830), is described as "pious and studious" and credit is given him in *Eliot Papers* for the preservation of family records. He was a bachelor, of Bartholomew Close, and said to have been extremely shy.

⁶⁸ John Sanderson (1781-1841) was treasurer to the Committee on African Instruction and signed a circular to the subscribers in 1824. He was a trustee of Yoakley's Charity. He was a London merchant in Old Jewry, with residence at Tottenham.

⁶⁹ Both original and Chorley transcript have *Hannah* Braithwaite—doubtless *Anna* Braithwaite (1788-1859), wife of Isaac, was the Friend intended.

⁷⁰ Robert Forster (1791-1873) was a son of William Forster, of Tottenham, in which town he lived and died. He was a land-surveyor and estate agent. He had six sisters, all of whom, with himself, died unmarried. His brothers were the well-known Josiah and William (*Recollections of the Forster Family*, 1893). Correspondence between R. Forster and Toft Chorley is with the Richard Smith MSS. in D.

⁷¹ William Allen, F.R.S. (1770-1843), minister, philanthropist, and scientist, prominent in all good works.

* This pamphlet was sold for one shilling, "the profits (if any) will be devoted to the cause of Africa." Some of his letters relating to his visit to Africa are in the possession of his great grandson, John W. Singleton, F.L.A., Borough Librarian, Accrington, and have been on loan in D.

⁷² Peter Bedford (1780-1864) of London and Croydon, "the Spitalfields Philanthropist," and friend of thieves.

⁷³ Edward Carroll (1784-1865) was a son of Isaac and Ann (Fisher) Carroll, of Cork. He removed to Uxbridge, near London, and there married Anna, daughter of Richard and Elizabeth Lowe, of Worcester, in 1816. Anna Carroll (1787-1850) was a Minister and her husband seems to have been in the same position. From the Testimony of Reading and Warborough M.M., issued in Third Month, 1851, we learn that her husband and she, after leaving Uxbridge, resided at Tottenham, Liverpool, Birmingham and Reading. "Anna Carroll visited most of the Meetings of Friends in Great Britain and Ireland, and frequently held meetings with persons not professing with Friends." Towards the close of 1850, her husband took her to Brighton, hoping that residence there might restore her health, but she died and was buried there in Twelfth Month, 1850.

His wife's death seems to have unstrung Edward Carroll's mind—there is a manuscript in D., which is a copy of a letter from him, commencing: "Osboldwick dreadful prison n^r York @ Tho^s Allis's * place of awful solitary Confinement 8th month 1851," and referring to "cruel wicked Ja^s Backhouse in bringing me to & placing me in this dreadful abode of death." There is a strong appeal to be allowed to return to his native place, Cork, and in response to this he was sent to the care of his relatives, Abram and Jane Fisher, at Youghal, but his death took place at Bloomfield Retreat, near Dublin.

A photograph of E. Carroll is in the possession of Ernest H. Bennis, of Limerick, a collateral descendant.

⁷⁴ Thomas Newman's name occurs among Friends on the African Instruction Committee. Was he a country member and the same as Thomas Newman, of Worcester, who died there in 1852, aged seventy-four?

⁷⁵ Richard Cockin (1753-1845) lived at Doncaster and was a well-known Quaker. MSS. of his, giving accounts of various attendances at London Y.M., etc., are in D. For his wife, Ellen Abraham, see THE JOURNAL, xiii. 45.

⁷⁶ James Cropper (1773-1840), philanthropist, of Liverpool, interested in the abolition of slavery, founder of Penketh School.

⁷⁷ Jonathan Backhouse (1779-1842) was of Darlington, banker and railway promoter. In 1811, he married Hannah Chapman Gurney (1787-1850). J. and H. C. Backhouse travelled extensively in the ministry in Great Britain and North America.

⁷⁸ Joseph Tregelles Price (1784-1854) was a son of Peter and Anna Price of Cornwall. He was engaged in the iron manufacture at Neath in South Wales. He was the prime mover in the formation of the Peace Society; on the 4th of June, 1814, he convened a meeting at Plough Court, attended by William Allen, Frederick Smith, Basil Montague, and others, to consider the establishment of a Society for the promotion of permanent and universal peace, but owing to the unsettled state of international affairs, the Society was not launched until 14th June, 1816. In 1819, while on a visit to Paris he was able to induce the

* Thomas Allis, F.L.S. (1788-1875), was Superintendent of the Retreat, York, from 1823 to 1841, following George Jepson and being succeeded by John Candler. After his retirement he appears to have taken charge of private mental cases, at his house at Osboldwick. He was a noted ornithologist, and one of the earliest members of the British Association. His only daughter, Elizabeth, married William Pumphrey (1817-1905), of York and Bath (*The Friend* (Lond.), 1905, p. 265).

formation of "La Société de la Morale Chrétienne," which had for its object the abolition of slavery and of capital punishment, etc.

See *Annual Monitor*, 1856.

⁷⁹ Samuel Tuke (1784-1857), the preacher and writer, of York, son and grandson of illustrious Quakers.

⁸⁰ This was probably William Davis who wrote on various ameliorative and philanthropic subjects, e.g., *Friendly Advice to industrious and frugal Persons, recommending Provident Institutions or Savings Banks* (4th ed., 1817). (At this time William Davis was one of the managers of the Provident Institution in Bath.) This is an interesting 16-page book. After referring to the value of small savings and the result in lives of persons of note, the subject is further dealt with under the following heads—rate of wages, setting out in life, early marriages, industry, frugality, education, clubs, adult schools, pride, dress, fashion, borrowing and pawning, ale houses, dram shops, gaming, etc. According to Joseph Smith (*Cata.* i. 516) Davis was of Minehead, then of Taunton and afterwards of Bath.

The *Annual Monitor* for 1840 records the death of a William Davis, of Taunton, in 1839, aged eighty.

⁸¹ Doubtless Joseph John Gurney (1788-1847). There is a record of his visit to Dorking, but no mention of the *contretemps*.

⁸² "Our dear young friend John Thompson took a heavy cold, which was succeeded by an inflammatory fever, that terminated in his removal, on the 6th of 7th month, fifteen days after their departure from the African coast" (*Circular from the Committee on African Instruction*, 1824). His age at death was twenty-three. The *Annual Monitor* for 1825 thus records his death: "It pleased an all-wise Providence to permit the termination of his disorder to close his continuance in mutability."

⁸³ Sir Charles McCarthy (1770?-1824) was Governor from 1812 to 1824. He was mortally wounded in a battle with the Ashantees (*D.N.B.*).

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 second list of Wants (for previous list see xiv. 88):

GLOUCESTER PUBLIC LIBRARY:

Annual Monitor, early issues.

DEVONSHIRE HOUSE REFERENCE LIBRARY:

Autobiography of Frederick Douglass; *Johnny Darbyshire, a Country Quaker*, 1845, and *Duganne's Fighting Quakers*, 1866, both fiction.

CHARLES J. HOLDSWORTH, ALDERLEY EDGE, CHESHIRE:

London Y.M. folio Epistles, all prior to 1694 (except 1686), also 1697-1700, 1702, 1704, 1706.

Betsy Ross and the American Flag

JN vol. xiii. p. 159, appears an article under this heading, by our esteemed contributor, Ella K. Barnard. The following letter on this subject has been received from Dr. John W. Jordan, Librarian of the Historical Society of Pennsylvania :

DEAR MR. PENNEY.—I notice in the *Journal of the Friends Historical Society*, vol. 13, no. 4, page 159, a contribution by Ella K. Barnard, claiming that “Betsey Ross” made the first American Flag, the “stars and stripes,” and that it was made after a pattern sketch agreed on and submitted to her by George Washington, Robert Morris and George Ross.

This is a new phase to defend their ancestor’s claim, that has been raised by the descendants or friends of “Betsey Ross.”¹

Mr. George Canby, a grandson of “Betsey Ross,” at my suggestion, and armed with letters of influence to the Secretary of the Treasury, the Secretary of War and the Secretary of State, visited Washington, where after stating his object in detail, he was given every facility to examine the letters and documents on file in these three Departments. After an exhaustive examination, from the date of the adoption of the American Flag by Congress, and for two years subsequent to that date, he neither found the name of “Betsey Ross” being paid for making flags, or in any other connection, nor were there any charges for the manufacture of American flags by anybody else.

We do know that “Betsey Ross” made flags for the *Pennsylvania Navy*, in 1777 and later, some of the Warrants for which are extant, but the descendants of the “little milliner” have never been able to produce any direct or positive evidence of what they claim for their ancestor. It is merely a family tradition, whereas the historically circumstantial evidence is strongly against this claim.

Mr. Fow’s book should be in the hands of every one interested in the history of the American Flag.

The so-called “Betsey Ross House,” which was purchased by an Association which agreed to give the promoter one-half of what he collected, from which he realised a large personal sum, has not been positively identified as the house in which “Betsey Ross” lived.

The cutting of five-pointed stars was made by women who antedated the epoch of “Betsey Ross” a century or more.

Yours very truly,
JOHN W. JORDAN.

¹ E. K. Barnard writes that “Betsy’s family were in no way accountable for the appearance of the story at this time—indeed knew nothing of it.” [ED.]

“Life and Writings of Charles Leslie, M.A., Nonjuring Divine”

EDWARD Gregory, of Bristol, has drawn our attention to a Life of this arch opponent of Quakerism, published in 1885, and the Manager of Friends' Bookshop, has, by energetic search, secured a copy for the Reference Library. This volume of 544 pages was written by Rev. R. J. Leslie, M.A. (1829-1904), vicar of Holbeach S. John, Lincs., author also of *The Life and Times of the right reverend John Leslie, D.D., Bishop of the Isles, Scotland and of Raphoe and Clogher in Ireland*, etc., 1885.

Charles Leslie (1650-1722) was a son of John Leslie (1571-1671),¹ known as “the Fighting Bishop,” and he evidently inherited much of his father's combativeness. He was born in Ireland, and educated at Trinity College, Dublin. He married Jane, daughter of Richard Griffith, the Dean of Ross (Ireland). In 1686, he became Chancellor of Connor. He was a pronounced Jacobite and refused to take the oaths at the Revolution; and being dispossessed of his office he quitted Ireland and settled in London. He was a strong controversialist, and attacked in turn Deists, Jews, Quakers and Socinians as well as communities within his own Church.

We are specially concerned with Leslie's controversy with Friends as related in Chapter vi. of his *Life*. R. J. Leslie informs his readers that Friends “formed a numerous and prominent sect at that time, compared with their present [1884] condition,” and he actually believes that “one main reason among others of their gradual loss of influence and consideration, was the completeness and effectiveness of his [Charles Leslie's] confutation of their tenets and pretences. They never recovered from the blow he dealt”! Charles's *magnum opus* was called *The Snake in the Grass: or, Satan transformed into an Angel of Light, discovering the deep and unsuspected Subtilty which is couched under the pretended Simplicity of many of the principal Leaders of those People call'd Quakers*, and was first published in 1696, being followed by sequels and supplements under various titles. It is evident from the literature of the period that *The Snake* made a deep impression. In 1702, in response to an application from “Mr. Cranston of Riegate” for some books “written against the

¹ John Leslie was born 14 Oct., 1571, and he died 8 Sep., 1671, five weeks only short of 100 years. He deferred marriage until he was sixty-seven years old, when he married Katharine Conyngham, the fourth daughter of the Dean of Raphoe. Katharine was only eighteen at the time of her marriage, and was one of twenty-seven children, many of whom died early. There were at least eight children by the marriage, the birth of the Non-juring Charles being thus recorded by the Bishop: “In the year 1650, Thursday, July 17, at 7 o'clock in the morning, my sixth son was born, named in baptism Charles, whom may God preserve.” (*John Leslie's Life and Times*, 1885.)

Quakers to putt into the Lending Library there," he received "The Snake in the Grass, and the Vindication of the same," with books by Francis Bugg and George Keith (*Minutes of the Society for Promoting Christian Knowledge, 1608-1704*, 1888, p. 220).

John Tomkins writes to Sir John Rhodes in Second Month, 1698: "Touching the book caled the Sn : in the Grass, it is a heap of Rubbish w^{ch} has been gathering this 40 years; Several parts, yea, most parts, have been answered again and again. . . . I think the book has had more paines bestowed upon it than it deserves" (*Quaker Post-bag*, 1910, pp. 135-138, 149).

Thomas Story writes in his *Journal* that he encountered a priest in Maryland in 1699, who had a *Snake* with him. "He was not willing to show the Title, or the Author's Name, but I perceived it was the *Snake in the Grass*; and then I exposed it as a very false Piece and Charles Lesly, the Author, as a Forger" (p. 231), and later, in 1716, when on a visit to his brother, George Story, then Dean of Limerick, there was trouble between them caused by his brother and sister's "deep Prejudice against the Truth, being poisoned by the invidious and wicked Writings of Lesly, that implacable and venomous Rattle Snake" (p. 548).

The "paines bestowed upon the book," considered by John Tomkins more than the book deserved, were taken principally by George Whitehead (1636-1723) in *An Antidote against the Venome of the Snake in the Grass*, 1697, and Joseph Wyeth (1663-1731), in his *Switch for the Snake*, 1699, but other Friends—Richard Scoryer, John Raven, Daniel Phillips, Benjamin Lindley, Joseph Besse, John Lewes, and a Devonshire clergyman—Edmund Elys²—endeavoured also to scotch *The Snake*.

Other anti-quaker writings by Leslie were *A Discourse proving the Divine Institution of Water-Baptism*, 1697³; *Present State of Quakerism in England*, 1701, for which see *post*; *Primitive Heresie Revived*, 1698; and *An Essay concerning the Divine Right of Tythes*, 1700. His works were published in two folio volumes in 1721, and in seven octavo volumes in 1832.

Leslie had considerable acquaintance with Friends, and it is said that he, his wife and two children took lodgings "in the house of a member of this community facing the new Exchange . . . the happy result

² For Elys, see THE JOURNAL, vii., 7-10.

³ To show the nature of much of the matter in Leslie's diatribes, the following may be quoted from his *Water-Baptism* (a pamphlet of sixty-four pages):

"But have the *Quakers* no *Figures*? . . . G. Fox made a great *Mystery* or *Figure* of his *Marriage*, which, he said, *Was above the State of the first Adam, in his Innocency; in the State of the second Adam that never fell.* He wrote, in one of his *General Epistles* to the *Churches* (which were read, and valu'd by the *Quakers*, more than *St. Paul's*), That his *Marriage* was a *Figure* of the *Church coming out of the Wilderness* [see *Camb. Jnl.* ii. 154 and note]. This, if deny'd, I can Vouch undeniably, but it will not be deny'd, tho' it be not Printed with the rest of his *Epistles*, but I have it from some that read it often. But why was it not Printed? That was a sad story. But take it thus. He Marry'd one *Margaret Fell*, a *Widdow*, of about *Threescore* Years of Age; and this

being the conversion not only of the landlord and his family, but also of several other persons," who had foregathered at the house of his Landlord to dispute with him. He was acquainted with William Penn, "a fellow Royalist." Our Author writes favourably of Penn, but cannot understand how he came "to embrace the delusions of this fanatical body."

Leslie's efforts to draw men to his way of thinking were said to be very successful. It is stated that he "brought more persons from other persuasions into the Church of England than any man ever did" (Loundes, *Bibliographical Manual*), and in Legg's *English Church Life from the Restoration*, 1914, we find the following (quoted from *A Letter concerning the validity of Lay Baptism*, 1738, by "Philalethes" [Hon. Archibald Campbell, 1691-1756]): "In that very year [1650] was born the Reverend Mr. Charles Lesley, whom God was pleased to make His instrument immediately and mediately of converting above 20,000 of them from Quakerism, Arianism and Socinianism" † (see THE JOURNAL, xii. 100).

One lapse from Episcopacy to Quakerism stirred the good man to the depths, as may be seen in the following account:

Samuel Crisp (c. 1670-1704), "while yet a school-boy, was inclined to religion and was zealously attached to the worship of the Episcopal Church" (MS. in D.). He was ordained a Deacon after leaving the University and placed in charge of two parishes in Norfolk (one being Foxley, where he resided). Then for a short time he was a private chaplain in London, where his duties were very uncongenial and wearisome. He writes: "I lived some time privately, in London, inquiring after the best things. There was then a great noise about the Quakers and George Keith (who was just then ordained deacon) was the talk of the town. So meeting one day with Robert Barclay's works in a bookseller's shop and understanding that he was a Quaker and an eminent writer amongst them, I had a great desire to read him." His conviction followed (*anno* 1700) though his new faith was somewhat shaken by contact with Charles Leslie and another clergyman. On the other hand, his attendance at Gracechurch Meeting and association with

Figure of the Church must not be Barren; therefore, tho' she was past Child-bearing, it was expected, that, as *Sarah*, she shou'd miraculously Conceive, and bring forth an *Isaac*; which *G. Fox* promis'd and boasted of, and some that I know have heard him do it, more than one. She was call'd, *The Lamb's Wife*. And it was said amongst the *Quakers*, That the *Lamb* had now taken his *Wife*, and she wou'd bring forth an *Holy Seed*. And Big she grew, and all things were provided for the *Lying in*; and he, being persuaded of it, gave notice to the Churches, as above observ'd. But, after long waiting, all prov'd *Abortive*, and the *Figure* was spoil'd. And now you may guess the Reason, why that *Epistle* which mention'd this *Figure*, was not *Printed*" (page 53; the same is repeated in Leslie's Works, ii. 707).

† A record of one such conversion is preserved in Leslie's *True and Authentic Account of the Conversion of a Quaker to Christianity and of her Behaviour on her Death-Bed*, printed 1757. The death-bed scene took place in March, 1700, but there is no indication of person by name. The scene was a strange one, very unlike the quiet passing of many a Quaker saint.

George Whitehead and others, finally decided him to unite himself with the Quakers, and quite shortly he became an usher in the school of Richard Scoryer in Wandsworth. He died of small-pox at Stepney, 1704, aged 34.

Charles Leslie, having failed in person, wrote letters to Crisp, on 24th Sept., and 30th Nov., 1700, to one of which Crisp wrote a reply from "Wansworth, 6th 9th Mo., 1700." These three letters were printed in Leslie's *Present State of Quakerism in England*, "wherein is shew'd that the greatest part of the Quakers in England are so far converted, as to be convinced. Upon Occasion of the relapse of Sam Crisp to Quakerism. Offer'd to the Consideration of the Present General Yearly Meeting of the Quakers in London, this Whitsun-Week, 1701." London, 1701, with Preface, in which he shows Crisp in as poor a light as possible—"not sound in his mind," etc. "This is the Man whom they set in the Scale, to Weigh against All those Quakers who have Lately been Converted," and then Leslie proceeds to an interesting classification of the Quakerism of the day, according to his view of it; concluding: "We may fairly compute 8 or 9 Parts in Ten of the Quakers in England are Converted."

Samuel Crisp's *apologia* for his change of religion is given in two letters written in or about 1702. These were printed as a pamphlet, and reprinted fifteen times during the next one hundred years.

Leslie paid several visits to the Royal exiles at St. Germain and was there some time after the sentence of outlawry passed upon him in 1710 in England, and was later a refugee in Italy. In 1721, he returned to Ireland, and "shattered in health, and exhausted in spirit, he breathed his last on April 13th, 1722" and was buried at Glaslough. Says his biographer: "His father led a stormy life; still more stormy was his."

Mr. Leslie's study of his ancestor's *Life and Writings* is very full. He is everywhere on the defensive and has unkind words to say of many persons. Of Friends he has a very poor opinion—"Adders' poison is under their lips still, but they do not bite so venomously and frequently in the nineteenth century as in the seventeenth. Nor with one exception have any parliamentary scorpions risen above the meanest level of mediocrity," and yet he adds: "Some other sects might advantageously take a lesson from their decorous and peaceable character." Apparently, he believes it true that there was a Quaker plot to murder Leslie—"A conspiracy was formed for the murder of Leslie. It was most deliberately organised by the Quaker leaders; and so eager and exultant were they in the prospect of its accomplishment, that nothing but a want of reticence on their own part, under the merciful care of Divine Providence, prevented its accomplishment."⁵

⁵ I have searched the periodic literature of the year 1885, but have not found any reference to this book. I understand that when it appeared, the late Thos. Gregory, of Bristol, wrote to the author asking for his authority for this charge and that the reply was: "I beg to be excused entering into any controversy concerning my 'Life of Charles Leslie, Nonjuror,' further than to say for your own information, that I have only repeated publicly made statements and to which no denial was attempted during his life-time"!

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.

WE have received from William Lawrence Underwood, LL.B., of Patchogue, N.Y., a copy of his *Notes regarding a Branch of the Underwood Family, 1917*, with portrait of the Compiler (b. 1889). The immediate record opens with John Underwood (1647-1706), of Boston, Mass., probably born in England.

A History of Wigton School, 1815 to 1915, with Lists of Scholars and Teachers, pp. 185, price 4s. net. This is a very readable and interesting book, though its usefulness will be greatly lessened through want of an index. There are numerous illustrations. The first chapter records the history of the first forty-five years, the second and third deal with the headmastership (1860-1893) of Martin Lidbetter (1820-1905), the fourth records the present state of the School under Joseph J. Jopling, and chapter v. gives the history of the Old Scholars' Association.

* We may state for the benefit of those who are enquiring for Dr. Isaac Sharpless's books on Pennsylvania, that there are on sale *A Quaker Experiment in Government*, and *The Quakers in the Revolution*, bound in one volume, which was printed in Philadelphia in 1902, now to be had at Friends' Bookshop, 140, Bishopsgate, London, E.C.2., for 7s. 6d. net.

We notice that the apocryphal letter of "Sally Brindley" has been omitted from this reprint of "A Quaker Experiment."

The *Penketh School Magazine*, vols. ii. and iii. contains a valuable record of the Rise of Penketh Preparative Meeting, by J. Spence Hodgson. (Editor, Penketh School, Warrington, 1s. 6d. per annum.)

* *Fetters on the Feet*, the latest novel by Mrs. Fred Reynolds, intended to present a picture of Quaker life one hundred years ago. (London: Edward Arnold, 7½ by 5, pp. 336, 6s.)

We have received from Joseph Taylor a pamphlet on *Baptism, its Spiritual Valuation*, by J. N. C. Ganguly, B.A., of Calcutta, printed by G. B. Dass, at the Calcutta Fine Art Cottage, 64A, Dharamtolla Street, Calcutta, price 2 annas or 2d. The Author is an Indian member of

* = Not in D.

Hoshangabad M.M., and till lately Assistant Secretary of Y.M.C.A. at Calcutta. The book is purely original and not a translation on European lines. It closes with the following :

“ N.B.—Any insistence and emphasis on ritualism will lead to the danger of opening analogical argument from thoughtful and spiritual Indians for preserving the remnants of all Ethnic religions from the view that Christianity is the fulfilment of Judaism still carrying on the Judaistic Stamp. Christianity will thus be wrongly considered a supplement only instead of the transformation of the old into the entirely new. This problem will have to be faced in future when the Indian National Church will come into being through gradual stages of growth, with the evangelisation of the whole country.”

A Baptist Bibliography, being “ a register of the chief materials for Baptist history, in Great Britain, Ireland, and the Colonies,” has appeared, prepared by W. T. Whitley, M.A., LL.D., F.R.Hist.S., of Preston, hon. sec. of the Baptist Historical Society, vol. i., 1526-1776 (London: Kingsgate Press, 11 by 8½, pp. viii. + 240, price one guinea). We are informed by a reviewer in the “ Trans. B.H.S.” that “ the volume contains roughly speaking, about 4,500 titles, representing 1,700 authors of whom 920 are Baptists ; besides about 370 anonymous pamphlets, state-papers, etc.” The value of such an important publication reveals itself by degrees only, as it is consulted, but we have seen sufficient already to enable us highly to appraise its value.

* *Years of my Youth*, by William Dean Howells (New York and London: Harper and Brothers, 8½ by 5½, pp. 239), is written in delightful style. He records: “ My great grandfather became ‘ a Friend by conviction,’ as the Quakers called the Friends not born in the Society : but I do not know whether it was before or after his conviction that he sailed to Philadelphia with a stock of his Welsh flannels, which he sold to such advantage that a dramatic family tradition represents him wheeling the proceeds in a barrell of silver down the street to the vessel which brought him and which took him away.”

But Quakerism does not appear to have taken deep root in the family.

Our Friend, Horace Mather Lippincott, of Philadelphia, has an article in the *New York Sun*, of 24th March, under the caption: “ Where the Quakers stand in the Fight against Barbarism.” He tells us that “ the greatest Quakers that have ever lived have shown that they were willing and able to offer active resistance to great wrongs after their best efforts had been given to avoid such action,” and he instances William Penn—“ if lenitives will not do coercives must be tried ”—James Logan, John Dickinson, Nathaniel Greene, Thomas Mifflin, Israel Whelen, and Jacob Brown, the last four having been soldiers in the U. S. army. Good men though they may have been, can any but the first, and perhaps the second, be classed “ the greatest Quakers that ever lived ” ? and were they all in membership when holding military positions ? and is it certain that John Dickinson was *ever* a Friend ?

Since this was written, the "Friends' Intelligencer" of 3mo. 31 has arrived, containing the above named article and a reply by Rufus M. Jones, describing the article as "unhistorical."

Allen C. Thomas writes: "All the Friends named were disowned because they entered military service."

Edward Grubb has an article in *The Expository Times*, for April, on "The Eschatology of the Fourth Gospel."

George Holden Braithwaite, of Horsforth, near Leeds, has sent out a pamphlet entitled *The Society of Friends and War. To fight in Defence of King and Country is NOT anti-Christian* (London: Robert Scott, pp. 44, 6d. net). Although a member of Rawdon Meeting, G. H. Braithwaite is a non-attender and his views on various subjects are not those usually held in the Society.

* Our Friend, Harlow Lindley, has edited a volume of 600 pages entitled *Indiana as seen by early Travellers, down to 1830*. It is published in the Indiana Historical Collections.

Quite the most attractive article in the *Bulletin of F.H.S. of Philadelphia* (vol. vii. no. 3, May, 1917) is the Editor's paper on "William Penn, Macaulay and 'Punch.'" There is a reproduction of the "Punch" cartoon by John Leech (1817-1864: contributed to "Punch" between 1841 and 1864, some three thousand drawings—D.N.B.), from the issue of 17 Feb. 1849:

"The Friends are represented as driving to the residence of Macaulay in a 'four-wheeler' cab. The faces of the men are smiling and confident, and a little dog runs joyously beside the vehicle. In the central division of the cut, Macaulay, with a determined countenance, is represented in his library, vanquishing his foes with a quill. The attitudes of the Friends, which are anything but dignified, indicate a complete rout. In the third division, the Friends are shown as driving off with despondent faces. Leech has six or seven Friends, but five was the right number—Samuel Gurney, Sr., Josiah Forster, George Stacey, John Hodgkin, and Joseph Bevan Braithwaite."

Other articles are "Samuel and Mary Bowne, of Flushing," and "Donations of English Friends, 1789-90."

Fritchley General Meeting of conservative Friends, held 3 v. 1917, has issued an Epistle to Friends in America and also a "Testimony to the peaceable Nature of Christ's Kingdom and against all outward Warfare involving the Destruction of Human Life" (Edward Watkins, Fritchley, Derbyshire).

In *The Christian*, dated June 14, 1917, there is a short biography of Isaac Sharp, as no. 9 of "Laymen who lead," with a reproduction of T. Binney Gibbs's painting. It is well written from a non-Quaker point of view. Isaac Sharp has resigned his position as Recording Clerk after twenty-seven years' service. See THE JOURNAL, vol. i.

Elsie Bastin, wife of E. Philp Bastin, of Ettington, has brought out an attractive little book, entitled *The Story of a Brave Woman and other Stories from Norway*. The book contains incidents connected with the work of J. J. Armistead and his mission-boat the *Red Cross*. As Elsie Warner, the author was present at some scenes she describes. (Friends' Bookshop, 140, Bishopsgate, E.C.2. 1s. net.)

* There is a short but appreciative reference to Friends in *Woman and the Church*, by Canon Streeter, and Edith Picton-Turbervill (London: Unwin, 7 $\frac{3}{4}$ by 5, pp. xii. + 112, 3s. 6d. net).

J. St. G. Heath and Herbert G. Wood are two of the five writers who have prepared for "the Collegium" (92, St. George's Square, S.W.1; Lucy Gardner, secretary), *Competition: a Study in Human Motive* (London: Macmillan, 7 $\frac{1}{2}$ by 5, pp. xx. + 232, 3s. 6d. net).

The new volume of *New Jersey Archives* (second series, vol. v., newspaper extracts, vol. v., Oct. 1780 to July 1782, Trenton, N. J., 1917), edited by Austin Scott, in succession to William Nelson (d. 1914), throws a flood of light upon the Revolutionary history of the State. Among the principal contents are advertisements of sales of slaves or for capture of run-aways:

"To be sold, two negro women, one an old one, the other about twenty-eight or thirty years of age, can do all manner of house-work. They are sold for no fault, but for want of a strict master. Enquire of the Printer," anno 1780.

"Two Thousand Dollars Reward, RAN AWAY, on Sunday last, . . . a NEGRO MAN named JOE, about 30 years of age, five feet eight inches high, one leg a little shorter than the other, part of one of his great toes cut off, lost some foreteeth, and his back is much scarrified and in lumps by whipping.—Also a handsome NEGRO WENCH, 18 [?] years of age, with her Child about six weeks old, which from some of its clothes being found, she is supposed to have killed. The Negroes went off with one *Slight*, a soldier . . . and took with them a variety of clothes and two horses . . . —*N. J. Gazette*, Dec. 27, 1780."

Isaac Collins, of Burlington, N. J., printed the "New Jersey Gazette." He brought out an edition of William Sewel's *History of Friends*.

Isaac Mason, of the Christian Literature Society, of Shanghai, has forwarded several translations into Chinese of English books. One is the "Teachers and Taught" Text Book, *The Heroic Jesus*, by Florence B. Reynolds and Herbert I. Waller. I. Mason has himself written on *The Relationship of State and Church*, 1917.

St. Paul the Hero, by Rufus M. Jones (New York: Macmillan, 7 $\frac{1}{2}$ by 5 $\frac{1}{4}$, \$1.00), "written primarily for young folks in semi-fiction form."

"*Handed Over*"; the Prison Experiences of J. Scott Duckers . . . written by himself, with foreword by T. Edmund Harvey, M.P. (London: Daniel, 7 $\frac{1}{4}$ by 5, pp. viii. + 151, 1s. 6d. net).

FRIENDS AND CURRENT LITERATURE 131

The Annual Monitor for 1917 is now out. There are thirty-three memoirs and twenty-two portraits.

Largely through the efforts of our newly admitted Friend, Henry van Etten, of Paris, there has appeared, printed by John Bellows, of Gloucester, a translation into Esperanto of "La Société Chrétienne des Amis, autrement appelés 'Quakers,'" a pamphlet written by Justine Dalencourt of Paris and printed in 1875, the title being *La Kristana Societo de Amikoj ankaŭ nomataj "Quakers."* Our linguistic attainments have not yet reached to Esperanto, but we hope that there has been some modernisation of the French pamphlet of so long ago, prior to translation.

The last issue of *The Journal of Negro History* (Washington, D. C., April, 1917, \$1.00 a year) contains an article "John Woolman's Efforts in behalf of Freedom," also "The Conditions against which Woolman and Benezet inveighed." And "Impressions of Priscilla Wakefield," taken from her "Excursions in North America," 1806.

Still they come—we have had the "Fruits of Silence," by Cyril Hepher, the "Fellowship of Silence," by Dr. Thomas Hodgkin and others, "The Surrender of Silence," by L. Violet Hodgkin, and now *The Empire of Silence*, by Rev. Charles Courtenay, chaplain of Holy Trinity, Rome (London: S. Low, 7½ by 5, pp. xii. + 419, with twenty-six columns of Index, 6s. net.).

This is a wonderful collection of illustrations of silence from many aspects, under twenty-five sections, *e.g.*, the Power of Silence, Spheres of Silence, Heroic Silence, the Great Model of Silence, Shakespeare and Silence, the Silence of War, the Humours of Silence. In the chapter of Mystic Silence we read: "The study of the Mystics, is, for the most part, the study of the individual. . . . But there is one exception, that of the Friends. Here is a whole Christian section, whose distinguishing mark is silence. In them silence is reduced to a system. But when their hearts have become saturated with Divine life, and they are steadily moved by Him, then they break silence, and say what is given them. They speak only when it is safe to speak. And when they have said God's say, then they rigidly stop." [Would that this were true of all Quaker preaching!]

The Literary Supplement to *The Times*, 7th June, has 1½ column headed "The Quaker Testimony," giving reviews of "What is Quakerism?" by Edward Grubb, William Littleboy's Swarthmore Lecture, and J. W. Graham's "William Penn."

* There are several references to William Penn and his work for peace in *The War against War and the Enforcement of Peace*, essays by Professor Christen Christian Collin (b. 1857), of the University of Christiania (London: Macmillan, 7½ by 5, pp. xii. + 163, 2s. net).

Our Friend, William Hanbury Aggs, M.A., LL.M., of the Inner Temple, Barrister-at-Law, has issued the sixth Annual Continuation Volume of the sixth edition of *Chitty's Statutes* (London: Sweet and Maxwell, 3, Chancery Lane, 10 by 6½, pp. xxii. + 1043-1603). The volume contains "Statutes of practical utility passed in 1916, with incorporated enactments and selected statutory rules." The Compiler writes: "The legislation passed during the year which has had the most wide-reaching effect on the whole community has been the Military Service Acts. These Acts, by automatically enrolling in the army every man within certain limits of age, have effectively introduced the system of conscription for this country." Presented by the Compiler.

Finch and Baines, a Seventeenth Century Friendship, by Archibald Malloch (Cambridge University Press, 12 by 9, pp. x. + 90, 10s. 6d. net), with various data concerning Lady Conway. We hope shortly to supply our readers with gleanings from this book.

Another section of *The Athenæum Subject Index to Periodicals, 1916*, is out—"Theology and Philosophy." (London: Bream's Buildings, E.C.4, 12 by 9½, pp. 48, half a crown net.)

Recent Accessions to D

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

The Origin of the Prologue to St. John's Gospel, by J. Rendel Harris, Cambridge, 1917.

Life and Writings of Rev. Wm. Grimshaw, Minister of Haworth [1708-1763], by William Myles, Newcastle-on-Tyne, 1806.

America's View of the Sequel, by Royal J. Davis¹ (London: Headley Brothers, 7½ by 5, pp. 155, 2s. 6d. net).

Life and Writings of Charles Leslie, M.A., Nonjuring Divine, by Rev. R. J. Leslie, M.A., London, 1885.

The Christian Soldiers Penny Bible, 1693, reproduced in facsimile with Introduction by Francis Fry, F.S.A. London, 1862. This consists of twenty sections beginning "The Christian Soldier should—" the tenth being "The Christian Soldier should love his Enemies; yet hate and destroy them as Enemies to God and his Country"!

¹ Royal Jenkins Davis (b. 1878) is an active Friend in New York Y.M. He is an Earlham and Haverford graduate and A.B. of Harvard. He is on the Editorial Board of the *New York Evening Post*.

Histoire des Anabaptistes, ou Relation curieuse de leur Doctrine, Regne & Revolutions . . . Mennonites, Kouakres & autres. A Paris, chez Charles Clouzier. MDCXV [*sic* : should perhaps be MDCXC]. For an abstract from this rare little vellum-bound volume, the work of François Catrou (1659-1737), see THE JOURNAL, v. 195.

John Clutton, of Rotherslade, Heene Road, Worthing, has presented to D two cabinet photographs representing David Stanfield (c. 1793-1868) and his wife, Elizabeth (c. 1795-1881), of Fairmount, Grant County, Ind. The donor writes that David was "a Minister and one of a number of Friends who migrated from the Southern States out of principle and on account of their opposition to Slavery. D. S. was among the very early settlers in that part of Indiana when it was almost virgin forest. . . . I think he settled there about the year 1830. I knew him well in the years 1850 to 1852. His wife was a Mother in Israel. They had a large family. D. S. was about fifty-five when I was there [1850-1852] and his wife a few years younger." Information from local sources, kindly sent at our request, makes it appear that this couple was very prominent in the early days of Fairmount, and that David "was known as the Father of Fairmount. . . . He laid out the original plat, which was a part of his farm. He was one of the founders of the Fairmount Friends' Church."

Discourse on Women, delivered at the Assembly Rooms, December 17th, 1849, by Lucretia Mott, Phila., 1869, with inscription, "Mary Wells—with best regards of Lucretia Mott."

A file of *The Friends Minister*, vols. 1 to 4, has been received. It is published at Westfield, Ind., by William M. Smith, and "devoted to a Bible-educated Ministry and a Bible-practising Church." Vol. 5 commenced in December, 1916.

The Wrestlers—Father, Mother, Son, by Theodora Wilson Wilson, London, 1916, a story of England, Germany and Russia.

Calligraphia Graeca et Poecilographia Graeca, written by John Hodgkin and engraved by H. Ashby. London, 1794, presented by J. H.'s great-grand-daughter, L. Violet Hodgkin. This beautiful specimen of calligraphy contains a letter to Dr. Thomas Young (1773-1829), the Assyriologist. John Hodgkin (1766-1845) was a writing master of Pentonville and Tottenham. There are the names of many Friends in the list of patrons at the end of the book.

Dr. George Smith's *History of Delaware County, Pennsylvania*, pp. 581. Philadelphia, 1862.²

² Dr. George Smith (1804-1882), of Upper Darby, Delaware Co., Pa. Graduate of Medical University School of Pa., 1826. Retired from practice, 1831. State Senator, 1832-1836; Assoc. Judge Court of Common Pleas, Delaware Co., 1836-1857, and 1861-1866. Superintendent of Public Schools, Del. Co. for twenty-five years. Scientist especially in Geology. President of Del. Co. Institute of Science, 1833-1882; Member of Hist. Soc. of Pa. Author, as above, and of many scientific papers, etc. Friend (Hicksite). Three of his four sons were students at Hav. Coll. [Information from Allen C. Thomas, A.M., Haverford, Pa.]

Lessons on the Kingdom of Judah, by Caroline C. Graveson, B.A., Vice-Principal of the Training Department of Goldsmiths' College, London University, 1914, and *The Acts of the Apostles*, by Charles E. Stansfield, M.A., 1916, both writers being Friends (*Teachers and Taught Text Books*).

Charles Leslie's *Essay on Tithes*, 1700, reprinted by Grant, Edinburgh, 1845.

The Lamb of God, or the Scriptural Philosophy of the Atonement, by William P. Pinkham, A.M., Los Angeles, Calif., 1916, third edition. Presented by the Author.

Bowles's *New London Guide*, n.d. (circa 1780), presented by Isaac Sharp.

Bundle of Y.M. and other papers, presented by E. Ernest Boorne.

Lives of Lord Herbert of Cherbury and Thomas Ellwood, with Essays by William Dean Howells, Boston, 1817, in the series—Autobiography, published by Osgood and Company.

The Howells edition of *Thomas Ellwood* was briefly noted in "American Notes" in our last issue. The American agents of Friends' Reference Library have obtained a copy of this and it has had a fortunate voyage across the Atlantic.

W. D. Howells, in his essay on Edward, Lord Herbert (1583-1648), writes:

"I have flattered myself that in grouping him with the sturdy Quaker Ellwood, I have furnished the reader an easy means for a comparison which will not be unfair to either of them. They are both characters of the most distinct type, of a like heroic mould in many things, and of a similar devoutness, however diverse in their theories of religion and of life; it were hard to say which is the worse poet. Herbert represents the last phase of chivalry, the essence of which lingered in his heart and influenced his conduct, while his daring intellect questioned the highest things and infinitely removed him from medievalism. . . . Ellwood was of the new dispensation which shunned the world, which bade men fashion themselves on Christ's example, and abhorred arms and vanities. His sect goes forward to an early extinction [1877; not yet extinct!], but its animating spirit can never die out of the world; it must prevail and rule at last. The courtier is picturesque and romantic, in a degree which takes the artistic sense with keen delight; the Quaker is good and beautiful, with a simple righteousness that comforts and strengthens the soul."

Of Ellwood (1639-1713) we read, in a paragraph which will surprise those who have reckoned it to Ellwood's credit to have suggested "Paradise Regained":

"The author has the doubtful glory of having suggested one of the most unread epics in the English language. . . . Those who bear honest Ellwood a grudge for the disservice he did literature and a great poet. . . ."

Another surprise awaits the reader of the following :

“ The writings of his sect are apt to have a certain unintentional delight for the world's people : Charles Lamb held John Woolman's Journal to be one of the most humorous books in our tongue [where does Lamb say this ?] and Sewall's [Sewel's] ‘ History of the People called Quakers, ’ is far from being the serious work it appears . . . ; nor is the ‘ Life of Thomas Ellwood ’ an exception to the general rule ” !

Memoirs of William Wilson, the Founder of the Barnsley Linen Trade, by John Burland, London, 1860. Presented by William E. Brady, of Barnsley. William Wilson (c. 1711-1793) was “ one of those plain-dealing, plain-speaking, plain-looking people, commonly called Quakers. Like many of his confraternity, he was quaint in manner, curt in speech and shrewd in business . . . in his domestic habits he was thoroughly recluse.” His remains were buried in the Monk Bretton Friends ' Burial Ground.

Some Memorandums of . . . John Bowen, with others MSS. and books, presented by the Gravely family of Wellingborough. Portions of this Bowen MS. appeared in the “ Annual Monitor ” for 1830. Here and there are biographical touches—death of his cousin, Mary Maw, in 1823 ; attendance at Y.M., 1827 noted ; marriage of his sister, Mary, with Joseph Burt, of Fulbeck, in 1828, at which ministered Jonathan and Hannah C. Backhouse ; the death of his sister Abigail (1804-1821). Meanwhile disease was gradually sapping his vital powers, and in 1829 he died aged twenty-eight. He was a son of Simon Maw Bowen (1772-1852), grocer, of Gainsborough, and Ann (Hopkins) his wife (1771-1835). See p. 97.

Sundry cuttings from *The Illustrated London News*, including a picture of George Stephenson teaching two daughters of Edward Pease to embroider, 1823, presented by J. Henry Quinn.

Morgan Bunting, of Darby, Pa., has very kindly presented two elaborate genealogical charts, prepared by himself in 1895. One is of the Bunting family—Samuel Bunting (1692-1758), the immigrant, was born in Derbyshire, and settled at Darby, Pa., in 1722. The other is of the descendants of John Bartram (1699-1777), botanist. His son, James (1730-1824), married Sarah Bunting (1732-1767), daughter of above Samuel.

By the kindness of the author, Thomas Mott Osborne, L.H.D., of Auburn, N.Y., a copy of his book, *Society and Prisons. Some Suggestions for a new Penology*, has been placed in D. In the inscription written by the the donor in the work, he states : “ As my grandfather and grandmother on my mother's side were Friends, I claim to be at least half a one.” The book is composed of lectures given at Yale University, New Haven, Ct., in 1916, in connection with that University's Lectures on the Responsibilities of Citizenship. The chapters are five—Crime and Criminals, Courts and Punishment, The Old Prison Systems, The Mutual Welfare League, The New Penology. (New Haven : Yale University Press ; London : Oxford University Press, 8¼ by 5½, pp. 246, \$1.35 net.)

Notes and Queries

KEY TO ABBREVIATIONS

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

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

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

F.Q.E.—*Friends' Quarterly Examiner*.

M.M.—Monthly Meeting.

Q.M.—Quarterly Meeting.

Y.M.—Yearly Meeting.

QUAKERISM AND PUGILISM.—In vol. x. p. 103, there is a curious reprint from the *Bath Chronicle*, respecting a supposed visit of Elizabeth Fry to Bill Neat, the pugilist, and also a report of a real visit to Neat, paid by another Quaker lady. Still another visit to the same man was paid, by Sarah Hoare, of Bath (c. 1767-1855). In her diary she wrote:

"9 mo. 2d. 1822. I was enabled to address Neat, the pugilist, I fear unavailingly, at least for the present; but as I believe it was done in *holy fear*, it may be as bread cast upon the waters that may return, &c."

"11 mo. 14th, 1822. The horrid prize fight I so much dreaded, is given up. I bow in reverent thankfulness."

See *Annual Monitor*, 1856, p. 91.

THE FIRST ACKWORTH SCHOLARS.—Barton and Ann Gates, from far-away Poole in Dorsetshire, were the first scholars to enter Ackworth—18th of Tenth Month, 1779. Their sister, Deborah, arrived in 1782. Anne left in 1782, Barton in 1784, and

Deborah in 1787. After Ackworth they appear to have gone to Doncaster; by the end of 1788 they had scattered in different directions. The following Minutes of Poole and Southampton M.M. will be read with interest, as little is known of their parentage or history, "such information as exists respecting the boy does not tempt us to linger over it. For those who are interested in this first Ackworth school-boy there yet exist in the muniment room his broken indentures." (*History of Ackworth School*, 1879, p. 36):

"At a Monthly Meeting held at Poole, 14 i. 1789:

"A letter from Rich^d Cockin, a member of Doncaster Preparative Meeting have been now read w^{ch} informs that Barton, Ann & Deborah Gates, children of Sam^l Gates are removed from that part of the country to the following places (to wit) Barton to Erith in Huntingdonshire, Ann to Margate in Kent and Deborah to Staines—this information being given in order that this meeting should recommend the said children to the respective monthly

meetings within the compass of which they severally reside, but this meeting being of opinion they are not members of our Society desires Moses Neave to prepare an answer to the said Letter and bring to our next Meeting."

"To Rich^d Cockin (copy) :

"I rec^d thine 12th mo. 11th, respecting the three Children of Sam^l Gates who lately left Ackworth, & laid the contents before our Mo. Meeting & am desired to inform thee that the Fr^{ds} of this Meeting do not look on those Children as having a birth right in the Society, their father having many years since left this place and entered into the Army, when he married a Woman not a member of our Society, who is the mother of these Children, & afterwards returned and settled here, therefore when they were sent to Ackworth this Mo. Meeting refused to give any Certificate w^{ch} the Committee or some members of it were acquainted with the reasons of our refusal. Nevertheless as the father was a Member of this M^{tg} & the children have had an education in the Society, when the Monthly Meetings in the Compass of which they are settled, judge them of a proper age to be admitted Members & their Lives & Conversations appear satisfactory to them, on receiving their Report this Meeting will have no objection then to admit them members of Society and to recommend them to the respective Mo. Meetings within the Compass of which they reside which they apprehend is the proper way to

proceed agreeable to the Rules of the Society, of which please to inform the Mo. Meeting in the Compass of which they reside.

"I am thy assured Friend,
"MOSES NEAVE."

Others of the same surname went later to Ackworth from Middlesex and Suffolk, including another Barton (1801-1805), of Staines. Were they of the same family?

FRIENDS ASSIST NEEDY ANGLICANS.—In the *St. James's Chronicle and General Evening Post*, 1826, there is a notice of the death of the Vicar of Sandringham, and a long list of subscribers to a fund for his widow and ten children, in which are many Quaker names, for large amounts—Gurneys, Birkbecks, Hoares, Cresswells, Barclays, Peckovers, Trittons, etc.

JOSEPH LIDDLE, OF PRESTON.—"30th Oct., 1826. Died (lately) at Corby, near Carlisle, aged 102, Joseph Liddle, one of the Society of Friends. He retained his faculties to the last, and managed till within a few years of his death an extensive garden. He was a shoemaker by trade and was working in that capacity at a shop in the Market Place, Preston, when the rebels entered that town in 1745; he lived at the King's Head Public House, still known by the same sign."

St. James's Chronicle and General Evening Post, 1826.

[The Burial Registers for Cumberland and Northumberland give: "1826 ix. 3, aged 98, Joseph Liddle, late of Brandreth, shoemaker, N(on) M(ember)"]

LINDLEY MURRAY.—In the *St. James's Chronicle and General Evening Post*, 23 Feb., 1826, there is an account of the death of Lindley Murray and an obituary notice.

ATTENDANCES AT YEARLY MEETING.—William Tuke (1732-1822) made fifty consecutive attendances at London Y.M. Has any Friend a longer record?

GEORGE LOGAN (1753-1821).—Dr. George Logan was the son of Dr. William Logan, eldest born of James Logan, the distinguished Secretary to William Penn, and was born at the family seat, "Stenton," near the now Wayne Junction Station, Philadelphia. He was a distinguished physician, agriculturist, man of letters and United States Senator from Pennsylvania (1801-1807).

He resided at the family seat until his death in 1821, and with his accomplished wife, Deborah Norris Logan, entertained all the prominent men of the day. In 1798 the settlement of America's relations with France engaged the earnest attention of the Government. Negotiations were undertaken in order to settle the question of neutral rights and to protect our commerce from the depredations of France by whose acts we had been drawn perilously near war. The three American Commissioners were refused a reception by the Foreign Ministry of France and, after their efforts had failed, took their departure. Dr. Logan determined to go to France to aid in averting a war which seemed to him imminent. He felt that perhaps the argu-

ments of a private gentlemen might avail where members of the Government had failed of recognition. He was brought into intimate relations with members of the French Executive Directory—Merlin the Chief, Le Peaux, Tallyrand and the rest. The way was thus opened for peace, the French embargo was lifted and hundreds of American sailors released from French prisons.

On his death, Du Ponceau said of him: "And art thou too gone! friend of man! friend of peace! friend of science! Thou whose persuasive accent could still the angry passions of rulers of men, and dispose their minds to listen to the voice of reason and justice."

From *A Portraiture of the People called Quakers*. By Horace Mather Lippincott, 1915, page 30, where is a portrait of Dr. Logan.

REPORTS OF LONDON Y.M.—Accounts from private sources of the proceedings of the Y.M. in various years are accumulating in D., and are valuable records. Friends and others having such which they incline to deposit in D., are invited to communicate with the Librarian, Devonshire House, Bishopsgate, E.C.2.

THOMAS GARRETT, 1789-1871 (xiv. 55).—Thomas Garrett, of Wilmington, Delaware, was an earnest believer in the universality of the Divine Immanence and was a prominent Abolitionist. Upon one occasion he was convicted of aiding in the escape of slaves. The judge, who knew him well, offered to suspend sentence if

he would promise not to do it again. Looking straight at him, Thomas Garrett replied, "Thou hadst better proceed with thy business." Wendell Phillips tells of his being sold out to pay the fine for this offence, and when the sheriff at the close remarked that he hoped he'd never be caught at it again, Thomas Garrett replied, "Friend, I haven't a dollar in the world, but if thee knows a fugitive who needs a breakfast send him to me."

From *A Portraiture of the People called Quakers*, by Horace Mather Lippincott, 1915, page 100, with portrait of Thomas Garrett.

JAMES DICKINSON (1658-1741).—It was supposed more people were convinced through James Dickinson's ministry than by any other person whatever excepting George Fox.

HUTCHINSON, *Hist. of Cumberland*, ii. 135.

LYDIA DARRAGH AND GENERAL WASHINGTON.—The story of how Lydia Darragh informed George Washington of the proposals of the British army in the Revolutionary War, and saved the American army, has often been told.

Horace M. Lippincott has it thus, in his recent book, *A Portraiture of the People called Quakers*, 1915:

"Lydia Darragh [c. 1729-1789] was the daughter of John Barrington and married William Darragh, 11th month 22nd, 1753, at Friends' Meeting in Sycamore Alley, Dublin, Ireland. They sailed for America at once and settled in Philadelphia, residing in Second Street below Spruce,

numbered 117 at the corner of Dock Street and known as the Loxley House.

"Their house was selected as a place of meeting for British officers by Lydia's cousin, Captain William Barrington of the Royal Fusiliers, a part of Sir William Howe's army of occupation during the winter of 1777-78. The Adjutant General asked for a private room for conference, and on December 2nd, he required that it be ready with fire and candles by seven o'clock and that her family retire to their beds and keep silence regarding the visit. These minute directions excited her curiosity and without shoes she crept to the door and listening at the keyhole heard an order read for all the British troops to march out on the evening of the 4th, and attack Washington's army at Whitemarsh.

"Returning to her room she feigned sleep when called by the officer at the close of the meeting. At an early hour of the morning she informed the family that she was going to Frankford to procure flour. Leaving her bag at the mill, she hastened to the American encampment, walking in a snowy road for many miles. She met Lieutenant Colonel Craig, whom she knew, and gave him the information which placed the American army on its guard and prevented disaster at Edge Hill. After the return of the British troops the Adjutant General closely questioned her as to how the news leaked out and warned Washington to be prepared at every point to meet them so that they were 'compelled to march back like a parcel of fools.' She died in 1789 and was buried in

Friends' Burial Ground at Fourth and Arch Streets, Philadelphia."

The story first appeared in the *American Quarterly*, Jan., 1827, vol. i. p. 32, fifty years after the time and thirty-eight years after the death of Lydia Darragh. The *Pa. Magazine of Hist. and Biog.*, vol. xxiii. pp. 86ff, gives the history of the family of Darragh.

A. C. Myers refers to the story in his *Immigration of the Irish Quakers into Pennsylvania*, 1902, and states that Lydia was "disowned from the Society for neglecting to attend meetings." Isaac Sharpless also gives it in his *Quakers in the Revolution*, 1899, and mentions Lydia Darragh and Elizabeth Griscom (*aft.* Ross and Claypoole—the "Betsy Ross" of history) as two women among the "Free Quakers."

But in Scharf and Westcott's *History of Philadelphia*, 1884, vol. i. p. 368, we read :

"The movement, in fact, was known in Washington's camp on Nov. 29th, as a letter of General Armstrong proves, and this destroys the creditableness of the romantic story of Lydia Darragh. . . . The entire story is unworthy of credence."

Other writers agree with this view—A. C. Thomas in his *Hist. of Pa.*, 1913, prefaces the account with the words, "It is said," and this author (Professor Emeritus of History at Haverford College, Pa.), states, in a personal letter, 1917, "I place no credence in the story of Lydia Darragh and very little in that of Betsy Ross."

WAS IT MARGARET FELL?—
We are asked to comment on the following quotation :

"1660. 26 Aug. Sunday.

"As I was preaching in the forenoon a poor woman came into the Church in sackcloth and ashes, and stood with her hair about her ears before the pulpit at the sermon time. They said it was Judge Fell's wife."—*Autobiography of Henry Newcome* 1627-1695), Chetham Society, p. 126.

As Canon Bardsley in his *Town and Church of Ulverston*, 1885, p. 71, quotes the above, it may be supposed that he connected the incident with Ulverston church. But this inference is not corroborated by Mr. C. W. Sutton of the Manchester Public Library, who has kindly looked up the reference in the Chetham Society's publications. He writes :

"I think it is clear that the incident of Aug. 26 (Sunday), 1660, quoted from Henry Newcome, did not take place at Ulverston. In July he had been at Cambridge, returning by Derby, Staffordshire and Cheshire. On July 20th he was at Knutsford and apparently came home to Manchester. There are entries on August 18th and 24th, when he was in a state of anxiety concerning his expected election to a fellowship in Manchester Collegiate Church. I take it that his sermon on August 26th was preached in that Church."

From MSS. available in the Reference Library it would appear that Margaret Fell was neither at Ulverston nor Manchester on the said Sunday, but in London. She went to London on business connected with George Fox's release, in the summer of 1660, after 8th of May and before 22nd of

July (Spence MSS., 68, 69). Writing to her children from London on the 1st of August, she gives no hope or prospect of immediate return north, and on the very Sunday in question, Bridget writes to her mother c/o Gerard Roberts, in London (Spence MSS., 74).

In Margaret Fox's *Works* (1710), p. 5, she says that she was able to return to Swarthmoor from London "to visit my children and family which I had been from fifteen months," which looks as if she was in London from May, 1660, to August, 1661.

THEN AS NOW.—Copy of a Letter to Dr. Fothergill.

May the 27th 1765.

Dear Sir.

As you may have influence in establishing things decent and orderly in your society, I take the liberty of troubleing you with this address. I have often attended your silent meetings and come away greatly edified both from what I have felt myself, and from the great satisfaction I took in sitting with so many christian Philosophers, for so I must

esteem them, who can sit two hours to improve only by the operation of divine grace within. And yet the point I am concerned about is the great want of silence to[o] frequent after large meetings. After a few words uttered by an excellent woman yesterday afternoon at devonshire house, I was astonished, I was shocked, to hear the universal babbling after the meeting broke up. I endeavoured to account for it by many town friends meeting their country friends after years absence, but this could not convince me that the clamour was consistant with the decorum I expected from so still and quiet a people. If it be said the house is only a house, and that after meeting is over, it is as decent to talk in the meeting house as in the street or by the way, to this I have no answer that can be suitable, but to such as esteem it but a proper degree, and if custom have made it inoffensive I shall another time only avoid the hearing of it and at all Times pray for the prosperity of Mr. Fothergill and his Friends.

From a MS. in D.

Elizabeth Fry, in the prisons of England, re-wrought the miracles of Jesus.

CHARLES RICHMOND HENDERSON, quoted in *Centennial of White-water M.M.* (Ind.), 1909, p. 121.

A man dropped into the meeting in St. Sepulchre Street, Scarborough, and after sitting in silence for half-an-hour, arose with the words: "Nowt said, nowt done, not a word about the Holy Ghost! I'll be off!" and so departed.—*Life of Joshua Rowntree*, 1916, p. 90.

He who gathers the flowers of pleasure in the field of duty, may gather them all the day long.—Favourite saying of Mary Whitall (1803-1880).

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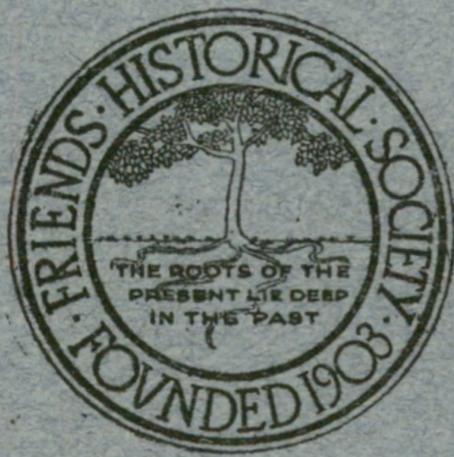
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