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# THE JOURNAL

OF THE

## FRIENDS HISTORICAL SOCIETY

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### Richard Smith and his Journal, 1817-1824

*Continued from page 97*

THE school-work referred to on page 97 was the chief employment which R. S. undertook in 1819. The schools, both at Smithfield and at Richmond, Ohio, seem to have been managed by Friends; references are frequently made to "the Committee" and to "the Trustees," though it is doubtful if all the individuals whose names are mentioned were members of the Society. At Smithfield, R. S. often calls the School the "Free School."

He had for some time helped the master in various small ways, copying alphabets and the like; and in Second Month, when it was in prospect that the master should be absent for a few weeks, R. S. got his opportunity.

1819.

3 mo. 1. B. W. Ladd intimated to me that my services would be accepted at the school, the Committee to pay my board at least.

Two days later he attended, and spent the afternoon mending pens, as "about fifty scholars write."

3 mo. 10. [At school] W. Wood preached a little, cautioned "to beware of the Leaven of the Pharasees."

On the 5th of Fourth Month the master left, and R. S. was at once faced with the question of corporal punishment. He "withheld the Rod, & the Scholars, taking advantage of lenity, were inattentive to my orders, &

mocked & sneered at me." But the school does not seem to have exacted a very regular attendance, for there are many days when he was plainly fully occupied elsewhere.

1819.

5 mo. 10. John Wilson [the master] returned to Smithf<sup>d</sup>. I feel gratitude to arise in my heart to my heavenly Father for his setting me at liberty from the school here 2 weeks sooner than I had reason to expect, and for his preservation extended to me while I have had the management of it ; having many times found myself in a very tried situation to know how to act.

A week later, a school at Richmond, some fifteen miles from Smithfield, was suggested: the matter was quickly arranged with the subscribers, and he began work on the 7th of Sixth Month with eighteen scholars ; the hours were to be from 8 to 12, and 2 to 6. Trouble with the children and parents soon began ; the very next day a mother fetched her boy away, contrary to the rules: "She cast some unhandsome National reflections upon me." This person was, I think, a Friend !

6 mo. 28. Felt peace in making use of the Rod to Oliver Wilson.<sup>16</sup>

6 mo. 29. Went in the Woods at Noon to wait in silence considerably exercised concerning Oliver Wilson. W<sup>m</sup> Watson called at Night with whom I felt peace in conversing respecting Ackworth School and a confirmation in the necessity of corporal punishment after much doubting and forbearance.

6 mo. 30. Caned O. Wilson (9 strokes) favoured with great serenity of mind in it.

7 mo. 9. Much comforted & refreshed while meditating & [? on] inflicting punishment on O. Wilson (12 strokes), this day at noon.

There are a good many similar entries. The subscribers paid frequent visits to the school, and usually gave encouragement by expressing satisfaction. Allen Farquhar<sup>17</sup> "recommended that the scholars sitt in silence and sometimes to read a chapter in the Bible to them."

This occupation lasted till the 4th of Ninth Month, at the end of the term which had been agreed to. On the 15th of Tenth Month, there is reference to an intended school, also at Richmond, but perhaps a distinct venture, and this note: "M. H. recited to me the strange perversion of Jos: Watson's words respecting the subscribers having me to keep, if no school was made up, which calumny I received with calmness of spirit."

This school was opened on the 8th of Eleventh Month

with seven scholars, and sometimes even not that number were present. It was maintained till the 26th of Second Month, 1820, when R. S. comments :

I have had some close Exercise for some time past, whether it would be right for me to teach a Month or more longer, but I now find my Mind released as being clear without it.

Another interest of this period, dating from the summer of 1819, was the establishment of a First-day School, the hours being from 3 to 6. R. S. was a diligent attender and indeed more regular than any of the other teachers.

Various notes of miscellaneous interest may be picked out from the large choice offered by the Journal :

1819.

1 mo. 25. W<sup>m</sup> Carr stated the inconvenience to Settlers in this Neighbourhood 17 or 18 years ago : they had sometimes to go 30 miles to a horse Mill. That he settled in the Woods 3 times & had only 13 Dollars when he first settled, west of y<sup>e</sup> Mountains.

The following result of the clearing of the land is worth noting :

He says the Streams are considerably increased now, to what they were when he first came : The season about a month later now than formerly.

1 mo. 26. N.B. A concern has rested with me for 4 or 5 months, so that I was not easy to wear a Fur hat ( have worn wool ) ; but within a week or so past I have felt peace in ordering a roram Hat<sup>18</sup> from T. Odbert.<sup>19</sup>

2 mo. 25. First drank Whiskey or any Spirituous Liquors in America : I had a hoarseness & J: Watson put a little into some Hyssop Tea.

3 mo. 21. Ink freezes.

4 mo. 1. A day peculiar to the People of this Country for being appropriated to moving their abodes.

4 mo. 13. The Roads for 10 days past pretty good, and Waggons have gone to the Eastward.

5 mo. 13. Engaged all day repairing Coat, which is a very tedious Job.

There are continual references throughout to the occupation of repairing " Apparel."

5 mo. 24. Worked on the Public Road or highway . . . along with about 30 other persons, who behaved pretty orderly.

5 mo. 25. Worked on the Public Roads : my hands have blistered some, but upon the whole, I have been strengthened to perform the duty with Peace of Mind.

1819.

- 5 mo. 27. Procured white Walnut Bark to colour my stript Vest ; repaired the Vest.
- 6 mo. 3. John Wilson called on me to Copy two Free-Mason papers, in which I declined to insert the words "Most worshipful and Sacred " and therein found peace afterwards.
- 6 mo. 20. Old Joseph Hobson<sup>20</sup> in a very kind and friendly manner came into the Room to caution me (being a Stranger) against lending any Money to the people in this Country, who, he s<sup>d</sup>, were very needy, & the worst paymasters in this world.

On this day he sat up all night with a dead child, and remarks :

I admire the Custom prevalent in this Country of Waking with the Dead, & think profitable & a means of facilitating a growth in a spiritual Life. I appeared to enjoy an intellectual Feast tho' at times painful and oppressive to the Body, being under outward fasting. The Thunder, vivid Lightning, & heavy rain in the forepart of the night had a solemn and awful appearance.

There is a full report of the proceedings at Ohio Yearly Meeting, the 6th to the 11th of Ninth Month, 1819, inclusive, at which the following Friends were present with certificates :

W. Rickman <sup>21</sup>	Rochester in Kent O.E.
Elias Hicks <sup>22</sup>	Long Island, New Y. State
Dan <sup>l</sup> . Haviland <sup>23</sup> }	Nine Partners, N.Y.
Henry Hull <sup>24</sup> }	
Sam <sup>l</sup> . Bettle <sup>25</sup>	Ph <sup>a</sup> .
Thos Davis	Jerseys.
Rachel Hunt <sup>26</sup> )	Derby, Pens <sup>a</sup> .
Hannah Oakford <sup>27</sup> }	
Hannah Thompson <sup>28</sup>	North Carolina
Lidia Woolston <sup>29</sup>	Buck Co : Pens <sup>a</sup> .
Sarah Emlen <sup>30</sup>	Ch. Co. Pens <sup>a</sup> .
Abraham Branston <sup>31</sup>	Virg <sup>a</sup> .

During the Y.M. " Free Masons (several young Men) presented a Paper against the Discipline, which was rejected."

- 11 mo. 30. W<sup>m</sup> Bayhan measured me for a Coat, & marvelled at the ancient manner in which I wished it to be made.
- 12 mo. 5. Wore my Coarse Drab Coat the first time.
- 12 mo. 22. At T. Odberts request, I recorded for him in his Bible his & his wifes Birth & Marriage : on reflecting a little, felt a Scruple on my Mind about inserting the Vulgar Date, which I mentioned to Thomas and declined the date, leaving it blank.

Other entries indicate the extremely orthodox views entertained by R. S. and his friend, J. Watson :

1819.

1 mo. 24. [At W. Wood's] It was a very trying Visit to J. W., who was very deeply exercised on seeing (there) the Infant of an Overseer & Clerk to Q.M. attired in Scarlet.

12 mo. 20. Jos. W. was exercised this Morning about B. W. Ladd's child's comb. I felt Sympathy.

And there are two remarks about Burial Grounds which point to more latitude than subsequently was allowed :

9 mo. 19. J. W.'s view of burying the Dead without distinction of Families appeared to me very rational.

10 mo. 14. [At Cross Creek Prep. Mtg.] The subject of removing the head Stones from the Graveyard was revived, & spoken to by John & Jos: Watson & others, but was concluded to let the subject rest for the present.

During much of his residence at Richmond, R. S. and J. W. lodged together; it is probable, indeed, that they occupied the same bedroom, for there are frequent references to conversation while in bed in the morning. In the autumn R. S. spent much time in helping at the construction of a house for his friend, who was engaged to be married; cutting posts, shaving clapboards, making putty, and glazing the windows, etc.

As has been mentioned, R. S. ceased to sell by retail on the 9th of First Month, 1819. The disposal of the varied stock was a tedious and difficult process, and probably resulted in considerable loss. It occupied him at frequent intervals right up to his final departure from Ohio in Tenth Month, 1820; the collecting of the debts due to him was quite as troublesome as the sale of the goods. We have seen on the last page the warning that money was scarce; and much of the local business was done by barter, *e.g.* :

1820.

7 mo. 23. Made arrangements with Tho<sup>s</sup> Ford for the Settlement of his Acc<sup>t</sup>: for which it was agreed I sh<sup>d</sup> take a 2 year Old Mare in 2 mos. hence, to be kept at his exp<sup>e</sup> and risk, at \$40; & the balance in Sheep or a Cow at a price that may be agreed on at the time.

One would think nothing but extreme necessity and despair of any other settlement would have induced R. S. to make such a bargain the day before he started for the Indian settlement.

The references in the Journal to sums of money are too fragmentary to be any guide to R. S.'s capital ; they represent single transactions, and give no clue to the proportion they bear to the whole. It is clear that he was much straitened in the winter of 1819-1820 ; for he records more than once that he and J. W. dined on " potatoes and butter " ; his poverty was apparently not unknown to some of his neighbours :

1820.

- 1 mo. 11. My Dinner was unexpectedly sent me to the School House from Joseph Hobson's [the innkeeper].
- 1 mo. 12. Ann Hobson sent me Victuals for my Dinner, which I did not feel free to accept.
- 1 mo. 13. Breakfasted very thankfully on Bread & Water this Morning.
- 1 mo. 28. Jos. Watson & myself live principally upon Hominy about this time.
- 2 mo. 3. Felt thankful when two bushels of Indian Meal were brought to us this evening.

There are, unfortunately, no letters in the collection subsequent to 1818 ; they might have given a clearer view of the situation as it appeared to R. S. than the transcribed Journal affords. He records writing home at intervals, and was probably, tardy as the communication was, in receipt of advice from his father. The entry of the 19th of Fifth Month, already copied, is typical of his perplexities, and on the 24th of Eleventh Month, 1819 :

In my meditation a prospect of returning to England next Spring or Summer seemed to open, particularly on considering my Sisters Letter.

We shall hardly be wrong in assuming that R. S.'s relatives in England had little sympathy or patience with his proceedings ; they would not be able to enter into his motive for staying in Ohio when comfort and useful occupation waited for him at home. On a later occasion, his father, when expressing disapprobation of his proposal to attend London Yearly Meeting in 1821, told him plainly that he could not understand this constant going about to meetings, and R. S. yielded.

On New Year's Day, 1820, R. S.'s habits of usefulness led him to undertake a night school in addition to his teaching work in the daytime ; but it did not flourish, and



was discontinued towards the end of Second Month, when the day school engagement terminated.

A case of Indian medicinal skill is recorded :

1820.

1 mo. 2. A Stranger Friend was there, who had been afflicted with a bad Leg so as not to be able to walk for 3 years, and a Doctor told him it was past the art of Man to cure : but by going to live amongst the Indians, & attending to their directions, afterwards it got well : They used to boil 20 different Roots and apply the Decoction.

At this time there are some miscellaneous remarks which will bear repeating :

1 mo. 15. Read in a newspaper a long account of a Reform Meeting in England (at Halifax) the reading of which I thought had a tendency to relax my mind, but after a while of silent Meditation in bed was favoured to feel inwardly strengthened.

1 mo. 26. The thought or hint started by Jos : Watson respecting an equal distribution of property came with force over my Mind.

2 mo. 6. [At meeting at Cross Creek] I was moved to stand up & felt inwardly strengthened when up—"God is not mocked, who is of purer Eyes than to behold iniquity." How painful it is to the pure Mind to sit Meeting when such death prevails.

2 mo. 13. [ do. ] Robert White opened his concern which had for some time rested with weight on his Mind, on the great deficiencies amongst Friends Society to the requisitions of the blessed Truth, and the incomprehensible distance of the Youth therefrom.

3 mo. 23. Eliz : Ladd informs me that Esther Collins (E. & C. Hunts Mother) and Ann Edwards were drowned in the Delaware River,<sup>37</sup> opposite Burlington, while crossing the same in a Carriage on the Ice.

4 mo. 4. It is a mournful consideration to see the Inhabitants of this Town [Smithfield] high professors, some of Presbyterians & Friends, playing on the Common all this afternoon like children.

4 mo. 13. I cut Joseph Hobson's hair.

The Indian project has but slight mention in the first half of 1820 :

1 mo. 17. W. Wood promised to open it at the next Meeting of the Committee, & let me know whether the Indians would be visited by Friends this spring.

1 mo. 19. J. W. informed me of J. Hoyles unwillingness to give him up to accompany me to the Indians.

[A perplexing statement, as there is no ground for thinking J. W. was in J. H.'s employ : but that he was engaged to J. H.'s daughter may be the explanation.]

But shortly afterwards another opening for similar usefulness occurred :

1820.

3 mo. 16. [At Cross Creek Prep. Mtg.] The subject which claimed or excited interest was a communication made by B. Ladd of the distressed situation of about 500 Black People in Brown County in this State.

3 mo. 22. Reflected seriously on going out to the Black People.

The next mention of this affair is the start of the expedition a month later. Friends went into the enterprise with such a will that the goods collected are stated in one place to weigh  $11\frac{1}{2}$  tons, and in another, 21,670 lbs, consisting of flour, corn, wheat, corn-meal, potatoes, salt, bacon, clothing and small articles. A boat on the Ohio river was obtained, and R. S. took charge on the 19th of Fourth Month, at some place not named ; the following day he loaded, mostly unaided, some part of the goods.

4 mo. 20. An uncomfortable lodging this night, having my Great Coat for a Bed in the Boat.

The next day she was moved up to Warren, and he continued putting cargo on board. "Slept in the Boat, having had much watching and anxiety about the Boat." On the 22nd he was joined by James Updegraff,<sup>33</sup> and with some other help the loading was completed. Starting next day, they joined company with a raft of timber, 100 yards long, 12 yards broad, and remained with it till the 30th, going ashore when the raft anchored or stuck fast.

4 mo. 28. [At Greenupsburgh, Kentucky.] It was Court time, & I went to the Courthouse, & was ordered to put off my Hat, which I did not feel free to do.

4 mo. 30. When we loosed from the Raft, to one of the hands at parting I gave a Tract on Swearing, having been pained at various times at hearing him swear ; he appeared to receive it well, and I felt peace.

On the 1st of Fifth Month, they reached Ripley in Brown County, the nearest point on the river to the settlements, some twenty miles away, and "heard a general good account of the Black People as to their Industry and moral conduct." The next day they spent ten hours unloading the boat—"the chief part I stowed away myself in J. Beasley's warehouse, which, though

heavy work, was made easy by Divine Assistance." James Updegraff departed in the boat immediately afterwards.

The negroes, who had recently been released from slavery, were settled at three places, and R. S. spent four weeks among them, compiling particulars of their numbers and needs, and apportioning the goods, in which work he had a good deal of help from Friends of the district. George Crosfield writes of this work :

He visited the families, inquired into their wants, administered medicine to the sick, comfort to the distressed, counsel to the improvident, & instruction to many—an engagement very congenial to his benevolent nature, which desired to minister to their improvement & happiness, and which, as he records, while sometimes low in spirit, afforded him solid peace.

Near the conclusion of the visit the people were collected together to meet the five local Friends and R. S. ; and an address was read to them and counsel imparted. " After the opportunity was over . . . the people came to us & took us by the hand very affectionately, expressing their satisfaction and thankfulness."

That is the brief summary of four weeks of arduous work, the comings and goings impossible to unravel without an intimate knowledge of the neighbourhood. The following are some of the quaint incidents of the visit :

1820.

- 5 mo. 3. Went & supped heartily on Sassafras Tea, Sallad & cake with Jacob Cumberland (a Coloured man).
- 5 mo. 7. Continued from the 11th to 4th hour in a retired frame of mind in J. Beasley's Warehouse, in which space I imparted to a Black Boy (Isaac) some instruction in spelling. . . . Campbell informed me that the Petition sent to the Legislature against the Black People was spuriously signed. Distributed " Essay on War," " Thoughts on the Importance of Religion," " Ancient Christian's Principle," " Univ. & Effect of Divine Grace,"<sup>34</sup> and well spent day ; to — Huggins, a Presbyterian, who invited me to attend their Evening Meeting, w<sup>ch</sup> I declined.
- 5 mo. 8. Little or no Dinner to-Day.
- 5 mo. 12. Dined very thankfully of boiled Mustard & Ash-Corn cake. Supped well at Jacob Cumberland's of Sassafras Tea and Flour Cake.
- 5 mo. 13. Jacob Cumberlands Sister Patty related that the severity of her Overseer in Virginia caused her to reflect, and seek Religion.

1820.

- 5 mo. 14. At a Gathering of Black people at Jacob's, Samuel Hutson spoke or preached unto them with vehemence for the space of 2 hours, during which time I was in Jacob's Inclosure, my Mind somewhat retired.
- 5 mo. 15. Supped of Mush, Salt & water, not having partaken of any Dinner save a Cup of Milk.
- 5 mo. 16. Dressed the bruised Leg of Anthony Gist's Wife with Rosin.
- 5 mo. 20. [While apportioning articles at the Brush Creek Settlement] a neighbouring white Man (Jacob Marks) signified that the Friends were paid by W. Wickham for their services, & that it was not a free Donation. . . . After the Friends were gone, I felt much barrenness of Mind, and was not favoured with peace with the words I had delivered to the people, believing it was not required of me.
- 5 mo. 23. To Solomon Hudson's, at which I breakfasted heartily & thankfully on Bread & Water.
- 5 mo. 25. This afternoon & evening I felt considerable spiritual weakness, suffering myself to be put out of the quiet by the peoples noise & dissatisfaction in some instances.
- 5 mo. 26. Dined thankfully at Ed. Gist's house on Bread & Water.

The curious and insufficient meals which were so often R. S.'s lot during this visit have been particularised, perhaps tediously, not only because they indicate inadequate nourishment for a man walking many miles a day and working at lists and registers far into the night, but they tell us also the sort of diet with which Friends and other settlers had often to be content; it is impossible that they would not have treated him better if they had had the means. It can hardly be doubtful that the bilious fever, which laid him low for many days in the following autumn was brought on by the injury to his digestive powers which resulted from this cause, coming on the top of the privations of the winter.

On the 2nd of Sixth Month R. S. left the negro settlements to return by road to Smithfield, accompanied by a Friend named Pleasant Underwood, who had often been his companion in the work of the previous month:

- 6 mo. 3. [At Hillsborough] I did not feel peace of Mind while at Joshua [Woodrow]'s to hear so much about Shaving of Bank-notes,<sup>35</sup> & finding that he practised it excited in me an unpleasant feeling.

P. Underwood was taken ill while they were spending the night at John Griffith's near Circleville, and they were detained six days. There is an interesting account of

the earthworks, etc. at that place, and of a snakes' den in an "ancient mound," evidently a burial "barrow," as it contained human bones. "Snakes' bones and rattles were found of immense size."

The Doctor who attended P. U. had considerable of philosophical talk particularly his Discourse at Barbadoes with 2 Jewish Priests, who called the Christians "Worshippers of Paper Gods." I felt an extraordinary overflow of peace & satisfaction after paying s<sup>d</sup> Doctor his demand for visiting & furnishing medicines to P. U. J. G. did not make any charge for our week's board at his house.

1820.

6 mo. 14. Dined heartily on vinegar soup.

6 mo. 15. [At Zanesville] Dined at John Dillons, who met me in the Street & would have me to go with him: his Children (8 of them) appear to be run quite out, which is a sorrowful circumstance, & affected me on seeing them. Great superfluity appears in the Furniture of his House.

6 mo. 16. Breakfasted at Sam<sup>l</sup>. Anderson's (Col<sup>d</sup>.man) with whose wife I exchanged a Bible for a Testament. . . . At a Tavern we were annoyed by some Kentuckians, which caused us to leave it in disgust, tho' sunset.

R. S. reached Smithfield at sundown on the 18th; an account of the expedition was given at Short Creek Monthly Meeting on the 20th, "which appeared satisfactory"; and the following days were chiefly employed in making records of what had been done, and seeing to the despatch of another boat with further supplies for the negroes.

6 mo. 23. I met J. S. of Manc<sup>r</sup>, Old England, [who had robbed him] who was travelling in a one-horse Waggon in which he goes about the country pedling small articles, and makes his home at Steubenville.

7 mo. 9. Went to Jos. Hobson's afternoon, & at Mary's request went upstairs & sat there while Lindley, herself and Phebe prepared answers to the 9 Q.M. Queries; & in the formation of the Sentences, after the substance was agreed on by them, I felt freedom to give my opinion.

7 mo. 18. [At Mo. Mtg. at Short Creek.] It was painful to perceive the formal manner of a couple that passed Meets.

JOHN D. CROSFIELD

*Savernake, Marlborough,  
Wiltshire*

*To be continued*

<sup>16</sup> The Transcriber wrote "Oliver Wilson," and then he, or some other, crossed through the name in red ink and overwrote "a Boy" and in another place, "one Scholar."

<sup>17</sup> Allen Farquhar, who is frequently mentioned by R. S., lived at Richmond. Rachel Hunt writes thus of him in her "Notes" [see Note 26]: "When we arrived at the inn in Pittsburg, there was a friendly good-looking young man just going to mount his horse to go home. He lived in Ohio; and when he found we were going to the Yearly Meeting he said he would wait until we were ready and escort us to his house fifty miles. His name was Allen Farquhar." He was one of the teachers at the First-day School.

<sup>18</sup> Roram: "a kind of hatter's cloth": (Thornton's *American Glossary*: Philadelphia, 1912.) Probably a manufactured or imitation fur. From advertisements of the period for runaway apprentices and slaves, it seems to have been worn by people of the working class.  
J.D.C.

<sup>19</sup> Thomas Odbert and his workshop at Smithfield are several times mentioned—"T. Odberts two journeymen abruptly left him and his Apprentice Boy ran away." There was a James Odbert living at Steubenville.

<sup>20</sup> Joseph Hobson was an innkeeper living near Richmond. He and his wife Ann were Friends.

<sup>21</sup> William Rickman (1745-1839) was a schoolmaster, of Boley Hill, Rochester. "Whilst young, he was taken to America and placed as an apprentice at New York" (Corder, *Memorials*, 1845, p. 395). He returned to England in 1785, and in 1788 he married Elizabeth Alexander (c. 1759-1832), daughter of William Alexander, the schoolmaster, whom he succeeded. His gospel labours comprised visits in Great Britain and Ireland, the Channel Islands, France and America.

Richard Smith met William Rickman at the house of Peninnah Flanner. He wrote out "some heads of the business" of the Yearly Meeting for P. Flanner to send to her husband then in England.

<sup>22</sup> Elias Hicks (1748-1830), the celebrated Quaker minister, resided at Jericho, on Long Island. See *Life and Labors*, by Henry W. Wilbur, Phila., 1910.

<sup>23</sup> Daniel Haviland (1746-1828) joined the Society of Friends shortly after his conversion and travelled as a Minister through most parts of U.S. and Canada. See Testimony in N.Y. *Memorials*, 1836, and *American Friend*, 1908, p. 556.

<sup>24</sup> Henry Hull (1765-1834) lived at Stanford in the State of New York. In 1785 he married Sarah Hallock and in 1814, Sarah Cooper. In 1810-12 he visited Great Britain and Ireland, of which visit there is a full record in his *Memoirs*, printed in Friends' Library, Phila., 1840, and separately. During this visit he lost by death, within a few days, his wife, son, brother and mother. There is a silhouette of him in *Thomas Pole, M.D.*, 1908. He died at Barnesville while on a later visit to Ohio.

<sup>25</sup> Samuel Bettle (1774-1861) "sat at the head of Arch Street Meeting, Philadelphia, for many years and was Clerk of the Y.M. . . . a small man, very spare" (*Westonian*, 1910, p. 53, 1912, p. 102).

<sup>26</sup> Rachel Hunt, of Darby, Pa. (1761-1845), was the wife of John Hunt (1753-1836). Her maiden name was Gibbons. J. and R. Hunt were prominent members of Darby Meeting (*Centennial Proceedings of Darby Meeting*, 1905). In a volume by Rachel Hunt, entitled *Autumnal Fruits and Flowers*, Phila., 1843 (in D.), there is a lively account of her

journey from Darby, Pa., to Mount Pleasant, Ohio, to attend the Y.M. of 1819, "written often in the wagon as we stopped to water the horses."

<sup>27</sup> Hannah Oakford, formerly Lloyd, was the wife of Isaac Oakford, of Darby. She sat in the Ministers' Gallery with Rachel Hunt (*Darby Centennial*, pp. 26, 40), and was Rachel's companion to Ohio, as recorded in the above-mentioned book. The two Friends, with "J. B.," left home on the 14th of Eighth Month and reached Mount Pleasant on the 3rd of Ninth Month, William Rickman and "his companion" having travelled with them from Columbia.

<sup>28</sup> Some notes respecting Hannah Thompson have been kindly supplied by Julia S. White, of Guilford College, N.C. She was born in 1750 and married Joseph Thompson, of Eno, county of Orange, N.C., about 1776, (the time that her Meeting was in much distress on account of the Regulation Movement), and had issue. She was "recommended as a minister" in 1794, and took a prominent place in the service of her Meeting. Spring Monthly Meeting, and Western Quarterly Meeting in Fifth Month, 1819, gave her a certificate to "visit in Gospel love the Yearly Meeting of Friends in the State of Ohio, also some Meetings in the State of Indiana."

<sup>29</sup> Lydia Woolston (c. 1763-1833) lived in Falls Township, Pa.

<sup>30</sup> Sarah Emlen (1787-1849) was the daughter of Cadwalader and Phebe Foulke, of New Jersey. From the time of the death of her first husband, William Farquhar, and her infant son, she was a teacher at Westtown School, Pa., till her marriage with James Emlen (1792-1866). She visited Europe on Gospel service in 1844. There is a portrait of Sarah Emlen in the *Centennial History of Westtown Boarding School*, Phila., 1899.

<sup>31</sup> Abraham *Branston* should probably be *Branson*. There were Friends of that name in Carolina and a few remain. Jacob and Rebecca Branson removed from Virginia and settled in Belmont County, Ohio, in 1805 (*Journal of Ann Branson* (1808-1891), Philadelphia, 1892). Ann Branson mentioned in her *Journal* a visit to her cousin, Abraham Branson, living in Ohio in 1862.

<sup>32</sup> Further information respecting this tragedy is at present lacking. The Hunts of Brownsville, Pa., have already been mentioned (p. 90). Rachel Hunt in her Notes records a visit to Elisha Hunt and his wife Mary, at Brownsville.

<sup>33</sup> Updegraff was a well-known Quaker name in the Middle West. Rebecca Updegraff was the only daughter of Jonathan Taylor (note 14), and a prominent Minister (*Iowa Journal*, xii. 421). The family came from Virginia (Intro. to *Old Corn*, by David B. Updegraff, Boston, 1892). David Updegraff was a prominent Friend in Ohio at this time.

<sup>34</sup> These pamphlets were probably obtained from the Philadelphia Tract Association, which began the publication in 1817 of a series of pamphlets, among them being "The Universality and Efficacy of Divine Grace," "Thoughts on the Importance of Religion," by William Allen, of London, Eng., "The Ancient Christian's Principle," by Hugh Turford.

<sup>35</sup> "To shave" is U.S.A. slang for "to discount a promissory note at an exorbitant rate of interest." After the suspension of specie payments, the notes of the numerous State Banks fell to a discount of from ten per cent. to thirty per cent. There were also in circulation two classes of U.S. Treasury notes, one of which bore interest. Joshua Woodrow was, in fact, a usurer.—J.D.C.

# Presentations in Episcopal Visitations, 1662:1679

*Continued from page 65*

## DURHAM, CONTINUED

### EAST OF DURHAM CITY

DALTON. 1662. Nov. 4. Rob̄tum Rice et Annā eius ūx—presented for negligent comers to Church not knowing what opinion or Judgm<sup>t</sup> they are of. exc<sup>d</sup>.

EASINGTON. 1662. Nov. 4. Richūm Forster, Rob̄tum Stevenson, Annā Wilson, ——— & Joiciē eius ūx (?) [sororem], Mich. Harrison, Mariā ūx Johis Gerstall, Janā ūx Richardi Davison, Cuthbertū Wincke et eius ūx, Georgiū Burdon et eius ūx, Thomā Paxton, Aliciā ūx Richi Clarke, Katherinā ūx Valentini Smyth, Anthūm Robiñson et eius ūx, Rob̄tum Forster et euis ūx, Johem Robinson (exc<sup>d</sup>), Xtoferū King, Annā Robinson, Johem Richardson<sup>1</sup> & Annā uxorem eius, Phillippum Richardson, & Annā uxorem eius, Georgiū Richardson, Rob̄tum Lighton & Aliciā uxorem eius, & Georgiū Thompson—who are all p̄sented for absenting themselves from their pish Church.

Georgiū Burdon, Anthūm Robinson, Rob̄tum Robinson, Johem Richardson, Phillippum Richardson, Rob̄tum Lighton et Gulielmū Applesbye—presented by the Churchwardens for keeping there children unbaptised (exc<sup>d</sup>).

Gulielmū Appleby & Aliciā eius ūx—for negligent comers to the Church.

1665. May 10. Thomā Paxton, Georgiū Burdon et Barbarā eius ūx, Katherinā Smith, Aliciā Clarke, Robertum Heighington et eius ūx, Georgiū Richardson,

<sup>1</sup> In 1669 the Bishop reports, "Att Easington, 20 Quakers that keepe Conventicles att the house of one John Richardson." Above are twenty-nine.



Johem Richardson et Janā eius ūx—prius excoīcantur &c, being Quakers.

Gulielmū Appleby et eius ūx, Robertū Forster et eius ūx, Annā Robinson viduam, Christopherum King, Anthoniū Robinson et Margaretā eius ūx, Philippum Richardson, et Annā eius ūx,—Wilton vid, —Gascoigne vid,—Harrison vid,—prius excoīcantur in Visitaçone primaria Dñi Johis Epi Dunelm, being Quakers.

Christopherum Dodshon et Annā Currey—for Quakers, standing excommunicate in y<sup>e</sup> Archdeacon's Court.

CASTLE EDEN. 1665. Sep. 8. Thomā Readhead juñ et Annā eius ūx, Meriolā Sparke, Isabellā Dove, Ellenorā Morton vid, et Simonem Thompson—for Quakers & negligent comers to Church.

G. LYON TURNER

*To be continued*

## Miriam Moss and her Vision of Matrimony

**J**N an article by W. C. Braithwaite, in the *F. Q. E.* for 1912 (pp. 483, 486)—“Payments for Friends' Horses”—there is a reference to “Mirrien Moses horse,” 6. ix. 1677. This is, doubtless, the Miriam Moss whose strange prevision of the marriage of Margaret Fell with George Fox, in the year before the death of Judge Fell, is recorded in an ancient MS. in **D.** as follows :

“Miriam Mosse, her Testimony Conserning G.F. & M.f. Marriage. This is my Testimony—in y<sup>e</sup> year 1657 J Comeing to Swarthmore to vissit M : ff : J was moved of y<sup>e</sup> lord to goe into her garden wher J sitting in y<sup>e</sup> silence of my spirit, Then did y<sup>e</sup> lord let me se, that G F & m f weare Joyned together in that one eternall spirit, & they should be Joyned together in that bond of love which Could not be broken : w<sup>ch</sup> thing J resisted but it sunk deep in mee & J could not put it by, for in y<sup>e</sup> light it rose often—then pondered J y<sup>e</sup> thing in my heart beleiveing that y<sup>e</sup> thing should be accomplished in its time. Glory to y<sup>e</sup> Lord for ever over all :

MIRIAM MOSSE.”

This Testimony is one of several delivered at the meetings held in connection with the marriage of George Fox and Margaret Fell in 1669.

Miriam may have been a member of the Lancashire Quaker family of Moss, but her name has not been found. She is not among signatories to the Fox-Fell wedding certificate.

## To Prevent Disorder at Weddings

This meeting being acquainted that by Reason of the great Numbers of Young People that are not ffri<sup>ds</sup> which often are at Marriages, and their Unrulyness sometimes causeth disorders, for prevention of which This meeting Adviseth y<sup>t</sup> the Parties concerned doe not Invite too great a Number of such, and y<sup>t</sup> psuant to ffri<sup>ds</sup> former Advice, some Weighty ffriends of that Meet: where the marriage is sollemnized doe attend in order to prevent it for the future. Jt's Advised also when the Parties concerned have signed the Certifficate to withdraw. And that the writter then take the Certifficate and intreat the people to be Civil and if they are not, then to withdraw (if need be) with it into some Roome near and there to have it signed to prevent disorder.

Minute of Two Weeks Meeting , London, 21st of 10 mo. 1696.

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## No Quaker though in Quaker Dress

This May Sertify all whome Jt may Concearne that My Doughter Mary Marcey using to ware plaine Clothes Js by Sum persons Eastemed a Quaker and through my being Caled by that name J thearefore heare by Signify and declare to my Sertaine knowledg, that my Sade Daughter Js not on[e] of the Said people Caled Quakers Nither Jn princepul nor Jn practis

as witnes my hand this 28 day of the 6<sup>mo</sup> Called august 1704.

MARY MASSEY.

Witness:

Geo Oldner :

Rich<sup>d</sup> Needham.

[Endorsement] Mary Mercy's Testimony ag<sup>t</sup> her Daughter Mary Mercy Junr.

From MSS. belonging to Southwark Monthly Meeting, preserved at Peckham Meeting House, South London.

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## Hospitality at Quarterly Meeting

These houses were one, and occasionally two room structures, which were in one living room, kitchen, dining room and sleeping room. Here the family lived and entertained; this last frequently taxing their room capacity to its limit, but not to the limit of their hospitality. Ashley Craven once told how he entertained forty who were attending Quarterly Meeting one summer in his log cabin which was not over 14 × 16 feet. The older women occupied the beds. The younger women and the children pallets on the floor, but were packed so that one had difficulty in walking over the floor without stepping on some one. The men found lodging out of doors, in wagons, under wagons, around the hay stack or anywhere they might choose outside the house.

Bear Creek Settlement, Dallas County, Iowa, c. 1860—DARIUS B. COOK, *History of Quaker Divide*, 1914, p. 16.

# Standing Before Kings

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## THOMAS SHILLITOE AND GEORGE IV.

**J**N our last volume (xii. 195) we printed an account of the visit of Thomas Shillitoe to George IV. in 1824, taken mainly from *The Journal of Thomas Shillitoe*. We can now supplement this by further information from contemporary sources.

### I.<sup>1</sup>

Thomas Shillitoe having for a considerable time felt it required of him to present a memorial to the King on the very disorderly manner in which the First-day is spent at Hanover, & when there having been informed that an order of the King and Council issued in 1822, instead of checking the disgraceful profanation of the day set apart for public worship, had been considered as a licence for it, procured the said order which was translated into English.

In the 12<sup>th</sup> mo. 1823, in order to accomplish this apprehension of duty, he went to Brighton and obtained an interview with H. Pearson<sup>2</sup>, the Dean of Salisbury, who appeared kindly disposed to assist him; but no suitable opportunity presented for obtaining an interview with the King.

T. S. therefore returned home & after some time had elapsed wrote to the Dean & on the 15<sup>th</sup> of the 4<sup>th</sup> mo. rec<sup>d</sup> from him an obliging letter recommending his going to Windsor & informing him of the time at which the King usually rides out & that he might have an opportunity of handing the Memorial to him in the Long Walk in the Park.

<sup>1</sup> From a MS. written on a quarto sheet of paper, with watermark of 1822. This and the following MSS. are the property of Gilbert Gilkes, of Kendal, grand-nephew of Peter Bedford.

<sup>2</sup> Hugh Nicholas Pearson (1776-1856) was Dean of Salisbury, 1823-1846. (*D.N.B.*)

The Concern still resting upon T. S.'s mind on 3<sup>d</sup> day, the 20<sup>th</sup> of 4 mo. 1824, accompanied by [Peter Bedford]<sup>3</sup> he left London for Staines and arrived at Dr. Pope's<sup>4</sup> a little before 11, who, with his family evinced some solicitude as to the object of his visit, which was not decreased when T. S. explained to the Dr. the nature of his concern. After some consideration R. P. kindly wrote a letter to Sir W. Knighton<sup>5</sup> who he supposed was in attendance on the King.

We then proceeded to Windsor & went immediately to the Castle but were informed that Sr W. Knighton was not at Windsor. Whilst inquiring for Sr. W. K. we saw the King's poney-chaise drive up and thought it best to proceed immediately to the Long Walk in the Great Park. Much was the anxiety & solicitude of T. S. that he might be enabled to discharge this act of apprehended duty suitably & in a way that would on a retrospect afford relief to his mind.

We had proceeded pretty far down the Walk & reached a spot where there were no persons nigh when the King accompanied by Sir W. Cunningham<sup>6</sup> came up to us attended by 3 Servants on horseback. (This was about half-past 2 o'clock.) On our presenting ourselves the King immediately stopp'd his Horses & we approached the Carriage, when T. S. (holding in his hand the Packet he had prepared) ask'd respectfully whether he might be permitted to present it to the King: to which he kindly replied, "Yes Friend." T. S. then ask'd, "Is it the King?" Sir W. C. smiled & the King replied, "Yes, Friend, I am the King. Give it to Sr W. Cunningham," which he did, & then added, "Now you have handed it to me." T. S. then informed him that he had on a former occasion allowed him to speak to him at Brighton; to which the King replied, "I remember you." The King

<sup>3</sup> A name is not given in the MS. Peter Bedford (1780-1864) was the Friend.

<sup>4</sup> For Robert Pope, M.D. (1748-1827) see THE JOURNAL, v. 200, n.

<sup>5</sup> Sir William Knighton (1776-1836) was private secretary and Keeper of the Privy Purse to George IV. (D.N.B.)—His *Memoirs* were published in 1838.

<sup>6</sup> Sir William Cunningham, fourth Baronet, of Caprington, co. Ayr, was born 19th December, 1752, and died before 1834. (*Notes and Queries*, July 29th, 1916.)

then inquired after Dr. Pope & spoke of him in terms of respect ; after which T. S. assured the King of the sincere desire which he felt that the blessing of the Almighty might attend him to the end of his days, to which the King replied, " I thank you." We then acknowledged our sense of the King's condescension & withdrew, upon which he drove off ; having given T. S. a full opportunity of effecting what he believed required of him, and that in a way, that has afforded satisfaction to his mind.

II.<sup>7</sup>

ROBERT POPE TO PETER BEDFORD.

Staines, 20<sup>th</sup> Evg.

Dear Friend,

Anxious to hear how you succeeded I sent to the office to enquire if there was a letter for me from Windsor, & I can truly say the Trio of Popes rejoiced at the contents of thy letter which thou mayst communicate to our much esteemed friend whose zeal for the public good has been long known. You made me on your appearance this Morning feel myself a Quaker, & altho' I once heard, & by only one person that our dear friend Mary Dudley was censured for saying ' poor Peter ' when he denied (no doubt for an instructive purpose to the self-confident) his Lord & Master, The Pope of Staines sayeth, ' Well done ' Peter, by supporting thy friend in what hath appeared to him, moving in the line of Duty, remember us when opportunity offers to thy tried, yet courageous T. S. who with thyself hath the feeble good desires of

Thy affect<sup>e</sup> friend in haste as lateTo  
Peter Bedford.

R. POPE.

III.<sup>8</sup>

THOMAS SHILLITOE AND WILLIAM IV.

On fifth day the 27 of the 9 Mo. 1832 I left Town accompanied by three Friends<sup>9</sup> for Windsor, arrangements

<sup>7</sup> Original letter. Postmark : " 21 AP 1824."

<sup>8</sup> This is the draft report to the Meeting for Sufferings. There are numerous alterations. The print follows mostly the longest and presumably the first composition.

<sup>9</sup> Who were the Friends in addition to P. Bedford ?

having been made for me to have an interview with the King at the Castle, in order to present him with an address on some subjects which had previously deeply occupied my thoughts, the presentation of which appeared to be a duty I could in no other way get relieved from.

We reached Windsor by 10 o'Clock, were conducted to the Castle, and Peter Bedford & myself were taken to the Apartments of the Kings private Secretary Sir Herbert Taylor<sup>10</sup>, but we found he was then with the King. We were shown into his office and spent some time in conversation with Tho<sup>s</sup> Sheffner<sup>11</sup> & — Hudson<sup>12</sup>. Whilst there, the Wife of H. Taylor and their daughter, a lovely little girl came to see us, and she conversed with us in a very friendly manner.

Tho<sup>s</sup> Sheffner left us for some time, and on returning conducted us to the appartements of the King. He appeared to be in excellent health, was standing in the middle of the room and moved towards us on our entrance. We were with him about 20 minutes, quite unattended by any person whatever, and it may be said he rec<sup>d</sup> us very graciously. He soon entered into familiar conversation; addressing himself to me he said, "Your name is Shillitoe, your family must be of French origine: where do you live? where were you born? how old are you? what is your trade? I suppose you are out of business, how many children have you?" & when these questions were replied to, He turned to my companion and as if to remove all undue restraint made similar enquiries and remarkd, "Your family must be English, altogether."

He then held out his hand to receive the Books we took with us which my companion gave him.

I then handed the address I had prepared, which the King took of me, opened it, and intimated that he would further look at it. This was a manuscript Copy, having

<sup>10</sup> Sir Herbert Taylor (1775-1839) was secretary to the Duke of York, 1794, to George III., to Queen Charlotte, and to William IV. (*D.N.B.*)

<sup>11</sup> Thomas Shiffner, of Westergate, Essex, born 1796, died before 1856, Paymaster of the Household to William IV. (*Notes and Queries*, July 29th, 1916.)

<sup>12</sup> Sir James Hudson (1810-1885), private secretary to William IV. (*D.N.B.*); *Notes and Queries*, July 29th, 1916.)

previously had it printed. A little pause then ensued, and he was informd that I had crossed the Atlantic, and travelled thro Germany, Sweeden & Denmark. The King then enquired if there were any of our Society in Berlin, and whether the Herrnhuters<sup>13</sup> belongd to our Community, and added, "They are found in almost all parts of the World." He further observed that the Friends, or Quakers have no appointed Ministers; when my companion informed him that I was an acknowledged minister of the Gospel, had travelled in that capacity, and had been admitted into the presence of the King & Queen of Denmark & other branches of that family, & that our late Kings George the third & forth had also allowd me that preveledge. I thought it right to say that I believed the King would not be offended at our appearing before Him with our hats on, & that it was not out of desrespect—to which he promptly replyed, "You know I am aware of that."

Under a degree of solmn feeling I then expressed that, I felt thankful to Almighty God that He had been pleased to renew in my mind, that earnest solicitude, which at times I have experienced for the Welfare of the King, accompanied with desires that the Almighty, would be pleased to incline his heart, so to walk in the ways of his requirings, that he might become a blessing to the Nation, over whom he is permitted to reigne, beseeching the Lord on the bended knee of the mind, (tho' not of the body) to incline the heart of the King to seek daily for help to be enabled to maintain the Noble resolution (of one formerly), "Let others do as they may, I will serve the Lord"; and that when called upon to surrender up his earthly Crown, he might be favoured to receive the Crown designed for him, to wear in the Kingdom of Heaven; to which the King listened with serious attention.

I then acknowledged his Kindness in allowing me this interview and said there was still another favour I was anxious to obtain, but I feard it would be requesting too much. The King promptly enquired what it was; and when I told him that I wished to present two Books

<sup>13</sup> That is, the United Brethren, or Moravians, who, under Count Zinzendorf (d. 1760), in 1722, established a colony in Saxony which was called Herrnhut.

to the Queen<sup>14</sup>, and to have the privilege of addressing her in a few words if it would not be unpleasant to her ; he replyd, “ I have no doubt but she will readily comply with your wishes ” ; and He immediately rang the Bell, and sent a message to the Queen by one of the servants.

The King then inquired if Penn was not the first Quaker, and if there were not many of our Society in America, and ask'd if there were many in Scotland, and said he knew there were in Ireland. He was informed that George Fox was prior to W<sup>m</sup> Penn and I then inquired if the King would like to receive Sewells History of Friends and the Book of Extracts, containing on acct of our Religious principles & the rules of the Society ; to which he replyd in the affirmative. He desired they might be sent for him to Sir Herbert Taylor. The servant not having returnd from the Queen a fear was expressed that we were unsuitably trespassing on the time of the King which did not appear to be the case—an acknowledgement was then made of his condescension to us and desires expressd that the Divine blessing might rest upon him during the remainder of his reign.

The messenger being returnd, informed us that the Queen would receive us in her drawing-room, where we were then conducted by Tho<sup>s</sup> Sheffner.

After waiting there a few minutes the Queen, quite unattended, walked into the room, a striking example of simplicity in her attire for her exalted station, dressed in white, without any jewells, or costly apparel :—After a few introductory remarks the Queen sat down and desired us to be seated which we accordingly did. We presented her with two Books and a printed copy of my address which she received in an obliging manner. After a short pause I told her that I was one of the deputation who presented the address of the Society of Friends to the Queen, on her accession to the Throne, That at that time and frequently since ; when the Queen had been brought to my remembrance, my mind had been impressed with the belief that a Kind Providence, had favoured the Queen with a mind, capable of entering into feeling, for those who were in distress which feelings of Sympathy I

<sup>14</sup> Queen Adelaide (1792-1849). The address to the King and Queen on their accession was presented on the 28th of Seventh Month, 1830.



believed the Queen was disposed to cherish. Under these impressions I had often regretted that the Queen had not the opportunity, for becoming more fully acquainted with the distress, of thousands, and tens of thousands, of her subjects who were wanting sufficient food, cloathing, & fuel, principally arising from a want of employment, which I considered was chiefly occasioned, by articles for cloathing & those for domestic purposes, being manufactured by Machenery, relating to the Queen two circumstances that had come under my notice clearly to the point. And in another way also I considered it had been injurious to the Nation, it being allowed by all, that goods made by hand were much more serviceable than those made by Machenery ; as I believed the Queen was desirous to relieve the distressed, as far as in her power ; when these subjects had been presented to my mind it had appeared to me that the Queen's example & influence might relieve some of the distress, and draw upon her the blessing of the poor ; and whilst I did not wish to be considered as dictating to the Queen, I could but recommend what appeared to me likely to afford relief by suggesting, that in the Palace such Articles as are made by hand should be used, which the Queen did not object to. My Companion being a silk manufacturer then acknowledged the kindness of the Queen, in having adopted the use of silks manufactured in Spitalfields, which he said he beleived had already been of service. The satisfaction that gleemd in the countenance of the Queen at this information was striking.

The Queen then enquired if the poor weavers were better employd than they had been, and informd us that the Furniture of the Palace, was of that Manufacture. After a pause I then felt it my duty to address the Queen pretty much to the following effect, viz.

I feel thankfull to the Almighty that he has been pleased afresh at this time to awaken in my mind those earnest desires which at times I have felt, that the Queen may be made a blessing to the Nation, by seeking to the Almighty for help, to be found so filling her station, that when called upon by Him to surrender her temporal Crown, she might be prepared to receive an eternal one.

My companion then acknowledged the kindness of

the Queen in having favoured us with the interview, and express'd his sincere desire that God Almighty might be pleas'd, to bless her.

When we rose from our seats again at our parting, the Queen took off her glove & kindly gave us her hand.

On leaving the Queen's Appartm<sup>t</sup> Sir Herb<sup>t</sup> Taylor, who appear'd in waiting to receive us, paid us the greatest attention, entering into familiar conversation with us, saying, " You *must* see over the Palace, I will go with you over part of it, & Mr. Sheffner will then meet us & conduct you thro' the remainder" ; which they did, and most politely pointed out to our attention, the beauties of the place and the rich collections of curiosities, specimens of the fine Arts, and things only fitted for a Palace.

After having passed thro' the private rooms and State Apartments, we were conducted to an apartment where we partook of Refreshment, *thankfull indeed*, that the visits to the King & the Queen had been accomplish'd without we trust, cause for offence to be taken by any one, and I hope it may not be unattended with benefit; this however is certain that my own mind being relieved from the great load of exercise I had been and was labouring under to the time of our entering the apartments of the King and Queen ; for which feeling gratitude filled my heart to the gladening my countenance which was visible to my friends.

There was yet remaining one more individual, viz. Lady Sophia Sydney<sup>15</sup>, I wished to have seen, but indisposition prevented it. We sent her two Books of which we requested her acceptance ; and here it should be added that to her kind advice we were in some measure indebted for pointing out the way to get admitted to the King. She sent a most obliging message expressing her regret, at not being able to see us. We however, saw her two lovely Children, a little Boy & Girl who came and shook hands with us.

<sup>15</sup> Lady Sophia Sydney was the eldest daughter of William IV. and Mrs. Jordan ; they had nine children, who took the name of Fitzclarence. She became Lady Sophia Fitzclarence by royal warrant, 1831. She married, in 1825, Philip Charles Sydney, of Penshurst, Kent, afterwards first Lord De L'Isle and Dudley. She died in 1837. (*Notes and Queries*, July 29th, 1916.)

It is due to acknowledge that thro'out the whole, from our entering the Palace to the time we left it, every one to whom we were introduced treated us with the utmost civility and kindness, and I desire to render unto Him, the author of all good, thanksgiving & praise, for having enabled me, to perform that which I believed he required at my hand.

The foregoing is a brief statement (as nearly as could be rememberd) of the substance of what passed at a visit paid to the King & Queen by Tho<sup>s</sup> Shillitoe.

IV.<sup>16</sup>

SIR HERBERT TAYLOR TO PETER BEDFORD.

Windsor Castle, October 2, 1832.

Sir Herbert Taylor presents his compliments to Mr. Peter Bedford and begs to acquaint him that he has presented to the King the Volumes of Sewell's History of the Society of Friends sent to him by Mr. Shillitoe & that his Majesty received them very graciously.

Sir Herbert Taylor requests that Mr. Bedford & Mr. Shillitoe will be assured that he was very happy to have it in his power to show any attention to them.

V.<sup>17</sup>

SIR HERBERT TAYLOR TO PETER BEDFORD.

Windsor Castle, October 3 1834

Dear Sir,

I hope you & Mr. Shillitoe will forgive my not having earlier acknowledged the receipt of your kind note of the 19<sup>th</sup> ulto and of a Copy of the revised Edition of the Rules of the Society of Friends and a Copy of the Diary of Alexander Jaffray for the King which I have had the honor of presenting to his Majesty who received them very graciously and ordered me to thank you both for them.

I request that you will accept my best acknowledgments for the Copy of the first named work which you

<sup>16</sup> Original letter, written *sui manu* on octavo note paper with a gilt edge, and addressed "Mr. Peter Bedford, Stewart St., Spitalfields, London."

<sup>17</sup> Original letter, written on two sides of a quarto sheet, gilt-edged, sealed with the royal coat of arms.

have been so obliging as to send me, & that you will be assured that I am very sensible of your friendly attention. I request also that you will do me the favor of offering my best regards to Mr. Shillitoe and my sincere wishes for his Welfare which are expressed to yourself also.

I have written to Mr. Hodgkin to thank him for the works he kindly sent me.

I remain with great truth,

Dear Sir

Your very faithful Servant,

H. TAYLOR.

Mr. Peter Bedford.

#### VI.<sup>18</sup>

#### PETER BEDFORD TO SIR HERBERT TAYLOR.

Steward Street, 19/9 34.

Peter Bedford on behalf of his Friend Thomas Shillitoe takes the liberty of forwarding to Sir Herbert Taylor the other Work which The King consented to accept, when he so kindly allowed Thomas Shillitoe & Peter Bedford the favour of an interview with him. It has but lately come from the Press & is a revised Edition of the Rules of the Society of Friends. It is also accompanied with a Copy of the Diary of Alexander Jaffray which furnishes an account of the Rise & Progress of the Society of Friends in Scotland, & Peter Bedford begs leave to present Sir H. Taylor with a copy of the first named Work.

Thomas Shillitoe has been requested by his friend John Hodgkin<sup>19</sup> to forward for Lady Sophia Sydney & Sir H. Taylor a Geographical Work for the use of Children of which he is the author.

P. Bedford hopes that Sir H. Taylor will have the kindness to excuse him thus troubling him & begs to unite with his venerable friend Thomas Shillitoe in the expression of their respectful regards and that they continue to retain a very grateful remembrance of Sir H. Taylor's kind attention when they were at Windsor.

<sup>18</sup> Rough draft. Note the respectful and yet simple diction.

<sup>19</sup> John Hodgkin (1766-1845) was a writing-master of Pentonville and lived later at Tottenham. The book mentioned would be *A Sketch of the Geography of England*, of which a fourth edition appeared in 1825.

# Notices Relating to Friends in "The Gentleman's Magazine," 1780 to 1783<sup>1</sup>

1780

DIED, [16 Feb., aet. 53] "At Clapham, Mr. Edw. Neale, lessee of the tolls on London bridge, and one of the people called Quakers" (p. 153).

DIED, 19 May, "Mr. Collington, woollen-draper, in Whitechapel, one of the people called Quakers. He was one of four children at a birth, all boys; his other three brothers are all living" (p. 252). [? Collinson.]

MARRIED, 29 June, "At the Quakers meeting, Winchmore Hill, Tottenham, Mr. Benj. Soundy, an eminent upholder in Gracechurch-str., to Miss Sarah Vaston, of Homerton" (p. 298).

DIED, 14 August, "At Enfield, Mr. Abra. Long, a speaker of the fraternity of Quakers, and lately a man's mercer in Bishopsgate-street" (p. 395).

DIED, 25 August, "Mr. Wm. Axford, grocer, the corner of the Old Bailey, and deputy for the S. part of the ward of Farringdon Without" (p. 396). [Query of the family of the Hannah Lightfoot tragedy.]

DIED, 17 October, "Mr. Wm. Cookworthy, of Plymouth, an eminent minister among the Quakers" (p. 495).

DIED, 17 October, "At Basingstoke, Hants, Dr. Hen. Portsmouth, one of the people called Quakers" (p. 495).

DIED, 9 December, "Mr. Bowley, wholesale woollen-draper in Aldermanbury" (p. 590).

DIED, 26 December, "In Harpur-street, Dr. John Fothergill, one of the people called Quakers, aet. 69 . . . [a third of a column], he will be deservedly ranked among the illustrious characters of the present age" (p. 592).

<sup>1</sup> For extracts from years 1731 to 1779, see previous pages. Above extracts are given as printed save for words within brackets; no attempt has been made to verify all entries.

## 1781

MEMOIRS OF DR. FOTHERGILL (5 columns, pp. 165-167). Ditto by Dr. J. C. Lettsom (3 columns, pp. 205, 206).

REPLY TO DR. LETTSOM'S ACCOUNT OF FOTHERGILL (pp. 307, 308).

DIED, 4 May, "Att Bath, aged 84, Mr. Charles Harford" (p. 243).

FELLOWS OF THE SOCIETY OF ANTIQUARIES, "Mr. Benjamin Bartlet" (p. 222), Dr. J. C. Lettsom (p. 223), Edward Haistwell, Esq. (p. 222).

DIED, 13 August, "Lascelles Metcalfe, Esq., of Red Lion Square" (p. 5).

DEFENCE OF DR. FOTHERGILL by Dr. Lettsom (6 columns, pp. 501-503).

## 1782

MARRIED, "Tho. Fowell Buxton, Esq., to Miss [Anna] Hanbury" (p. 149).

DIED, 16 March, "At Peckham, Rich: Masterman, Esq., aged 94" (p. 151).

DIED, 8 July, "At Camberwell, aged 103, Mr. Leonard Nelson, one of the people called Quakers, and formerly a principal speaker" (p. 359).

PLATES, FIGURE 4, (A, B & C) facing p. 368 (2nd page of plates). "Fig. 4 represents a bronze vessel, supposed to be intended to answer the purpose of a strong-box or iron-chest. It was dug up, inclosed in an iron pot, in 1780, by Mr. Foster [Forster], master of the Quakers boarding-school at Tottenham High Cross, in setting down a post in his farm of 30 acres there. The cover, whose two sides are represented at b and c, has a lock; but for what use the transverse and 2 upright pieces (one of which is broken off) were intended, is left to conjecture. The house, which is of brick, in form of a half H, was the mansion of Sir Abraham Reynardson, lord mayor of London 1648, to whom also the estate belonged. He was committed to the Tower by Oliver Cromwell, for refusing to proclaim the sentence of Charles I. Mr. Foster purchased the whole estate in 1751, and the bricklayer, in repairing the roof, found concealed under the tiling a number of papers, which he

carried off. The hall forms the centre of the house, and its stone chimney-piece is carved with fleurs de lis and roses alternately, in lozenges. At the west end of the hall is a parlour with panelled wainscot. But no painted glass, or carved coats of arms, remain about the house."<sup>2</sup>  
Signed D. H.

DIED, 29 May, "At Bishops Auckland, Durham, Mrs. Frances Dodson, a principal speaker among the people called Quakers" (p. 406).

DIED, 1 August, "At Ware, in Hertfordshire, aged 77, Mr. Ephr. Jones, one of the people called Quakers" (p. 406).

MARRIED, 10 September, "Alex. Grant, Esq., to Miss G[rizell] Wilmer [of Stoke Newington]" (p. 454).

DIED, "At Morton, near Appleby, within four hours of each other, Mr. Robt. Abraham, and his sister Anne" (p. 503).

1783

DIED, 30 December, "Mrs. Barnard, wife of Mr. B., banker, Cornh[ill]" (Part I., p. 93).

DIED, 16 January, "Suddenly, in Bishopsgate-str[eet], Mr. Mich[ael] Bates, a quaker, and a very principal speaker in the societies of that fraternity" (Part I., p. 94).

DIED, 31 January, "Suddenly [Sarah Gurney junior] the Lady of Mr. Sam. Hoare, jun. banker [of Lombard-street]" (Part I., p. 181).

DIED, 1 March, "At Enfield Highway, [Hannah] the wife of Mr. [John] Burgess, farmer and maltster, and one of the people called Quakers" (Part I., p. 271). [Aged 30 years.]

DIED, 27 February, "At Coles, Herts, Calvert Bowyer, Esq., aged 63" (Part I., p. 364).

MARRIED, 22 May, "Mr. Rob[er]t Barclay, of Lombard-str[eet], banker, to Miss [Ann] Ford" (Part I., p. 451).

<sup>2</sup> In Dr. Wm. Robinson's *History of Tottenham* (1818, pp. 28-34) is an account of Reynardson and his mansion. He states that the house was occupied by the Forsters as a boarding-school from 1752-1810, when it was taken down. He also speaks of the above chest, found inclosed in the iron pot; it "was in possession of the late Mr. Gough of Enfield, to whom Mr. Forster presented it soon after it was dug up." J. J. Green communicated the account of the bronze vessel to the late Rt. Hon. W. E. Forster, who was greatly interested in it.

DIED, 30 April, " At Tottenham, in her 87th year, Mrs. Sarah Coleman, one of the people called Quakers " (Part I., p. 452).

DIED, 10 August, " In his 74th year, Mr. David Barclay, late of Cateaton-street ; who in 1761, by heavy losses, was under the necessity of stopping payment, and was honourably discharged by his creditors, with liberal marks of their humanity ; since which, by unremitting attention to business, and the strictest economy, he acquired, late in life, a competency, the greatest part of which he has bequeathed to his generous creditors. Examples, on both sides, worthy imitation ! " (Part II., p. 717).

DIED, July, " The cook-maid of Mr. [John] Barclay, of Cambridge Heath, Hackney, after dressing the wedding-dinner for Mr. [John Henton] Tritton, banker, just married to Miss [Mary] Barclay, hastily taking up a mug of liquor, which unhappily proved to be fly poison set down inadvertently, she was seized with convulsions, and died the same night " (Part II., p. 805).

DIED, 6 September, " At Windsor, Mrs. Vigor, aged 84. This lady was married 1 to Tho: Ward, Esq., consul-general of Russia in 1731 ; 2 to Claudius Rondeau, Esq., resident at that Court ; where she wrote those truly original RUSSIAN LETTERS published by Dodsley (without her name) in 1775. See our volume for that year pp. 531 and 638. Her 3d husband was Wm. Vigor, Esq., a Quaker, whom she long survived " (Part II., p. 806).

MARRIED, 17 November, " Rev. G[eorge] H[enry] Glasse, student of Christ Church, Oxf. to Miss [Hannah] Fletcher, [dau: of Thos: Fletcher] of Gr. Ealing " [see *D.N.B.*] (Part II., p. 978).

DIED, 25 October, " Mr. Wm. Allen, sen., of Witham, Essex, aged 77 " [Query a Quaker] (Part II., p. 979).

DIED, [11] November, " At Walthamstow, Mr. [Lewis] Weston, many years an eminent wine-cooper, and one of the people called Quakers. He was buried at Hertford the 19th inst." (Part II., p. 981).

JOSEPH J. GREEN.

*To be continued*



## Betsy Ross and the American Flag'

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THE first American Flag, the "Stars and Stripes" was made by "Betsy Ross" about a month before the Declaration of Independence. It was made after a pattern sketch agreed on and submitted to her by George Washington, Robert Morris and George Ross (an uncle of her husband). It was not officially endorsed by Congress until June 14th, 1777. (This anniversary is now observed as *Flag-day*.) At her house, still standing, 239 Arch Street, Philadelphia, she continued to manufacture flags for over fifty years. Clarissa Wilson continued her mother's business (upholstery and flag making), after the latter's retirement, until 1857. During all this time they continued to make flags for the Government, until, a few years before Clarissa Wilson's retirement, she, from conscientious motives, ceased to furnish flags for military and naval purposes.

Elizabeth Griscom (Ross, Ashburn, Claypoole), born January 1st, 1752, died January 30th, 1836, was the eighth of the seventeen children of Samuel and Rebecca Griscom. Her mother was Rebecca James, sister of Abel James, of the firm of James and Drinker. She learned the upholstery business, and in November, 1773, was married to John Ross, son of an Episcopal clergyman, and because of this marriage was disowned from the Society of Friends (Records of Northern District Monthly Meeting, Friends' Library, 142 N. 16th Street, Philadelphia).

She married second, Joseph Ashburn, who died in a military prison in England in 1782, and in 1783, Elizabeth Ashburn was married to John Claypoole, and they became members of the Society of Free Quakers, soon after its establishment, and were both buried in its burial ground on South Fifth Street, Phila-

<sup>1</sup> See Wetherill's *Free Quakers*, p. 20; *The True Story of the American Flag*, by John H. Fow, 1908; *The Evolution of the American Flag*, by Canby and Balderston, 1909; etc.

delphia (in 1857 removed to a lot in Mount Moriah Cemetery).

The four daughters of John and Elizabeth Claypoole were plain Friends wearing the distinctive Quaker dress. They were Clarissa Sidney Wilson (1785-1864), Susan Satterthwaite (1786-1875), Rachel Fletcher (1789-1873), and Jane Canby (1792-1873).

Betsy Ross's wedding dress, a treasured heirloom, was recently burned in the fire that destroyed the residence of Morris Jones, at West Grove, Pennsylvania. Her Bible and spectacles are owned by Anne Balderston, of Colora, Maryland, and her Quaker descendants still show how Betsy by one clip of her scissors cut the "five pointed star."

On December 19th, 1898, the American Flag House and Betsy Ross Memorial Association was incorporated under the laws of Pennsylvania. The list of charter members contains the names of many eminent Americans. The purchase money for the house was raised by a ten cent subscription.

"The Birth of Our Nation's Flag" is a painting by Charles H. Weisgerber.<sup>2</sup> It represents Betsy displaying the *finished* flag (an artistic liberty) to Washington, Morris and Ross. The portrait of Betsy is based on a composite one of her daughters' and particulars furnished by them.

ELLA K. BARNARD.

West Grove, Pa.

<sup>2</sup> Reproduced in *A Portraiture of the People called Quakers*, by Horace Mather Lippincott, 1915.

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Extracts from a book sent on loan by J. Ernest Grubb, entitled "A Summary of the Proceedings of Severall halfe years Meetings held in Dublin . . . or a Breviate . . . of General Minutes." Belonging to Youghal Meeting, 6mo. 1913.

9 mo. 1677. Taylors to have a Meeting among themselves for Regulating disorders in their Trade . . .

3 mo. 1701. Testimony of Truth to be kept up by Shoemakers whoe are to meet apart sometimes to examine how they keep it up in their trade with respect to the fashionable & superfluous part of it . . .

## Friends and Current Literature

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WITH the support of the Young Friends' Movement of Philadelphia Yearly Meeting of Fifteenth and Race Streets, a series of public addresses has been commenced to be known as "The William Penn Lectures."

The Executive Committee has been happy in its choice of Professor Elbert Russell, of the Johns Hopkins University, for the inaugural lecture, which, under the title of *The Christian Life*, was given in Race Street Meeting House on 13th of Fifth Month, 1916.

The key-note may be found in the words, "God, the Soul, and their Mutual Recognition." The conception of God as taught by Jesus Christ, His "loving accessibility," resulting in "fellowship between man and God" made possible through man's "capacity to perceive the Divine Presence," are clearly brought out in opposition to the relationship as established through priestcraft and sacrament.

The cobwebs of theology are swept away under the practical experience of first-hand knowledge of God, and the spiritual understanding is penetrated by the clear sounding voice and undimmed light of the Spirit.

The intimate touch with God thus established, there follows "the ethical direction of the Christian life," differentiating the Christian religion from all others. The ideals of conduct are determined by right conception of the character of God, leading us to examine our lives and our social and national standards, with the desire to bring them into harmony with God's design for the uplift of the race individually and collectively.

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*The Spirit of Christianity, an Essay on the Christian Hypothesis*, by Frederic Seebohm (Longmans, 1s. 3d. net).

In an introduction "To the Reader" by Hugh Exton Seebohm, of Hitchin, we are informed that a few copies of this essay were printed in 1876 "for private use only." At that date it would have been too strong meat for any but a few advanced thinkers. Its issue is timely, amidst the present stress and strain when men are questioning the reality of eternal verities as hitherto accepted. Men need the kernel of Christianity without its husk, however attractive the husk may appear, and in Frederic Seebohm's reverent search after truth and fearless disregard of mere traditional religion, they will find their need met.

ISAAC SHARP.

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\* No. 372 of an anthology made by Robert Bridges, poet laureate, in 1915, entitled *The Spirit of Man*, is the well-known swan-song of James Nayler, "There is a spirit which I feel." It is headed "Christian Charity." Two slight alterations have been made, as noted in the Index. Nayler is styled, simply, "A Quaker Saint," and the passage "seems to rely on oral tradition."

\*—not in D.

## 162 FRIENDS AND CURRENT LITERATURE

The Journal of Uria Brown (1769- ) is passing through the volumes of the *Maryland Historical Magazine* for 1915 and 1916. Uria was a Friend, born in Pennsylvania.<sup>1</sup> He moved south to Baltimore, Maryland, in 1821, and was first a surveyor and conveyancer and then became the first teacher in McKinn's school, conducted on the Lancasterian system in that city. (Introduction by Kirk Brown of Baltimore.) The Journal describes fully his travel through Pennsylvania, Virginia, Ohio and parts of Maryland, in 1816.

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In *The Ulverston News* of August 5th and 12th, there are full accounts of presentations to our member, William Richardson Nash, J.P., who has been a Poor Law Guardian for fifty-one years. Lord Richard Cavendish presided, and presented W. R. Nash with his portrait and also a valuable barograph or recording barometer.

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\* The March number of the *Bulletin of the Indiana State Library* contains brief biographical data concerning "The Governors of Indiana," by our friend, Harlow Lindley, of Earlham College, Ind.

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\* J. Rendel Harris has articles on "The Origin of the Prologue to St. John's Gospel, in *The Expository Times*," for August, etc.

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\* Among books listed as "Works throwing light upon the origin and meaning of Christianity," in the Appendix to *The Origin and Meaning of Christianity*, by Gilbert T. Sadler, M.A., LL.B. (London: Daniel, 7½ by 5, pp. 222, 5s. net), are Rendel Harris's "Odes of Solomon," "publications of the Society of Friends on William Penn, Quakers in Ireland, etc.," Isaac Penington's "Somewhat Spoken" and "lives of . . . Fox . . . ," "Hodgkin's Fellowship of Silence."

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\* In E. V. Lucas's new collection of essays, *Cloud and Silver* (London: Methuen, 7 by 4½, pp. 233, 5s. net), there are references to Friends' relief work in France in the section "The Marne after the Battle."

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*The Two Swords* is the title of "a dialogue on the Christian conscience and the War," by Herbert G. Wood (Birmingham: Cornish, pp. 46, 9d. net).

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In *The Nineteenth Century* for September there is an article by Wilson Crewdson on "French Heroes and German Barbarians: Impressions amongst the French Wounded," and in *First Aid and the St. John Ambulance Gazette*, for August, the same Friend writes on "Radiography at the Front."

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The life of *Joshua Rowntree* [1844-1915], by his niece, S. Elizabeth Robson (London: Allen, 7½ by 5, pp. 190, 3s. 6d. net), has been reissued in a "special Adult School edition," with portrait on cover, price one shilling.

<sup>1</sup> Descended from William Brown, of Wellingborough, England, from whom our Friend, Kirk Brown, of Baltimore, is also descended.

## Recent Accessions to D.

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

Forty-Sixth Annual Report of the Board of Indian Commissioners to the Secretary of the Interior, Washington, D.C., 1915, from Hon. George Vaux, Jr., Chairman.

*Proceedings of the Royal Irish Academy*, vol. xxxiii., section C., No. 10, August 1916, is devoted to two unpublished letters of William Penn, with comments by Dr. R. H. Murray (Dublin : Hodges, Figgis & Co., Ltd., 1s.). One letter is from London, "30.7.1705," to Col. John Evans; the other is dated "7th 12mo. 1705" and addressed merely "Honoured Friend."

Letter from Thomas Wilkinson, the poet, to Mary Watson, of Waterford, dated from Yanwath, Nov. 7, 1832, and franked by Lord Lonsdale, presented by John Dymond Crossfield.

*Remarks on the Meeting of the Society of Friends, held in the Methodist Chapel, Leith . . . 1823; and on the Oration of Isabell Walker, delivered on that Occasion, Leith, 1823.* A hostile comment on the preaching of Elizabeth (Hoyland) Walker (1761-1827) of the State of New York, who visited the British Isles at above date—"the short, soft, sentimental Trans-Atlantic Mrs. Isabell Walker."

Hand made *Map of the Meetings of Friends in Ohio Yearly Meeting*, Salem School, Ohio, 5 Mo. 1827, presented by Thomas Mason Harris, of Cockermouth.

MS. Indexes to the "Journal of James Dickinson," 1745, containing 735 references and to "John Fothergill," 1753, with 1345 references.

J. Albright and Priscilla A. Smith, of New Malden, have presented a worked sampler, entitled "An Exhortation to Have Faith in God," "spoken in Peckham Meeting, 12 of 11 mo. 1848, by precious R. Savory." The Exhortation consists of twenty lines of poetry. It is not known who worked the sampler.

Rachel Savory (1797-1883) was a prominent Minister in Peckham Meeting living in the Terrace on Peckham Rye. Walter Lean, of Peckham Meeting, writes, in June, 1916: "When I first came to Peckham in 1860, she was one of five recorded Ministers—all women—who sat at the head of the Meeting—Carolina Norton, Rachel Savory, Elizabeth P. Cash, Ellen Masters, Agnes Grimshaw."

Annual Report for 1915 of the Chief Medical Officer of the Board of Education, by Sir George Newman, M.D.

Two Hymn Books, used in Friends Mission in India. Allahabad, 1893 and 1906, presented by Joseph Taylor.

*Portraits of the married Children of Samuel and Rachel Lloyd, of Farm*, 1914, presented by T. Edward Hodgkin.

Hansard's *Parliamentary Debates, Commons*, Feb. 15 to Mar. 16, 1916.

*The Life of John Ianson, of Pollington, near Snaith, Yorkshire, once an Opulent Farmer in that Neighbourhood*, Hull, 1816, presented, with other books and MSS., by bequest of the late Perceval Drewett Lucas (died of wounds in France, 1916). For a description of this rare pamphlet see THE JOURNAL, x. 277.

*The Underground Rail Road*. A record of Facts, Authentic Narratives narrating Hardships, Escapes and Death Struggles of Slaves in their Efforts for Freedom. By William Still. Phila., 1872, pp. 780.

*Memoirs of the Long Island Historical Society*, vol. 1—"Journal of a Voyage to New York," etc. in 1679-80, by Dankers and Sluyter, Brooklyn, N.Y., 1867, pp. 440.

*Cumberland and Westmorland M.P.'s from the Restoration to the Reform Bill of 1867*, by Richard S. Ferguson, M.A., 1871, pp. 478.

*Revelation on Revelation and these Latter Days*, by Rachel Juliet Fox, of Falmouth. London: Kegan Paul, 1916, 4s. 6d. net, with considerable reference to Joanna Southcott (1750-1814).

*The General Address of the Outinian Lecturer* [by John Penn, 1760-1834]. London, 1822.

*The Supernaturalism of New England* [by J. G. Whittier]. London, 1847.

*Nathaniel Greene. An Examination of Statements in Bancroft's History*. Boston, Mass., 1866.

*Memoir of Mary Whitall* [1803-1880], privately printed in Philadelphia, 1885, presented by the author, Rebecca Nicholson Taylor, of Phila.

*My Ancestors, 1675-1885*, by William Hopkins Nicholson, printed for private circulation, Phila., 1897, presented by Rebecca N. Taylor.

*Heathfield Memorials*, collected from Parish Records and other unpublished Manuscripts, by Perceval D. Lucas, London, 1910, presented by the widow of the author. The book was written for William Cleverly Alexander (1840-1916), of Heathfield Park, Sussex, "a son of George William Alexander, of Reigate, and who married in 1861, Rachel Agnes, elder daughter of Jeffery Lucas, of Hitchin, by Christiana, daughter of John Rickman, of Wellingham House," near Lewes, Sussex. W. C. A. was a Friend by birth but resigned his membership many years ago.

*History of Montgomery County, Pennsylvania*, by Theodore W. Bean, Phila. 1884. 4to. pp. x. + 1197 + lxxxviii.

*Collection of Proverbs, Folk Love and Superstitions*, etc., by Vincent Stuckey Lean [1820-1899]. Bristol, 1904. 4 vols in 5.

*Archæology and the Bible*, by George Aaron Barton, Ph.D., Ll.D., Professor of Biblical Literature in Bryn Mawr College, Pa., and a Member of Haverford Meeting. Phila.: American Sunday School Union, 8½ by 6, pp. xiii. + 461 + 113 plates. \$2.00.

## Notes and Queries

### KEY TO ABBREVIATIONS

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

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*.

THE BUXTON FAMILY AND QUAKER MEMBERSHIP (xiii. 84).—With the kind assistance of Sir Alfred Pease, and after search made in the Friends' Registers of London, Essex, and Norfolk, we are able to present the following facts:

ISAAC BUXTON (1734-1782) married Sarah Fowell (1735-1814). Apparently neither was in membership.

THOMAS FOWELL BUXTON (i.) (1756-1793), son of the above, of Earls Colne, Essex, married, in 1782, Anna Hanbury (1762-1828), daughter of Osgood Hanbury, of Essex. He was a Churchman, and she a Friend. Mrs. Buxton married, secondly, in 1806, Edmond Henning, and removed to Weymouth.

ANNA Buxton, daughter of the above, was born in 1784. She married, in 1816, William Forster, (1784-1854). In the Testimony respecting her, issued in 1856, it is said: "Her father was not a member of the Society of Friends, but her mother having been allowed to retain her membership on her marriage, their elder children, under the then-existing rules, inherited a birthright in the Society." It is not evident who were the "elder children,"—the Essex Registers record the

death at Great Berkhamstead, 1784. xii. 22, of SARAH, daughter of T. F. and Anna Buxton, aged two years and one month. Anna's birth was registered in Devonshire House M.M., the place of birth being Norfolk Street, Strand.

Another daughter of T. F. and A. Buxton, SARAH (MARIA), was born in 1789, at Mortimer Street, Marylebone and registered in Devonshire House M.M. She was the companion of Anna Gurney, at Northrepps, Cromer, d. 1839.

THOMAS FOWELL BUXTON (ii.), first baronet (1786-1845), was son of T. F. and Anna Buxton, who, at the time of his birth, were residing at Castle Hedingham, Essex (*Life*, 1849). The *Life* states that he and his brothers were baptized in infancy. He married Hannah Gurney, at the Friends Meeting House, Tasburgh, Norfolk, in 1807. He was buried in the churchyard at Overstrand.

The birth of Sir Fowell Buxton's daughter, PRISCILLA, which took place at Earlham, Norfolk, in 1808, is recorded in Devonshire House M.M. She married Andrew Johnston, in 1834. Her printed *Journal* (1862) states that she was baptized in 1823.

The births of the sons of Sir Thomas Fowell Buxton, THOMAS

FOWELL in 1821 and CHARLES in 1822, both at Cromer, are recorded in Norwich M.M., but the entries end with the letters N.M. (non-member). A daughter, SUSANNAH MARIA, died in 1811, within Ratcliff M.M. London.

From the above it would appear that no one, of mature age, who retained through life the name of Buxton, retained also membership in the Society of Friends.

Of earlier Buxtons, the following entries appear in the Friends' Register, for Norfolk and Norwich:

Susanna Buxton, daughter of Thomas and Susanna, of Norwich, was born 1680. x. 15, and died 1682. viii. 29.

Elizabeth Buxton, of Norwich, daughter of Bartholomew Buxton, of Moulton, married Samuel Langwade, of Norwich, 1712. x. 9.

Thomas Buxton, of Norwich M.M., died 1716. iii. 29, aged 78, and Susanna died 1720. iii. 7, aged 82.

Ann, widow of Bartholomew, was buried at Tivetshall, 1727. viii. 26.

Dorcas Buxton, of Norwich M.M., died 1723.

Bartholomew Buxton Blake, worsted weaver of Norwich, died 1779, aged 55.

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PEACHY, OF SUFFOLK AND CAMBS.—Information respecting this early Quaker family has been placed in D. through the kindness of Dr. George C. Peachy, now of Bromley-by-Bow.

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Information desired of any social disabilities suffered by early Friends in consequence of the non-legality of their marriages.

SIBEL PENN (xi. 46).—The question asked in 1914 has now received an answer in an article by S. D. Clippingdale, M.D., in *Nursing Notes* for September, entitled "Mother Jak, Nurse to King Edward VI." The doctor writes: (quoting *Notes and Queries*, series v., vol. 1.)

"Her father was William Hampden, Esq., of Kimble, in the county of Bucks, and her husband was David Penn, Esq., Lord of the Manor of Penn in the same county. She had two sons: (1) John, who became ancestor of the Roper-Penn family now merged in the peerage of Scarsdale, and (2) William who went as a monk to Glastonbury Abbey. At the Reformation, however, he left the Abbey, married, and became direct ancestor of William Penn, founder of Pennsylvania." The "lines of laudatory epitaph" referred to in vol. xi. 46 are printed in *Nursing Notes*, where are also other data respecting the nurse of Prince Edward. The date of her death is given 1552, by some writers, and 1562 by others.

[J. Henry Lea, of Fairhaven, Mass., in the *Pennsylvania Magazine*, of April, 1890, regards this statement of William Penn's ancestry as "an untrustworthy tradition" and gives his reasons for this conclusion. See his *Genealogical Gleanings contributory to a History of the Family of Penn.*—ED.]

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BUGG OF MILDENHALL.—By the courtesy of Dr. George C. Peachy, we are able to print the following extract from the Burial Register of Mildenhall church:



1727. Oct. 22<sup>1</sup>. Mr. Francis Bugg of West Row (Mildenhall).

From the Register of Burials in Woollen, Mildenhall:

1727. Oct. 1<sup>1</sup>. Francis Bugg, Sen<sup>r</sup> aged 86<sup>2</sup>.

1739/40. Jan. 5. Mr. Francis Bugg, Quaker.

[His wife, Elizabeth, was buried in the Friends' Burial Ground, 1733. iii. 14. He appears to have been buried in the churchyard.]

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WILL OF HENRY PHILLIPS, 1714.—Henry Phillips, of London, gent., (1640- ) to be buried in chancel of Aylesbury church—near to his late father, Henry Phillips. Reference to Cousin Nathaniel Meade<sup>3</sup>, of the Inner Temple, London, Esq. Small legacies to Mr. Thomas Fell, attorney-at-law and John Fell, called servant to cousin Nathaniel Meade. Mention of John Barnard, linen-draper, living at the sign of the Ship in Fenchurch Street<sup>4</sup>, and his brother Thomas Barnard.

From George Lipscombe's *History of Bucks*, 1847, ii. 63, 64, copied by Albert Cook Myers.

<sup>1</sup>. These two entries are probably identical. The Burials in Woollen are inaccurate in many respects (G. C. P.).

<sup>2</sup> This would appear to be the noted Quaker apostate. His last work against Quakerism—*Strong Motives*—was written "March 26, 1724, being in the 84th year of my age. Fran. Bugg." (Smith's *Catalogue*, i. 346.)

<sup>3</sup> Sir Nathaniel Meade (1684-1760), only child of William and Sarah (Fell) Meade. There are other Meades in the Aylesbury Registers.

PARISH REGISTERS OF KIRKBURTON, CO. YORK, edited by F. A. Collins, vol. 1., p. 230: 1639 Dec. 29. Jarvis son of Henry Kaye bapt<sup>d</sup>.

Note.—It will be this Jarvis Kay [Key] who thirty-five years afterwards, in 1675, was persecuted and imprisoned for holding the faith of the Society of Friends. His companions with him from this parish were Michael Howgate and John Marsh [Besse's *Sufferings*, ii. 140].

In the appendix to volume ii. will be found an account of the Brooke family, including John Brooke, a member of the "estimable Society of Friends" who in 1699, with his wife and two sons James and Matthew, crossed the seas to America in the hope of finding freedom to worship God. They sailed from Liverpool in the ship *Britannia*, Richard Nicholas, Commander, and probably arrived in quarantine at Gloucester, New Jersey, early in August 1699. A copy of John Brooke's will is given together with information concerning his family and descendants.

WILLIAM A. CAFFALL.

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FELL VERSUS FOX.—The "Mother of the early Quaker Church" is referred to by some writers as Margaret *Fell* and by others as Margaret *Fox*, the former ignoring the change of name on her marriage with George Fox in 1669, the latter recognising this change.

<sup>4</sup> This was the business and address of William Meade (1628-1713).

We venture to think that the latter are on firmer ground historically, and according to rule.

There seems to have been no difficulty among early Quaker writers in accepting and using the new name, save an occasional slip as in a letter from Rebecca Travers written in 1673/4, which begins "Dear ffreind M: ffox" and is addressed "To Margrett ffell" (Swarth. MSS. i. 388).

As a Friend she was seventeen years *Fell* (1652-1669), and thirty three years *Fox* (1669-1702). Unfortunately her biography in *D. N. B.* is placed under *Fell*, contrary to the usage of that work, where *e.g.* Caroline Fry appears under *Wilson*, Sarah *Stickney* under *Ellis*, etc. There is more excuse for Joseph Smith's *Catalogue* to place her under *Fell*, as the great majority of her writings were prior to her second marriage.

Margaret Fox's own view is made clear in the following, which is copied from Swarth. MSS. iv. 215 :

An Account of the sufferings of ffreinds of Swarthmore Meeting the 8<sup>th</sup>, 9<sup>th</sup> & 10<sup>th</sup> months Anno q 1683—

ffirst vpon the 9<sup>th</sup> day of 7<sup>th</sup> month Came George Garner, & william ffell two Jnformers one of them had been in Lancast<sup>r</sup> Goale for stealeing of sheep, and y<sup>e</sup> other a woman Confessed she had stollen seaven years for him & was hanged at Lancast<sup>r</sup>. Also Two Constables & y<sup>e</sup> Churchwardens Came with them, And took y<sup>e</sup> Names of y<sup>e</sup> speakers & of many of y<sup>e</sup> hearers to prosecute by y<sup>e</sup> Act ag<sup>st</sup> Conventiles The

13 day of y<sup>e</sup> seaventh month Came the Constables to su<sup>m</sup>on vs to Goe before y<sup>e</sup> Justices Roger kirkby, & willi kirkby, Marg<sup>t</sup> ffox daniell Abrahams & Rachell his wife, & Leo : ffell, & Mary his wife to Appear before them y<sup>e</sup> 17<sup>th</sup> day following vpon y<sup>e</sup> Account of y<sup>e</sup> Act for 12<sup>d</sup> a sunday (note) here they prosecuted by two Acts in one week:—And when wee Appeared they Called Marg<sup>t</sup> ffox for by that Name she was sumoned willi Kirkby said vnto her Js not your Name Marg<sup>t</sup> ffell: she Answered noe, That was not her Name Now—he said you are fined three shillings, And on the 5<sup>th</sup> day ffollowing they Changed her name in y<sup>e</sup> Churchwardens note from Marg<sup>t</sup> ffox To Marg<sup>t</sup> ffell: And y<sup>e</sup> same day Jssued out their warrant to Levy y<sup>e</sup> fine of three shillings by y<sup>e</sup> name of Marg<sup>t</sup> ffell, And then sent her to prison at Lancast<sup>r</sup> with daniell Abrahams & Rachell his wife, (& never demanded any fine of them) & kept them, 16 days prisoners And vpon y<sup>e</sup> 7<sup>th</sup> day of y<sup>e</sup> 10<sup>th</sup> month Came to Swarthmore hall John Roscall high Constable & John Benson, & Thomas Walker Pettie Constables, & Thomas Colton, Richard ffell & Thomas ffell Churchwardens with diuers others & opened y<sup>e</sup> doors where y<sup>e</sup> beasts Layd, & took four kine, & heffers with calve, & two kine that had Calves sucking on them with two stears, and a ffat ox, nine in all worth aboue 30<sup>lb</sup>—next day An Appeall was proffered to y<sup>e</sup> high Constable, & also to y<sup>e</sup> said Justices but they would not Accept of it, But y<sup>e</sup> high Constable scld them y<sup>e</sup> same day .

BENJAMINA, CANDIA, TACE (xiii. 126).—The earliest reference noted to BENJAMINA (feminine of Benjamin) is the following :

A Friend named Benjamin Padley married rather late in life and had one child, a daughter, whom he named Benjamina.

This daughter became a minister in the Society of Friends (*circa* 1695) and was accustomed to lodge at Abijah Wolverage's, at Farnboro', when in that district. Abijah Wolverage had a great esteem for B. Padley, and named his only daughter after her. This daughter married, first,—Crabb, and afterwards Thomas Worster, of London. Their daughter Anne married into the Rickman family in 1770; her first daughter being named Benjamina (1771-1799), the future mother of Grover Kemp (1792-1869). From the date of the Rickman-Worster marriage there have been numerous Benjamins, with surnames of Rickman, Kemp, Penney, Brown, Lucas, etc., all family connections of one another (*Quakeriana*, ii. 136). The original Benjamina, daughter of Benjamin Padley, is mentioned in William White's *History of Warwickshire*, 1873, p. 95: "Paid for Benjamina Padley's horse, 5s. 8d.; and for doctor's stuff she had, 3s.; and towards her going to Worcester, she being very poorly, 3s." She kept School in Bristol, and in 1742, she married Richard Partridge, of London. She died in 1753 (*THE JOURNAL*, v. 48, n.).

William Frederick Miller writes :

"Benjamina Bunten [Bunting] married George Swan, the younger, in 1752. She was the daughter of Ann Bunton who was

a Todd of West Newton, near Carlisle. I think B.B.'s father was Joseph [*circa* 1695-1729], who married about 1727 an honest young woman of Allonby Meeting (*Collection of Testimonies*, 1760, pp. 25-27) but when searching the Records at D. H. long ago, I could not find any record of the marriage or of Benjamina's birth. George and Benjamina Swan had a daughter Benjamina, who married some one of the name of Clarke, a midshipman."

As regards TACE (from the Latin *taceo*—I am silent), we find the following :

Tace Davies (c. 1618-1705) was the wife of Richard Davies, of Welshpool. Her maiden-name is not known, but she was a Minister at Horslydown Meeting in Southwark. Richard and Tace were married 26. iv. 1659, at Humphrey Bates's house, at the Sign of the Snail in Tower Street, in the morning, and in the afternoon, at Widow Webb's in Horslydown. See *Life of Richard Davies*. There was a daughter, Tace, who married Jacob Erdon, of Welshpool.

Tace Sowle, afterwards Raylton (1666-1749), was the daughter of Andrew Sowle, printer, of London, and Jane his wife, and sister-in-law of William Bradford, the first Friend printer in America. Tace early became a member of the "fourth estate." In 1706 she married Thomas Raylton (1671-1723); she died (*s. p.*), the oldest printer in London. The name Tace has been found in the Raylton and allied families from 1736 to 1885.

When, and by whom was the name taken across the Atlantic?

## The Cambridge "Journal of George Fox"

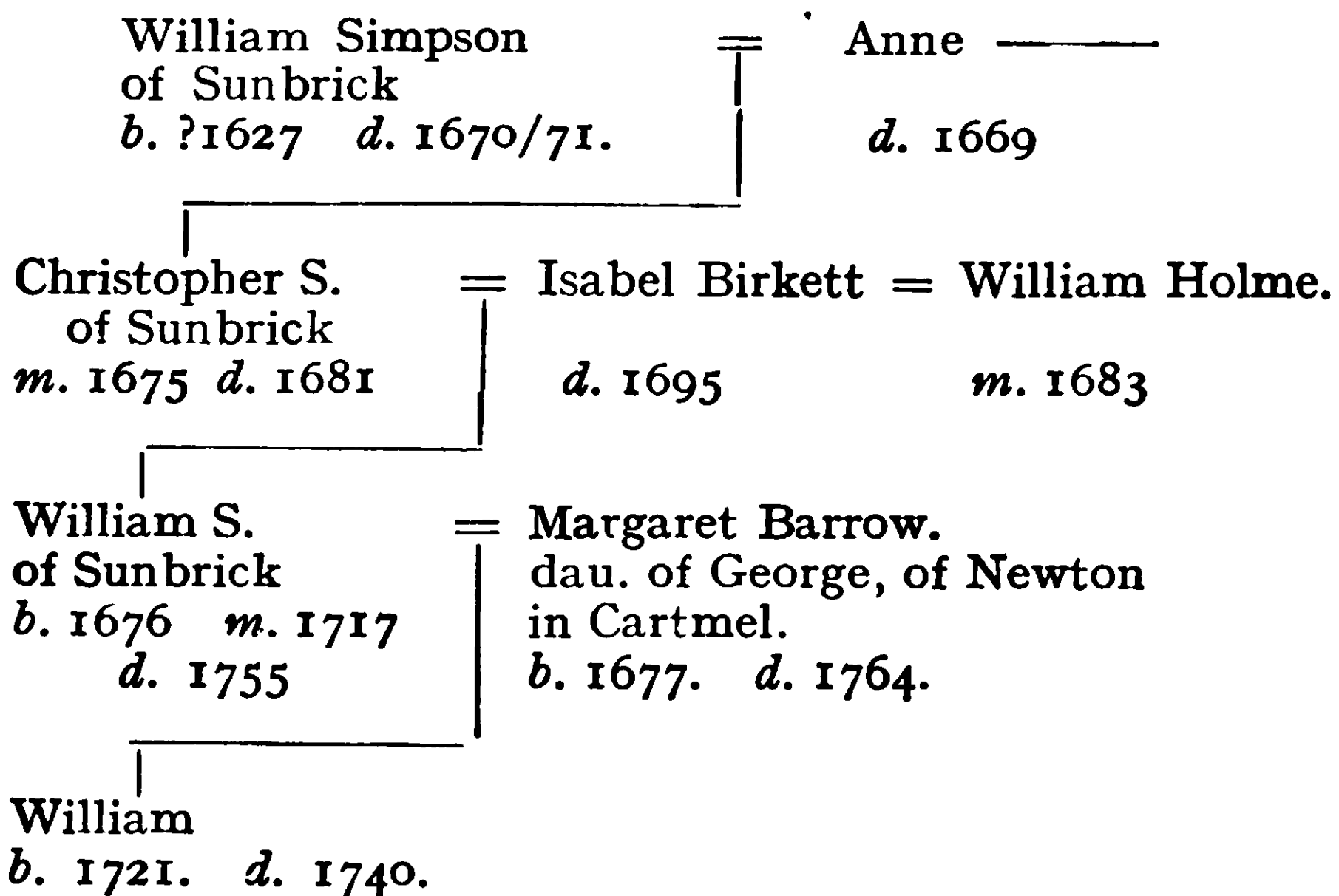
Continued from page 67

48.—Vol. II., p. 373.—Whilst searching for references in the Friends' Register for Lancashire to the Simpson family of Sunbrick, Furness, the following appeared :

"Simson, William, Sunbreak, Swarthmore, buried 1670. xii. 9. Barbadoes"

which at once suggested the early Quaker preacher of that name. According to the Cambridge *Journal* (ii. 373) he was "of Lancashire" and he "died while on a visit to Barbadoes in Twelfth Month, 1670/71." We advance a step further in W. C. Braithwaite's *Beginnings of Quakerism* (p. 148), where we are told, on the authority of a vagrancy pass in D., that Simpson came from "Sunbree in the county of Lancaster," to which the Author adds, "Probably Sunbreak near Swarthmore." The word "probably" may now be eliminated. The "William Simson of Sunbrecke" mentioned in Cambridge *Journal*, ii. 37 may now be identified with the above William. See THE JOURNAL, ix. 67.

The following table has been put together from the Registers :



There was also a succession of Richard Simpson, of Allithwaite.

The signature of William Simpson to the Minutes of Swarthmore M. M. appears from v. 1668 (the first minute in the book) to xii. 1669/70. Richard Simpson signs from xi. 1668/9. Christopher Simpson commences to sign vi. 1672.

49.—Vol. I., p. 412.—Among the "Lancaster Jottings" contributed to the *Transactions of the Historic Society of Lancashire and Cheshire*, 1915, by John Brownbill, M.A., of Lancaster, is an article on

Dr. William Marshall (c. 1621—1683), probably the "Priest Marshall" of George Fox, "on the assumption that the vicar and the physician are identical." Marshall appears to have come of Low Furness stock, son of Tobie Marshall—his mother being a Townson of Lancaster. They removed to Borobridge, the place of William's birth, and later to London. He took a doctor's degree at Cambridge, but must soon after have become a minister in Lancaster. "In 1654, he was settled in the Vicarage, on the presentation of George Tomlinson, gent., the patron." This Tomlinson was probably the George Toulson mentioned in the *Cambridge Journal*, i. 411, etc. In February, 1654/5, he married, before the Mayor, Mary, daughter of Thomas Shaw, rector of Aldingham, mentioned *Cambridge Journal*, ii. 475. He had settled in London in 1669, in which year he was admitted to the College of Physicians. His home was "Nag's Head Court in Gray's Church Street." His executrix and sole legatee was Anne Marshall, daughter of Thomas, of Stainton in Urswick parish, in Furness.

The "Lancaster Jottings" also refers to Henry Porter of Lancaster and Thomas Whitehead, minister of Halton.

50.—Vol. II., p. 390.—"Carke Hall belonged to Thomas Pickering in 1582, who died in 1616, and was succeeded by his son-in-law, Robert Curwen, who had been cup-bearer to Queen Elizabeth. From him it descended to his nephew, Robert Rawlinson, or Justice Rawlinson as he was called, who lived here from 1619 to 1665. He it was who, in 1663, along with other Justices at Holker, sent George Fox to prison in Lancaster Castle. In his youth he had studied the law . . . After the Restoration he became vice-chamberlain of the city and county of Chester, and died in 1665, aged 55." (*Furness and Cartmel Notes*, by Henry Barber, M.D., 1894, p. 126). Though a persecutor of Quakers, he was a kindly man, as is evidenced in his bequests to his servants and the poor (see Fell, *Some Illustrations of Home Life in Lonsdale North of the Sands*, 1904; Armitt, *Rydal*, 1916).

For Rawlinson of Graythwaite, see *Cambridge Journal*, i. 412.

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## The Friend in Fiction

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**J**N connection with the publication of extracts from *The Life of Captain Singleton* (xiii. 59), and the claim that "Friend William" was "the first Quaker brought into English fiction," our attention has been drawn to "Ephraim the Quaker," in the works of Addison. Below is an extract from *The Spectator*, 1804, vol. ii., no. 132, August 1, 1711:—

"That man is guilty of impertinence, who considers not the circumstances of time, or engrosses the conversation, or makes himself the subject of his discourse, or pays no regard to the company he is in.

“ Having notified to my good friend Sir Roger, that I should set out for London the next day, his horses were ready at the appointed hour in the evening ; and, attended by one of his grooms, I arrived at the county town at twilight, in order to be ready for the stage-coach the day following. As soon as we arrived at the inn, the servant who waited upon me, inquired of the chamberlain, in my hearing, what company he had for the coach ? The fellow answered, Mrs. Betty Arable, the great fortune, and the widow, her mother ; a recruiting officer, (who took a place because they were to go) ; young Squire Quickset her cousin (that her mother wished her to be married to) ; Ephraim the quaker, her guardian ; and a gentleman that had studied himself dumb from Sir Roger de Coverley’s. I observed by what he said of myself, that, according to his office, he dealt much in intelligence ; and doubted not but there was some foundation for his reports for the rest of the company, as well as for the whimsical account he gave of me. The next morning at daybreak, we were all called ; and I, who know my own natural shyness and endeavour to be as little liable to be disputed with as possible, dressed immediately that I might make no one wait.

“ The first preparation for our setting out was, that the captain’s half-pike was placed near the coach-man, and a drum behind the coach. In the meantime, the drummer, the captain’s equipage, was very loud, that none of the captain’s things should be placed so as to be spoiled : upon which his cloak-bag was fixed in the seat of the coach : and the captain himself, according to a frequent, though invidious behaviour of military men, ordered his man to look sharp, that none but one of the ladies should have the place he had taken fronting the coach-box. We were in some little time fixed in our seats, and sat with that dislike which people not too good-natured usually conceive of each other at first sight. The coach jumbled us insensibly into some sort of familiarity : and we had not moved above two miles, when the widow asked the captain what success he had in his recruiting ? The officer, with a frankness he believed very graceful, told her, ‘ that indeed he had but very little luck, and had suffered much by desertion, therefore should be glad to end his warfare’ in service of her or her fair daughter. ‘ In a word,’ continued he, ‘ I am a plain soldier, and to be plain is my character ; you see me, Madam, young, sound, and impudent ; take me yourself, widow, or give me to her, I will be wholly at your disposal. I am a soldier of fortune, ha !’ This was followed by a vain laugh of his own, and a deep silence of all the rest of the company. I had nothing left for it, but to fall fast asleep, which I did with all speed. ‘ Come,’ said he, ‘ resolve upon it, we will make a wedding at the next town ; we will awake this pleasant companion who is fallen asleep, to be the bride-man ;’ and (giving the quaker a clap on the knee) he concluded, ‘ This sly saint, who, I’ll warrant, understands what’s what as well as you or I, widow, shall give the bride as father.’ The quaker, who happened to be a man of smartness, answered, ‘ Friend, I take it in good part that thou hast given me the authority of a father over this comely and virtuous child ; and I must assure thee, that if I have the giving her, I shall not bestow her on thee. Thy mirth, friend, savoureth of folly : thou art a person of a light mind ; the drum is a

type of thee, it soundeth because it is empty. Verily, it is not from thy fulness, but thy emptiness that thou hast spoken this day. Friend, friend, we have hired this coach in partnership with thee, to carry us to the great city ; we cannot go any other way. This worthy mother must hear thee, if thou wilt needs utter thy follies ; we cannot help it, friend, I say ; if thou wilt, we must hear thee ; but if thou wert a man of understanding, thou wouldst not take advantage of thy courageous countenance to abash us children of peace. Thou art, thou sayest, a soldier ; give quarter to us who cannot resist thee. Why didst thou flee at our friend, who feigned himself asleep ? he said nothing, but how dost thou know what he containeth ? If thou speakest improper things in the hearing of this virtuous young virgin, consider it is an outrage against a distressed person that cannot get from thee ; To speak indiscreetly what we are obliged to hear, by being hasped up with thee in this public vehicle, is in some degree assaulting on the high road !'

"Here Ephraim paused, and the captain, with a happy and uncommon impudence (which can be convicted and support itself at the same time) cries, 'Faith, friend, I thank thee ; I should have been a little impertinent, if thou hadst not reprimanded me. Come, thou art, I see, a smoky old fellow, and I'll be very orderly the ensuing part of the journey. I was going to give myself airs, but, ladies, I beg pardon.'

"The captain was so little out of humour, and our company was so far from being soured by this little ruffle, that Ephraim and he took a particular delight in being agreeable to each other for the future ; and assumed their different provinces in the conduct of the company. Our reckonings, apartments, and accommodation, fell under Ephraim ; and the captain looked to all disputes on the road, as the good behaviour of our coachman, and the right we had of taking place as going to London of all vehicles coming from thence. The occurrences we met with were ordinary, and very little happened which could entertain by the relation of them : but when I considered the company we were in, I took it for no small good fortune, that the whole journey was not spent in impertinencies, which, to one part of us might be an entertainment, to the other a suffering. What therefore Ephraim said when we were almost arrived in London had to me an air not only of good understanding, but good breeding. Upon the young lady's expressing her satisfaction in the journey, and declaring how delightful it had been to her, Ephraim delivered himself as follows : 'There is no ordinary part of human life which expresseth so much a good mind, and a right inward man, as his behaviour upon meeting with strangers, especially such as may seem the most unsuitable companions to him : such a man, when he falleth in the way with persons of simplicity and innocence, however knowing he may be in the ways of men, will not vaunt himself thereof ; but will the rather hide his superiority to them, that he may not be painful unto them. My good friend, (continued he, turning to the officer) thee and I are to part by and by, and peradventure we may never meet again ; but be advised by a plain man ; modes and apparel are but trifles to the real man, therefore, do not think such a man as thyself terrible for thy garb, nor such a one as me contemptible for mine. When two such as thee and I meet,

with affections as we ought to have towards each other, thou shouldst rejoice to see my peaceable demeanour, and I should be glad to see thy strength and ability to protect me in it."

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In George Borrow's *Romany Rye*, chaps. xxxiii. and xli., a very un-Quakerly Quaker is introduced. It was the Quaker dress only in this case that made the Quaker, for the Friendly guise hid a forger and horse-stealer.

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## The Schoolmaster, the Bible, and the Journal of George Fox

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EDWARD GREGORY, of Bristol, has drawn attention to the following references to the School of Richard Scoryer, at Wandsworth :

In *The Snake in the Grass*, a book adverse to Quakerism, written by (Rev.) Charles Leslie (1650-1722), we are told that "in their publick Schools, particularly that great one at *Wansworth* near *London*, Portions of Fox's Journal are enjoyn'd to the Scholars to be read every Day. But never a Chapter out of the Bible ; that is *Beastly-Ware* with them, *Dust* and *Death* and *Serpent's-Meat* ! The Publick ought to take some care of this, in pity to their poor Souls" (2nd ed. 1697, p. 144 and also 3rd ed. 1698, p. 148).

On the 22nd of August, 1698, Richard Scoryer wrote a disclaimer which was published under the title, *Truth Owned and the Lying Tongue Rebuked, or, The Author of the Snake in the Grass Discovered to be a Publisher of Lyes*, London, 1698. The testimony of James Barhays, French Master, is as follows :

"Be it known unto all People to whom these Lines may come, That for more than four Years, I have been Conversant in the School of Richard Scoryer at *Wansworth* in the County of *Surry*, my Station in his said School is Teaching the French Language : and I solemnly Testifie, that in the aforesaid School the Scriptures are frequently Read by his Scholars ; and never did perceive the least appearance of Slight, or Disesteem shewed by the said Richard Scoryer, or any, belonging to his School unto the Holy Scriptures, in Testimony unto the Truth hereof I have Subscribed my name, this 22d day of August, 1698.—JAMES BARHAYS."

There is another testimony to the same effect signed on the same day by ten inhabitants of the parish, which states "some portion of the Scriptures is daily read in the said School."

These certificates are inserted in Joseph Wyeth's *Switch for the Snake*, 1699, p. 225, but the editor of Leslie's *Theological Works*, 1721, repeats the statement in full.



## Joseph John

### A DITTY TO HANNAH AND PHEBE

LET haughtier Sects than our proclaim  
Their glory in some vaunted name ;  
Let good staunch Churchmen number o'er  
Norwich<sup>1</sup> and Parr<sup>2</sup>, and wise Miss More<sup>3</sup> ;  
Let the young Presbyter declaim  
On Irving's<sup>4</sup> stile, and Chalmers's<sup>5</sup> fame,  
And Baptists if it please them call  
The world to admire their living Hall,<sup>6</sup>  
We'll smile at all and envy none,  
Whilst we possess our Joseph John.

Norwich his goodness, More good sense,  
Parr learning, Hall sweet Eloquence,  
Irving's warm Zeal, and Chalmers' Grace,  
To adorn the simplist common place ;  
Each his peculiar excellence, each  
Some charm of Soul, some grace of Speech—  
But oh ! ye sticklers of Desert  
Your choicest favourites claims assert,  
And if ye can, produce me one  
Who rivals all like Joseph John.

Where's the Logician that can swim  
In truth's profoundest Sea like him ?  
Wheres the rich scholar that can bring  
Such stores from Inspiration's Spring ?  
Or Rhetorician that can vie  
With his skill'd Tongue and speaking Eye ?  
There's none—There's none—'tis quite absurd  
On such a theme to waste a word,  
Gamaliel's self his book might con  
At the blest feet of Joseph John.

But peradventure ye conclude,  
Tho' deeply wise and greatly good,  
He holds, like some, in perfect strife  
Each social Elegance of life,  
Misdoubting minds ! pure taste and glee  
Have not a livelier friend than he ;  
Oh ye who shine at Bower and Ball  
Art's sons—I do defy you all  
A hand to shake or Hat to don  
With half the grace of Joseph John.

Happy's the Maid who gets a seat  
 Beside him when the envited meet ;  
 Happy the gentle hands that tend  
 On him as their domestic Friend ;  
 Happy the tongues that round him talk ;  
 Happy the steps with his that walk ;  
 And oh ! thrice happy those that share  
 His morning call, his evening prayer  
 Like—But 'tis past ! the Vision's gone !  
 Heaven's peace be with thee, Joseph John.

JEREMIAH WIFFEN,  
 Librarian to the Duke of Bedford.

Written about 1820.

[added, in pencil.]

From a manuscript in the possession of Mrs. W. H. Gripper, of Tunbridge Wells. Another copy of this Ditty to Joseph John Gurney (1788-1847) is in *D.*, without name of author or date of writing. The Ditty was published in *The Evangelical Rambler*, in 1824.

Jeremiah Holmes Wiffen (1792-1836) was a Friend, of Woburn, Beds ; he was a learned writer and poet, and author of *Historical Memoirs of the House of Russell*, 1833. See *The Brothers Wiffen*, by Pattison, 1880.

<sup>1</sup> Perhaps Henry Bathurst (1744-1837), bishop of Norwich, 1805, with whom J. J. G. associated in Bible Society and other religious work.

<sup>2</sup> Samuel Parr (1747-1825), head-master of Norwich Grammar School, 1779 ; Prebendary of St. Paul's, 1783. His works were published in eight volumes, 1828 (*D.N.B.*).

<sup>3</sup> Hannah More (1745-1833), acquired Italian, Spanish and Latin at her sister's school in Bristol, 1757 ; considerable writer through many years ; often mentioned in Friends' books, and visited by J. J. G. (*D.N.B.*)

<sup>4</sup> Edward Irving (1792-1834), assistant to Dr. Chalmers in Glasgow, 1819-1822 ; founder of the "Catholic Apostolic Church." (*D.N.B.*)

<sup>5</sup> Thomas Chalmers (1780-1847), celebrated lecturer and preacher. J. J. Gurney wrote in 1830-33 his *Chalmeriana, or Colloquies with Dr. Chalmers*, 1853.

<sup>6</sup> Robert Hall (1764-1831), noted Baptist preacher and writer.

payd Garard Taylor to Geeue the beadell at Longacar who Kept  
 of y<sup>e</sup> Rude boyes w<sup>h</sup>n y<sup>e</sup> meeting waire in y<sup>e</sup> Streete .. o 5 o

At a Quarterly Meeting at Westminster 6th of 2nd Month 1687.

[M.M. Minutes vol. I.]

Jerrey Clarke Reportes to this meetting that y<sup>e</sup> Widow Beachesmaides  
 takes away and Destroys y<sup>e</sup> hearbes in y<sup>e</sup> Garden belonging to West-  
 minster meeting howse, w<sup>ch</sup> they neuer planted & Refuses to geeue  
 aney accoump<sup>t</sup> by whos order

1st of 4<sup>th</sup> Month, 1687.

[From the Minutes of Westminster M.M.]

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## “ A Traditional Quaker ”

— — — — —

One First-day, being at Meeting [at Brigflatts], a young Woman, named Anne Wilson, was there and preached; she was very zealous, and fixing my Eye upon her, she with a great Zeal pointed her Finger at me, uttering these Words with much Power, “ A traditional Quaker, thou comest to Meeting as thou went from it (the last time) and goes from it as thou came to it, but are no better for thy coming, What wilt thou do in the End ? ”

*Life of Samuel Bownas, 1756, p. 5.*

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