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THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

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The Goff Letters

Concluded from page 87

AFTER Jacob Goff's death William inherited Horetown, and Elizabeth and her five unmarried daughters went to seek a home elsewhere. This may have fallen in with her inclinations, for she says in a rough note for a letter of the period, "My sufferings were such at Horetown that I left it without regret tho' onst the most pleasing spot upon earth to me yet when deprived of it's greatest ornament all seemed striped and really was so to me." Jacob Goff apparently left his affairs in some disorder, and a crossed out sentence in this same rough note perhaps partly explains why. "My Dearest's good natured disposition having led into some difficulties in agusting them" (the affairs).

Elizabeth and her daughters received many invitations for a round of visits before they finally settled down elsewhere. One was from Anne Watson, the widowed sister of William Penrose, who lived with her mother at Waterpark, near Waterford. She says: "My Mother joins me in sollicitation thou wilt not deny us one earnest request & that is to come with thy daughters and spend a little time with us at Waterpark. We have a spare room with two beds and part of a bed in our room so we could

make room with great convenience." The accommodation proposed for six people does not strike us as excessive! Elizabeth apparently did not go to Waterpark, but she went to stay a little at Oaklands, the Sparrow's house, and from there she went to the Sandwith's. Dinah and Arabella meanwhile went to stay with the Wakefields, and Elizabeth writing to the former says:

Last fourth day I accompanied thy kind Uncle and Aunt Sandwith, Charlotte and Lydia to Barnhill, we staid there till 7th day, & thy Aunt Bathed every day at Dunleary Strand, we accompanied her there. Lydia Bathed onst & Charlotte each day, we propose to return there to-morrow & I believe I shall venture to Bathe as my cough is almost intiarly removed & I hope it may be of servis and strenghten my Nervs.

The writers of these letters had a great belief in the beneficial effects of sea bathing. It is, however, rather surprising,—at least to those who know Dublin,—to find that in July, 1814, "Eliza and her dear little boys" had gone to stay in Capel Street for the benefit of the bathing at Clontarf! Barnhill, and the beauties of Dunleary, are frequently spoken of with great admiration. The Sandwiths were most hospitable people and always had their house full of Friends who had been ill and needed a change and fresh air. There is something very attractive in all we hear of this couple, they seem to have been so kindly and unselfish, always working for others. They both lived to a good old age and passed fifty-nine years in true harmony together. When Joseph Sandwith died in 1831 he was within a few days of ninety-four and at that time Jane was eighty-six.

Eventually Elizabeth settled down with her daughters in Aungier Street, Dublin. Here with the Sandwiths close by, surrounded by a large circle of Friends, and with constant visits from her married children, and her many grandchildren, she passed a happy and interesting old age. She was much troubled with a cough, which was probably of an asthmatical nature. She makes frequent mention of being confined to the house with it, and once says: "The day was very fine & as my cough was tolerably

easey, I did get from under fear, and got out in a hand Chair, which I am thankful for & got no hurt."

We must now return to a more particular account of Elizabeth's six remaining children. First of these comes Charlotte, born 1773. In 1786 she was staying with her aunt, and we read :

Thy daughter Charlotte's company has been truly acceptable to me there can't be a more pleasing Child, has been all this week taken up lerning to spin & performs amazing well requests her duty and Dr love where dew, is herty and well and not quite so fat.

When she was nearly twenty-eight Charlotte married Joshua Edmundson. The match was greatly liked by her relatives and several of the letters mention it with approval. Rebecca Goff says : " It is a match that meets with general approbation, as any I have heard, which is very consoling and strengthening to have the approbation of near relatives. It is no doubt very pleasing to Aunt Sandwith to have Dr Charlotte settled so near her." Charlotte had always been the Sandwith's favourite niece, and had spent most of her time with them. After her marriage they continued their kindness to her and her family, indeed the Edmundson children lived as much at Barnhill as in their own home. Charlotte had altogether three sons and three daughters, and she lost one son and one daughter in infancy. In the letters of 1814 we hear several times that Joshua Edmundson was not well, and in June he was taken seriously ill. Elizabeth says :

He quietly and patiently breathed his last . . . thy dear sister has been wonderfully favoured to seporte during the whole trial, he departed with his hand in hers, & she closed his eyes in pace, which is a great comfort. . . . Her children are left under her care Intiarly, & I under stand better provided than we could expect . . . he has left all after his Just debts is paid to thy sister for life which they say is considerable, on which I hope a blessing may be granted, as I believe he was an honest

& Upright man, is regretted by moste & said to have the largest funeral ever seen among friends in Dublin.

Neither of Charlotte's daughters ever married. Her elder son, William, went out to Australia and married there. Her younger son, Joshua, seems to have been the family favourite. "Really," as his grandmother once says of him, "Jos is a moste desireable boy remains as fond of his mother as ever and quite sedate since his Dr father's decease." In 1840 Joshua married Mary Wigham of Edinburgh, and died in 1848. Charlotte Edmundson herself outlived her son by one year.

It was, perhaps, rather hard on Arabella Goff that while Charlotte's match, which took place about the same time as her own, was so greatly liked by the family, her own was quite as much disliked. Arabella wished to marry John Fennel of Cahir, and Elizabeth was greatly against the match, partly because of the relationship, the young people being second cousins, and partly because she did not think that John Fennel was enough of a Friend. The Fennels also were against it.

Arabella is staying with the Wakefields, and Elizabeth writes to Thomas Christy Wakefield and encloses a note for Arabella. She tells Arabella that she will never give in on this matter, and she tells Thomas that she will give in if she must, but not to let Arabella know that. Eventually she had to give in, and Arabella was married from Moyallor, in the same year, 1800. When the deed was done, Elizabeth very sensibly withdrew her objections, and afterwards spoke with affection of John Fennel. The couple had no children. They lived at first at Cottage, Cahir, and afterwards at Cahir Abbey. Arabella does not appear to have been a ready reckoner, for we find a little sum on one of her letters

10d.

10d

3d.

I. 11d.

She was widowed in 1825 and died in 1846.

Joseph Fade Goff, Elizabeth's younger son, was born in 1780. He was educated at Forster's school near Tottenham, and we find that William Penrose took him over and left him there. On his return he reported to the Goffs that Joseph had a very affectionate, sympathetic mind. We have a letter from Joseph while he was at school. It is written in the most beautiful copperplate, and has a postscript, "I am, thank Providence, preserved in health." When he was twenty-one Joseph married Elizabeth, William Penrose's daughter by his first wife. Joseph writes to his mother: "'Tis with heartfelt pleasure I inform my dearest Mother that on 3rd day my darling Eliza and I were united—she performed remarkably well, I believe they seldom heard a Woman spake better." Joseph and his wife set up in a house called Brunswick, but their happiness was shortlived. Elizabeth died in the October of the following year, and was buried on the anniversary of her wedding day. Afterwards Joseph joined the Yeomanry and left Friends for a time but later on was united with us again. He married, for his second wife, Anne Grogan Morgan, and they lived at Raheenduff, near Horetown. Rebecca Goff says of Anne: "Thou knows she has not much strength of mind." Joseph died in 1826 from the effects of a shooting accident, leaving one son and one daughter, neither of whom had children.

After Elizabeth settled in Dublin, Dinah seems to have spent a good part of her time visiting her married sisters and other relations. Elizabeth writes frequently to her, pleasant chatty letters, full of innocent gossip about the large circle of Dublin Friends, and her own very large connection. Elizabeth had at this time sixty direct descendants, and she kept well in touch with all of them. She must, I think, have got on particularly well with young men, for her grandsons-in-law all seem to have had a great affection for her. Jonathan Pim, for instance, in the days when he was courting her granddaughter Elizabeth Goff, used frequently to drink tea with her and talk over his plans. She calls him "a steady Valuable young man, exemplery in appearance and practis" and thinks that he will make "an exelant Husband & an agreeable Companion for dear Elizt^h."

I do not think that Elizabeth was very well off. In 1809 in a letter to Dinah who was staying at Horetown with the William Goffs, for the marriage of one of their daughters, she says :

Present my dear love to thy Brother & Sister Goff, tell them I wish them every comfort on the increase of Union in their family, as I do permanent Happiness to these dear Children, having no earthly mains to offer I hope I am thankfull that I can offer my sincere love and best desires.

Elizabeth was a very faithful member of the Society. As long as it was at all possible for her to do so she was a diligent attender of Meetings, and it was a real cross to her when her cough prevented this. Once when writing of some very acceptable ministry she says : " Indeed, my Dear, I do not think myself fit to write of the subject, not being able to sit or to worship among my friends, the Lord only knows my Heart, in whome is my Trust in this life and that to come." She was very anxious that her grandchildren should take their proper places in the work of the Society. She writes to Dinah when at Moyallon : " Give my love to Thos. who I hope conducts steady in his dear Father's absens. I wish him to walk steady and become a Usefull member in the Truth as Professed by us." Once when she heard that a granddaughter was likely to marry out, she wrote her a most agitated letter with the pathetic signature, " thy much tried Grand Mother."

Another rather severe letter is to her granddaughter, Anne Lecky, and is on the duty of getting married when a suitable man presents himself. Anne had reached the age of twenty-six years, and now that she has received a proposal was not accepting it as quickly as her grandmother thought she should. She is afraid Anne is inclined to be lazy and selfish and hopes she " may be favoured to see beyond selfish desires, which may lead to remain longer in a single stait than best wisdom sees meet." " Every state," as she truly says, " produces its trials," and she appears to think that Anne's mother's consent and " the approbation of her near connections," make it incumbent on her to undertake the trials of a married life.

Also Anne's marriage may be "a mains of strength to other of thy sisters, when it pleases Providence to call in like manner for their exertion, and enlargement in this life which cannot be attained so fully without a companion." Altogether marriage seems to be looked on as a rather unpleasant duty!

We have no letters for the last three years of Elizabeth's life, but we know from *Divine Protection* that she died in Dublin in the seventy-eighth year of her life, in perfect peace. Her illness was short and her last words were to Dinah, "May the blessing of the everlasting hills surround thee, my dear child, when I am gone."

After her death Hannah and Dinah had a house at Ranelagh and here Hannah died in 1838. Dinah moved to England and died and was buried at Bristol in 1858. Lydia married at the age of fifty, Simeon Lamphier, M.D. The Lamphiers lived at Waterford, and in 1839 Lydia was left a widow. She died in 1844, aged seventy-three.

One cannot help being struck with the large part that the Society filled in the lives and minds of the writers of these letters. It is saddening at the present day to read of the large gatherings for Yearly and Provincial Meetings, the country Meetings, then so well filled, now empty and closed, the many Friends' houses with their ready hospitality, now held by other owners,—and one wishes that by a stroke of a magician's wand one could restore again the Society as it was in the Ireland of that time. On the other hand we notice the comparative emptiness of these people's lives, and the entire lack of any organised work for others such as we all undertake now. If it be a fact that intimate letters betray character, then the character of the Goff family must have been particularly good. There is not one cross or ill-natured letter in the series or one nasty remark. They impute no ill motives to any one, and they all speak a language of thoughtfulness and affection, but they seem to have had singularly few interests or amusements. There are no allusions to charitable works, not a book is mentioned, or a flower, or a garden. On the other hand they had constant

visitors and could talk over the latest family news with them. With the exception of business failures—due to the war—there is no allusion to outside affairs. The family and its concerns seem to have satisfied them for conversation, and indeed if they talked it over thoroughly, the size of the immediate family, and the ramifications of its connections, would have left little time for any other conversation.

The writer feels that she has given a very inadequate account of what is an extremely interesting collection of letters, but she would ask her readers, in the words of a postscript to one of the last of Elizabeth Goff's letters, to "Excuse all errors from so wake a scribe."

S. HILDA BELL.

*Solitude, Lurgan,
Ireland.*

CHILDREN OF JACOB AND ELIZABETH GOFF

1. ELIZABETH (1760-1841). Married John Lecky, of Ballykealy. Her daughter, Elizabeth, married John Watson, of Kilconnor, and her daughter, Elizabeth Lecky Watson, married Joshua John Strangman, of Summerland, Waterford. From them descended the Strangman family of Shanagarry, Ballycotton, Co. Cork.
2. WILLIAM (1762-1840). Married Rebecca Deaves. Their eldest daughter, Rebecca, married Francis Davis, of Waterford. Her son assumed the surname and arms of Goff and from him come the Strangman Davis Goff family.
 Their daughter, Elizabeth, married Jonathan Pim, of Bloomsbury, Monkstown, and from her come the Pim family of Lisnagarvey, Lisburn; a daughter of Elizabeth married Sir John Barrington.
 Their daughter, Arabella, married Jonathan Pim, of Summergrove, Mountmellick, and has many descendants.
 Their daughter, Mary, married Thomas Harvey, of Youghal, and their daughter, Margaret, married Joseph Clibborn, of Anner Mills.
3. MARY (1764-1785). Married James Forbes. Daughter, Elizabeth, No descendants.
4. DINAH (1765-1781).
5. SARAH (1766-1801). Married Richard Sparrow. Four daughters survived. One, Elizabeth, married Samuel Penrose and had a son. No descendants among Friends.

6. HANNAH (1767-1838). Unmarried.
7. JANE (1768-1836). Married Thomas Christy Wakefield. From her come the Richardson family of Moyallon.
8. ANNE (1771-1795). Married William Penrose. From her come Penroses of Kilkenny, not Friends.
9. LYDIA (1771-1844). Married Simeon Lamphier. No descendants.
10. CHARLOTTE (1773-1849). Married Joshua Edmundson. From her come the Edmundson family.
11. LUCY (1774-1796). Married Joseph Pike. Her daughter, Elizabeth, married Joseph Bewley, and their son, Samuel, lived at Sandford Hill, Dublin. No descendants among Friends.
12. ARABELLA (1779-1846). Married John Fennel. No descendants.
13. JOSEPH FADE (1780-1826). Married Elizabeth Penrose and Anne Grogan Morgan. No descendants.
14. DINAH WILSON (1784-1858). Unmarried.

There was a century, wanting two years, between the birth of the eldest child and the death of the youngest.

FLUSHING OAKS.—Francis Thompson of Croydon, has presented to **D** an urn-shaped article made from the white oak-tree at Flushing, Long Island, under which George Fox preached, in 1672. This interesting article was presented by Lydia Williams Longstreth Price (1801-1843)¹, of Philadelphia, to her sister, Susan Morris Longstreth Thompson (1802-1856) and by her to her son, Francis Thompson, the present donor. Lydia Price received it from Sarah Hicks in 4mo. 1842.

¹ There are portraits of Lydia Price and her husband, Richard Price (1794-1865), a foremost merchant of Philadelphia, in *The Longstreth Family Records*, 1909 (copy in **D.** presented by F. Thompson).

WILLIAM ALLEN, F.R.S. AND FLY-FISHING.—Sir Humphry Davy (1778-1829) to William Hasledine Pepys (1775-1856), 2nd April, 1808 :

“ I have proposed that we should leave town at about 5 or 6 on Monday morning. Sleep at Foot’s Cray and try fly fishing there. Will you arrange with Allen whom we must initiate in the vocation of the Apostles, as he wants nothing else to make him perfect as a primitive Christian and a philosopher.”

RECKLESS OF NOTTINGHAM (v., vi., vii., x.).—“ One of our companions was a person of the name of Reckless who informed me that he was a descendant of the sheriff of that name, formerly of Nottingham, and mentioned by George Fox in his Journal. This family have increased in number and consequence since coming to America, and have founded a town which bears their name.” Robert Sutcliff’s *Travels in America*, 1811, p. 278—New York State, Ninth Month, 1806.

Nathaniel Morgan and the Duke of Gloucester, 1822

DIARY OF NATHANIEL MORGAN

24^h of 8^{mo} 1822. Duke of Gloucester came to Ross & lodged at y^e King's Head.

25^h 8^{mo}. This morning y^e Duke of Gloucester went to see the "Man of Ross'" house. I saw him about y^e Saracen's Head, & asked him if he would like to see an original painting of y^e "Man of Ross" I would shew it him with pleasure, he signified he should, & seemed well *pleased with my noticing him*. He immediately asked me if I was a native of this place. I said "Yes," & that my Father was living now in his 90th year, & that his father & grandfather were all residents in this town, & other anecdotes of them, that they were all members of the Society of Friends. He asked me if I knew William Allen, I replied "yes."

He spoke most highly of him. I told him of the death & burial of his wife which he had not heard of. I told him of his going to Russia, which he well knew.

He asked me if I "knew Elizabeth or Betsy Fry," he said "she was one of y^e brightest ornaments of her sex," & I think said "She would be an ornament to any Society."

He asked me if I knew Thomas Clarkson, though he was not a member of our Society, & spoke of the great good of his labours. He asked me if I knew George Harrison. I said "very well" and that he was a very excellent man & one of our greatest legislators; he spoke very highly of him, & that he was one of y^e first in Slave Trade, which I had forgotten myself.

I told him of y^e Emperor going to our Quaker Meeting in London & wishing to see Allen & Wilkins [on] after & spending an hour with them. He said he well knew it. I told him of my ancestors being fined for holding a meeting in Ross at y^e time of y^e Conventicle Act, & that they on being turned out of it sat in y^e streets to worship God, & that their goods were sold for such behaviour. He

asked me if such losses were made up to them. I said "not anything of y^e sort was done," or to that effect. I told him then that I & my Father had refused to pay y^e Income Tax on account of War, & had refused it on its first coming out, & withstood it 16 years, except when Peace was declared, & that our goods were sold by auction to pay it. This seemed to excite his curiosity, & made a stand to hear further, on y^e steps above y^e engine, going down to y^e river ; asking me if we got anything by that, meaning, was anything refunded by y^e Society for such suffering. I immediately replied, "Yes, Peace of Mind, which was worth all." I told him I believed there was not 6 in y^e kingdom as had done so & that I myself had brought y^e subject many times before y^e Yearly Meeting in London, & could never be once well seconded or supported ; this seemed to him a matter for surprise, saying "Do you say, you brought it forward, & no one seconded it?" I said, "Yes, few saw it from y^e same point of view." I told him we had written y^e Commissioners saying we would suffer loss of goods, fine, or imprisonment rather than pay it, it being specifically collected for war, & that if for any other purpose we would most willingly pay it, it being the most just mode of raising money, as had been adopted. . . .

He then parted with me, shaking hands on y^e banks of y^e river, in y^e most friendly manner, I telling him I hoped y^e Lord would bless him. When he got on board of y^e boat which was Old James Evan's he was saluted from from y^e shore by y^e multitude who was highly gratified when he most kindly acknowledged their attentions.

Nathaniel Morgan, the artless author of this Diary was a banker, living at Ross-on-Wye, in Herefordshire.

He was born in 1775, married Sarah Taylor of Ruxton in 1806, and died in 1854. In recognition of his philanthropic activities and his services in the cause of education, the gentlemen of the County subscribed to have his portrait painted by Lucy. It was given to Ross School, but it has now come into my possession.

MARGARET SEFTON-JONES,
Great great niece of Nathaniel Morgan

Seekers become Quakers

In Besse's *Sufferings* (i. 237) we find the following description of the world of Seekers at the opening of the Quaker propaganda :

AMONG the Records of this County [Hampshire] we find a Paper supposed to be writ by Richard Hubberthorn [1628-1662], which, containing a lively Description of this religious People, at their first Appearance in England, we think worthy the Reader's Perusal, viz. :

“ A short and true Relation of the People called Quakers in their first arising to bear Testimony in England.

“ They were a People that from their Infancy or Childhood (many of them) had earnest breathing Desires after the Living God, and to know him, sparing no Labour, neither omitting any Opportunity, in which they expected their Desires might be answered, being very tender in their Way, and also zealous for Religion, but still according to the Gift of their Knowledge: Never of a bitter Spirit, nor desirous to persecute any for Matters of Religion, but of a gentle, teachable Qualification and Disposition, being willing to learn any Thing of the Knowledge of God, from any that had learned it of the Father, and also willing to teach others any Thing which they had received, their Minds being wholly devoted to God's Service, and the Knowledge of his Ways; they having passed through many Professions of Religion, following that Rule of the Apostle to *try all Things, and hold fast that which is good*, and being not willing to deny any Ordinance or Worship, till they had a certain Evidence from the Spirit of God, that his Spirit, Power, Life and Presence was not in it. They thus walking in the Sincerity of their Hearts, in their honest Conversation before the Lord, he answered their Desires, and did reveal the Mysteries of his Kingdom to them, and did cause his Light to shine in their Hearts, whereby they saw the Darkness that had covered the Earth, and the gross Darkness that

had covered the People, and by his Light they were led through Darkness, as the Prophet *Joel* witnessed.

“ The first Time that the Name *Quakers* was given them, was in the Year 1650, by one that was envious against them, and in Derision gave them that Name.”

“ Concerned in ye Late Warre ”

The following is taken from the Somersetshire Q.M. Books :

JT is desired by friends of this meeting yt ye testimony folowing agt Tho Plaice in p̄ticular, & any others p̄fessing truth, yt have bin concerned, in ye late warre, contrary to or Christian p̄fession, be recorded : And Jasp Batt Christopher Holder, Thos Powell, W^m Liddon & John Hipsley, are desired to draw some copies thereof, & to make it publike as in ye wisdom of God they see meete, ye testimony following :

Whereas Thomas Plaice of Edington in ye County of Somrst haveing formly p̄fest yt principle, & walkt in ye way w^{ch} ye people called Quakers p̄fesse, & walke in, w^{ch} is to love god above all & or Neighbour as or selves ; & to do unto all men as we would they should do unto us : And to be subject to yt Gov^{mt} & those Gov^{ners} w^{ch} God hath set our us, And where we cannot conscientiously actively obey ; patiently & passively to suffer, Accord- ing to ye antient doctrine of Christ Jesus & his Apostles, as we have alwayes declared since ye lord called us to this principle, & way w^{thout} resistance.

And whereas ye^{s^d} Tho : Plaice did appeare very active & conv^{rsant} in ye late Duke of Monmouths Army (as we are Credibly informed altho not in Armes) And in comeing to ye house of Capt^t Durstan in Catcot wth a p̄ty of ye^{s^d} Army in a treacherous way, as if they had bin of ye Kings p̄ty, & he their prisoner, w^{ch} s^d p̄ty tooke away Armes, & other things from ye^{s^d} Capt^t (as is testified under his hand) ; By w^{ch} he hath manifested his back-slideing from ye^{s^d} peacable principle ; & turning out of ye way

w^{ch} he sometimes p^fest & walked in, to y^e great grieffe, trouble, & offence of y^e s^d people.

Now on consideraçon hereof, we do (on y^e behalfe of y^e people called quakers) testifie, & declare: That we utterly disowne y^e afores^d practises of y^e s^d Tho. Plaice: And y^t he is greatly revolted & backslidden from, & turned out of y^e way w^{ch} y^e s^d people still owne, & walke in; And thereby hath excluded himselfe from their felowship & Christian society; & therefore is disowned to be of us, & y^t in such his undertakeings he hath given way to y^e temptaçons of y^e evill one & gon contrary to y^t testimony w^{ch} god hath given us to beare, & so he ought to beare his owne Judgm^t for y^e same.

And this have we given forth for y^e cleareing of trueth & them y^t walke in it: And we do farther testifie, y^t we still adhere to o^r antient principle, not to seeke for deliverence by carnall weapons w^t ev^r o^r sufferings are, or may be; but looke unto y^e lord from whom salvaçon comes: who will save us not by sword nor speare but by his owne spirit. And for any others y^t have formly made a p^fession of o^r principle & way as afore declared, & have taken up Armes, or assisted wth horse, Money, or Ammuniçon in y^e late Warre, we do testifie y^t therein they are turned from y^e s^d way & principle, & are disowned by us, as gon from o^r Christian society: And cannot againe be owned by us, but as y^e lord may give them time & space of repentance, & they repent accordingly. Given forth at o^r q^rly meeting y^e 24th of y^e 7th mo: called September 1685.

"I have often noticed, in reading the lives of eminent Friends, servants of the Lord, that the mention of *this part* [business concerns] of their obligations, has been omitted, either by themselves, or by those who compile the accounts; but to me it seems to be implied in the second of the two commandments . . . 'Thou shalt love thy neighbor as thyself' . . . Do not the obligations growing out of these two commandments require the faithful performance of both religious and secular duties."—*Life of Samuel J. Levick*, 1896, p. 122.

"A certain Headmaster wrote on a School Notice Board the intimation that he was to lecture on a particular evening on the subject 'Our Eyes and what we see through them.' He was surprised and set a-thinking, to find a wide-awake youth had added—'Or, our Pupils and how they see through us.'"—*History of Wigton School*, 1916.

Record of Friends travelling in Ireland 1756-1861

Continued from page 59

1828

Cornelius Hanbury, London; Thomas Frankland, Liverpool; Bevington Gibbins, Wales; Robert Alsop, Malden; James Marriage, Malden; Rebecca Christy, London; Sarah Waite, London; Sarah Grubb, Chelmsford. (N.B.—The foregoing attended but few mgs. except the Yearly Mg.) William Flanner, Mount Pleasant, Ohio; Isaac Hadwen, Liverpool.

1829

Joseph Clark, Somersetshire; John Dymond, Devonshire; Jonathan Backhouse, Hannah C. Backhouse, Darlington; George Withy, Melksham; Thomas Brown, Cirencester; Richard Barrett, London; Barnard Dickinson, Coalbrookdale; Elizabeth Robson to the Y.M.; Joseph Metford, Bath.

1830

George Withy, Melksham; Isaac Stephenson, Manchester (he died near Grange); Edward and Anna Carroll, Liverpool, and Samuel Tuke, York, to the Y.M.; Joseph Allen, Essex; Thomas Clark, Somersetshire.

1831

Thomas Clark (here since last year); William Rickman, George Withy, Solomon Chapman, Sunderland, John Pease, Darlington, Daniel Wheeler, to the Y.M.; Jonathan Taylor, Ohio (he died at Kilnock); Christopher Healy, Pennsylvania.

1832

Christopher Healy (since last year); William D. Crewdson, Robert Jowitt, Edward Pease (Elder), Josiah Forster (Elder), Joseph T. Price (Elder), part of a Committee of London Y.M. appointed to visit Great Britain and Ireland; William Gundry, Calne, to Y.M.; Elizabeth Kidd, Middlesex; Mary Fell, Middlesex; Elizabeth (Joseph) Fry, London; Elizabeth Fry, London; John Wilbur, Rhode Island; Charles Osborne, Indiana.

1833

William Rickman and Joseph Hopkins, Lincolnshire, to the Y.M.; Richard Burlingham, Worcestershire; Stephen Grellet, Pennsylvania; John Pease, Durham.

1834

John Pease (here since last year); Sophia Pease, his wife; Elisha Bates, Ohio, Stephen Grellet, William Allen, London, Daniel P. Hack, Sussex, Anna Braithwaite, Junia Price, Wales, to Y.M.; Elizabeth Robson, Liverpool.

1835

John Warren, State of Maine; Lydia Sutton, Alexander Dirkin, Samuel Capper, to Yearly Meeting.

1836

Anna M. Thorne, State of New York; Elizabeth Fry, Elizabeth J. Fry, Plaistow, Abigail Dockray, Manchester, Thomas Frankland, Liverpool, to Yearly Meeting.

1837

Junia Price, Wales; Benjamin Seebohm, Bradford, Yorkshire; Sarah Nicholson; Sarah Taylor; Grover Kemp, Brighton; Joseph John Gurney, Richard Burlingham, Lydia A. Barclay, John Backhouse, to Yearly Meeting; John F. Marsh, Croydon.

1838

Thomas Frankland, to Y.M.; George Richardson, Sunderland.

1839

Richard Burlingham, Worcestershire; Sarah Grubb, Sudbury; Jonathan Backhouse, Hannah C. Backhouse; Samuel Fox, Tottenham; Caroline E. Parken, London; Rebecca Sturges, Cordelia Bayes, Mary Ann Bayes, Norfolk, to Yearly Meeting; Grover Kemp, to Dublin; Edwin Octavius Tregelles, Plymouth.

1840

Richard Burlingham, Ann Burlingham, William Forster, John Pease, Sarah Harris, Yorkshire, Celia Wilcox, to Yearly Meeting; Alexander Dirkin, Yorkshire; Cordelia Bayes, Norfolk; Abigail Dockray, Manchester; Anna Carroll, Birmingham; Anthony Wigham, Scotland; Joseph Allen, Essex; Sarah Squire, St. Ives.

1841

Sarah Squire (here since last year) ; Richard Barrett, Croydon ; Thomas Pumphrey, Ackworth ; Priscilla Green, Essex ; Hannah C. Backhouse, Ann Priestman, Yorkshire ; Isabel Casson, Yorkshire ; Samuel Capper, Bristol.

1842

Sarah Squire (since last year) ; Mary Tanner, Sidcot ; Anna A. Jenkins, Providence, Rhode Island ; William Backhouse, to Y.M. ; Celia Wilcox, Yorkshire ; Daniel P. Hack, Brighton ; Samuel Capper, Bristol ; Rebecca Collins, nr. London ; Mary Fox, Wellington.

1843

Sarah Squire (since last year) ; Celia Wilcox, Yorkshire ; James Backhouse, Hannah C. Backhouse, and Maria Fox, to Y.M. ; Samuel Capper, Bristol ; William Forster, Norwich.

1844

Priscilla Green, Essex ; Dougan Clark and Asenath Clark, North Carolina ; Anna A. Jenkins, New England ; Richard F. Foster, Yorkshire ; Benjamin Seebohm, Sarah Orde, John R. Seekings, Birmingham, to the Yearly Meeting ; Sarah Emlen, Pennsylvania.

1845

Lindley Murray Hoag, New England ; Sarah Emlen, Dougan Clark, Asenath Clark, William Dent, Yorkshire, Anthony Wigham and Hannah C. Backhouse, to the Y.M.

1846

Samuel Capper, Bristol ; Robert Lindsey, Yorkshire ; Priscilla Green, Essex ; Mary Nicholson, Whitehaven ; Martha Thornhill, Yorkshire ; Cornelius Hanbury, London, Elizabeth Hanbury, London, and Samuel Tuke, York, to the Y.M.

1847

John Hodgkin, Tottenham ; Isaac Robson, Yorkshire ; William Ball, Kendal, Mary Stacey, Tottenham, to Y.M.

1848

Richard F. Foster, Yorkshire ; James Jesup, Essex.

To be continued

A Tract Attributed to George Fox

JN 1659, Edward Burrough, after a missionary visit to Dunkirk, published an Epistle to the English soldiers quartered there, which from its warlike spirit and incitements to a crusade against Pope and Inquisition has called forth the gentle reprimands of Quaker historians from Sewel onwards.¹

This Epistle is well known : a curious fact, not easy to explain, is its similarity to an anonymous tract attributed to Fox, which also belongs to the year 1659. This is an eight-page pamphlet entitled : *To the Councill of Officers of the Armie, and the Heads of the Nation, and for the inferior Officers and Souldiers to read.* It is signed "F.G.," but the copy at the Friends' Reference Library is endorsed in pencil in a later hand : "G.F. 1659," and at some time in the eighteenth century it was bound up in a volume of tracts mainly by Fox.²

Opening abruptly, "O Freinds, do not Rule with your own Reason !" the writer goes on to plead against oppression and persecution of all kinds. Friends have suffered "this seven or eight years" in England, and now they are enduring fresh cruelties under "the new Inquisition set up in New-England." An animated description is given of the persecution of Friends in their worship, and in private life :

"And many valiant Captains, Souldiers, and Officers, have been put out of the Army (by Sea and Land) of whom it hath been said among you, That they had rather have had one of them, then seven men, and could have turned one of them to seven men ; who because of their faithfulness to the Lord God, being faithful towards him, it may be for saying *Thou* to a particular [single person], and for wearing their hats, have been turned out from amongst you."

Appealing to the army, which had acted as the agent of persecution, the writer declares :

"Had you been faithful to the power of the Lord God which first carried you on, you had gone into the midst of *Spain*, into their land, to require the blood of the Innocent that there had been shed ; and commanded them to have offered up their Inquisition to you, and gone over them as the winde, and knock't at *Rome's* gates before now, and trampled Deceit and Tyrants under, and demanded the Pope himself, and have commanded him to have offered up all his Torture-houses and his Wracks, and Inquisition, (which you should have found as black as hell), and broke up the barrs and gates where all the just blood hath been shed, which should have been required : And this you should have required, and this you should have seen done in the power, when you had been the dread of all Nations, you had been a dread to them, and should have set up a

¹ Burrough, *Works*, 1672, pp. 537-540. "To the English Army, to Officers and Souldiers."

² The Tract is numbered i. 56 in D. Miss Brailsford discusses it in an article in the *Contemporary Review*, November, 1915, "Cromwell's Quaker Soldiers," but attributes it to the year 1657, at the time of the "purge" of Quakers from the Army. The allusion to New England makes this date almost impossible, and the writer mentions the Quaker evictions from the army as one incident only of a long persecution.

Standard at *Rome*. And then you should have sent for the *Turks'* Idol, the *Mahomet*, and plucked up Idolatry, and cried up Christ, the onely King and Lord."

At the close of the tract the exhortation is repeated :

" And if ever you Souldiers and true Officers come again into the power of God which hath been lost, never set up your Standart until you come to *Rome*, and let it be atop of *Rome*, then there let your Standart stand, and look at the power of the Lord God, and never heed gold or silver, for the power of the Lord will give you enough."

Compare this with Burrough's exhortation to the soldiers at Dunkirk to take no rest

" till you have visited *Rome*, and inquired after and sought out the Innocent Blood that is buried therein, and avenge the Blood of the Guiltless through all the Dominions of the Pope : the Blood of the Just it cryes through *Italy* and *Spain*, and the time is come, that the Lord will search it, and seek it out, and repay it ; and it would be to your honour to be made use of by the Lord in any degree. . . . It is the Lord's Work, I know, to make men truely religious ; but yet the Lord may work by you, to break down the Bryars and Thorns, and Rocks and Hills, that have set themselves against the Lord."

And at the close of his Epistle he urges them to " seek the Glory of the Lord and the Freedom of the Oppressed ; and in that you will be blessed and prosper, till you have set up your Standard at the Gates of *Rome*."³

Yet " F.G." if not Burrough, evidently believes that the " power of the Lord " would have accomplished his ends without violence and bloodshed, for on another page he says that those obedient to Christ love their enemies, and only one " out of truth, a worshipper, will kill and compel and persecute to death, to worship." Again in the closing passage immediately before the reference to the " Standart " at Rome, he says :—

" Stand in that in which there is peace, the Seed, Christ, which destroyeth the Devil, the author of wars, strifes, and confusion," and exhorts the soldiers to do violence to no man nor be like blind persecutors " for persecution was always blind."

It seems impossible either to prove or disprove the authorship of Fox. The handwriting of the MS. index to the volume of Tracts is apparently that of Joseph Besse, which would carry the attribution to Fox back to the early eighteenth century. It is noted under Fox's name in Joseph Smith's *Catalogue of Friends' Books*, but in this he was probably following the pencil endorsement on the tract itself. On the other hand, I have not found its title in two very careful and elaborate chronological indices to Fox's works, made either during his life-time or immediately after his death, and now in the Friends' Reference Library. The style of the tract is not altogether characteristic of Fox, and in some points more resembles that of George Fox " the Younger," particularly in the elaborate conclusion :

" From a Lover of peace, and all souls, who stands in the Election before the world began,

F.G."

³ Burrough's *Works*, pp. 537-8, 540.

148 TRACT ATTRIBUTED TO GEORGE FOX

One sentence almost implies that the writer had been a soldier (as Fox "the Younger" had been)—"thousands of us went in the front of you, and were with you in the greatest heat." This lesser Fox too, in his acknowledged writings, showed some interest in the political changes of the year between the death of the Protector and the restoration of Charles, and the writer of this tract declares

"What a dirty, nasty thing it would have been to have heard talk of a House of Lords"!

The signature "F.G." however, or its manuscript equivalent "ff g," is not known to have been used by Fox "the Younger," while, though rare, it does occur in some of Fox's pamphlets and letters, notably the declaration to Cromwell in 1654, preserved in the *Cambridge Journal*.⁴

The tract has no publisher's name. On the whole I am inclined to think it may be a *resumé* of recent utterances and writings of several leading Friends made for the benefit of the army by an ardent follower (possibly George Fox the Younger?) without their knowledge. This would explain its echoes and inconsistencies. The passages about Spain and the Pope resemble Burrough's Epistle too closely to be mere coincidences.

MARGARET E. HIRST.

5, High Street, Saffron Walden.

⁴ *Cambridge Journal*, i. pp. 161-2.

"THE parents of Peter were modern young people. . . . His father came of an old Quaker stock. Quakerism in its beginnings was a very fine and wonderful religion indeed, a real research for the Kingdom of Heaven on earth, a new way of thinking and living, but weakness of the mind and spirit brought it back very soon to a commoner texture. . . . Peter's great grandfather, the West of England cloth manufacturer, was an emotional person with pietistic inclinations . . . Religion was his only social recreation, most other things he held to be sinful, and his surplus energies went all into the business." *Joan and Peter*, by H. G. Wells, 1918, p. 2.

Findings from the Book of Discipline of the Society of Friends and Questions thereon is the title of a pamphlet consisting of extracts from Part II. Christian Practice, 1911 (Ethel M. Ashby, Brendon, Red Hill, Surrey, *et al.*). The headings are "On Meetings for Worship," "On Responsibility for Meetings for Worship," "On the Call and its Claims," "On Conscience," "On War," "On Marriage, Home, and Simplicity," "On Wrong Doing," "On Other Races."

As Others See Us

SILENCE IN CHRISTIAN WORSHIP

“ . . . For nearly three centuries the members of the Society of Friends have been trying to show to the rest of the world the place of silence in Christian worship ; and now, at last, men who in things ecclesiastical are separated from them by a whole diameter are beginning to ask themselves if the time has not come when the Quaker ideal of worship should be used to enrich the life of the whole Christian community. True, one swallow does not make a summer, but Mr. Hepher's book [*The Fellowship of Silence*] is no solitary sign ; on every hand the feeling gains ground that our ordinary services, with their uninterrupted course of praying, reading, singing, and preaching, need to be modified to make room for that quiet waiting upon God which, as the Psalms remind us, is so real an element in all true worship. Only within the last few days I have come across the notice of a fourteen days' ' Quiet Time Mission, ' conducted by the pastor of a Methodist Church, who gave addresses on ' The Power of Silence. ' For Methodists this is a new type of ' mission ' indeed ; and when even the most vocal of the sects finds itself constrained to walk in the ways of George Fox, the Quaker may well feel that his long plea for wordless worship is at last bearing fruit. G. J.”

From the *Manchester Guardian*, 14th November, 1917.

VOTING AND PRAYING

“ . . . At present, Church assemblies habitually decide by voting, and the will of the majority becomes effective. Yet it should be recognised that this whole procedure is a second-best. There is a method known to the Society of Friends and to various religious movements by which on almost all great issues unanimity can be confidently secured. It is the method of corporate waiting upon God. We understand that in the Society of Friends the member appointed to speak for the meeting is able with complete assurance at a certain point to say that the sense or judgment of the meeting is so and so. There are never any votes taken ; there is no defeated and discontented minority ; the entire Society gathered together in one place waits for the guidance of the Holy Spirit, and nothing is decided until all are brought to the same judgment. In our Church assemblies the temper is something quite different. There are, indeed, prayers at the outset, and the assembly is dismissed with the Divine blessing ; but very shortly after the prayers are finished the atmosphere is liable to be exactly like that of any secular gathering. . . .

“ Of course, there will always be a place for voting in order to obtain a rapid settlement of those detailed questions which must be settled one

way or another, but have no real importance. In these decisions there is no spiritual significance, and it would be foolishly pedantic to spend time which is owed to God's service in waiting for spiritual guidance upon them. It is on all fundamental matters that the method that we have described should be applied. The Society of Friends has been keeping it alive for all Christendom. Many small groups have lately been learning from them. But if the whole Church is to practise it, all members of the Church must be entirely dominated by the passion to do the will of Christ; and this must be the passion to do what Christ shows us to be His will, and not the passion to do what we independently suppose that His will is likely to be."

From the *Challenge*, 14th December, 1917.

Gleanings from the Minutes of Philadelphia Monthly Meeting, 1700 to 1711

THE following are copied from Minutes as printed in volume vi. of the *Publications of the Genealogical Society of Pennsylvania, 1915-1917* :

CARE FOR CHILDREN AND YOUTHS

"It is laid before this meeting that the Youth amongst friends, have too much liberty to wander on first day's in the evening. In order to prevent which for the future, It was proposed that there be appointed three, four or more evening meetings at several private houses on first-days."

"It is agreed by this meeting that four friends be appointed every month to look after the children that are disorderly, or kept out of the meetings on first days."

" . . . are desired to see that the Children, and such other persons that are out of the meeting, near the meeting house on first days may be persuaded to keep in the meeting, and be orderly."

"There being a Complaint made that the youth among friends do not behave themselves orderly in and during meeting time, for preventing thereof for the future . . . are desired to sit in the Gallery, with them in the forenoon, and in the afternoons friends are desired to make their children sit by them, & so continue their care therein until the next monthly meeting."

"The friends appointed to take care of Nathan Shenton's children and Estate, Report they have placed out the children they hope to good places, and they are all provided for, Except the young one which they have put out to Nurse, and hope there may be enough left to discharge the Expense of it."

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THE POWDERED PERIWIG

" The friends appointed to Enquire into the conversation & clearness of Abraham Scott, report that they cannot find but he is clear in relation to marriage & debts, but as to his orderly walking amongst friends, they cannot say much for him on that account. Yet upon his appearance before this meeting, making some acknowledgment of Extraordinary powdering of his perriwig which is the chief thing friends had against him & hoping to take more care in the future . . . [certificate granted] "

THE OUTGOINGS OF ABRAHAM BICKLEY

" A paper from Abraham Bickley condemning his folly in casting Quoits . . . was read."

" Abraham Bickley [*et al.*] having been dealt with for being at a marriage in this town that was accomplished out of the unity of friends, and not giving the friends such satisfaction as Truth required, therefore they were desired to be at this meeting, and being present, they all say that they are sorry they have given an offence to the Church & hope never to give any more, by being present at any such disorderly marriages."

There are numerous entries of declarants of marriage-intentions and of removals in and out of the old world and the new—one certificate of removal was withheld because the Friend applying " seems not willing to pay a subscription towards the school, which this meeting thinks he ought to do, and when he hath assured friends he will do it [the certificate will be signed]."

Also a variety of disputes came before the Meeting for settlement.

The Cambridge " Journal of George Fox "

Continued from vol. xiv. p. 85

58.—Vol. II., p. 423.—There is a reference to " Grace before Meat " in the Works of Tom Brown (1663-1704), a satirical writer, 1707 and later, quoted by Amelia M. Gummere in her valuable book on Quaker costume 1901, under the title " The Quaker's Grace " :

" Water us young Shrubs, with the Dew of Thy blessing ; that we may grow up into Tall Oaks, and may live to be saw'd out into Deal Boards, to wainscot Thy New Jerusalem."

59.—Vol. II., p. 432.—John Pennyman's marriage with Mary Boreman, in 1671, is probably the marriage referred to in *The Character of a Quaker in his True and Proper Colours*, 1672 :

" A Westminster Wedding must be kept at Merchant-Taylors Hall, and a Trumpet sounded to publish the Nuptials between *Diotrephes* and

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Gomer the daughter of Diblain, where Jews and Gentiles are jointly invited to a Feast, and Seven and Twenty Venison Pasties saw their stately walls in a moment levelled. . . ."

60.—Vol. II., p. 510, col. 2.—There does not appear to have been any *imprisonment* of Fox at Lancaster in 1652. Please delete words "imprisonment and."

61.—Vol. II., p. 166.—A. Neave Brayshaw points out that in Mrs. Crosfield's *Margaret Fox of Swarthmoor Hall*, p. 146, there is a letter from Margaret Rous to her mother, Margaret Fox, written while in attendance on George Fox at Widow Dry's at Enfield. This makes it clear that the wording *younge Margarett Rouse* was intended to describe Margaret, daughter of Margaret Fox, and wife of John Rous, and not Margaret, daughter of John and Margaret Rous, then a child. Thomas Ellwood omitted the paragraph, and changed *sober women* in the next paragraph into *solid, weighty Friends*, through what we might call prudery.

62.—Vol. I., p. 452.—The latest publication referring to ANDREW ROBESON is entitled "Historical and Genealogical Account of Andrew Robeson of Scotland, New Jersey and Pennsylvania, and of Descendants from 1653 to 1916," by Kate Hamilton Osborne, Philadelphia, 1916, pp. 760, 4to, illustrated.

A. C. Thomas has examined the book on our behalf and finds "little of Quaker information or interest." The book is "the result of fourteen years of untiring research. . . . Eleven generations have been worked out and arranged, and the text well supplied with illustrations of portraits, views of early homes, facsimiles of documents and an illuminated copy of arms of the family" (*Pa. Mag.* xli. 255).

63.—Vol. II., p. 104, line 8 should be enclosed in brackets; the words are not in the Ellwood editions.

64.—Vol. I., p. 409.—The date of the death of Leonard Fell was incorrectly fixed by an uncertain reference to *Benjamin Holme*. In the *Autobiography of William Stout* (1665-1752), p. 52, we are told: "Leonard Fell died in 1701, his widow in Second Month, 1708."

65.—Vol. II., p. 499.—The date of the death of Francis Bugg has now been fixed as 1727—see THE JOURNAL, xiii. 166.

66.—Vol. I., p. 407.—"In reference to the imprisonments of Margaret Fox, the 'two years' ought to be 'one year'—or twelve or thirteen months. From *Camb. Jnl.* ii. 155, in conjunction with M. Fell's *Works*, p. 9, it would seem that she was imprisoned February or March 1670. She had returned to Swarthmoor after marriage in November 1669 (*ibid.* ii. 154); she was discharged in April 1671 (*ibid.* ii. 424), and was at Y.M. in that year (*ibid.* ii. 176). In this connection it might be mentioned that she had a third imprisonment of about three weeks in 1683 (THE JOURNAL, xiii. 168)."—Letter from A. NEAVE BRAYSHAW, 14 vi. 1918.

Thomas Hutton's Catalogue of Visiting Friends 1695

WE have had before us, through the courtesy of J. Ernest Grubb, a manuscript which bears this title :

“ Here folows a Catalogue of most of the names of Publick friends, with the year and days of the month they were at the Meetings I belonged to, begining the 18th 3^d month, 1695.”

The first section contains the names of Friends who visited Old Castle, in the west of Co. Meath ; then those who visited Killagh or Killeagh, about four miles west of Old Castle to which the recorder moved in 1696 ; and from 1710 to 1735 in the Co. Carlow.

The earliest recorded visit was by Leonard Coale—18 iii. 1695—and the first visitor to the Co. Carlow home was “ Samuel Wilkinson when he came out of America and was at our Meeting the 14 : 3^d mo. 1710.” Other Friends from America were Jane Fenn (1728), John Estaugh (1726), Susanna Morris (1730), Arthur Jones (1732).

The following notes regarding Thomas Hutton have been supplied by Editi Webb, of Dublin, by request of J. E. Grubb (Thomas Hutton was his great great great grandfather).

Thomas Hutton, of Killeagh, Co. Cavan, Farmer, married Rachel Leyburne, of Ardnahere, Co. Carlow, at New Garden, 1705 iii. 23.

They had both been married previously. The name of Thomas Hutton's first wife I have not been able to find. At the time of his second marriage he had sons (Nehemiah and John) and a daughter (Susanna Malone) also several grand-children, children of his son Joseph and daughter Sarah (both apparently deceased before him).

Rachel Hutton, daughter of John Marchant, married (1st) Joseph Leybourne, son of William Leybourne of Black Hadleigh, Co. Durham, at New Garden, 1676. iv. 14. They had six daughters and one son. One daughter Susanna, married Samuel White of Seskin, Co. Carlow in 1710 ; another, Rachel, married James Starr in 1705, the same year in which her mother married T. Hutton.

Thomas Hutton was evidently a leading Friend in Carlow Monthly Meeting, as he was frequently put on responsible appointments. He was a man of some property. His wife says in her will that he “ dyed seized & posses'd of a considerable personall Estate.” In his own will he speaks of the profit of Rainstown, where he lived, and of “ a Copyhold farm I sold which I had in England,” the money received for which was divided among his children. Like other Friends his goods were frequently seized for tythes, lambs, wool, wheat, barley, oats, a horse, etc.

Att our monthly meeting Att Raby y^e 3rd day of y^e third month 1681 Itt is agreed of amongst us that if any Women friends be Longing to this monthly meeting have a mind to come to y^e meeting & be not able to come a foot nor of Ability to hire A horse y^t if they Will hire one it shall be paid for out of the Collection y^t soe none who in any measure may be seruesable to the Lord & his truth may be kept back for want of out warde supplies.

From the Women's M.M. book for Barnard Castle, etc., 1674, kept at Darlington.

Friends and Current Literature

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

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

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

A NEW race of prison-reformers is springing into life, largely owing to the experiences of prison from within gained by Conscientious Objectors. Stephen Henry Hobhouse, who was recently released owing to ill-health, has an article in *The Quarterly Review*, for July, entitled "An English Prison from Within," and the same Friend has a paper in the *F.Q.E.*—"The Silent System in British Prisons." In the former article we read :

"To those who had previously acquired no rooted love of truth, Prison was a school of artfulness and deceit as effective as human ingenuity could devise."

In the *F.Q.E.* article there are several references to the action of Friends in regard to solitary confinement, which should be read by students of the subject.

* *For Dauntless France*, by Laurence Binyon (London: Hodder, 8½ by 5½, pp. 372, 10s. 6d. net), contains descriptive articles on Friends' Ambulance Unit and War Victims' Relief. There is a long list of "British Subjects on Red Cross Work," in which appear the names of many Friends.

Various references to Friends are to be found in the first two numbers for this year of *The Journal of Negro History* (Washington, D.C.). They occur in "The Story of Josiah Henson" (Mrs. Stowe's Uncle Tom); also in "Benjamin Banneker [1731-1806], the Negro Mathematician and Astronomer," whose biographer received some of his data from the Quaker family of Ellicott of Baltimore, Md., per Martha Ellicott Tyson. The Ellicotts took an interest in Banneker, who, though not a professing Christian, yet "loved the doctrines and mode of worship of the Society of Friends and was frequently at their meetings in Elkridge meeting house" (p. 116). In the section of the magazine headed "Documents" we find correspondence between Governor Coles, of Illinois, and our Friends, Nicholas Biddle, of Philadelphia, president of the Bank of the U.S., and Roberts Vaux, of Birwood Lodge, near Phila., also Morris Birkbeck, of Wanborough, Ill., 1823-1824. Among Notes are anecdotes of William Lloyd Garrison and Sir T. F. Buxton, first Baronet.

* Not in D.

Further issues from the Christian Literature Society, of Shanghai, are to hand—*The Health of the State*, by Sir George Newman, translated into Chinese by Isaac Mason and Ha Chī Tao; by the same translators, *Lamb's Tales from Shakespeare*, and *The Splendid Quest*, stories of true heroism, by Basil Mathews.

Life and Works of Amos M. Kenworthy (1831-1917), written by Lydia M. Williams-Cammack and Truman C. Kenworthy, niece and nephew (Richmond, Ind. : Nicholson Printing Co., 7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 306, illustrated, \$1.10). This is a valuable record of Christian work done after the manner of modern Quakerism in America. Amos had a very remarkable power of insight into character and many times "spoke to states" present at his meetings. He was in Europe in 1893, and his diary of the same contains a striking record of the clash of the different modes of carrying on religious work in East and West. He was liberated again in 1915 to visit London and Dublin Y.M.s, but way did not open for the visit. "It was a matter of deep regret, many times expressed, that he was not able to finish what he felt called to do in these two Yearly Meetings" (p. 22). The book is nicely printed but many of the English place-names and some personal names are sadly incorrect.

The Report and Proceedings of the Sidcot Old Scholars' Association for 1918 is to hand. Its preparation has entailed a great amount of labour. We regret that it has such a military complexion.

Headley Brothers have recently published two books by our Friend, Carl Heath, of the National Peace Council, *The Pacific Settlement of International Disputes* and *Pacifism in Time of War*.

* A second, revised edition of J. W. Graham's *William Penn* is now published, price 7s. 6d. (Headley Brothers.)

Reports of several of the commissions *in re* the All-Friend Peace Conference have appeared (136, Bishopsgate, London, E.C.2).

The work of "Quaker Chaplains" and a description of a Friends' meeting in Durham Jail appear in *Made Free in Prison*, by E. Williamson Mason (London : Allen and Unwin, 7 $\frac{1}{2}$ by 5, pp. 222, 3s. 6d.).

"The Basis of Early Christian Anti-militarism" is an article by Henry J. Cadbury, of Haverford, Pa., in *The Journal of Biblical Literature*, 1918.

Recent Accessions to

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

The Prayer Quest : a Physiological Extension, by W. Winslow Hall, M.D., London, 1910, pp. 144. Dr. Hall is an attender at Bournemouth Meeting. The dedication is "To those true children of light, the Quakers."

Journals of the Travels of John Orr Green [1826-1916], of Hillsborough, co. Down, Ireland, pp. 60, 1917. Presented by his son, Thomas Jacob Green. Records visits to Scandinavia in 1898 with James R. Jones and again in 1900, and a visit to Canada in 1899.

A roll of valuable portraits and pictures presented by Charles Ernest Naish, of Birmingham, which contains the West Family, plan of Darlington Burial Ground, 1849, "How J. Backhouse and Co. balanced the Cash," etc.

A Family Memoir of Joseph Rowntree (1801-1859), privately printed in 1868, pp. 806, presented by Joseph Rowntree and Hannah E. Gillett.

Brother Richard's Bookshelf, vols. i.-viii., 1915, pamphlets written by our Friend, Richard Westrope, of York (Brother Richard, Wayside, York).

Bishop Doane's Sermon, "Rev. Mr. Keith," and the Society of Friends, essays by Dr. Joseph Parrish (1779-1840), Princeton, N.J., 1835.

An Account of the Principal Lazarettos in Europe, by John Howard, 1789, presented by Mrs. Goundry of Bournemouth. It contains a very interesting reference to Ackworth School.

The Quakers Catechism, by Richard Baxter, 1655, and other books and tracts, for and against Quakerism, from the library of the late Thomas Pease, of Bristol, presented by the executors of Mrs. Pease.

Several interesting items have been presented or "deposited" by Thomas Reed Dyne, of Buckhurst Hill. He has deposited several mementos of Rachel Reed (1786-1845), a Friend of Stamford Hill, London, who suffered from an affection of the spine and was unable to sit up for forty years—(i.) her diary, 1805-1820 and (ii.) copies of letters (1814-1823) from Stephen Grellet, with extracts of others from the same to John Kitching (1771-1864), both of her own writing and (iii.) a full-length silhouette.

Several rare American printed epistles presented by Haverford College, per A. C. Thomas.

Notes and Queries

KEY TO ABBREVIATIONS

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

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

F.Q.E.—*Friends' Quarterly Examiner*.

DOCUMENTS RELATING TO
QUAKER BURIAL GROUNDS,—
Tyddyn y Garreg and Llwyndu,
in Merionethshire, are printed in
the *Montgomeryshire Collections* of
the Powys Land Club, 1882, vol.
xv., pp. 415-420.—G. E. EVANS.

ERRATA.—Vol. xiv. page 179,
line 11, for *niece* read *daughter*;
p. 190, col. 2, l. 11 for 1675 read
1655.

ISAAC HADWEN (xv. 10).—John
D. Crosfield reminds us that his
uncle, Isaac Hadwen (1824-1876),
was the fifth of the name.

John T. Dickinson, of Bloxham,
Oxon, writes:

“Isaac Hadwen, the third,
married Susanna *Gaylard* not
Gayland (xv. 10). Andrew
Gaylard married, 1700, Mary
Smith. Their son Andrew married,
1749, Susanna Serjeant. Their
daughter, Susanna, married Isaac
Hadwen. The Gaylards were of
Bristol. One of the Serjeants is
spoken of as a ‘Whitener of Wick
Yarn.’ In her journal, Susanna
Hadwen says: ‘My father’s
family came from France. From
what I recollect my father to have

said, it must have been his father
that first came to live in England
and was convinced of our
principles.’

“Also in vol. xiii. p. 73,
‘Notices relating to Friends in
the *Gentleman's Magazine*,’ this
Barnard Dickinson was, I believe,
not connected with Friends. He
belonged to the Wilts and
Somerset family and I think has
a monument in Laycock Church,
Wilts. He was not connected
with my grandfather, Barnard
Dickinson, who married, 1805,
Ann Darby.”

TACE (xiv. 94).—“I have found
the name *Tace*, *Tacy*, *Tacey*, to be
variations of the name *Eustatia*.”

—JOHN COX, JR.

SALE OF QUAKER LITERATURE.
—The *Friend* of 31st May, reports
that Ernest E. Taylor, speaking
at Yearly Meeting, upon the co-
ordination of literature distribu-
tion, says: “In former times,
Friends cried their literary wares
in the market place.” This
reminds me that some time in
the *eighties*, I was walking in the
neighbourhood of the Strand,
when in a shop window I saw a
fine and large oil painting, admir-

ably painted and containing many figures, the scene of a fair at Bristol, probably in the early part of the nineteenth century. What struck me particularly was that upon the left-hand side of the picture was a Quaker bookstall with the commanding figure of a Friend in antique drab Quaker costume, with, I think, one or two Friends with him, engaged in selling Quaker books as exhibited on his stall. I regretted afterwards that I did not make a special note of the picture or arranged for its purchase, quite a moderate price asked, I believe—and when I passed again, this interesting picture had disappeared. I wonder whether any Friend has known of this picture or of any engraving or other reproduction of it.—JOSEPH J. GREEN.

GEORGE FOX'S KNOWLEDGE OF HEBREW.—(vi. 140, 162; xv. 31). I have come on another scrap of Hebrew in Fox's writings, furnishing evidence of the fact that his knowledge of the language was inaccurate and slight. In *What the Unchangeable God is and how all People may know him, and in what he is worshiped and served*, dated from Worcester prison, January, 1674/5, he gives the Hebrew words from which "Melchisadeck" is derived as *Malack*, a king, and *Chis-adeck*, just or righteous. This short tract is reprinted in *Gospel Truth Demonstrated* (p. 972), a collection of Fox's doctrinal works published officially by the "Morning Meeting" of the Society of Friends in 1706. Some slight editorial changes have been made; the title is given "How the Unchange-

able God" etc., and the Hebrew words have been put right, *viz.*, Melech, a king, and Tsedech, just or righteous (p. 973). In each case the words are printed in English letters. In the same volume (p. 456) appear the four Greek words found in *Camb. Jnl.* ii. 170, but *σραδλοvs* is given as *sad̄lois*. This is *sad̄lovs* in the original edition of the tract in which it occurs, *A Testimony of what we believe of Christ*, etc. (p. 66). My suggestion (*ante*, p. 31) as to Fox's reference to Aaron's linen breeches occurring in *The Great Mistery*, is probably wrong; it is likely that it comes in his "book of the signification of the types and figures of Christ," of which no copy is known to exist (*Camb. Jnl.* ii. 313, 379).

Fox (*Epistles*, p. 208) rightly derives Bethlehem from *Beth*, house (of), and *lechem* (*ch* as in *loch*), bread; but he spells *lechem*, *lathem*. In his will he mentions his "great book of the signifying of names," and his "book of the New Testament in eight languages"; *Camb. Jnl.* ii. 355, 357.

A. NEAVE BRAYSHAW.

TWO QUAKERS IN RUSSIA.—"I will relate an anecdote which was told me by J. Kornies. In the year 1816, two Quakers were in Russia—Allen from England, and Grillet from Pennsylvania. A belief has arisen that the Dukhobortzi held the same religious principles as the Quakers. The Emperor Alexander, to whom these two worthy men were introduced, encouraged them to investigate the matter, and they in consequence went to the Molotch-naza; the Director of the

Menonite Colony, state councillor Contenius, accompanied them and arranged a kind of religious colloquy between them and some of the best informed Dukhobortzi. Rapustin was then dead or in concealment. The conversation was of course carried on by interpreter, and lasted half a day; it was conducted on the part of the Dukhobortzi by a clever and eloquent man named Grishki. The Dukhobortzi spoke in an evasive and ambiguous manner, in which art they have great dexterity, but the Englishmen kept firmly to the point, and at length the Dukhobortzi could elude their question no longer. When to the peremptory interrogation, 'Do you believe in Christ, the only begotten Son of God, the second person in the Trinity?' they replied: 'We believe that Christ was a good man and nothing more,' Allen covered his eyes with his hands, and exclaimed, 'Darkness!' The two Englishmen then immediately took their departure."

From *The Russian Empire*, by Baron Haxthausen, translated by R. Faril, 1856, vol. i., pp. 297-8.

ISAAC HOPPER AND HIS LIBRARY (xv. 41).—John Cox, Junr., writes from New York City:

"At the time of the Draft Riots in New York City, in 1863, during our Civil War, the house of Isaac T. Hopper was sacked, and nearly everything in it destroyed. Of the large and fine library a few volumes were afterwards picked up on the adjacent streets, more or less injured, but the bulk of the library was lost in the burning of the house. The Hopper family

escaped to their roof, thence down from the roof of the adjoining residence of Joseph H. Choate (since Ambassador to England, and lately deceased), who assisted them away in a carriage. The house of Isaac's daughter, Abby (Hopper) Gibbons, was also sacked. (See *Life of Abby Hopper Gibbons*, (in D.) by her daughter Sarah Hopper Emerson, 1896, vol. ii. p. 43.)

"The riots were started by Irish and others who did not wish to be killed in battle for the 'Niggers,' and the hoodlum element, as always, seized the occasion to loot and destroy. Hence this attack on the house of a noted Abolitionist. To-day, the descendants of those Irish and of those negroes, are fighting together in France.'

ALCOMBE FRIENDS' BURIAL GROUND, SOMERSETSHIRE.—Henry Whitwell, of Winchmore Hill, sends us the following account of the above:

"When staying at Minehead in May, 1918, I walked over to the village of Alcombe, about one-and-a-half miles away on the main road to Dunster and Washford, to inspect the little old Burial Ground spoken of in Ward, Lock and Co.'s Guides to that neighbourhood. I should judge that it was originally a square plot of land, about a quarter-of-an-acre in extent, abutting upon the main road, and surrounded by a plain brick wall. There is no evidence whatever of any graves, and the only thing to connect it in the public mind with the Society of Friends is a plain oval iron plate affixed to the wall on the western side bearing the inscription,

"Friends' Burial Ground, 1717."

An unusual feature in connection with the Burial Ground is that about one half of the land has been sold to the Wesleyan Methodists, who have erected a chapel thereon. The caretaker of the chapel informed me that a Friend from one of the Bristol Meetings, who usually spends his summer holiday in that neighbourhood, renders help with the Wesleyan Sunday School, when down there.

"The Guide to Minehead states that the Quakers were numerous in that district in the early part of last century."

"PLASTER AND SORE."—"A very pernicious work against Friends is published by a Presbyterian Minister in Philadelphia by the name of Wm. Craig Brownlee, entitled *A Careful and Free Inquiry into the nature and Tendency of the Religious Principles of the Society of Friends, commonly called Quakers*. Brownlee appears to be undergoing a very caustic and thorough review in a periodical work called *The Berean*, and the plaster appears to be in equal dimensions with the sore."—STEPHEN GOULD, of Newport, R.I., to Thomas Thompson, Liverpool, 22 vii., 1824, original in D. Both publications are in D.

LONG SERVICE.—North Carolina Y.M. has lost the services as its clerk of Lewis Lyndon Hobbs after thirty-one years in this position. (The statement in the printed *Minutes* is said to be incorrect as L.L.H. was appointed clerk in 1886.)

Allen C. Thomas informs us that he has for forty-one years faced Baltimore Y.M., as assistant clerk 1875 to 1884, both inclusive, and 1888 to 1897 inclusive, and as clerk 1897 to 1918.

Edmund Stanley, of Wichita, Kansas, ex-president of Friends' University, has attended each of the forty-seven sessions of Kansas Yearly Meeting. He has acted as Clerk thirty years and still holds that office.

WILLIAM TUKE AT Y.M. (xiv. 101, 138).—"From about the thirty-seventh year of his age to within a few years of his death, he attended the Yearly Meeting in London, with scarcely an exception" (*Memoirs of Samuel Tuke*, i. 10.)

"1820. 5mo. 27. William Tuke was not present at Yearly Meeting, being the first Y.M. that he could not attend from extreme old age" ("Diary of John Perry, of Ipswich," MS. in possession of J. J. GREEN.")

The Personality of George Fox, by A. Neave Brayshaw, mentioned on page 2, was published in December. An edition of 550 copies was soon sold out. A cheap edition, price 6d., is in preparation by the Yorkshire 1905 Committee.

FRIENDS HISTORICAL SOCIETY

Income and Expenditure Account for Year ending 31st of Twelfth Month, 1917

	INCOME	£	s.	d.	EXPENDITURE	£	s.	d.
Balance in hand	99	13	5	Cost of printing Journal, vol. xiv. . .	98	7	6
Annual Subscriptions	88	0	0	Postage of the same	10	17	4
Sundry Sales	2	19	0	Stationery	2	10	10
Additional Contributions towards Supplement 13 "A.R.B. MSS."	3	13	0	Insurance		3	5
Sale of "Friends in Public Life"	1	15	0	Despatch to U.S.A. under Censor Regulations	2	5	5
Interest on Deposit Account	1	12	3	Balance in hand, 31 xii. 1917	83	8	2
		£197 12 8				£197 12 8		

Balance Sheet, 31st of Twelfth Month, 1917

	LIABILITIES	£	s.	d.		ASSETS	£	s.	d.
To "Swarthmoor Account Book" Fund	56	10	7	Cash balance	83	8	2
To Supplement Account	41	5	2	Deficit	14	7	7
		£97 15 9					£97 15 9		

Against the above deficit is stock producing, on an average, £6 per annum.

Examined and found correct, AUGUSTUS DIAMOND,

Acting for Treasurer.

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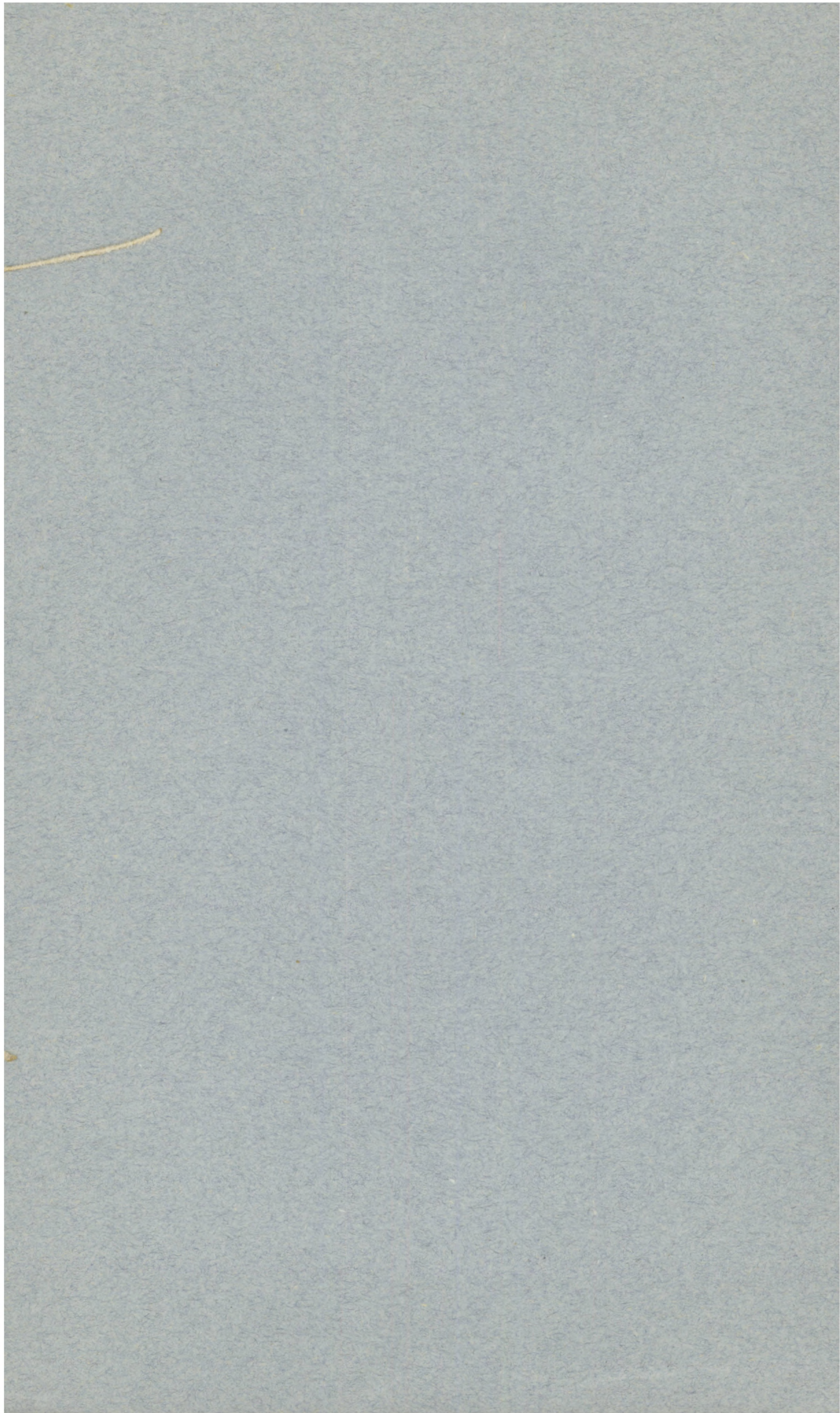
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