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# THE JOURNAL OF THE FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A.  
Devonshire House, 136, Bishopsgate, London, E.C. 2

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## Our Quotation—9

*“Obsessions about superiority and inferiority sink away from a man who is engrossed in work.”*

RUTH MURRAY UNDERHILL, *The White Moth* (a novel), 1920, p. 283.

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## Scenes in the Separation of 1828

A MANUSCRIPT has recently been presented to D by Mary Hannah Foster, of Scarborough, consisting of a copy of letters from William Procter, of Baltimore, to his relations in England, written in 1828, describing events connected with the Separations of that year in the Yearly Meetings of Philadelphia, New York, and Ohio.

The letters are written from the standpoint of an “Orthodox” Friend.

Baltimore, 5 month 1828

My Dear Brother & Sister

### PHILADELPHIA YEARLY MEETING

Presuming it would be interesting to you to be furnished with a little Sketch of occurrences during the Late Yearly Meeting may say, I left home on the 17th of Last month in the Steam Boat at 5 P.M. & arrived safe

in Philadelphia the next morning between 8 & 9: This was the last day of Hicksite Y Meeting, the Women occupied their New Meeting House in Cherry Street & the men the Green St. Meeting house, the Size of which had been increased by the addition of a frame Building or Shed along one end & the Doors & windows taken out, but I believe it was not used as the house itself was found sufficiently Large for all the Men that attended. Elias & Willet Hicks were in attendance. I saw the former on the afternoon of 6th day on his way to attend the last Sitting. He rode in a Verry handsom Carriage being unusually high & occupied the Back Seat altogether himself, looked verry stately & bowed his head as he Passed possibly recollecting either me or the friend in Co. with me. . . . .

Willet Hicks attended the North Meeting last week in Style, drove up to the meeting house Door in his Barouch & Pair of Iron Greys, when he was handed out of the Carriage, & his servant immediately waited upon him with a Cloaths Brush & Brushed him down previous to his going to Meeting. . . . .

Philadelphia Y Meeting commenced on second Day in the Arch St. Meeting house as usual. Geo. & Ann Jones, Elizabeth Robson, Isaac & Anna Braithwaite & Thomas Shillitoe were all present, the floor of the house occupied by the Men was, I think, nearly if not quite as full as at former Years. Upstairs probably from 100 to 150 Persons, indeed I think the body of friends that might be Considered the Cream of the Society in refrance to that Yearly Meeting, divested of all the froth & scum including all who for years past have been the Cause of confusion & disorder, which has unhappily prevailed during the Sittings of the Y Meeting. . . . .

In the Womens Meeting some desturbance occurred by a friend named Lydia Mott, from Skenectaday, a Hicksite Minister who had attended the Y. Meeting of the Separatists the preceeding week refusing to withdraw & insisting on her right as a Member of N. York Y. Meeting to sit & declaring she had as good a right as that friend, pointing to & naming Elizabeth Coggeshall. For a time she seemed to set all entreaty at defiance, when Ann Jones observed there appeared to be an obstruction to

the Meetings proceeding with its business & that obstruction must be removed. She was astonished that an Individual not wanting in Common Sense should presume to force her presence on the Meeting &c. After this, finding if she did not withdraw, she would be taken out by force, she withdrew, spreading out her Arms, Casting her Eyes up to the Youths Galleries & inviting the Young women to follow her pronouncing her expulsion Opression, Persecution &c; said that Hundreds would leave them in Consequence & Calling upon the Young women who wished to follow Christ to Come with her. Considerable agitation & alarm was Manifested & one or two instances of fainting occurred, & notwithstanding her appeal to the feelings of the Young women but 4 or 5 went out with her, & they all returned except one. . . .

One Baltimorian, after attending the Separate YM went into the Country, returned to the City on 3rd day, attended the Sittings on 4th day & the Morning Sitting on 5th day, when he was Arrested by the Committee & advised Not to attempt another intrusion. Some attempts were made to elude the Vigilance of the Committee—getting through other Lotts & over fences & Grave Yards & entering the back part of the Meeting house Lott. One of the Separatists from New York took a great deal of pains to elude the Vigilance of the Committee by going thro a back Alley & passing over various Private Lotts & a grave yard & finally in Climing the Last fence; before he reached the ground he found himself in the Custody of the Committee & was Conducted into the Street instead of the Meetinghouse to his no little mortification. I dont say this was an Englishman, but I think his Name was Wright.

L. Mott I think did not again intrude amongst the Women but at the Public Meeting in the Middle of the Week at Arch Street, she attended & appeared in Public testimony, & her Communication was of that Nature that an Elder of that Meeting believed it his Duty to oppose her, inform the Meeting that she was not in unity with the Society and desire her to Set down. She Battled the watch with him, declaring herself to be in unity with the Y. Meeting of New York & her friends at home & that she had a right to speak and would exercise that right,

denying his right to order her to set down. Considerable Altercation took place before she could be prevailed on to take her seat. And soon after she made a second attempt, when the same Elder, a second time, interfered & ordered her to take her seat. She again denied his authority & he insisted on his Authority & Duty as an Elder of that Meeting, & unless she took her seat and refrained from interrupting & disturbing the Meeting, the officers in attendance should be called in. She now desisted from further interruption. Thomas Stewardson from Kendal in Westmorland was the Elder above mentioned & this same Lydia Mott was since appointed assistant Clerk to the Womens Separatist Yearly Meeting at New York. . . .

At the mens meeting it was reported as the Judgment of the Representatives that No Person who had so far Identified themselves with the Separatists as to attend their Meetings of Discipline should be permitted to attend any of the Settings of this Yearly Meeting, which was fully united with & Committees at the gates directed to Act accordingly. It was then desired that if there were any of the description now present, that they would withdraw. T. Shelleto I think said that he knew one Individual now present of this description. 'Tis said Thomas Wright of Hudson was then present & some few other Hicksites. One only I believe withdrew at this time, but the Committees kept a Sharp Look out after this sitting. T. Wright is an Englishman I think from Sheffield. . . .

In order to give you an idea of the upper seat may say the clerks, Samuel Bettle & William Evans, occupy the Centre of the Upper Gallery, which I think is six steps above the floor of the House, Seats on each step from one side to the other, descending to the floor. On the right of the clerks sit Thomas Shilletoe, Jonathan Taylor, William Jackson, an ancient and venerable Friend who has been in England, Hynchman Haynes, Stephen Grelett, Chrestopher Healy and many others I dont recollect filling up the seat to the right. And on the Left of the Clerks was William Flanner, Jonathan Evans, Isaac Bonsall, Joseph Whiteall, Othniel Allsop and many others filling up the Seat to the Left, and before them Thomas Stewardson, Thomas Wistar, Leonard Snowden,

John Parker, Isaac Braithwaite and a host of other valuable Ministers and Elders, &c., filling up the raised seats ; in short the Separatists can scarcely be said to be missed in Numbers and the Seats formerly occupied by them in producing confusion and disorder are now filled by the friends of order and propriety, concerned to support the order and Discipline of Society.

Thomas Shillette gave an account of his visit to two or three of the late Monthly Meetings, pointing out the peculiar difficulties in which some of them were placed—in one instance he stated the Number of Men, Women, and Children composing a Monthly Meeting to be upwards of 500, a separation has taken place and out of this number only 26 Men, Women, and Children were left, all the rest having joined the Separatists, including all the Overseers and active Members except four or five and these found themselves in a very weak state to put the Discipline in force against such a large number of disorderly members.

The Meeting of Ministers & Elders meeting at 8 o'clock, [I] was Invited this evening to Breakfast tomorrow morning at Samuel Bettles with Elizabeth Robson & Ruth Ely her Companion. In arriving there was invited to walk up Stairs into the front Parlour, where I found Wm. Jackson & his wife ; 2 or 3 women friends came in and went to their knitting, after which Samuel Bettle & John Chew Thomas, & soon after Elizabeth & Ruth who appeared much pleased to see me & made many enquiries after the friends in Balto. where they have a Number notwithstanding the Treatment they received when there. After chatting a while we were Called downstairs to Breakfast when E.R. requested me to set by her, which I accordingly did & we had a good deal of conversation whilst at Table. After breakfast she had to get ready to go to Select Meeting at 8 o'clock, & requested me to come & see her whenever I could, that they were generally at home by 8 or 9 in the evening.

Elizabeth Robson paid a Visit to the Men's Meeting and occupied one hour in Public communication and supplications.

Reports were made [at the Monthly Meeting for the Northern District, 4 mo. 29] of furnishing numerous

Copies of testimonies of disownments against Separatists and left at the dwelling of such as would not receive them. In some cases it appears Committees have been invited in, and then locked up by the Parties; in others when it was known Committees were expected, the front Door has been Locked and the parties would look out of second storie windows and laugh at the Committees, refusing to open the door, and such like shameful conduct.

### NEW YORK YEARLY MEETING

5 mo. 29. Various rumors have reached Baltimore within a few days past, by letters from Aquilla Jones, Rebecca Turner [?], Ephraim Gardner, William Tyson, Ann Brown [?], Michael Lamb, &c. very Contradictory in many things but generally agreeing in one Point, viz., that a Separation of New York Yearly Meeting took place on Second-day morning at the first sitting immediately on the opening of the Meeting, when it was observed by Thomas Shillette that there were a number of Disowned persons present and it would not be proper for the Meeting to proceed with its business until it was more Select. This is said to have been denied by the Hicksites who insisted that all that were present had a right to sit the Meeting, and called out for the Clerk to go on, much clamour and confusion ensuing. When a person informed the Meeting that the Representatives had met that morning and agreed to propose two persons (naming them) both Hicksites, for Clerk & assistant, the Confusion and disorder now became so great that an Adjourning Minute was read by the Clerk, and the Orthodox part of the Meeting withdrew to the room in the Basement Storey of the building; but not being able to gain Admittance, they proceeded in a body to the Medical College where accommodation was procured and it is presumed the business of New York Yearly Meeting was resumed and carried on. . . . .

Tis understood that after the Orthodox withdrew, the Hicksites remained, & appointing Nicholas Brown, Clerk, proceeded to business as a Yearly Meeting, but were probably not in possession of books, papers, etc. . . . .



The account of the Meeting at which the Separation took place, as Published in *The Friend*, is truly a Lamentable Account of outrage, confusion and disorder, and that part of it relating to the installation of the new Hicksite Clerk exceedingly ludicrous, as he is represented as going over the Gallery Rail, Heels over Head, E. Hicks pulling him over with one hand and with the other pushing Richard Mott, the regular Assistant Clerk out of his seat. . . .

6 mo. 3. The Hicksite Yearly Meeting appointed a committee to wait on our English Friends A. & I. B. [Anna & Isaac Braithwaite], G. & A. Jones, E. Robson and T. Shilleto with a Minute declaring their disunity with their Doctrines and Services, and advising their return, had, I believe, not succeeded in getting an opportunity with any but T. Shilleto who told them he did not know them as Friends and was not Amenable to them. They are understood to have stated that they should write to his friends at home advising his recall, and he desired them to give his Love to them, having a great regard for his friends at home.

#### OHIO YEARLY MEETING

9 mo. 17. The last few days has brought various reports of Letters from Ohio. The first, a Letter from H. Judges son in law to Wm E. Bartlett, mentions the Hicksites have possession of Mount Pleasant Meeting-house, and the Orthodox occupy the House at Short Creek—that previous to the Adjournment by the Orthodox at the first sitting, when they were all together, the Hicksites having forced an entrance, great Confusion & disorder took place. The Hicksites named one of their own party for a Clerk and that he was one hour in advancing 10 steps towards the Table & before he reached it, a regular Adjourning Minute was read by the Clerk to 10 oclock next morning. The Clerk's Table was broken to pieces, divers Coat tails torn off, amongst them Jonathan Taylors, & he himself is said to have been seriously injured. Cries of "Fire! Fire!" and that the Partition was falling and "Hurrah for Jackson" are said to have been uttered in the Midst of the greatest Confusion and Noise.

After the Orthodox withdrew, the Hicksites proceeded with their business, and Adjourned to 9 o'clock next Morning, thereby getting possession of the House one hour before the Orthodox, who at 10 o'clock demanded possession of the House in the Name of and for the use of Ohio Yearly Meeting, and were replied to that the Yearly Meeting of Ohio was then in session. They therefore held a meeting in the yard & then withdrew to Short Creek Meetinghouse about  $\frac{1}{2}$  a mile distant. Thus far goes the first account but not a word respecting the women.

The next account is brought by a Ohio Merchant not a Member who states that Hicks and three or four others of his Party are in Prison ; that Jonathan Taylor is severely injured & Apprehensions entertained for his recovery ; that the Outrage & riot was such as made it necessary for the Civil Authority to interfere, but still not a word respecting the women.

The next account, two days after, is a letter from H. Judges son-in-law to Wm E. Bartlett which is understood to admit that a number are bound over for their appearance at Court to take their Tryals on the 15th of next Month but that they are not and have not been in prison ; that the Clerk of the Hicksite Y Meeting and Halliday Jackson were taken into Custody by the Sherriff and escorted 22 miles to Steubenville the County town where they underwent an examination and entered into recognizances for their appearance on the 15th of next month to take their trials ; that the Hicksites Yearly Meeting concluded on the 12th Inst, but the Orthodox Y. Meeting was expected to continue untill the middle of the following week. H. Jackson is from Darby, a notorious Hicksite. He passt through Balto some time since on his way to Ohio Y.M. in company with Joseph Dodgson, an Englishman from Kendall, who now lives at Darby and I think is an overseer among the Hicksites. Marcus Tullius Cicero Gold, the stenographer, who also went to Ohio for the Purpose of taking down in Shorthand what should occur, is said to have hurried back to Philadelphia for the purpose of Printing and Publishing his notes, previous to the commencement of the Tryals. This is the substance of the 3rd Account as far as I have

understood, but still not a word respecting the women. All that has yet reached us is through Hicksites Channels. A few days more will probably put us in possession of more Authentic Accounts.

Tis said that E. Hicks himself was not present on the first opening of the Y. Meeting when the greatest Confusion and disorder occurred & therefore he cannot be blamed for what took place, but on the other hand it is understood that he and A. Peasley and E. Dawson have for some time previously been industriously engaged in encouraging the Hicksites in taking possession of the House & by no means to give it up, but to hold possession at all events, and if so I think he would in Law be considered Accessory before the fact, & on that ground liable for the Consequence that ensued, altho not present when the outrage or riot was committed.

I dont know whether I have before mentioned the names of friends from Philadelphia who went on to attend the Conference at Mount Pleasant. They are Jonathan Evans, Samuel Bettle, Thomas Stewardson, Isaac W. Morris, William Evans, B. Cooper and Josiah Tatem, and from New England Doctor L. Green, William Jenkins, and John Osborn. Similar committees would probably also attend from all the other Yearly Meetings except Baltimore who rejected the proposition. The Conference was to take place the week before Ohio Y. Meeting so that there would be a valuable body of friends from distant parts at that Yearly Meeting, which would be a great Strength to those disposed to adhere to the ancient order of Society & who would be living witnesses of the Conduct of those who departed therefrom. I am glad they were there for Thomas Shillitoe must have had a trying time. It seems to have been his lot to battle the watch with Elias Hicks ever since he went to the westward. Anna and Isaac Braithwaite are also there.

Gold, the Stenographer, past through or from Balto this morning on the way to Philadelphia. He states, I learn, that he never witnessed such a [?] murdering Scene among the Quakers ; that upwards of 60 went in a body from Mount Pleasant to Court then sitting at Steubenville; that a number were recognized to appear and take their trials on the 15th of next Month & the Court had

ordered the Depositions of distant Witnesses to be taken before a magistrate ; & that the day before he left Ohio Samuel Bettle was examined by Interrogatories & his Answers taken in writing ; that it commenced at 7 o'clock in the morning & was not got through with untill dark in the Evening, & this was the first Depositions taken ; that he, Gold, attended & took it in Shorthand, & has also taken the Public Communications delivered on First Day by Elias Hicks, Elisha Bates & others which he is going to publish with all possible Speed.

9 mo. 23. Last evening Benjamin Cooper, of Haddonfield & Josiah Tatem of Salem, New Jersey, two of the Committee of Conference appointed on behalf of Philadelphia Y. Meeting arrived in Baltimore from Mount Pleasant, Ohio. They staid here one day to rest, and my friend, James Gillingham, and myself were invited to take tea & spend the evening with them at G. T. Hopkins's which we accordingly did, & they having also attended all the Sittings of the Y.M. of Ohio, were enabled to furnish much very interesting information relative proceedings there. Benjamin Cooper, I believe, Purchased the late Residence of Richard Jordan, near Haddonfield Meeting, and now occupies it. They state that the Account Published in *The Friend* relative to Proceedings at Mount Pleasant Meetinghouse on Second and Third Day was drawn up & read in the presence of a large number of Friends who fully concurred in its correctness, previous to its being sent to *The Friend*, it being very desirable that nothing but a Correct Statement should appear in that Paper. It also appears that Benjamin Cooper was the Individual alluded to in *The Friend*, who, on Third day morning went into the Hicksites Y.M. & ascertained their Numbers, by counting the Benches occupied, to be about 300, including many that had been regularly Disowned by the Meetings they belonged to, & not a few who never had any pretensions to a right of membership. This was ascertained from the Individual who kept the Door, who himself acknowledged that he never was a member of the Society of Friends. . . .

It appears that considerable Alarm was manifested by the Hicksites when they found that Civil Process had Issued against many of them upon three distinct Charges—

—first for a Riot, secondly for a Trespass or Trespasses, and thirdly for Disturbing a Religious Meeting. 10 or 12 were arrested on the first Charge, 4 on the second, & 2 on the 3rd. Many others absconded, but it is expected they will be pursued & taken. Depositions of many Friends from Distant parts have already been taken, among them are Samuel Bettle, Isaac Braithwaite, Josiah Tatem & others. Those connected with the first and second Charges will undergo their Trials before a Court and Jury to sit on the 15th of next Month.

[The letter concludes with the mention of various family matters.]

I am, very affectionately  
Your Brother,  
WM. PROCTER.

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## Philip E. Thomas and the B. & O.

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THE following is an extract from a letter from William Procter, of Baltimore, to his friends in England (copy in D) :

7 mo. 4. 1828. A great civic procession having for its object not only the Commemoration of that Day as usual, the Day on which Independence was declared, but also the laying of the First Stone of the contemplated Baltimore and Ohio Rail Road. The President of this Company, Philip E. Thomas, is the present Clerk of Baltimore Yearly Meeting, Clerk to the Committee on Indian Concerns, one of the Committee of Correspondence on behalf of Baltimore Y.M. with Friends in London.

In his first official Correspondence with a Committee of Blacksmiths, who proposed presenting the Company with a Spade, Pick and Hammer, he addressed them as "Gentlemen" and concluded with saying that he "has the honour to be," &c, "P. E. Thomas." This, I presume, would in England be considered very inconsistent conduct for a Clerk of the Y. Meeting, and so it is here by many. But in subsequent similar addresses, he calls them "Respected Friends" and concludes, "Respectfully thy friend," etc. He is a very popular & influential Character both in civil and religious Society, though quite a small man.

# A Pennsylvanian Loyalist's Interview with George III

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EXTRACT FROM THE MS. DIARY OF SAMUEL SHOEMAKER, reprinted, by permission, from volume ii. (1878) of *The Pennsylvania Magazine of History and Biography*.

[Samuel Shoemaker was a resident of Philadelphia, belonging to the well-known family of that name which emigrated from Gresheim in Germany in 1686, and settled at Germantown. He was a member of the Society of Friends, and prominent as a merchant in Philadelphia. From 1755 to 1766, he was a member of the Common Council, and in the latter year was elected a member of the Board of Aldermen, which office he held until the fall of the Charter Government in 1776. In 1761 he was appointed a Justice of the Peace, and held the office for many years. He was one of the signers of the "Non-Importation Agreement" of 1765. In 1769 he was chosen Mayor of the city, and for two terms, in 1767 and 1774, was its Treasurer. He sat as a member from the city in the Provincial Assembly from 1771 to 1773.

Mr. Shoemaker remained in Philadelphia upon the entry of the British Army, in September, 1777. It is said that during its occupation he again fulfilled the duties of mayor, but this is not fully substantiated by the records. The Colonial Charter Government in the city came to an end in 1776, and it remained without one until 1789, during which period there was no such corporate office.

Upon the evacuation of the city in June, 1778, Mr. Shoemaker accompanied the army, and went to New York, where he remained until November, 1783, when he sailed for England, accompanied by his son Edward, a few days before the evacuation of that city.

Mr. Shoemaker was a pronounced Loyalist and was distinguished for his zeal on the side of the crown, in consequence of which he was attainted of treason and his estate confiscated. While in New York he exerted himself for the relief of the Whig prisoners, and by his

intercessions with the British authorities, numbers of them were liberated and allowed to return to their homes. While in London, he was, as his Diary shows, frequently consulted by the Commissioners appointed by the English Government to pass upon the claims of the Loyalists for losses. He returned to Philadelphia in 1789, and died in 1800.

This diary was kept for the entertainment of Mrs. Shoemaker,<sup>1</sup> who did not accompany her husband abroad. At the time to which the following extract refers, he was spending a few days at Windsor with his friend Benjamin West, the artist. The interview here described is probably the one referred to by Mr. Sabine in his "Loyalists of the American Revolution."]

First Day, Octo'r 10<sup>th</sup> 1784.

This morning at 8 'clock thy son accompanied B. West's wife to the King's Chappel where he had the opportunity of seeing the King and several of the Princesses. They returned before 9, when we were entertained with breakfast, at which we had the Company of Mr. Pogy the Italian Gent'n, Mr. Trumble,<sup>2</sup> Mr. Farrington,<sup>3</sup> and West's two sons. About 10 thy son accompanied Farrington, Trumble, and West's eldest son in a Ride through Windsor Forrest, having first been with West and I to his Room in the Castle to see a picture of the Lord's Supper which he had just finish'd for the King's Chappel. After part of our Company were gone to take their Ride, West informed me that the King had order'd him to attend at his Painting Room in the Castle at one 'Clock, when the King and Queen and some of the Princesses, on their return from Chappel, intended

<sup>1</sup> Samuel Shoemaker m. first 8th 12 mo. 1746, Hannah, dau. of Samuel Carpenter, by his wife, Hannah Preston, a granddaughter of Governor Thomas Lloyd, and secondly, 10th 11 mo. 1767, Rebecca, widow of Francis Rawle, and dau. of Edward Warner (see *Penna Mag.*, Vol. I., p. 459), by his wife, Anna, dau. of William Coleman.

<sup>2</sup> Colonel John Trumbull, a well-known officer of the Revolutionary Army, son of Governor Jonathan Trumbull, of Connecticut. He was at this time studying painting under West, and afterwards became a distinguished artist.

<sup>3</sup> George Farrington, a noted English landscape and historical painter. He studied under West, removed to India, and died there at the early age of 34 years.

to call to see the Painting of the Lord's Supper, which he had just finished, and West told me it would be a very proper time and Opportunity for me to see the King, Queen and the rest of the family, as they came from the Chappel, and therefore requested me to accompany him and his Wife and the Italian Gent'n, and walk at the Castle near the Chappel, till service was over, when he must repair to his room to attend the King, and would leave me with his Wife in a proper Station to have a full view of the King and family.

Accordingly, a little before one O'clock, West and his Wife, the Italian Gent'n, and I, walk'd up to the Castle and there contin'd walking until the Clock struck One, when we observ'd one of the Pages coming from the Chappel. West then said he must leave us; presently after this two Coaches pass'd and went round towards the Door of the Castle leading to West's Room. In these two coaches were the Queen and Princesses; presently after the King appear'd, attended by his Equery only, and walk'd in great haste, *almost ran* to meet the Coaches at the door of the Castle above mentioned, which he reach'd just as the Coaches got there, as did West's wife, the Italian Gent'n and I, when we saw the King go to the door of the Coach in which the Queen was, and heard him say, "*I have got here in time,*" and then handed the Queen out and up the Steps, into the Castle—the Princess Royal, Princess Elizabeth, Princess Mary, and Princess Sophia, with Col. Goldsworthy, the King's Equery, the Hanoverian Resident, and Miss Goldsworthy, sub Governess to the two young Princesses, followed. They all went into the Castle, when I hear'd the King say, "tell him to come in," *but little did I think I was the Person meant*, and West's Wife, the Italian Gent'n, and I were about going off, when West came out of the Castle and told me the King had order'd him to come out and bring me and Mrs. West in. I was quite unprepared for this; however, it was now too late to avoid it. The Italian Gent'n now left us and went to walk the Terras, and West and his wife and I went into the Castle and were ushered up to the Room where the King and Royal family were, and there introduc'd. *Flattered and embarrassed thou may suppose*, on my entering the Room,



the King came up close to me, and very graciously said, "Mr. S., you are well known here, every body knows you," &c. (complimentary w'ch I can't mention). He then turned to the Queen, the Princesses, &c., who stood close by, and repeated, "Mr. S." I then made my bow to the Queen, then to the Princess Royal, to the Princess Eliza., Princesses Mary and Sophia. The Queen and each of the Princesses were pleased to drop a Curtsey, and then the Queen was pleased to ask me one or two Questions. The King and Queen and the four Princesses, the Hanoverian Resident, Col. Goldsworthy, Miss Goldsworthy, West and his wife, and I were all that were in the Room. The King condescended to ask me many questions, and repeated my answers to them to the Queen and to the Hanoverian Resident, and when to the latter, I observed he spoke it in German, which I understood. Among other Questions, the King was pleased to ask me the reason why the Province of Pennsylvania was so much further advanc'd in improvement than the neighbouring ones, some of which had been settled so many years earlier. I told his majesty (thinking it w'd be a kind of Compliment to the Queen's Country-men) that I thought it might be attributed to the Germans, great numbers of whom had gone over in the early part of the settlement of that Province, as well as since. The King smiled and said, "It may be so, Mr. S., it may in some measure be owing to that, *but I will tell you the true cause*,—the great improvement and flourishing State of Pennsylvania is principally owing to the Quakers" (this was a full return for my compliments to the Queen's Countrymen) for whom I observe the King has a great regard. Finding the King so repeatedly mention'd what I said to the Hanov'n Resident and to the Queen, *in German*, on the King's asking me a particular question, I took the liberty to answer in German, at which the King seemed pleased, and *with a smile*, turned to the Queen and said, "Mr. S. speaks German," and also mentioned it to the Hanoverian Resident, after which the King was pleased to speak to me several times in German. Then the Queen condescended to ask me several questions, one of the last, *whether I had a family*. On my telling her that I was once bless'd with a numerous family, but that it

had pleased Providence to remove them all from me, *except a wife and two Sons*, this *visibly* touched the Queen's delicate feelings, so much that she shed some Tears, at which I was *greatly* affected. She is a charming woman, and if not a Beauty, her manners and disposition are so pleasing that no Person who has the Opportunity that I have had can avoid being charm'd with the sweetness of her disposition. The Princess Royal is pretty, has a charming countenance indeed; the Princess Elizabeth very agreeable, but rather too fat or bulky for her height. Mary and Sophia are pretty, but being so young their looks will alter.

After being graciously indulged with the opportunity of conversing with the King and Queen, and being in the Room with them three-quarters of an hour, they all departed and went to the Queen's House.

I cannot say, but I wished some of my violent Countrymen could have such an opportunity as I have had. I think they would be convinced that George the third has not one grain of Tyranny in his Composition, and that he *is* not, he *cannot* be that bloody minded man they have so repeatedly and so illiberally called him. It is impossible; a man of his fine feelings, so good a husband, so kind a Father, *cannot be a Tyrant*.

After the Royal family were gone, West and his wife and I return'd to West's house where we were soon join'd by the Italian Gent'n, and those who had been out Riding, and at three O'clock were entertained at a genteel Dinner and spent the afternoon and evening together very pleasantly till 11 'Clock when we retir'd to Bed. This happens to be B. West's birthday; he has now enter'd his forty-seventh year.

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PROHIBITION IN AMERICA.—“ I heard a man say the other night—he was addressing a large company of men who seemed to be a little discouraged because of the bibulous denials of the day in which they were living—he said: ‘If any of you gentlemen go home late to-night and your wife, when you come within the threshold, gives you an ecstatic kiss; you may *now* know that it is a manifestation of affection and not an attempt at investigation.’ ”

From the *Year Book of the Pennsylvania Society of New York*, 1921.

## The Case of William Batkin

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**T**HE story of William Dyne, who was convinced of peace principles while in the Marines in 1839, and of his consequent sufferings, is well known,<sup>1</sup> but similar experiences about the same time of other "conscientious objectors" have not received the notice given to William Dyne's case.

Less than two years after the attention of Friends had been called to William Dyne, Rochester Friends made the acquaintance of another soldier stationed at Chatham, William Batkin, by name. A sheaf of letters, lent by Gilbert Gilkes, has been before us and from these letters and other sources we have drawn up the following narrative.

William Batkin enlisted at Liverpool as a private in the third regiment of infantry, Buffs, under Colonel Weare. Most of the regiment had been despatched to India, he and a few others only remaining at Chatham. His intimacy with Friends arose through his acquaintance with Benjamin Bishop, of Rochester, a blind Friend, and gradually he became convinced of the peace principles Friends professed, and could not any longer live the life of a soldier. Friends of Rochester and district—Benjamin Bishop, Richard and Ann Marsh, Frederick Wheeler and Ann Rickman the schoolmistress—did not venture to suggest the action he should take, but advised him to do what he felt to be right. In a full account of the case, written by B. Bishop and sent to John Hodgkin (then Junior), of London, we read :

I lent him Barclay's Apology, but not without first feeling my way clear to do so, for I have not forgotten all I had to wade through on the laying down of the arms of H. N. & W. D.<sup>2</sup>

<sup>1</sup> For William Dyne (1818-1896) see *The Changed Warfare*, second series.

<sup>2</sup> That is, Henry Newton and William Dyne. After having been bought out of the army, Newton married Abigail, daughter of Benjamin Bishop, of Strood, the blind Minister, 4 vii. 1844,—“the prim daughter Abby” of Charles Tylor's narrative. (THE JOURNAL, xvii. 3.) Little is known of Newton's later life. He had a considerable family.

In an interview between W. Batkin and Colonel Warre,<sup>3</sup> the commandant of the Chatham garrison, reported to his friends by the prisoner, the commandant stated, did I think that he could look over my crime, or was I aware what punishment he could inflict on me. I answered "According to the army rule, he could shoot me." He said: "Very true, my man, We wont shoot you we will give you a good flogging."

Col. Warre also said to the prisoner: "These people that made you do this will not come and receive any of your punishment." Batkin denied that they had told him to give up soldiering.

In a later interview with F. Wheeler and R. Marsh, Col. Warre reminded them that the way out of the difficulty was the payment of £20 for his release, and added:

I think you ought to be exceedingly careful how you *tamper* with the army. But a *little* more evidence (or information) was wanted and I should have considered it my duty at once to have commenced a prosecution against you.

The refusal of Batkin to mount guard was followed by his trial at a district court martial, which was attended by F. Wheeler and B. Bishop, who considered the trial a very fair one. The proceedings, as reported in notes taken by the Friends present, were as follows:

Proceedings of a District Court Martial in the case of private William Batkin of the 3rd Infantry, 22nd of 1 mo. 1841.

President, Lieutenant Col. Wm. Ferguson (6 other officers on the Court).

President: "Wm Batkin, have you any objection to make to any of the Officers whose names have been now read."

Prisoner: "No."

The Court was Sworn.

The Charges were read as follows:

1st For having on or about the 8th instant refused to go on guard at Upnor when repeatedly ordered to do so by Lieutenant Fosse and saying that he would not be a Soldier any longer.

2nd For subsequently persisting in the same disobedience before Colonel Sir Wm. Warre.

President: "Are you guilty or not guilty?"

Prisoner: "Guilty."

<sup>3</sup> Colonel Warre (1784-1853), afterwards Sir William Warre, was in command at Chatham from 1837 to 1841. See *D.N.B.*

Lance Ser<sup>gent</sup> Moore, Sworn : " I was orderly ser<sup>gent</sup> on the 7<sup>th</sup> and warned the Prisoner for guard on the 8<sup>th</sup> he made no objection at that time."

The Prisoner had no questions to ask.

Ser<sup>gent</sup> Damon Derrick, Sworn : " I was orderly Ser<sup>gent</sup> on the 8<sup>th</sup> at Upnor and when on Parade I found the Prisoner in fatigue dress. I asked him the cause he replied—he gave me no answer or satisfaction but said he would not go on guard. I then ordered him immediately to be confined and reported him to Lieutenant Fosse, the Officer commanding the detachment."

Lieutenant C. B. Fosse (Sworn) : " On the morning of the 8<sup>th</sup> instant it was reported to me by the orderly Ser<sup>gent</sup> that the Prisoner refused to mount guard. On being brought before me he stated he did not wish to be a soldier any longer. I explained to him that he could not obtain his object by that means and he would most probably be tried by Court Martial. He still persisted in refusing to mount guard. I then ordered him back to confinement, to be brought to head quarters. I am Commander of the detachment at Upnor."

Lieutenant Henry Jackson, Sworn : " I was present at the garrison office on the 14<sup>th</sup> instant when the Prisoner was admonished by Sir W<sup>m</sup> Warre on the impropriety of his conduct in refusing to go on guard and to obey the orders of his superior officers. The Commandant at the same time clearly pointed out to him the consequences that must inevitably follow his persisting therein. The Prisoner said he was perfectly aware of the consequences but that he could not make up his mind to take the life of any man and therefore would not do his duty as a soldier any longer."

Colour Ser<sup>gent</sup> John Mansfield, Sworn : " I conducted the Prisoner to the Commandant on the 14<sup>th</sup> instant when there Sir W<sup>m</sup> Warre reasoned with him on the impropriety of his conduct and wished him to return to his duty. He still persisted in his disobedience and said he was aware that he was liable to the punishment of death for his crime."

Here the prosecution closed and the Prisoner was put on his defence.

President : " What have you to say in your defence ? You must confine yourself to the Charges and recollect the solemn oath that you have taken to serve the Queen."

The Prisoner asked for a few moments to think—and then said :

" My reason for not taking up arms is because I am afraid of offending my God. The oath which I took on entering the service, my belief is now that I did wrong in taking that oath and let the consequences be what they may I intend with God's help to stand to it—viz., the not taking up arms."

President : " Have you anyone to speak to your character ? "

Prisoner : " Yes. Ser<sup>gent</sup> Mansfield."

Colour Ser<sup>gent</sup> Mansfield : " The Prisoner's character was always very good up to the present Charges."

The Court was cleared.

On its being re-opened—

Garrison Adjutant Jackson. Sworn: "The prisoner's general character is very good—his age is about 19 y<sup>rs</sup> & 3 mo<sup>s</sup>. and he has been in the service 1 y<sup>r</sup> 3 mo<sup>s</sup>."

The Prisoner declined questioning any of the Witnesses saying that it was all true.

On hearing of the trial, John Hodgkin, though much pressed with other work, went down to Rochester to consult with local Friends and quickly returned with F. Wheeler to interview Sir George Gray<sup>4</sup>, the Judge Advocate (the chief law-officer at the Horse Guards). Writing to Peter Bedford, J.H. recorded the interview :

We found him and Lady Gray at tea. He, or rather they, entered with interest into the subject. He told us that he thought there was no danger whatever of flogging and promised to enquire fully into the business at the Horse Guards. The ultimate difficulty is the great thing—how is he to be discharged. This assumes the shape with Sir George Gray which Dyne's discharge did with Dr. Lushington.

Sir G. Gray informed J.H. next day that Batkin was sentenced to one year's imprisonment at the Milbank Penitentiary.

John Hodgkin, writing to Sir George Gray, on the 26th of January, acknowledged his letter, and added :

Neither the young man himself nor those who have taken an interest in his case, have, I believe, any desire to prevent his giving that proof of sincerity which the cheerful and patient endurance of suffering may afford.

Two points, however, much press upon my thoughts—the one is the question of his eventual discharge and the other the great importance (considering his youth and as we believe his present tenderness of conscience) of his being as little exposed to contaminating association as possible. Surely something may be done in this respect.

William Tweedy, of Truro, now appeared on the scene in a letter to J. Hodgkin, stating that he had written to Lord Hill<sup>5</sup> on the prisoner's behalf.

<sup>4</sup> Sir George Gray (1799-1882) married Anna Sophia, daughter of Henry Ryder, bishop of Litchfield. His mother was a warm friend of Wilberforce. Sir George and Lady Gray were both religious characters. *D.N.B.*

<sup>5</sup> Rowland Hill (1772-1842), first Viscount, had a long and distinguished military career. He died unmarried and left large property to his eleven nephews.

Learning that Batkin had been removed from Milbank and taken on board ship, Friends sought an interview with Lord Hill, thus depicted in the handwriting in pencil of the blind Friend :

Our dear friend Richard Marsh, overlooking his family difficulties went off by the night coach with the intelligence to J. H., whose house he reached by 7, and J. H. with G. S. [? George Stacey] entered very feelingly into the subject, and after the morning meeting, accompanied by W. Forster, they three with R. M. went to Westminster and first called at the Penitentiary to see the Governor to learn if he could confirm the report, but he being at their place of worship, they were detained some time. . . They did not see W. B. but made the best of their time. . . They called on one and on another but none were at home.

At length by half-past six they got to Lord Hills. They were informed his l.p. would be at home by 7 to dine, but his private secretary manifested no inclination to introduce them, but whilst friends were waiting, his carriage drew up and J. H. introduced himself and his friends by, shall I say, very politely assisting him out and opening to him the object of their visit. L. H. received them respectfully but treated the subject in a soldierly manner, saying if B. went to sea it would cure him of his fancies. However, he promised friends that he would receive a memorial from them of the case, on 2nd day at twelve o'clock with the minutes of the Court Martial.

R. M. returned home on 2nd day post [?] and before he left Gravesend gave a waterman something to go to the ship and enquire if W. B. was on board and send him word.

Being told that W.B. was on board, R. Marsh and F. Wheeler went off at once and found ready access to Batkin, with whom they had a satisfactory conversation.

R. Marsh reported to Peter Bedford :

Orders have been received at the Barracks from Lord Hill that Wm. Batkin is to be removed from on board the ship and brought to Chatham Depot and another man sent in his stead, a Seargent has been sent for him but the ship has sailed. Further orders are now forwarded to Portsmouth or Plymouth to stop him there.

Susanna Corder, Thomas Christy, William Allen and Priscilla Rickman were also active on Batkin's behalf.

Thus far the MSS. The conclusion of the matter is not given, and at present we have no knowledge of how the case ended. Above is interesting as it shows the self-denying activities of Friends on behalf of sufferers for conscience sake.

# The Convincement of John Coughen 1663

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THE following two letters were taken from a copy of the originals (presumably), preserved in **D**, written on one sheet in the handwriting of Thomas Ellwood. The sheet of MS. was presented by Thomas Thompson, of Liverpool, to Thomas Mounsey, of Sunderland, in 1846. The presentation is referred to in a letter from Thomas Mounsey to his uncle, Thomas Robson, dated 10 vi. 1846. The writer mentions the account of Coughen in Croese's *History* (**D**, J. J. Green Collection).

## I

Anthony Sparrow<sup>1</sup>

These are to acquaint thee y<sup>t</sup> y<sup>e</sup> Lord of infinit mercy hath affected & perswaded my heart to own y<sup>e</sup> glorious truth of God witnessed out by those contemned Christians w<sup>ch</sup> in scorn are called Quakers; insomuch thou canst not expect y<sup>t</sup> J should any longer officiate at Bury. J have been out of town ever since tuesday morning, & therefore do not know whether thou hast answered my lett<sup>r</sup> wrot on monday last or noe, but if ther be any lett<sup>r</sup> ther for me, J have ordered a freind to send it back unto thee w<sup>th</sup> this: As concerning y<sup>e</sup> mony J writ for, J do not desire it now, having been too long a preacher for Gain. J wish thee to tel y<sup>e</sup> Bowser [burser] J intend (God willing) to be at Cambridge not many days hence & to discharge my debts, so J bid thee heartily farewel.

Thy freind in y<sup>e</sup> truth,

JOHN COUGHEN.

Essex May 15<sup>th</sup> 1663

<sup>1</sup> An application for information made to Walter G. King, of Bury St. Edmunds, in 1906, brought the following reply: "Anthony Sparrow appears to have been the Incumbent at one of our churches and was in receipt of £500 a year from the Town Council. He also seems to have had Probationers working under him or with him, and I think John Coughen must have been one of these but I could find no mention of his name."



II

Alderman<sup>2</sup>

Since J have been out of town, J have been clearly convinced y<sup>t</sup> those despised people called Quakers are y<sup>e</sup> true worshippers of God, who being a sp<sup>t</sup> must be worshipped in sp<sup>t</sup> & truth, & not according to y<sup>e</sup> fond imaginations of men; so y<sup>t</sup>, whatsoever J have done heretofore, J can no longer joyn my self unto those whose devotions are for y<sup>e</sup> most part terminated in y<sup>e</sup> worship of an unknown God, J mean of a God unknown, unseen or unfelt in y<sup>e</sup> heart, wher his kindom or residenc is, as truth itself testifies, y<sup>t</sup> we are not to mind those y<sup>t</sup> tel us of a Kingdom of God here or there, confining to any visible worship or place, since y<sup>e</sup> Kingdom of God is within us, & ther is silence to be waited for. J thought fit to acquaint thee w<sup>th</sup> thus much, y<sup>t</sup> thou mightest understand y<sup>e</sup> reason of my absenting my self, & so J bid thee farewell. /

Thy freind in y<sup>e</sup> truth

JOHN COUGHEN.

15<sup>th</sup> May, 1663

Little has been found among usual sources of information respecting Coughen, and it is therefore somewhat surprising to find a considerable account of him in the *History of the Quakers*, written in 1695, by Gerard Croese, a Dutch historian, of doubtful reliability. This account follows :

. . . At this same very time [c. 1665] they were likewise bereav'd of John Coughen, so fam'd and renown'd among the Quakers, who tho he was not taken out of the World, yet deserted his Station, and separated himself from the Society of Quakers. This Man being born in Holland, of English Parentage, went over into England, where he finish'd his Philosophical and Theological course in the University of Cambridge, that Nursery of Learning which boasts so much of her integrity, that she never emitted any Disciples that prov'd corrupt or unsound in Religious matters: He afterwards became Minister to a Church in that Country, being ordain'd by Reynolds Bishop of Norwich; but he had not long exercis'd this function when he made defection to Quakerism, at the same very time that he was most busy in confirming and fortifying himself and his hearers, against the influences of that sect.

<sup>2</sup> W. G. King thinks that the letters were written to different persons as Sparrow's name is not in the list of Aldermen of 1663.

There was a young Virgin among the Quakers, fam'd for her dexterity and skill in Preaching, whom many of the people us'd to follow, Coughen having under-stood that she was to preach in a certain place goes thither himself in his Canonical Robes, in order to preserve his hearers from being seduc'd by her discourses. But so soon as he came to hear her, he was so moved and affected, that he not only not opposed her, or her Doctrine, but appear'd for its defence, and spoke publicly for it at that same occasion, and returning home, abandon'd his Ecclesiastick habit, joyning himself to be a member of their Society ; in which he afterwards became a Doctor and Preacher, and was much caress'd and applauded by them. But not long after this he return'd to Holland again, and meeting at Harlem with Edward Richardson, Minister to the English Church in that place, and discoursing with him about Religion, he was so influenc'd by his company that he forsook the Quakers and their Society, betaking himself to Leyden, when he pursued the Study of Medicine. Which when he had finish'd he returns to England, and professes that Art of administring medicine to the sick, sequestrating himself all along from that Society, till at length some three years thereafter, he attempts to introduce a new Model of Doctrine and Discipline, (which had been so often endeavour'd by so many and so great Men) of obliging all Christians to concentrate in one common faith, and interpose their interest and power, for reconciling the differences of Religion amongst all who profess'd the Name of Christ (pt. ii, p. 27).

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## John Reckless, of Nottingham, and his Sons

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In vol. vi. there is a full account of the family of John Reckless. The following will add to the interest of the article, written by Emily Manners :

(1) " This Sheriffe [John Reckless] Received the Truth, and Left divers Sons ; Some of them are yet living and are honest ffriends in the Truth to this day. I have Lodged at Several of their Houses when I have been At Nottingham on Truths Account."

" Some of the Sufferings of God's People," under date 1649, by Thomas Thompson, of Skipsea, MS. in D.

(2) In the Diary of George Fox's Travels, written by Edward Haistwell (MS. in D, p. 11), we read :

" G ff : and L ff. passed thorow the Country to Nottingham to Jn° Recles house who when G ff first declared truth in that town, hee was y° Mayor [altered in another hand to ' Sheriff '], and cast G ff in prison, at w<sup>ch</sup> time hee was Convinced, and so Remaines a good ffr<sup>d</sup> to this day [addition in the same hand as above : ' & his familly ']."

## The History of "The Story of Carazan, the Merchant of Bagdad"

A CURIOUS manuscript, accompanied by a cutting from a newspaper, has recently been acquired by the Reference Library; it bears the above as an endorsement.

The "History" is contained in five quarto pages and the printed cutting containing the "Story" has been pasted on to two sheets of similar size. The writer of the manuscript is not known; the print has probably been cut from a copy of an American paper, it being preceded by the following, in writing: "The Story of Carazan now appears in the *Sunday Despatch*, a Newspaper of Philad<sup>a</sup>, dated 2<sup>d</sup> mo. 5<sup>th</sup>, 1854."

This statement has been verified by our F.H.S. President, Charles F. Jenkins, who consulted the paper in the rooms of the Historical Society of Pennsylvania. The "Story" occupies about one full column of space equal to a column of *The Times* of London.

Here follows the "History"—all the persons named have been identified:

The admirable story of Carazan probably owes its origin to Friends, and that its author was a young member of Society seventy years ago.

On the suppression of the Jesuits and their destruction on the Continent of Europe, but last of all in France, John Revoult,<sup>1</sup> a French Gentleman of exceedingly courtly manners and address and possessed of great mental powers and a vast fund of acquired learning, fled for his life, which was endangered by his position as a Priest of "The Order of Jesus," and like the Hugonots

<sup>1</sup> Of John Revoult (c. 1729-1811) we read, in his liberation for marriage: "John Revoult of Lime Street, London, teacher of Languages, Son of John Revoult of La Ferte Bernard in the District of Maine in the Diocess of Mans in France & Catherine Vaches his wife, both deceased." He married Hannah Mayleigh, daughter of Samuel, late of Aldermanbury, London, Apothecary, at Devonshire House, 1761, iii. 31. Hannah Revoult died in 1773, aged forty-five. At his death John Revoult is given as N.M. (non-member) in the Friends' Registers.

had done on the revocation of the Edict of Nantes, he took refuge in Spitalfields, then a suburb of London, but now far imbedded with the building of that great Metropolis of the World. There John Revoult found shelter and protection under the Wings of one Barnes,<sup>2</sup> an eminent Silk dyer, who held high standing among Friends as a member of Society and frequented Gracechurch Street Meeting where John Revoult accompanied him and thus became a convinced Friend, and ultimately a member of the family by marriage with Barnes' Niece.

Influential Friends who then occupied the most prominent positions in England as Merchants, Bankers, and Manufacturers, saw in the application of the superior talents of John Revoult a means whereby the very highest degree of Scholastic learning could be introduced to the minds of the rising generation among Friends in Society, and they determined to make him available to this object by setting up the young couple in a Boarding School for Twenty Boys at Wandsworth, six miles from London, which succeeded to admiration though a costly establishment, and Boys of the highest families were in a few days found to fill the list and supply candidates for the future vacancies to occur in the lapse of time. Among the families so favoured were the Gurney's, Oxley's, Bevan's, Willis, Rogers, Fox, Mildred, Harman, Hanbury, Newberry, Hoare,<sup>3</sup> and similar houses—and thus Friends became a learned body filled with young men of rare intellect and polished manners—who by their school associations and religious meetings were much drawn together, and their families being rich and themselves in lucrative positions had both leisure and taste to cultivate the sciences and learning which they had been favoured with above the general body of Society, and they were the occasion of much jealousy on the part of those who were not so favoured.

Among other pursuits of those Young Friends [they] sent forth a periodical Book or Miscellany for which the

<sup>2</sup> Samuel Barnes ( -1784), citizen and dyer, of Booth Street, Spitalfields, married Sarah Mayleigh at Devonshire House, 7 x. 1749.

<sup>3</sup> Samuel Hoare (1751-1825) and his brother, Jonathan, were at the seminary of "John Riveaux," at Highbury, and afterwards at Kennington. Some amusing anecdotes of their school life are given in *Samuel Hoare*, London, 1911, p. 5.

contributions were chiefly written by some or other of those Friends—whereunto was attached as Editor or Publisher Dr. Hooper<sup>4</sup> of Tooley Street, husband of Mrs. Hooper (who compounded a celebrated medicine called Hooper's Female Pills), and who was a Public Friend frequenting the Park Meeting in Southwark.

That Miscellany was rather circulated than sold, among Friends' families chiefly, and contained several valuable Oriental and other moral Tales, including—

The story of Carazan the Merchant of Bagdad was written by one of those young men and a Manuscript copy of it, beautifully written by the author, whose name was concealed, was presented to one of his Schoolfellows before the printing of it, and which manuscript exists in his Library. The writers generally concealed their names on their contributions to that miscellany, as they greatly feared to offend, by their choice of language used in their literary works, which might bring on them unpleasant visitations from persons less catholic and less learned than themselves. That feeling ultimately stopped the progress of the miscellany and the publication ceased.

It was believed that the first part of the Story of Carazan was written to pourtray the character of J. G. Bevan who was a mercenary and mean man, exceedingly punctilious in fulfilling every visible worldly obligation, but who never did anything that did not tend to his own aggrandisement. . . .<sup>5</sup>

The second part of the Story it was supposed would operate to bring his mind into a state of Christian comity

<sup>4</sup> Dr. Joseph Hooper (1732-1815), of Tooley Street, married Rachel Crosby in 1758. In recording the death of Rachel Hooper ( -1819), at Walworth, James Jenkins writes:

"I first knew and witnessed her partial attention in 1763, when I was frequently sent to their shop. I lately mentioned this circumstance to her, when in her company at Amwell, but she seemed to have retained but little recollection of Jno<sup>o</sup> Fry's slovenly little errand-boy" (*Records*, p. 984).

Dr. Hooper "had great practice and died rich." J. Jenkins visited him "at his charming seat, Amwell (formerly Jn<sup>o</sup> Scott's)" a few months prior to his death, and he also attended his funeral.

There is a portrait in **D** of "J. Hooper, M.D., F.M.S."

<sup>5</sup> We refrain from quoting further from this diatribe respecting a well-known and much respected Friend, the more because it is anonymous. Contemporary records describe Joseph Gurney Bevan (1753-1814) as "our chief disciplinarian."

with all the members of society and mankind in general. The work proved insufficient for the object contemplated ! Some years afterwards (in or about 1795) William Allen, one of the most learned men in society, since known as Dr. Allen, [?] borrowed of one of the scholars for Joseph Gurney Bevan (who at about twenty three years old had been made one of the Elders in Gracechurch Street Meeting, and was William Allen's partner in trade), a printed copy of the miscellany, the only one then supposed to exist, and which was never returned to the owner by whom it was believed that J. G. Bevan felt a pleasure in destroying those Books and had made them scarce.

John Revoult was an enthusiastic admirer of Eastern literature, and taught that no persons not versed in the habits, manners and history of the Asiatic and other nations surrounding Syria could properly comprehend the Holy Scriptures or become an useful instrument in the propagation of the principles of Friends, and in the exercise of the Noble attributes of Humanity and true Christianity as depicted in the Story of Carazan and such works which were much multiplied during his time. He carried on successfully for more than fifty [years] a celebrated Academy, and at a Jubilee given to him at that time by persons who had been brought up under him, more than three hundred Gentlemen of consideration, his scholars, set down to dinner with him their venerable master then over eighty years old.

The Story of Carazan now appears in the *Sunday Despatch*, a Newspaper of Philad<sup>a</sup>, dated 2<sup>d</sup> mo. 5<sup>th</sup>, 1854, with the following preface :

“THE MERCHANT OF BAGDAD.”

AN APOLOGUE.

(That man lives not for himself alone, but for the good and happiness of others, is the lesson inculcated in the following beautiful Eastern story, which Fraser's Magazine has pronounced “one of the finest Eastern Apologues ever written, and a better Christmas story than Mr. Dickens's.” The author's name is unknown.)

Carazan, a merchant of Bagdad, was eminent throughout all the east for his avarice and wealth. It was remarked that when he was diligent, he was thought to be generous ; and he was still acknowledged to be inexorably Just. But whether in his dealings with men, he

discovered a perfidy which tempted him to put his trust in gold, or whether in proportion as he accumulated wealth, he discovered his own importance to increase, Carazan prized it more as he hoarded it up; he gradually lost the inclination to do good, as he acquired the power; and as the hand of Time scattered the snow upon his head, the freezing influence extended to his bosom.

But, though the door of Carazan was never opened by hospitality, nor his hand by compassion, yet fear led him constantly to the Mosque at the stated hours of prayer; he performed all the rites of devotion with the most scrupulous punctuality, and has twice paid his vows at the temple of the Prophet. That devotion which arises from the love of God, and necessarily includes the love of man, as it connects gratitude with beneficence, and exalts that which was moral to divine, confers new dignity before goodness, and is the object not only of affection, but reverence. On the contrary, the devotion of the selfish, whether it be thought to avert the punishment which everyone wishes to be inflicted, or to insure it by the complicity of hypocrisy with guilt, never fails to excite indignation and abhorrence. Carazan therefore, when he had locked his door, and, turning round with a look of suspicion, proceeded to the Mosque, was followed by every eye with silent malignity. The poor suspended their supplication when he passed by; and though he was known by every man, yet no man saluted him.

Such had long been the life of Carazan, and such was the character which he had acquired, when notice was given by proclamation that he had removed to a magnificent building in the midst of the city, and that his table should be spread for the public, and that the stranger should be welcome to his bed. The multitude soon rushed like a torrent to his door, where they beheld him distributing bread to the hungry, and apparel to the naked—his eye softened with compassion, and his cheek glowing with delight. Everyone gazed with astonishment at the prodigy, and the murmur of innumerable voices increasing like the sound of approaching thunder, Carazan beckoned with his hand; attention suspended the tumult in a moment, and he thus gratified the curiosity which had procured him audience.

“To Him who touches the mountains and the smoke, the Almighty and the most Merciful, be everlasting honor. He has ordained sleep to be the minister of instruction, and his visions have reproved me in the night. As I was sitting alone in my harem, with my lamp burning before me, computing the product of my merchandise, and exulting in the increase of my wealth, I fell into a deep sleep, and the hand of him who dwells in the third heaven was upon me. I beheld the Angel of Death coming forward like a whirlwind, and he smote me before I could deprecate the blow. At the same moment I felt myself lifted from the ground, and transported with astonishing rapidity through the regions of the air. The earth was contracted to an atom beneath; and the stars glowed round me with a lustre that obscured the sun. The gate of Paradise was now in sight, and I was intercepted by a sudden brightness which no human eye could behold: the irrevocable sentence was now pronounced; my day of probation was passed; and from the evil of my life nothing

could be taken away, nor could anything be added to the good. When I reflected that my lot for eternity was cast, which not all the powers of nature could reverse, my confidence totally forsook me; and while I stood trembling and silent, covered with confusion and chilled with horror, I was thus addressed by the Radiance that flamed before me: 'Carazan, thy worship has not been accepted, because it was not promoted by *love of God*; neither can righteousness be rewarded because it was not produced by *love of man*; for thy own sake only hast thou rendered to every man his due; and thou hast approached the Almighty only for thyself. Thou hast not looked up with gratitude, nor round thee with kindness. Around thee thou hast, indeed, beheld vice and folly; but if vice and folly could justify thy parsimony, would they not condemn the bounty of heaven? Remember, Carazan, that thou hast shut compassion from thy heart, and grasped thy treasure with a hand of iron; thou hast lived for thyself; and, therefore, henceforth and for ever, thou shalt subsist alone! From the light of heaven and from the society of all beings thou shalt be driven; solitude shall protract the lingering hour of eternity, and darkness aggravate the hour of despair!' At this moment I was driven by some secret and irresistible power through the glowing system of Creation, and passed innumerable worlds in an instant. As I approached the verge of Nature, I perceived the shadows of total and boundless vacuity deepen before me—a dreadful region of eternal silence, solitude and darkness. Unutterable horror seized me at the prospect, and this exclamation burst from me with the vehemence of desire—'Oh, that I had been doomed for ever to the common receptacle of impenitence and guilt! There society would have alleviated the torment of despair, and the rage of fire would not have excluded the comfort of light. Oh, if I had been condemned to reside on a comet that would return but once in a thousand years to the regions of light and life, the hope of these periods, however distant, would cheer me in the dreary interval of cold and darkness, and the vicissitude would divide eternity into time!'

"While this thought passed over my mind I lost sight of the remotest star, and the last glimmering of light was quenched in utter darkness. The agonies of despair every moment increased, as every moment augmented my distance from the habitable world. I reflected, with intolerable anguish, that when ten thousand years had carried me beyond the reach of all but that Power who fills infinitude, I should look forward into an immense abyss of darkness, through which I should still live without succor and without society, further and further still, for ever and for ever. I then stretched out my hands towards the regions of existence, with an emotion that awakened me. Thus have I been taught to estimate society, like every other blessing, by its loss. My heart is warmed to liberality; and I am zealous to communicate the happiness I feel to those from whom it is derived; for the society of one wretch, whom in the pride of prosperity I would have spurned from my door, would, in the dreadful solitude to which I was condemned, have been more highly prized than the gold of Afric or the gems of Golconda."



At this reflection upon his dream Carazan became suddenly silent, and looked upward in an ecstasy of gratitude and devotion. The multitude were struck at once with the precept and example; and the Caliph, to whom the event was related that he might be liberal beyond the power of gold, commanded it to be recorded for the benefit of posterity.

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## Anecdotes of William Penn

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JOSEPH NAISH, of Congresbury, who died in 1822, aged seventy-two, father-in-law of Samuel Capper, was acquainted with a person whose father remembered William Penn when he resided near Reading. He could relate many anecdotes of him, but the two following only are now remembered by S. Capper:

On one occasion, coming to Reading to attend Meeting, several Friends spoke to him after Meeting saying they should be glad of his company to dine, but feared they had not suitable accommodation or provision, etc., for him. At last, a plain, honest woman asked him to her house, saying she could furnish all he could require. W. P. accepted her invitation and accompanied her to her very humble dwelling, in which was a small shop where she sold provisions, etc. She took thence some bread, butter and cheese, and W. Penn made a very sufficient dinner, much enjoyed his visit, and, at parting, heartily thanked her for her hospitality and especially for her cordial kindness and hearty welcome.

On another occasion coming to Reading and being about to proceed thence to London in order to attend at the Court of James II., as was his frequent practice, several Friends manifested their uneasiness at his being so much at Court, expressing their fears that in such a place, and in such company, he would be in great danger of departing from that simplicity of demeanour which Friends believed it their duty to maintain.

W. Penn, after listening to their observations, expressed his wish to take one of their number with him to the Court of James, and one of them accordingly accompanied him thither. Being duly introduced, he remained with him during the whole time, thus having a full opportunity of observing the tenour of W.P.'s carriage, as well towards the king as towards others with whom he came in contact. Finding that his conduct, mode of address and general demeanour were quite in harmony with his profession and practice as a Friend, he was entirely satisfied and was thus put in a position to allay the uneasiness of such of his friends as had entertained doubts on this head.

From a letter of Thomas Mounsey, of Sunderland, to his uncle, Thomas Robson, of Liverpool, dated 19 3 mo. 1850. In the J. J. Green Collection in D.

# Obituary

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JOSEPH JOSHUA GREEN, 1854-1921

**S**TUDENTS of Quaker history and genealogy will keenly feel the loss of the help so readily given by our late friend, J. J. Green, of Hastings, who died on the 24th of October, 1921.

For over forty years he was occupied collecting particulars of numerous Quaker and allied families, with many of which he and his wife were related by direct or collateral descent. Much of this information remains in manuscript, but articles from his pen have appeared in periodical literature and he collaborated with his relative, Canon Charles Wilmer Foster, B.A., in the production of that fine volume "The History of the Wilmer Family." It is to be regretted that J. J. Green was not able to sort and arrange more of the materials he collected, much of which is now in the Devonshire House Reference Library.

The following is an extract from a minute placed on record by the Committee of the Reference Library:

J. J. Green has always shown great interest in the work of the Library and was one of its most frequent correspondents until ill-health compelled him to lay aside his literary work. He was president of the Friends' Historical Society in 1908-9, and contributed largely to its Journal. Books and MSS. of his collection and compilation which are in the Library give evidence of the vast amount of information he had gathered together during the last forty years.

But not alone as a collector will J. J. Green be remembered. He was an ardent Friend, and especially devoted to the cause of peace, as his many letters to *The Friend* bear witness. He had the pen of a ready writer and often discussed religious and social subjects at length with his many correspondents.

## William Allen's Third Marriage

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**J**ULIET M. MORSE has kindly sent us the following extracts from letters written by her grandmother, Isabella Harris, to her mother, Isabella Tindall, and her sisters. Her cousin, Mrs. Tindall, writes :

I am quite willing that you should publish anything you like from these letters and you can mention great grandmother Tindall and her daughters, but I should like the two addresses given as Knapton Hall, near Malton, Yorkshire, and Long Westgate, Scarborough. They occupied both houses, Knapton Hall being the country home, and Long Westgate was lived in, in the winter months. The house in Long Westgate, with the fine view and sloping garden, was not called The White House till later, when John Tindall faced it with white bricks. It was occupied by the Tindall family till after 1870.

Isabella Mackiver = John Tindall, of Knapton Hall and Long Westgate, died 20th November, 1809.

several sons	Jane	Ann	Isabella =	Edward Harris of	Sarah =	Fredk.
	d.	d.		Stoke Newington.		
	unm.	unm.				Janson; lived in William Allen's former home in Church Street, Stoke Newington.

We are glad to present this stirring event from another point of view. See xviii. 29.

Isabella Harris to her Sisters, Jane, Ann and Sarah Tindall, dated 1 mo. 30, 1827 :

. . . How the matter will terminate with W. Allen and G. Birkbeck, we cannot yet tell. Some think it impossible they can proceed in opposition to public opinion, while others advise them going forward, as it has been named at all. They are really placed in it in a peculiarly humiliating and trying situation being the butt of ridicule, and the pens of several have become active in composing sarcastic verses for the occasion. Some one has been at the trouble to have one long piece lithographed and numerously circulated.

It is really painful to see two such characters so played upon as they are. If they say, as they both do, that they have believed it a right step

for them to take, they are only laughed at and no better motive than money is allowed for W. A., while they admit that love is G. B.'s etc., etc. [*sic*] too ridiculous all to retail.

Whether this storm can arise from the thing being wrong, whether from the fury of our grand Adversary or may be permitted for their humiliation, or perhaps, other wise ends that we cannot see, we must leave; but really it is in a state that now gives one painful uneasiness, and, situated in the midst of it as we are, we cannot but deeply feel with the parties concerned.

William Allen says it is a thing he has looked at for the last 2 years, and it has always turned up in his mind with peace; that it has been the subject of his fervent prayers that he might not be suffered to do wrong, and he thinks the evidence has been as clear in this as in many other instances wherein he has believed himself rightly led.

I think you are aware that the committee that met could not take upon themselves to say it was wrong, but recommended them to reconsider the matter before they proceeded.

Thomas and R. Christy have been much opposed to it and on sixth day week, Rebecca came, intending to reason with G. Birkbeck and tell her fully her mind respecting it.

Betsy Fry met her and William Allen also, spent the day with them in Paradise Row. After it, R. Christy told Susanna Corder that they passed such a sweet day together, they scarcely knew how to separate. They did not leave them till 8 o'clock, "and, oh!" she said, "I wish the world could see the sweet and tender state in which G. B., in which they both are, I am sure it would melt the hardest heart. They are in a far better state than any of us, and whichever way it terminates, I believe it will be right; as to the matter itself they are quite undecided, desiring nothing but the Divine Will in it."

Since this time we have not conversed with either of them on the subject. I have been only once at each house since the matter transpired for I feel it best to keep quietly at home, and have but little to say in any way. I have seen scarcely anything of the Bradshaws since.

James<sup>1</sup> is quite the champion for the Newington couple, but he almost stands alone in their defence.

### The same to the same, not dated:<sup>2</sup>

William Allen and Grizell Birkbeck have come to the conclusion of passing our M. Meeting on 4th day, but this intention is known only to their immediate circle at present. It continues to be a subject of painful animadversion, but you will be able to hear all particulars from F. [Frederick Janson] better than I can write them.

G. Birkbeck paid S. Corder a visit yesterday, which she says is the only house, with the exception of her own, she has been in of a month.

<sup>1</sup> Probably the writer's brother, James Tindall.

<sup>2</sup> From internal evidence, the letter was written early in 2 mo., 1827.

## WILLIAM ALLEN'S THIRD MARRIAGE 35

The death of John Corder<sup>3</sup> prompted her to this exertion, to sympathize with poor Susanna. He breathed his last on 5th day morning and is to be interred on 4th at Epping. After expressing her feeling for Susanna, she freely entered into her own matter, saying she could truly say she felt no less love to any of her friends for the way in which they had taken it up, but on the contrary increased for those who had opposed it. She seems to have no doubt in her own mind of its being a right step; and this they both say, which no doubt bears them out tho' what they have to pass through is truly humiliating.

The same to the same, dated 16 3 mo. 1827:

William Allen's furniture is now moving from the house [taken by Frederick Janson, in Church Street, Stoke Newington] to Lindfield where he has built a residence and he and his bride have gone there for a few days previous to their settling down together in Paradise Row.

The marriage was solemnized at Hammersmith on 4th day [14 iii. 1827], which, I understand was a satisfactory meeting. The company all dispersed but five, who dined at the Inn, where a dinner was ordered for any who inclined.

Five or six ridiculous caricatures are exhibited in the shop-windows, but I should hope it will settle now that the marriage is performed.

The same to the same, dated 19 and 20 iii. 1827:

I expect William and Grizell Allen will come home to dinner to-day, after their little journey to Lindfield and to Brighton.

Catherine Bradshaw called here this morning on her way to Tottenham to dine with M. Woods. Anna B. is gone to Lindfield and Maria takes her departure for Ireland, while Eliza and Lucy are left in Paradise Row to receive the couple.<sup>4</sup>

<sup>3</sup> John Corder died 1 ii. 1827, aged 68. He was uncle to Susanna Corder.

<sup>4</sup> Catherine Bradshaw may have been the wife of Joseph Hoare Bradshaw (1784-1845), *née* Catherine Stewart (1799-1870).

The five nieces living with [Grizell Birkbeck were Sarah (c.1778-1855), Anna (c.1783-1856, married Joseph Pease, Senr., of Darlington), Grizell Maria (1785-1848, d. in Ireland), Eliza (1790-1841), and Lucy (1792-1862), daughters of Thomas Bradshaw and Sarah Hoare, sister of Grizell Hoare—Birkbeck—Allen. They were aunts of Henry Bradshaw (1831-1886), Cambridge University Librarian (see xviii. 39). Of Lucy Bradshaw it was said in the *Annual Monitor*: "Her filial attentions soothed the latter years of the life of her dear uncle, William Allen, in whose works of benevolence she largely participated."

In one of the above-mentioned caricatures a procession, headed by W.A. and G.B. in hilarious mood, is closed by five young women weeping bitterly.

Hoare MSS. in J. J. Green Collection in D, etc.

I think I told you the Meeting was very satisfactory at Hammer-smith. T. Foster, who is their staunch friend, told me I ought to have been there, it would have done me good to my heart's core! Rachel [? Christy] says she never sat in a more agreeable meeting. E. Hanbury also said it was all that they could wish. I sincerely hope they may be blessed in their union.

20th. The Bride and Bridegroom came before 10 to pay us a morning call, so they do not stand on much ceremony. G. A. enquired very particularly after you all and was glad to hear of your welfare. It sounds so odd to hear "Cousin W.A." converted into "Husband."

An account of Y.M. 1827 states :

W. and G. Allen have lodgings in Leadenhall Street, which leaves Plough Court to Cornelius Hanbury, etc. We hear that Wm. and G. Allen have had many visitors at their lodging. Their marriage is much more leniently treated by country Friends than by Londoners. A good deal has been said on tale-bearing in our meetings.

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## Friends' Relief Work

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"The other bright gleam on the dark sky-line of European politics in these years will be the Society of Friends. The Quakers have done infinite things for the relief of distress in Europe. A gallant young soldier told me of the strength he received whenever he saw set up on a hut somewhere in France, "Société des Amis." In every big city and in countless little villages of Europe their work has been quietly and persistently carried on without noise and self-advertisement, with no looking for praise, and no expectation of reward. It began with the war. It has been carried on during the peace. Many workers have died of their labours, poisoned with typhus germs or collapsed from overwork. Hundreds of thousands of sufferers will live to bless them, who would have died but for their work. Countless little children have been saved alive or preserved from stunted manhood or womanhood through them. Their selfless devotion has softened the cruel impressions made by the war. Their presence amongst the defeated has saved from utter hate and despair many of those who pictured the foe to themselves as wholly given up to revenge. To the Friends must be given the credit for the preservation of such little faith and idealism as may still be left in Europe."

From *A Political Pilgrim in Europe*, by Mrs. Philip Snowden, London, 1921.

## Treffry, of Devon and Cornwall

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THE gift to the Reference Library of a pamphlet bearing the following title *A Dissertation on Smut-Balls amongst Wheat and other Grain*, by Roger Treffry, of Beer Barton, near Plymouth, Devon, 1793 (Haydon, Clarence Press, Plymouth), has drawn our attention to this family and we think it well to place on record the result of our enquiries.

The registers of Cornwall Q.M. do not appear to give the date of the birth of Roger Treffry, though at an earlier date the name "Trefry"<sup>1</sup> appears among the births and burials of "Austle Monthly Meeting," but, in 1770, Roger Treffry (c. 1746-1818) married Mary Veale (c. 1750-1830), of "Austle" and had a numerous family. Roger and Mary resided at Penryn until about 1780, when they moved northward to Beer Ferris in Devonshire. Roger was a farmer and his *Dissertation* shows his knowledge of wheat-growing in widely separated parts of the country.

It is curious that for years before the pamphlet on Smut-balls was received in D, the Library was in possession, among John Thompson MSS., of a copy of a letter on the subject written by Roger Treffry to William Morton Pitt, from Beer Barton, 28th 11 mo., 1795. The letter opens: "To Wm. Morton Pitt, Esq., Esteemed Friend," and proceeds:

I think it was about a year since I took the Liberty of addressing thee on the subject of Smut amongst Wheat, &c. If not too presuming I shall be thankful for a few lines to inform me whether the Board of Agriculture thinks my Discovery of Importance enough to the Nation to recommend it to the Public, or to merit a Reward. . . .

If the Board should be inclined to make what I have written on the subject public they may fully depend on what I have advanced being strictly true—and whether they be disposed to grant me any reward or not, I shall have the satisfaction of having communicated both the Cause and the Remedy for Smut-balls amongst wheat and Smut of both kinds amongst Barley and Oats; which, on conversing with several Thousands

<sup>1</sup> The name is pronounced Tref-fry'.

of Farmers on the subject (many in almost every County in England), I never found one who *fully* knew the Cause (and but one near it) or a certain Remedy, which without knowing the Cause could not be obtained. . . .

I beg leave to subscribe my self with respect,

Thy obliged Friend,

RGR. TREFFRY.

The copy occupies five folio pages of paper. The result of this appeal does not appear.

The oldest son of Roger and Mary Treffry was Joseph Treffry (I.) (1771-1851), and another son was Samuel (1773-1850). A son, Robert (1772-1832), married Sarah Bawden of Looe, in 1822, and a daughter, Sarah (1780-1856), married Benjamin Fox (c. 1776-1853),<sup>2</sup> of Stoke, near Plymouth, in 1800.

Joseph Treffry (I.), was born at Penryn, and, at the time of his marriage in 1800 with Susanna Browne (c. 1766-1843), was described as corn-factor, of Plymouth. They had, apparently, two sons—Joseph (II.) (1801- ), and Joshua (1802-1873). Joseph Treffry (I.) was an Elder among Friends, as was also Susanna.

Joseph Treffry (I.) was a man after the F.H.S. Editor's own heart, as the following original letter (in **D**) will make evident:

Plymouth.

18 of 11 mo., 1843.

GEORGE CROSFIELD.

DEAR FRIEND.

I think I shall not be quite satisfied if I refrain from telling thee, how much I have been gratified in perusing thy late work—"Memoir of Samuel Fothergill." It is indeed a valuable addition to our biographical reading, uniting useful information with pleasing instruction—or, to use the language of this valued Friend with a slight variation, it is calculated to "strengthen the Aged—to animate the Middle aged, and encourage the youth," to walk and to persevere in the same course which brought our Friend to such a triumphant close.

The letters of other Friends as well as S.F.'s inserted in the work, appear to me to contain much solid instruction. The sentiments of individuals differently circumstanced, concurring as they do in their faith and belief of those Christian doctrines, which from the first rise of the Society distinguished it from all others, is truly confirming—clearly showing, that *Truth* in every age is unchangeably the same, and I believe

<sup>2</sup> *Fox of St. Germain's*, p. 7, gives "1856, aged 80," which is incorrect.



will remain so, when the names of those who have opposed it, shall cease to be remembered.

The short biographical notices of individuals introduced into the work, appear to me, to add much to its value.

I take leave to hint to my Friend, that should a second Edition be called for—which I think is very likely to be the case—that an index to at least, its prominent parts would add to its usefulness. And if it could be printed in a less expensive form, so as to bring it within the reach of almost every family, it would be very desirable.

And whilst on the subject of Biography, I will just say, that for many years I have been desirous of seeing a good “Biographical Dictionary” of members of our Society, compiled somewhat on the plan, but containing more copious information as “Watkins Biographical, Historical and Chronological Dictionary”—I think such a work is much wanted. The Articles might be written somewhat in the manner of those introduced in S.F.’s Memoirs. There is a large store of materials, from which such a work might be compiled, such as Sewels, Goughs and Ritty’s Histories, The Journals and Memoirs of Friends, Memorials of deceased Ministers, both here and in America (some that have been printed and some that I suppose lie buried in the accumulated Records of the Yearly Meeting), “Piety Promoted,” &c., &c.

I have mentioned the subject to many Friends during the last 10 years, but I have not found one willing to undertake it, and indeed few are qualified for such a work. I should be sorry to see it undertaken by any, but an *orthodox* friend. I think from the specimen my friend George Crosfield has just given, he may be safely and properly intrusted with it, and I shall be pleased if the subject engages thy attention. I have no doubt but it would be remunerative in a pecuniary point of view, but at any rate, if published by subscription, there would be no loss.

I do hope thou wilt excuse these observations as I can assure thee they are made with a sincere goodwill to the cause. I shall be pleased to be kindly remembered to thy wife—and if convenient to my valued friends, Thomas and Elizabeth Robson—With love also to thyself I remain

thy affectionate Friend,

JOSEPH TREFFRY.

The second edition of *Samuel Fothergill* (1857) is smaller in size and has an “Index to Correspondence.”

It is curious that a few days ago we added to MSS. in **D** a letter from Thomas Hodgkin to J. J. Green, dated 3rd August, 1895, on the subject of a Biographical Dictionary, in which he wrote :

I should think the best plan would be to obtain a certain number (say at least 1000) of promises to subscribe and then to issue the work in quarterly parts like the Dictionary of National Biography.

*The material for such, vastly increased since 1848 and yet more since 1895, still awaits the skilful workers and the patronage of the Quaker and general public.*

Joseph Treffry (I.) appeared in print in *Strictures on a late Publication, entitled "A Remonstrance to the Society of Friends,"* a forty-four page pamphlet, printed in 1836, at the time of the Beacon Controversy, in the writing of which he was helped by William Collier. Both pamphlets were issued anonymously, but J. T. soon revealed the author of *A Remonstrance* to be Benjamin Wills Newton,<sup>3</sup> a strong evangelical, who charged Friends with Socinianism, which charge Treffry refuted. Regarding his *Strictures*, J. Treffry wrote a letter to Thomas Thompson, of Liverpool, dated from Plymouth, 15 v. 1849, and enclosed several pamphlets knowing that his friend was a collector of Quaker literature (original letter in **D**). Newton replied in his *Vindication of "A Remonstrance,"* 1836.

Of Joshua Treffry (1802-1873), second son of Joseph (I.), we have glimpses in a Testimony issued by his friends and printed with the Y.M. Proceedings of 1874. He was a Recorded Minister and visited most of the Meetings of Friends between the years 1845 and 1847. On retiring from business as a tea-merchant he resided with his father till the latter's death in 1851. He often visited his brother Joseph (II.), a corn-merchant in Liverpool. He suffered much from "great sensitiveness and a constitutional tendency to depression." He died unmarried, and his remains were interred at St. Austell.

By kindness of Elizabeth Fardon, of St. Austell,

<sup>3</sup> Benjamin Wills Newton (1807-c. 1899) came of Quaker stock. He was noted as a leader among a section of the Plymouth Brethren in opposition to John Nelson Darby (1800-1882). Both men constantly appear in W. Blair Neatby's *History of the Plymouth Brethren*, 1901, and later edition. There is a reference to Newton in the privately printed memoirs of Frederick Prideaux (1817-1891):

" . . . More fruitful intellectually was the time spent with Mr. Benjamin Wills Newton, at Exeter College, Oxford, as a private pupil. Mr. Newton was a man of high Christian character as well as a ripe scholar, and as a tutor did his utmost to draw out and inform the minds of the few young men who read with him."

Save for his time at Oxford, he lived at Plymouth and engaged in religious work.

we are able to give a fuller sketch of the life of Joshua Treffry.

He was a tea-merchant in Plymouth. He had a gift in the ministry early in life and visited, with Minute, almost every Meeting in the Kingdom, but he did not continue to travel in the ministry though he was a powerful Minister to the end of his life. He never married, and when he retired from business, he came to live with Richard Veale, his cousin. He was a very lively energetic man, a strong character and interesting personality. He used to walk out every morning to the British School at Mount Charles, a mile away, just as though he was a paid teacher, and help from 9 to 12 to teach the children. In the afternoons he went to the Union Workhouse to see the children there and the old men; he took sweets for the children and tobacco to the men. He himself did not smoke, but he thought they needed a little comfort in their confinement. The men from the Workhouse, and other townspeople, came to Meeting to hear him preach. He sometimes spoke very decidedly to states of mind; once a man was so impressed with what was said about his condition that he told his neighbours, who came to try what would be said of *them*, but they were disappointed.

Samuel Treffry (1773-1850), second son of Roger and Mary Treffry, was born at Penryn in Cornwall, and removed, c. 1780, with his parents to Beer Ferris, Co. Devon. He was educated at the school of John Benwell (c. 1749-1824), at Sidcot. In 1799, when he was of Parr, Cornwall, he married Ann Dunsford, of St. Austell, and had several children. He was a recorded Minister. East Devon M.M. issued a Testimony to his life and service.

He wrote in 1838 *Publicans and Sinners' Friend* and in 1847 *Expostulatory Remarks on the Use of Water Baptism*.

There do not appear to be any of the name Treffry among English Friends of to-day but the name still survives in the far West of England. A Quaker family of Treffry emigrated to U.S.A. and Canada. "John Treffry, Junior," of Canada, was one of the signatories to a returning certificate for John Pease in 1844.

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Mr. Ralph Marsden, minister of Coley—had one son bred up a scholar; I hear he is now turned Quaker.

OLIVER HEYWOOD, *Diaries*, iv. 10.

## Friends and Current Literature

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**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 the Librarian, Devonshire House, Bishopsgate, London, E.C.2.**

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**T**HE latest of William King Baker's books of poetry is entitled *The Loyalists* (London: Routledge, 7½ by 5, pp. 149, 10s. 6d. net). The author has versified "accounts, in their natural setting and language, of the unique character of the first settlement of Canada by its English-speaking population and of the lives of a few of the United Empire Loyalists of Canada at the time of the American Revolution." The story which will give the greatest pleasure is that of Oonama, the Indian maiden, who was adopted by Nathan and Dorothea Chapman, Quakers. The Notes at the end are decidedly useful, explaining customs and methods of early settlers, such as building of log-houses,

"Roofed with hollow logs of basswood  
Laid alternate troughs and covers,"

for which see pp. 35, 54, 119, 141, and illustration.

There is a long note to the line—

"In the 'Mayflower' sheltering barn,"

and a view is given of "The Mayflower Barn, Jordans," which indicates full belief in the "discovery" by Dr. Rendel Harris.<sup>1</sup>

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In the last volume (xviii. 99) we introduced our readers to a giant among editors and writers—Wilmer Atkinson (1840-1920), of "The Farm Journal," of Philadelphia—we now give a sketch of another American Friend, named Samuel Leeds Allen (1841-1918), of New Jersey, a prince among inventors.

Elizabeth Roberts Allen, of Pocono Manor, Pa., and Hillside, Moorstown, N.J., has presented a copy of her life of her father—*Samuel L. Allen: Intimate Recollections & Letters*, privately printed by the Franklin Printing Company of Philadelphia, 1920, pp. 331 and illustrations.

Samuel Allen was of the seventh generation from Nathaniel Allen who was sent over by William Penn in 1681 as one of the commissioners to purchase land from the Indians and to assist in laying out the city of Philadelphia. On his father's side he also descended from Daniel Leeds. His grandfather, John C. Allen, was a druggist and also a partner in a firm of "cracker bakers, but withdrew at the time of the

<sup>1</sup> On the other hand, in a review of Rendel Harris's "Finding of the *Mayflower*" in the July issue of the "American Historical Review," it is stated: "There is little presented to justify the widely heralded announcement that the timbers of the *Mayflower* have been found in an old English barn."

Civil War feeling he could not be connected with a firm which made articles for the use of the army."

Samuel Allen married, in 1866, Sarah Hooton Roberts (b. 1843). He was then working a farm near Westfield, N.J., having resigned city life and his wife was born on a farm. This experience was to prove most valuable in after life. He had a genius for working out various inventions to save and expedite agricultural labour and to provide means for the increase of youthful pleasure. Of the former the foremost was the production, after many experiments, of a fertilizer drill for spreading guano, which he named the "Planet Drill" from its resemblance to the Planet Saturn and its rings, and of a seed drill which followed which he named "Planet Jr."—this name being now known the world over where agricultural implements are used. The latter resulted in the "Flexible Flyer"—"a completed creation. It was one of those marvels of mechanical simplicity which seem incapable of improvement. In many ways it is the most wonderful of his inventions, for it stands alone as the one steering sled of the continent"—"the grand service that Mr. Allen has given to farmers of the world in his 'Planet Jr.' inventions, and the joy that he has given to the children in 'Flexible Flyers', can never be estimated."

While much space is suitably given to an account of S. Allen's inventions—"there was no end to the original ideas that his fertile brain developed, as is shown by the fact that a bound volume of his patents contains over 500 pages"—this most attractive biography makes mention of various other sides of this versatile Friend. There are chapters on Spiritual Influences—"he was a great business man, a great inventor and a beautiful Christian character"—Our Horses and Dogs, Civic Interests, Fishing, Golf, Educational Views, Family Events and Travel.

*The Transactions of the Unitarian Historical Society*, vol. ii., part 3, Oct., 1921, contains, as its first article "Nonconformist Schools under Persecution, 1662-1714." If Quakers be included among Nonconformists much more might have been written, from Quaker sources, on the trials attending the scholastic work of Richard Claridge, William Jenkins and others (THE JOURNAL, iv. 131; etc.).

The second article is a history of "The Christian Brethren Movement," by H. McLachlan, M.A., D.D., in which there is considerable reference to Joseph Barker (1806—c. 1875), the founder of this association. He was born near Leeds and died on his estate at Omaha, Nebraska, U.S.A. He was "in turn a lay preacher in the Wesleyan Methodist persuasion, a minister in the New Connexion, and after his expulsion from that body, almost persuaded to be a Quaker, then a heretic of Unitarian opinions, an infidel, and finally a Primitive Methodist."

"To the reading of Clarkson's 'Portraiture of Quakerism,' Barker attributed his views on Infant Baptism. The works of William Penn, especially his 'Sandy Foundation Shaken,' which he afterwards reprinted, he read with great delight.<sup>2</sup> He constantly contrasted Penn's

<sup>2</sup> Barker wrote a life of William Penn in 1846, which formed the second of the "Barker Library" of cheap books.

## 44 FRIENDS AND CURRENT LITERATURE

liberal spirit with that of Gurney and other orthodox Friends. Quakerism, indeed, left a deep impression on his mind, and thro' him on the Christian Brethren Movement. . . . The acceptance of Quaker principles brought him into close relations with many leading Friends like the Backhouses, Peases and Richardsons, and opened to him the doors of Quaker Meeting Houses when those of Methodist Chapels were closed against him."

Barker reckoned the Christian Brethren to be no fewer than thirty to forty thousand at their high-water mark.

"The later history of the Churches is wrapped in obscurity. Many seem to have become associated with the Independent Methodists. Others joined the Bible Christians and the United Methodists. A few returned to the parent body (New Connexion). It lived, however, long enough to spread Unitarian opinions far and wide, and to modify the harsher doctrines of orthodoxy in many a town and village throughout the country."

The same publication refers to the 80th birthday of our friend and F.H.S. member, Alexander Gordon, writer of the "D.N.B." articles on George Fox, James Nayler, etc.

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There is a portrait of our Friend, Hon. William Cameron Sproul, Governor of Pennsylvania, in the *Year Book of the Pennsylvania Society of New York*, 1921. Governor Sproul was the "Guest of Honour" at the 22nd annual Dinner of the Society, December 11, 1920.

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Thomas H. Stanley (1818-1902) was born of a Quaker family near the town of Salem, Ohio, and in 1837 he entered the Friends' Boarding School at Mount Pleasant. In 1840 he married Mary Wilson, of Woodfield, O., and a few years later the young couple went west to assist at the Friends' Mission to the Shawnee tribe of Indians, in Kansas, where they remained several years, much beloved by those among whom they lived and worked. In 1845, they returned home to Mount Pleasant, O., and in 1852, Thomas paid a visit to the Kaw Indians in Kansas. In 1854, Thomas and Mary Stanley took charge of the newly established White's Manual Labor School near Salem, Iowa. In 1857, they settled among the Kaw Indians, and in 1864 he built a two-storey stone house, near Fruitland, Kansas, which became his home for the remainder of his life and whence he paid many visits to his "Indian children," and also visited the East on their behalf.

The story of his life is well told in a little illustrated book—*Sixty Years among the Indians*—written by his grand-daughter, H. Pearl Dixon. Children, grand-children and great-grand-children have been and are engaged in missionary work.

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Agnes Fry, of Failand, Bristol, has presented the Reference Library with a copy of her *Memoir of the Right Honourable Sir Edward Fry, G.C.B., Lord Justice of the Court of Appeal*, etc. (Oxford University Press, 9 by 6, pp. 328, with portrait). The *Memoir* is compiled largely from an

autobiography written for his family, hence we have a very interesting *vie intime* in which we read the writer's views on many subjects, domestic, religious, judicial. Sir Edward Fry (1827-1918) came of a long line of Quaker ancestors, but the peculiarities of "dress and address" which surrounded his early life estranged him to some extent from the faith of his fathers—"produced a chasm in my feelings between myself and systematic Quakerism which I have never got over" (p. 168), and he never took any prominent part in the activities of Quakerism. Of his early days he wrote :

"My religion was then, if you will, rather pagan than Christian [he refers to his reading of Greek and Latin authors]; but as the time went on, I found more and more in the New Testament that which nourished my inward nature" (p. 157).

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Vol. 1, no. 1 of *The Woodbrooke Journal*, dated July, 1921, has appeared, full of matter of interest to students past and present. The get-up of the magazine is somewhat commonplace.

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\**The Year Illustrated* appears once more. It has come out annually since 1909, edited by Samuel Graveson. The frontispiece is a portrait of Princess Mary. There are forty-five illustrations—portraits, cartoons by Raemaekers, Low, and others, and views from all quarters of the globe. The contents include Reviews of the World at Home and Abroad, Those Who have Passed, Our Visitors, Adventurers All, Sport of the Year (London: George Allen & Unwin, Ltd., 10 by 7½, pp. 180, 5s. net).

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*Jordans: A Quaker Shrine, Past and Present, with a brief Outline of the Faith, Doctrine and the Practice of the Society of Friends*, by Ernest Warner, 1921, 8½ by 5½, pp. 27, price 1s.

This very attractively produced book should have a wide service. The woodcut of Jordans Meeting House which forms the heading to chapter I. is by the author, who explains at the very outset that "a shrine is a sacred place, a place that becomes holy, not sacred in itself, where Life has been and is dedicated to service and marked by sincerity of sacrifice; a shrine is a place of worship."

Part I.—"The Picture" gives a description and slight history of Jordans and neighbourhood. Part II.—"Figures within the Picture" deals with Penington, Ellwood, Penn. Part III.—"Within the Frame" deals with Quaker faith and practice. The book should be very useful as a souvenir of Jordans and brief exposition of Quakerism.

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Our friends of the Wesleyan Conference Office in City Road are preparing for publication *A Catalogue of Wesleyana*, which is to consist of MSS., Letters, Relics, Paintings, Engravings, Books and Pamphlets, Pottery, etc., with facsimile and other illustrations. The edition is to be limited to 250 numbered copies at one guinea each.

\* Not in D.

## 46 FRIENDS AND CURRENT LITERATURE

Dr. G. C. Williamson, of Hampstead, has put out, through Messrs. Selwyn & Blount, Ltd., of 21, York Buildings, W.C.2, a collection of essays on "Authors, Books and Miniatures," which he entitles *Behind my Library Door* (7 $\frac{1}{4}$  by 5 $\frac{1}{4}$ , pp. 208, 10s. 6d. net). The two chapters of special interest to Friends are: IX. Bradshaw and XII. Some Quaker Watchmakers. The Friends noticed in chapter XII. are thus summed up: "East was the earliest, Tompion perhaps the greatest of his day, Graham produced the most beautiful work, Quare was the most eminent inventor and the person who took the highest position in the society of the day, while Wagstaffe, whose portrait is highly characteristic, was the friend of George Fox and a very popular man" (page 152).

Edward East (c. 1617—1701) was watchmaker to Charles II. He was Master of the Clockmakers' Company in 1645 and 1652. His death is recorded in the Friends' Registers.

Thomas Tompion (1638-1713) has been called "the father of English watchmaking." His shop, the Dial and Three Crowns, was in Water Lane, Blackfriars. He was buried in Westminster Abbey.

George Graham (1673-1751) was a birthright Friend but left the Society. He was buried in Westminster Abbey in the same tomb as his friend Tompion.

Daniel Quare (c. 1648-1723/4) was a well-known and much esteemed Friend, who also "moved in the highest social circle of the day."

Thomas Wagstaffe was born at Banbury in 1724 (and could not therefore have been the friend of Fox as quoted above). "Britten ["Old Clocks and Watches"] states that members of the Society of Friends, when visiting London were accustomed to lodge at Wagstaffe's house, and on their return to America frequently took one of his clocks with them. He adds that there are many long-case clocks by Wagstaffe in America, generally in the possession of Quakers or their descendants."<sup>3</sup> Wagstaffe died in 1802. A silhouette portrait is reproduced and also an account for a watch bought by George Croker Fox in 1777 (both from originals in D).

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Bernard Thistlethwaite, F. R. Hist. S., of 14, Bath Road, Buxton, author of "The Thistlethwaite Family," 1910, has printed a 4to pamphlet: *Ancestry of Christopher Anthony Michael Thistlethwaite, of Buxton, Co. Derby, his son* (b. 1920). It contains pedigrees of Thistlethwaite, Esthill, Hartas, Dixon, Coates, Stackhouse, Bax, Shaw, Cheal, and Smithson families, and valuable notes.

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We hope that there will be a large circulation, among younger Friends especially, of *George Lloyd Hodgkin, 1880-1918*,<sup>4</sup> written by his sister,

<sup>3</sup> It is said that Warner Miffin painted over the brass faces of the Philadelphia Friends' family clocks because they were "too gay." See "The Friend" (Lond.), 1894, p. 535.

<sup>4</sup> We wish that other biographies gave dates of birth and death on title pages. We reviewed a considerable life-history lately, but could obtain the date of birth from calculation only and quite failed to discover the date of death.



L. Violet Hodgkin (8½ by 5½, pp. 266, with portraits and map of Australasia, printed for private circulation, but purchasable at the Friends' Bookshop, 140, Bishopsgate, London, for half-a-guinea). The first sixty pages give "The Story of his Life," in which his gradual acceptance of the Quaker faith, though a birthright member, is full of instruction. Parts II. and III. contain "His Letters and Diaries," and "Short Papers and Fragments."

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## Recent Accessions to D

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**J**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 :

*Daniel Ricketson and His Friends.* Letters, Poems, Sketches, etc., edited by his daughter and son, Anna and Walton Ricketson, Boston and New York, 1902, 397 pages.

D. Ricketson (1813-1898) was a birthright Friend, but was, apparently, somewhat loosely attached to the Society during middle life. In 1862, he wrote :

"I am becoming more and more drawn to the faith of my fathers, who were Friends from the days of George Fox, and so much of the old leaven remains in me that I find myself involuntarily, as it were, drawn into their simple and rational ways of life" (p. 145).

His interests were of a pastoral character, his place of seclusion was a "shanty" near his home, Brooklawn, New Bedford, Mass., and his friends were Henry D. Thoreau, William Ellery Channing, Ralph Waldo Emerson, A. Bronson Alcott (father of Louisa Alcott, the author) and others.

In one of the extracts from the Journal of Thoreau, we read :

"R. lives in that part of New Bedford, three miles out of the town, called the Head of the River, *i.e.* the Acushnet River. There is a Quaker meeting-house there. Such an ugly shed, without a tree or bush about it (without steeple, of course), is altogether repulsive to me, like a powder-house or grave. And even the quietness and perhaps unworldliness of an aged Quaker has something ghostly and saddening about it—as it were a mere preparation for the grave" (page 336).

Elizabeth Allen Satterthwait, of 118, Waverley Place, Webster Groves, Mo., has presented a copy of a collection of her poems, entitled *A Gentle Heart*. Out of a considerable variety of subjects versified, we select the following which will appeal to our housekeeper-readers :

"BREAK, BREAK, BREAK.

"An Adaptation.

"Break, break, break,  
Another dish smashed I see!  
And I would that my tongue could utter  
The thoughts that arise in me.

“ Oh, the wretched, careless maid,  
That heeds not what you say!  
Oh, thoughtless the maid that sings  
As soon as you turn away!

“ So our very best dishes pass on  
To the ash-barrel near the back door;  
But oh for the use of a full dozen plates,  
And the dish that is no more!

“ Break, break, break,  
On the rocks of the household sea!  
But the delicate grace of a dish that is gone  
Will never come back to me.”

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*A Walk from London to John O'Groat's*, by Elihu Burritt, 2nd ed., London, 1864, presented by J. Edmund Clark. There are five references to members of the Society of Friends, but in four cases, alas! the names are not given, though one was of Kelvedon (p. 9), one of Coggeshall (p. 43), one at Bardfield (p. 46), and one of Saffron Walden (p. 66). The last Friend is treated better, being Anthony Cruickshank (c. 1813-1879), of Sittyton, in Aberdeenshire, “the owner of the largest herd of Shorthorns in the world” (p. 342), and a draper of Aberdeen. To him the last chapter of the book is devoted.

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Thomas Reed Dyne, of Grays, Essex, has presented several letters to his father, William Dyne, on his liberation from the Army, written by Benjamin Bishop, Rachel Rickman (both blind Friends), Peter Bedford and John Hodgkin. He has also sent for preservation printed notices of several of William Dyne's inventions.

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A valuable collection of ancient Quaker MSS. has recently been presented to D by the exors. of the late Sarah Ann Pease, of Bristol. We hope to refer to this collection shortly in some detail.

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SAMUEL EMLLEN.—Charles Williams to the widow of Samuel L. Allen: “I well remember thy husband coming to our home to tea to meet Cousin Samuel Emlen, who was in the firm of Graham, Emlen & Passmore, who were then in the height of success from the manufacture of the ‘Philadelphia Lawn Mower.’ I well remember his remark after the interview. He said: ‘The secret of their success is that every person with a little grass plot in the backyard needs a lawn mower, but they don't need a seed drill.’ But he [Samuel L. Allen] was able to find out and see what people did need and then provide it, and prove their need and make it a little better than the other fellow and thus insure successful and continuous sale in spite of close and cheap competition.” (*Samuel L. Allen*, 1920, p. 100.)

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# THE JOURNAL

OF THE

## FRIENDS HISTORICAL SOCIETY


Editor: NORMAN PENNEY, F.S.A.  
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### *Leading the Way*

 BEING a Series of brief Sketches of Quaker Inventions and of Friends who led the Way in various Directions.<sup>1</sup>

#### I

ABRAHAM DARBY (1677-1717), iron manufacturer; patented a method of casting iron-ware in sand, 1708.

*D.N.B.*

#### II

ABRAHAM DARBY (1711-1763), son of the above, devised, when manager of the Coalbrookdale Ironworks, a method of smelting iron-ore by the use of coke. "For many years unsuccessful experiments were made in smelting iron with coal, but at last, about 1735, Abraham Darby, a Quaker ironmaker from Dudley, read the riddle and succeeded in smelting the iron properly with coal, at Coalbrookdale in Shropshire." (*The British Hive and its Working Bees*, by H. C. Miall Smith.)

*D.N.B.*

#### III

ABRAHAM DARBY (1750-1791), son of the preceding, manager of the Coalbrookdale Ironworks; built across the Severn at Coalbrookdale, the first iron bridge ever

<sup>1</sup> The Editor would be glad to receive information regarding other Quaker inventions, etc., or of other claimants to any of the inventions or positions here introduced. The length of the Sketch bears no proportion to the importance of the invention.

constructed (opened in 1779) for which he received the gold medal of the Society of Arts.

*D.N.B.* ; *Jnl.* x. 79.

## IV

JOHN THOMAS (1690-1760) assisted Abraham Darby (I) in an iron and brass founder's business in Bristol. After many failures and disappointments Darby and his man succeeded in producing round metal pots such as had previously been made only in Holland and for which Darby took out a patent in 1707.

*Jnl.* xvii. 31.

## V

WARNER MIFFLIN (1745-1798) was, according to Thomas Clarkson, "the first man in America to unconditionally emancipate his slaves."

*Life and Ancestry of Warner Mifflin*, Phila. 1905.

## VI

JOSIAH WHITE (1781-1850), of New Jersey, made great improvements in using anthracite coal for making iron. "The first boat-load of iron from the Lehigh Iron Works shipped to Philadelphia, arrived in August, 1840, about six weeks after the furnace was put in blast, on which the *North American* of that city remarks: 'It is the opinion of those best qualified to judge in relation to such matters, that the new application of the anthracite, with which our mountains abound, forms an era in the history of Pennsylvania of which it would be difficult to over-estimate the importance.'" (*Memoir of Josiah White*, Phila. 1873, p. 103.) "He did much to develop the material resources of Pennsylvania, despite much doubt and opposition." (*Jnl.* xvi. 40.)

## VII

JOSEPH, LORD LISTER (1827-1912), discoverer of the antiseptic system of surgery: the application of which completely revolutionised surgical treatment in the latter half of the nineteenth century.—*Life*, by Sir R. J. Godlee, 1917.

## VIII

JOSHUA WATSON (1772-1853), "on his seventy-eighth birthday, crossed the High Level Railway Bridge (then in course of construction) from Gateshead to Newcastle, walking part of the way on planks ; and he was told at the Newcastle side, by Robert Stephenson that he was the first man who had done this." (*Robert Spence Watson*, 1914, p. 15.)

## IX

MOSES PENNOCK (1786-1860), of Pa., was "the inventor of the revolving horse-rake, patented in 1822, and of the discharge hay-rake, 1824." (*The Quaker*, Phila. vol. i. (1920), p. 87.)

## X

BENJAMIN BEALE ( - ), of Margate, invented several varieties of bathing machine, *circa* 1750. It is claimed for them that "the pleasure and advantages of sea-bathing may be enjoyed in a manner consistent with the most refined delicacy." (*Jnl.* vi. 176, with illustration.) There are other claimants to the honour of the invention. (*Daily Chron.*, Jan. 20th, 1912.)

Beale was also an inventor of a light carriage for the conveyance of passengers between Margate and Canterbury. James Jenkins gives an amusing account of the meeting of his carriage with one belonging to a rival owner. (*Records*, p. 758.)

## XI

ROBERT RANSOME (1753-1830) was "a man of great ingenuity, of an active turn of mind, and, possessing considerable skill as a workman, he made improvements in ploughs. Having in 1789 removed from Norwich to Ipswich, he took out a patent for chill-cast ploughshares, and thus laid the foundation for the manufacture of plough shares destined to all parts of the world." (*Biog. Cata. of Friends' Institute, London*, 1888, p. 545.) *Jnl.* xv. 111.

## XII

WILLIAM ROTCH (1734-1828) was the owner of the first ship to display the American flag in British waters.  
Jones, *William Rotch*, 1901.

## XIII

JOHN STEAD (1710-1779), of Yorkshire, "though possessed of very little school learning, became a clever and ingenious man," and it is said, "invented the barley mill for taking the skin off barley to prepare it for the pot . . . . Whilst residing in Gateshead, he invented a machine for cutting timber and other purposes by the help of the fire-engine." (*Annals of the Richardsons*, 1850, p. 47.)

## XIV

JOHN DALTON (1766-1844) "discovered the law of chemical combinations and tabulated the atomic weights of various elements, 1805." (*D.N.B.*)

## XV

ARTHUR ALBRIGHT (1811-1900) was the first to produce on a commercial scale the substance known as amorphous phosphorus, used in the manufacture of safety matches.

*Arthur Albright*, no date, p. 49; *The Friend* (Lond.), 1900, p. 520.

## XVI

GEORGE DIXON (1731/2-1785), of Cockfield, Co. Durham, claimed "to have been the first to use coal gas for illuminating purposes, but he was a quiet, retiring man, and did not push his discovery to a practical result." (*My Ancestors*, by Norman Penney, 1920, p. 189—this book records some of Dixon's dangerous experiments in pursuit of his object.)

## XVII

JOHN HUSTLER (1768-1842) "was a noted farmer and is supposed to have been the first man to use bones as a fertiliser." (*The Friend* (Lond.), 1921, p. 132.)

## XVIII

SAMUEL WETHERILL (1736-1816) and CHRISTOPHER MARSHALL (1709-1797)<sup>2</sup> established "the first factory for weaving cloth in the American colonies. The cloth woven

<sup>2</sup> Dates and other particulars supplied by courtesy of a descendant, Charles Marshall, 235 West Chelton Avenue, Germantown, Pa.

by this factory was also supplied to the army, and it is said that a timely shipment of these supplies to the little army of Washington at Valley Forge saved it from disbanding." (*History of the Free Quakers*, 1894, p. 16.)

## XIX

SAMUEL FROTHERINGHAM ( -1745) was a Friend, of Holbeach, Co. Lincoln. "He was the first man in England who invented a clock with two minute hands, one showing the true time and the other the apparent time." (*Jnl.* ix. 93.)

Britten's *Old Clocks and Watches*, 1911, states that "John Berridge made a clock with compensated pendulum in 1738 to the order of Mr. F[r]otheringham, a Quaker of Lincolnshire."

## XX

R. AND J. LECKY, of Ireland, built the first screw steamer, the *Rattler*, in 1846, "which at once focussed the attention of the propeller as a new means of propulsion and went far to establish its use in the mercantile marine." (Barry, *History of Port of Cork Steam Navigation*, 1919, pp. 4, 47.)

The same firm built "the first double dredger built in the United Kingdom having a chain of buckets on each side." (*Ibid.* p. 5.)

## XXI

THOMAS MOORE (1760-1822), of Sandy Spring, Md., was "the inventor of the first refrigerator, for which he took out a patent in the year 1803. The first refrigerator was of small size, made for the purpose of carrying butter to market on horseback. The State of Maryland is greatly indebted to him for many improvements in agriculture." (*Friends' Intelligencer*, Phila. 1912, p. 485.)

## XXII

TANGYE BROTHERS, of the Cornwall Works, Birmingham, were the inventors of the hydraulic jack. It was used to launch the *Great Eastern* in 1857 (as put by Sir Richard Tangye—"We launched the *Great Eastern*

and the *Great Eastern* launched us"), and also to raise Cleopatra's Needle to its position on the Thames Embankment, after it had been brought from Egypt by John Dixon and his brother, Waynman Dixon, both descendants of Friends. (*My Ancestors*, by Norman Penney, 1920, pp. 197-200).

## XXIII

JOHN LEES ( ) "invented the perpetual revolving cloth, called a feeder, on which a given weight of cotton wool was spread, and by which it was conveyed to the cylinder. This was in 1772. He successfully proved in evidence in a trial against Sir Richard Arkwright's patent on June, 25th, 1785, that he was the inventor of the feeder." (Ward, *Retrospect of Oldham Meeting*, 1911, p. 35.)

## XXIV

JOHN FOWLER (1826-1864), "inventor of the steam plough; with Albert Fry conducted experiments at Bristol, from which resulted the drain plough, 1850; . . . his steam cultivator, improved in 1860; . . . took out thirty-two patents for himself and partners, 1850-1864." (*D.N.B.*) There is in **D** a *Catalogue of Prices and Particulars of Steam Ploughs, sold by John Fowler, Jun., 28, Cornhill, London*; manufactured by R. Stephenson and Co., Newcastle, and Ransomes and Sims, Ipswich; with lithographs.

John Fowler married, in 1857, Elizabeth Lucy Pease, daughter of Joseph Pease, M.P., of Darlington.

## XXV

JOB ROBERTS (c. 1756-1851) was known as "The Pennsylvania Farmer." "As a pioneer in advanced agriculture, he stood easily foremost in the State of Pennsylvania, for the time in which he lived, and it may safely be stated that no man in this Commonwealth, since his death, has *originated* as many important improvements in agriculture as he did during his long and useful life. . . . He lived long enough to see his inventions extensively used and highly commended." (*Life of Samuel J. Levick*, Phila. 1896, p. 375.)



## XXVI

WILLIAM CHAPMAN was born at Whitby in 1713 and died at Newcastle in 1793. "He spent some years as the captain of a merchant ship, and in one of his voyages . . . in September, 1757, having run short of water, he discovered and applied successfully the conversion of salt into fresh water." (*Whitby Authors*, 1867, p. 20.)

## XXVII

FRANK J. RUSSELL (c. 1870-1914), of Maryland, was "an inventor of electrical safety appliances for ships, and other electrical devices." (*Friends' Intelligencer*, Phila. 1914, p. 124.)

## XXVIII

JAMES NICHOLSON RICHARDSON (1818-1896), of Ireland, inaugurated the system of carrying steerage passengers at about £5 per head from Liverpool to Philadelphia, a sum then considered to be such a low figure that it would prove unpopular. However, the capital accommodation and food provided, so vastly superior to the old emigrant ships, attracted such crowds of emigrants and others that it proved a great success and other companies soon followed suit.

*Jnl.* xvii. 111.

## XXIX

PHILIP EVAN THOMAS (1776-1861), originator and first president of the Baltimore and Ohio Rail Road, organised, in 1828, the first railroad company in the United States. (See page 11.)

## XXX

EDWARD BENNIS (1838-1918) took an active interest in the mechanical firing of boilers. He succeeded, after laborious and lengthy experiments, in inventing a self-clearing furnace and thereby effecting a complete revolution in machine-firing.

*Jnl.* xviii. 114.

## XXXI

ISAAC BRIGGS, A.M., F.A.P.S. (1763-1825), was born of Quaker parents at Haverford, Pa. His father, SAMUEL BRIGGS, was the inventor of a machine for making

nails (1791), and his brother, SAMUEL BRIGGS, took out a patent for the application of steam to machinery and used it successfully (1803). Isaac was a mathematician, astronomer, surveyor, and engineer. He surveyed and laid out the city of Washington. President Jefferson wrote of him in 1803: "In point of science he was second to no man in the United States." (Article by Ella K. Barnard in *Maryland Historical Magazine*, vol. vii. 1912, p. 409.)

An address, by Isaac Briggs, dated "Utica, 10 mo. 29, 1817," delivered before the Oneida Society for the Promotion of American Manufactures, is in **D**.

## XXXII

JOHN FRY WILKEY (1799-1884) was a Minister, of Exeter, who married into the Gregory and Dymond families. It is presumed that he was the Friend who was the inventor of "Wilkey's Patent Trirota," of which an illustrated prospectus is in **D**. This broadside begins:

"The object of this Invention is the production of a Carriage combining the lightness of draught of a two-wheeled Vehicle, with the security in case of the horse falling, possessed by a four-wheeled Carriage."

It concludes:

"Coach Builders may obtain licenses on application to the Patentee, J. F. Wilkey, Mount Vernon, Exeter."

## XXXIII

We are reminded by the previous Sketch of another Friend, well-esteemed in his day, JOSEPH STORRS FRY (1769-1835), of Bristol. He wrote: *An Essay on the Construction of Wheel-Carriages, as they affect both the Roads and the Horses, with Suggestions . . . as to Tolls and . . . the Formation of Roads* (London, 1820, 145 pp., copy in **D**). He also wrote a pamphlet *On the Necessity of Freedom from Sin in this Life*, thus illustrating the happy blending of "secular" and "religious" so often found among Friends.

## XXXIV

THOMAS CLARKE WORSDELL (c. 1789-1862) was a coach-builder, of London, and later, of Liverpool, who,

through the influence of James Cropper, was entrusted with the construction of the first passenger carriage of the new line between Liverpool and Manchester. He had three sons, Nathaniel, Thomas and George.

## XXXV

NATHANIEL WORSDELL (1809-1886) was the inventor of the method, now in universal use, for picking up or dropping mailbags without stoppage of the train. He assisted to set up the "Rocket" and to construct its wooden tender. He was a Minister in the Society of Friends.

## XXXVI

THOMAS WORSDELL (1818-1893), when of the age of sixteen, won a prize of £200 offered for the best model of a carriage to be adopted by the London and Birmingham Railway, then being built. In the model the screw coupling, the lad's own invention, was first employed. Later, after work on German lines, he established a business in Birmingham in which he trained as assistants the brothers Tangye.

## XXXVII

GEORGE WORSDELL (1821-1912), the third son, established himself at Warrington and by his business energy and foresight largely contributed to the industrial prosperity of the town. There is an account of him and the above members of the family in the *Liverpool Post*, Dec. 3rd., 1912.

## XXXVIII

DOROTHY MADISON (1768-1849) was the wife of James Madison, fourth President of the United States. At the request of Professor Morse, she sent the first real message over the wires from Washington to Baltimore, 24th May, 1844, "Message from Mrs. Madison. She sends her love to Mrs. Wethered." Mary Thomas Wethered was a daughter of Philip E. Thomas (XXIX.).

*Dorothy Payne, Quakeress*, by Ella Kent Barnard, 1909.

*To be continued*

## Faith Healing the Sick

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A SHEET of paper, much worn by time, covered with the handwriting of George Fox, has recently been acquired by the Reference Library, with other valuable MSS., from the family of the late Right Hon. William Edward Forster.

It is endorsed in another hand :

“The testimonie of Gyles Kendall of Glostersher concerning the word of the Lord and his being healed by his beleife therein.”

jeles kendall in glostersher was broken in his bely 4 yere & in great sorrow & misery & as hee was diging in his garding in great paine he cryed vnto the lord & said if hee wovld but speake the word he beleaved he shoulde be well & the lord anserd him & emedeatly hee was wel & came a foovt above 20 miles to woster to viset g. ff.<sup>1</sup> in presen an ovld man ner seventy & farther the said jeles kendall said that ther was won sicke & the[y] said that hee wovld dey & jeld said he belevd that he wovld not dy & he was movesed to pray for him & did be leve & had faith in god that the lord wovld her him & the lord did & the sicke did recoveser & did not dy & he alsoe spake of a nother that was sick which he had feath for & did recover this jeles spake to mee in woster presen mo: 10: day 30: 1674.

Further information respecting Giles Kendall is not at present available.

For “remarkable cures,” see *Camb. Jnl.* i. 420, 433, and Index (ii. 511), also A. N. Brayshaw, *The Personality of George Fox*, Appendix B.

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“Antinomian views. These were the principles of Mr. Taylor, the minister at Chapel-en-le-Brears, who became at length a professed Quaker.”

HEYWOOD, *Diaries*, iv. 7, refering to Christopher Taylor.

<sup>1</sup> The word “mee” was first written by Fox. This has been crossed through and the initials written above by him.

## Edward Haistwell's Diary of the Travels of George Fox, 1677, 1678

SEVERAL valuable manuscripts were acquired by the Devonshire House Reference Library a few months ago, at the dissolution of the library once the property of William Edward Forster (1818-1886). Among them was a little volume bearing the title: "A short journall of G: F:s Travells in the Service of the Lord (with a short Relation of passages) since hee came from Swarthmoore on the 26th day of the first month, 1677," and inscribed: "This for his Esteemed and welbeloved Friend (and MASTER) GEORGE FOX. Edward Haistwell." The book is oblong in shape and contains 121 written pages, each measuring  $7\frac{1}{2}$  ins. by 3 ins. It is bound in a piece of vellum once part of an illuminated Latin document and has a tuck fastener.

The first entry is dated 26 1mo., 1677, and the last is dated 24 4mo., 1678. This period is dealt with in the printed *Journal* (bi-cent.ed.), vol. ii. pp. 255-330, and may be given thus, in brief: From Swarthmoor through the Midlands to London, 3 mo., 1677. In London till 5 mo. In Holland from 5 mo. to 8 mo. In London and then through Bucks, Oxon, Berks and Wilts to Bristol, 11 mo. Through Glos. Worcs. Warwicks, Oxon, Bucks, Beds, and Herts to London, 3 mo. In London to 4 mo.

But little is at present known of Edward Haistwell (or Haistwhittle). He styles G. Fox "master" and it is evident that he travelled with him as amanuensis. He is mentioned, but not by name, in *The Journal*, bi-cent. vol. ii. p. 281, as "a young man who travelled with me and used to write for me" and it is evident from a note to the *Camb. Journal* (ii. 391) that he had some part in the preparation of the material for the *Ellwood Journal*. In his Diary, Haistwell frequently uses the pronoun "wee," but, apparently, the omission of this does not necessarily imply his absence from the travelling band. We do not find it used anywhere as he describes his master's London work. Haistwell was with the Friends who travelled in Holland, though not named in *The Journal*. At Embden he was taken ill and had to be left behind at the house of Claes Jhon Foeldricke, the father-in-law of Jan Claus. In the margin of page 42 he inserted: "at this Embden, I E. H. lay sick till my dear m<sup>r</sup> G F had been at Fredrickstat." and in a parenthesis in the text he refers to his illness, adding: "and G ff took an Account of his passages w<sup>ch</sup> are as followeth till hee came to Embden again." This "Account," has been copied by Haistwell into its place in the journey, but we do not know who wrote the original. It takes up thirteen pages. The word "I" now appears ("I to witt G ff"); the spelling adheres to that of Haistwell.

On the 4th of 7 mo., G ff concludes:

"Wee took boat at Leier about y<sup>e</sup> 4 hour in y<sup>e</sup> Morninge and came to Embden Citty againe (where I left Edward sick:)" Cp. bi-cent. ii. 281.

The Diary continues: "I take a Journall again as followeth." Dependence upon records is evident again later, when the Diarist introduces addresses by Fox with the words: "Here followeth a Relation of two meetings by G ff" and closes with the initials "G ff:" (Cp. bi-cent. ii. 291.) A few pages later, after giving the list of Fox's writings from Amsterdam (bi-cent. ii. 292), Haistwell adds: "So now I will proceed on the Journall."

Haistwell was evidently in a hurry to finish his work as the beautifully clear and well formed writing of most of the book degenerates towards the end and becomes a scrawl on the last page or two. He concludes: "So here is a Brief Journall of G ff's travells while I traveld with him in 1677 & 1678."<sup>1</sup>

Haistwell was probably the transcriber at Amsterdam mentioned in his Diary, under date 17 and 18 of 8 mo.: "G ff was at B. F.'s hearing severall bookes and papers w<sup>ch</sup> hee had given forth (being Transcribed)." See bi-cent. ii. 311.

It is evident, from a careful comparison of this MS. with the printed *Journal* covering the same period that Thomas Ellwood and his co-editors worked on the Haistwell Diary when preparing *The Journal of George Fox*. The narrative proceeds along the same lines in both. The Diary bears marks of editing. All allusions to Haistwell are struck through; on one margin are the words: "Note this to stand," written after some words which were crossed through; names given in the Diary of those who subsequently fell away from Truth are carefully crossed out—Edward Nightingale, John Fretwell, Thomas Rudyard, Samuel Newton (cp. Camb. *Jnl.* and anonymous reference to Fretwell in bi-cent. ii. 511); various records of interviews with some of the Separatists are struck through, including the following, occurring in Essex in 8 mo.:

"and after y<sup>e</sup> Meeting, and on y<sup>e</sup> 30 day G ff had meetings w<sup>th</sup> ffriends and people that were gone from ffr<sup>ds</sup> and there was 10: men and women y<sup>t</sup> hath been gone from friends this many yeares, and G ff: Reconciled them to ffr<sup>ds</sup> again."

(In the margin opposite to some of the references to Separatists appear a few lines of cypher.)<sup>2</sup>

John Reckless of Nottingham was first described as "Mayor" but this has been corrected by another hand to "Sheriff," and after the words: "so Remaines a good ffr<sup>d</sup> to this day," another hand has added "& his familly."

<sup>1</sup> This is followed, in another hand, by the words: "See large Journal, p. 821."

<sup>2</sup> There are eleven marginal notes in cipher, five of these refer to Separatists. In the first opening of the book, Haistwell has provided a key-alphabet to these notes and an attempt is being made to decode them. At the end of the book there is a page of writing in cipher containing many combinations which so far remain unread. The system of shorthand used is not the same as found in some other Quaker documents.

The committee of editors under Ellwood made numerous omissions. References in the Diary to other Friends' work, as *e.g.* that of Leonard Fell, are passed by. Many names of Friends visited are not transcribed; thus there are about seventy-seven names which may be added to those appearing in the Spence MSS. (Camb. *Jnl.*) and in the *Jnl.* bi-cent. Among these are Col. David Barclay, Giles Barnardiston (named *George* by Haistwell and altered by another hand to *Giles*), Giles Fettiplace, Gawen Lawrie, William Rogers (the Separatist), Rebecca Travers, Richard Vickris, Thomas Waite and Ezekiel Woolley. In addition to the above 77 there are some 90 Friends whose names do not appear in the same connection in the printed *Journal*. As in Spence MSS. (see Camb. *Jnl.* i. xl.) names of ex-Friends are omitted: Charles Harris, John Raunce and John Swinton. As in the Spence MSS. (Camb. *Jnl.* i. xl.) laudatory references to Fox are omitted, *e.g.* "At a market town y<sup>e</sup> Woman of y<sup>e</sup> house said, that y<sup>e</sup> words y<sup>t</sup> I spake to her, shee could not forgett, if shee did not see mee again this five yeares" (see bi.-cent. ii. 281).

The "about three weeks" (bi-cent. ii. 264) of the visit to William Penn at Worminghurst is much more fully described in the Diary, as also the work of G. Fox in London, and his visit to Lady Conway.

In general the Diary takes the form of an itinerary, but here and there we find records of personal interest.

#### REMARKABLE CURE

"A Woman was at y<sup>e</sup> Meeting, who had gone 14: yeares on her hands & her knees, and thorrow y<sup>e</sup> wonderfull hand & Arm of y<sup>e</sup> Lord, was this year ["this year" crossed through] Restored to her strength again, and can go very well: & It being such a miracle y<sup>t</sup> many people goes to see her and after y<sup>e</sup> Meeting shee came to G ff: and since her Recovery, so many people going to see her, and shee not [keeping Low in her mind, and in y<sup>e</sup> fear of y<sup>e</sup> Lord, was much runn into words, so G ff spoke much to her, Exhorting her to fear y<sup>e</sup> Lord, and telling her y<sup>t</sup> if shee did not keep Low and humble before y<sup>e</sup> Lord, y<sup>t</sup> shee would bee worse then ever shee had been, and y<sup>e</sup> woman was much tendered & confessed to y<sup>e</sup> truth."

#### VISITS TO RAGLEY

"G ff & Edw: Burn and W<sup>m</sup> Pardo passed with Geo: Keith to y<sup>e</sup> Lord Viscount Conoways at Ragley in Warwickshire to visit y<sup>e</sup> Lady: and Van Helment & ffr<sup>ds</sup> there was very glad y<sup>t</sup> G ff came. 19 day G ff and ffr<sup>ds</sup> abode there and had 2 or 3 houres time w<sup>th</sup> y<sup>e</sup> Lady in her Chamb<sup>r</sup> . . . G ff returned to Lord Conway's and there hee and G Keith spent y<sup>t</sup> afternoon in Answering p<sup>t</sup> of A German booke: and y<sup>e</sup> 22 day G ff and G K and Van Helment were Answering part of a booke w<sup>ch</sup> y<sup>e</sup> priest of y<sup>e</sup> pish belonging to Ragley, had put forth ag<sup>st</sup> ffr<sup>ds</sup> and y<sup>e</sup> 23 day they spent there in y<sup>e</sup> service of truth. . . . G ff returned to Ragley, & y<sup>e</sup> 25<sup>o</sup> day G ff had 4 houres time w<sup>th</sup> y<sup>e</sup> Lady, to her great Refreshm<sup>t</sup> and Satisfaction & G ff was to pass away y<sup>e</sup> next day, but shee was very earnest for his staying & was not willing

y<sup>t</sup> hee should go away. So y<sup>e</sup> 26 day, G ff took leave w<sup>th</sup> ffr<sup>ds</sup> & passed w<sup>th</sup> G Keith and B: Doily & Van Helmont to Stratford, and Lyted at an Inn. . . . & G K & Van H returned to Ragley.”

WILLIAM MEADE'S COACH

“At Guttershedge was a Larg meeting, being severall ffr<sup>ds</sup> from London, as also W<sup>m</sup> Mead, who not knowing of G ff<sup>s</sup> being there greatly Rejoiced to see him: and after the meeting Tho: Rudyard came to visit G ff and Returned to London ag<sup>n</sup> that Night, and G ff stayed at Hendon on y<sup>e</sup> 21<sup>st</sup> day [of Third Month]. And on y<sup>e</sup> 22 day, William Mead and his wife & G W wife, & A P wife came to Hendon In W<sup>m</sup> Meads Coach for G ff. So hee went along with them to W<sup>m</sup> Meads house at Highgate, where severall ffr<sup>ds</sup> from London came to visit him.”

Haistwell's Diary forms an important link in the chain of authorities for the printed *Journal*:

The *Spence MSS.* begin in 1649 and take the narrative down to Fox's arrival at Swarthmoor, 25 iv. 1675 (bi-cent. i. 49—ii. 234).

The *Haistwell Diary* takes up the story from Fox's departure from Swarthmoor, 26 i. 1677, and leaves him in London, 24 iv. 1678 (bi-cent. ii. 255-330).

Of the remainder of Fox's life the authorities are, at present, incomplete. The *Little Journall Books* (in D) cover the following periods: From the middle to the close of 1681; from 1 mo. 1683 to 7 mo. 1687; from 4 mo. 1688 to 11 mo. 1690.

### “Buried like a Dog”

One John EElams wife in Halifax being brought to bed, dyed Sept. 1678, being Quakers would not bury at the church. Dr. Hook<sup>t</sup> come up to R. Scarborough churchwarden to intreat him to hire 6 men to convey her corpse to the churchyard, but he refused, he urged him to goe to the funeral at Sowerby street (the quakers burying-place) and take names of the persons there, he told him it was fitter for his sexton to doe that; he sent two men. When the corps was buried many of the company went to Joshua Smith's a Quakers, and there Henry Jackson spake, the informers upon Dr. Hooks order gave it into the justices, who fined the house for a conventicle 20li, went and levyed it, took 8 beasts of Joshua Smiths worth 30li, prized them at 18li.

One mentioned it to Dr. H. saying he had persecuted them severely, no sth he, but I have prosecuted them, and done it out of principles of conscience, for I cannot endure that christian people should be buried like a dog, they had as good (sth he) have hanged a stone about her neck and thrown her into Calder; that sd the other would have been a cats death.

OLIVER HEYWOOD, *Diaries*, ii. 249.

<sup>1</sup> Dr. Richard Hook, Vicar of Halifax, 1662-1688.



## Notes and Queries

### KEY TO ABBREVIATIONS

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

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

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

**QUAKER METHODISTS.**—My old friend, Joseph Smith, in his *Bibliotheca Anti-Quakeriana*, includes a sermon by Johnson Grant, but makes no mention of this author's medley in four volumes entitled *A Summary of the History of the English Church, and of the Sects which have departed from its Communion, with Answers to each Dissenting body relative to its pretended grounds of Separation*, 1811-15. At p. 549 of vol. ii., dated 1814, occurs the following: "Not long ago, while I was curate of Warrington, a new sect sprang up, engendered in that town by the enthusiasm of the Methodists upon the fanaticism of the Quakers, and denominating themselves Quaker Methodists to signify their extraction on both sides. They had all the broad brims and the jockey bonnets, the demure looks and the stiff manners of the Friends; but having, unfortunately, dwelt at one time contiguously to their place of assemblage, I am quite ready to testify, that they had no silent meetings. Their assemblies, indeed, were scenes of the most horrible extravagance and up-

roar, uniting the Methodist vociferation with the Quaker universality of speaking. Here were mothers pinching their children to make them pray, till the poor little wretches squalled. Men, women, children, without distinction, order, or authority, all elevated their voices to the loudest strain of outcry and the wildest pitch of frenzy. I know not whether this miserable body of ignorant people still continue to flourish in their full-blown spiritual pride, and to disturb the whole neighbourhood with their demoniac yells. But until they shall give me a good reason why, agreeably to the direction of St. Paul, all things are not done by their society in order, I shall refrain from setting my foot within their cavern of the winds, or from arguing at greater length against their raving madness."

Query, what is the foundation for this curious tirade?

A.G.

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**BAPTISTS AND ANABAPTISTS.**—Dr. W. T. Whitley, M.A., F.R.Hist. S., F.T.S., of Droitwich,

hon. sec. of the Baptist Hist. Soc., writes :

"There was no such thing as a Baptist Church till 1609 and the name of no Baptist is known before that date. The Anabaptists of the Continent were and are distinct; their English disciples were extremely few, and had little or no connection with English Baptists. The German Baptists of 1720 went *en bloc* to Pennsylvania, and even to the present day hold aloof from the German Anabaptists of 1520 and the German Baptists of 1850."

=====  
 JOSIAH NEWMAN'S PAPERS.—The genealogical papers of the late Josiah Newman, F.R.Hist.S., have come into possession of the Society of Genealogists of London, 5, Bloomsbury Square. They contain much of interest concerning Quaker families.

=====  
 LONG SERVICE (xviii. 46).—Edmund Stanley has been at the Clerk's table at Kansas Y.M. for forty years—seven years as Assistant, and thirty-three years as Clerk.

William Frederic Wells, of London, whose death took place at Devonshire House, under tragic circumstances in August last, was for forty-seven years Clerk of Devonshire House M.M., acting as such at the last meeting before his death, and for forty-eight years Clerk of London and Middlesex Q.M. finance committee, known as the Six Weeks Meeting. He was a doorkeeper at London Y.M. for fifty-two years.

SIR JOHN RHODES.—"In 1733 the living of Barlboro fell vacant. Sir J. Rhodes had already presented Rev. Phineas Maw in 1682, and Rev. Jas. Cooke in 1699. In 1733 he presented the living to Rev. Francis Bowler. Mr. J. Pole, of Pask Hall, holding that Rhodes being a Quaker could not present the living, presented it to Dr. Samuel Pegge. Thus there were two parsons presented, and the matter was referred to the Bishop, and the case being gone into gave it in favour of Sir J. Rhodes on 29th Aug., 1733." (*The Old Halls, Manors and Families of Derbyshire.*)

=====  
 JOHN HOLME, OF PHILADELPHIA (xviii. 98).—"John Holme, Esq., the only Baptist magistrate in Philadelphia at the time referred to, refused to act with the Quaker magistrates against the Keithians, alleging that 'it was a religious dispute and therefore not fit for a civil court.' Nay, he openly blamed the court held at Philadelphia, Dec. 6-12, 1692, for refusing to admit the exceptions which the prisoners made to their jury." These were the words of Morgan Edwards in 1777, the earliest reference to John Holme accessible to me just now.

W. T. WHITLEY.

=====  
 FRIEND BONNET-MAKERS (xviii. 42).—Ann Kewell was a "bonnet and mantle maker" at 17, Devonshire Square. An account of hers, dated 4 mo. 6, 1867, is in D. It is for a bonnet 12/6, and strings, 1/6.

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