

Personal Recollections and Reminiscences of some of the American Friends who travelled in these Countries on Religious Service from 1828 to 1852.

The writer of the following *Recollections* did not live to see them in print. He died in London on the 1st of Third Month last, aged eighty-eight years.

Most of the Friends referred to appear in the list of visitors to the Island of Nantucket given in Lydia S. Hinchman's *Nantucket*, 1901. Records of the presence of several at sittings of Devonshire House Monthly Meeting, London, are contained in MS. Notes on the Monthly Meeting, written by John Pryor, preserved in D.

The following notes have been prepared by the Editors.

WILLIAM FLANNER.¹

William Flanner is the first American Friend whom I recollect as a Minister. He attended the Quarterly Meeting at Waterford, in Tenth Month, 1828, shortly after I was sent as a scholar to Newtown Provincial School, which was situated there. I do not remember what Yearly Meeting he came from, but his very tall, and rather uncouth form, clad in the orthodox Friends' costume of those days, and his apparent total ignorance of what were then, as they are now, recognised as the ordinary amenities of civilised society, were in very striking contrast to those of the Friend, who, on behalf of London Yearly Meeting, was accompanying him as an Elder, *viz.*, Isaac Hadwen, of Liverpool, a rather short person, plain in his dress, but "every inch a gentleman." Of course, as a school-boy, although allowed to visit with my parents at the houses of Friends during the Quarterly Meeting (which, commencing on Seventh-day morning with that for Ministers and Elders, concluded

¹ This Friend's certificate to visit Europe was from Shortcreek, O. His visit to Ireland is referred to by Sarah Greer in her *Quakerism*, 1851, pp. 98ff, and by Sandham Elly in his *Critical Remarks on "Quakerism,"* 1853, pp. 44ff.

on the following Third-day, with a "religious opportunity with the children and family at Newtown School"), I could have no opportunity of observing William Flanner's manners *en famille*, but it was told that, discarding the use of spoons, he helped himself to salt with his fingers, which he also used at table in other ways to which the company were not accustomed. He had never before seen brass fenders and fire-irons, nor door-handles and other articles of that metal; and he was at first extremely burdened and oppressed in the belief that they were all of gold; and, afterwards, the customs and manner of life to which he was introduced amongst Friends in these countries, where carriages, silver plate, mirrors, etc., were things of every-day life, had such an effect upon his mind that he was obliged to return home before his service was fully accomplished. But (child as I was, not yet ten years old) I have never lost the recollection of his powerful sermon in Waterford on the First-day morning of the Quarterly Meeting. His text was Isaiah xxxiii. 20-24, and although at this distance of time I cannot in the least recall the matter, I have never lost a sense of the wonderful power which attended his delivery.

JONATHAN TAYLOR.²

Jonathan Taylor is the next whom I recollect—a rather slender, and somewhat frail-looking man, who attended the Quarterly Meeting in Waterford in 1831. I do not remember anything as to his ministry, and, as far as my memory serves, he was poorly at the time. After the meeting was over, he went with Mary James Lecky and her mother to their country-seat at Kilnock, near Carlow, for a rest, but he soon became worse, and

² J. T. was born in Bucks County, Pa., in 1768. On his marriage with Ann Schofield in 1789, he settled in Virginia, and, later, in Ohio, where his wife and he held the first Friends' meeting in that part of Ohio, sitting side by side on a log in the open woods. He crossed the Atlantic in 1831, in company with Stephen Grellet and Christopher Healy. An account at large of his religious work in London and Dublin Y.M.'s may be seen in Bates's *Miscellaneous Repository*, vol. iv. (1832), reprinted in *The Friend* (Lond.), 1847. A touching recital of the reception, at his home in Ohio, of the news of his death, is contained in a letter from Benjamin W. Ladd to Thomas Stewardson, quoted in a letter from Anna Braithwaite, of Kendal, which is preserved in D. See also Robson MSS. in D.

in a few days passed away to his heavenly home (6th of Eleventh Month, 1831). His remains were, I believe, interred in the Friends' burying-ground at Kilconner, to which meeting the Lecky family belonged.

Some years after this, I was staying at the house of my dear cousin, Joseph Bewley, at Dublin, whose wife was niece to Mary Lecky. Susan Howland and her husband, George Howland, were also staying there at the time; and one day, the conversation happening to refer to Jonathan Taylor's death, Susan Howland told us that when he laid his concern for England before his Yearly Meeting of Ministers and Elders, at which she was present, there was abundant expression of "unity and sympathy," also several prayers that he might be Divinely guided and helped along from day to day; but it was observed at the time, and remarked on afterwards, that in none of them was there any allusion to his safe return home at the conclusion of his service.

CHRISTOPHER HEALY.³

I think after Jonathan Taylor came Christopher Healy, a rather burly looking, elderly man, clad, of course, in the American style, but, my memory says, not at all so conspicuous as some others. My recollection of him is entirely confined to Waterford Meeting, which I think he attended on a Fifth-day, that being the usual week-day one, and he sat in silence until near the close, when he arose and spoke to this effect: that he had sat in silent sympathy with Friends, but did not feel that he had anything to express among them except to revive the words of the Apostle, "Ye have an unction from the Holy One, and ye need not that any man teach you, but as the same anointing teacheth you, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him"; and then he added that he felt it would be

³ Christopher Healy was born in Rhode Island in 1773. He joined Friends when about nineteen years of age, and became a Minister when twenty-eight. In 1831, he visited Great Britain and Ireland. His death took place in 1851.

See *Memoir*, Phila., 1886; *Penna. Memorials*, 4th edition, 1879; *The Friend* (Phila.), vol. 77 (1903-4), pp. 146, 331, 356. There is an interesting extract from a letter respecting C. Healy's visit to the Indians, preserved in **D**.

right for him to have a "public meeting" that evening, which accordingly was held, but the school-children were not taken to it.

CHARLES OSBORN⁴ AND JOHN WILBUR.⁵

In 1832, came Charles Osborn and John Wilbur, who travelled together, and were at the Quarterly Meeting in Waterford in the Tenth Month of that year. I have never forgotten their appearance as they walked into the large, square hall of the Meeting House, around which, on forms, the school-children were sitting, according to custom, waiting, after their walk of a mile from the school, until the moment arrived for them to go into meeting: two tall men Friends, with unusually broad-brimmed, drab, beaver hats, long, drab coats reaching almost to their heels, and grave faces, bearing traces of mental feelings, which we understand as "exercises," only waiting the opportunity for vent.

It was the custom in those days for all men Friends to wear their hats in meeting, and only to uncover their heads when vocal prayer was being offered; but when a Minister rose to speak, he took off his hat and usually handed it to the Friend who sat next to him to keep until he was about to resume his seat, when it was handed back to him, and he again covered his head; and the same

⁴ Charles Osborn was born in North Carolina in 1775. His *Journal* published at Cincinnati in 1854 gives a succinct account of his travels. He took an active part in the separation in Indiana on the question of Slavery in 1842-3. His death took place in 1850 and a *Testimony* respecting him was issued by Clear Lake Monthly Meeting of Anti-Slavery Friends in 1852. There is a pencil sketch in **D.** of his cottage at Economy, Wayne Co., Ind. (Gibson Bequest MSS., ii. 3.)

For the Indiana separation of 1842-3, see Edgerton's *History*, 1856; Hodgson's *Friends in the Nineteenth Century*, ii., 9ff; Thomas's *Friends in America*, 1905, p. 174; *Memoirs of William Forster*.

⁵ John Wilbur was born at Hopkinton, R. I., in 1774. In 1798, he married Lydia, daughter of Amos and Thankful Collins. He visited Europe twice on religious service, in 1831-3 and 1853-4. He stood for the conservative view of Truth rather than the modern view promulgated by J. J. Gurney and others on both sides of the Atlantic. The "smaller bodies" of Friends in America are sometimes distinguished by his name. He died in 1856. See his *Journal*, 1859; and much other literature in print and manuscript. Thomas's *History of Friends in America*, 1905, may be consulted with advantage.

applied to women Ministers, with respect to their "Friends' bonnets." Consequently, these two tall and very remarkable looking men took their seats in the gallery with their large drab hats on their heads, and, I think, Charles Osborn was the first to speak, which, so far as my memory serves, he did in a solemn and impressive manner, and a voice sufficiently loud to be heard over the large house, but I have no recollection whatever of his subject. When he had finished, he took his hat and his seat, and very soon John Wilbur arose, whose vehement manner, and a voice which grew almost to a roar, as he set forth the indwelling of the Holy Spirit as "the Inward Light," and the privileges of the Lord's people, made an indelible impression on my memory, although I have no other recollections of his address. This, of course, was several years before the separation in Ohio Yearly Meeting, which was caused by his open opposition to some of J. J. Gurney's writings; but from my school-boy recollections and impressions of him, I never felt any surprise at that sad event.

STEPHEN GRELLET.

Very different from those of these two Friends are my delightful recollections of dear Stephen Grellet, a true "Christian gentleman," which character also applied in no common manner to the beloved Friend who travelled with him, not only over these countries, but over a large part of the continent of Europe—I allude to Peter Bedford—and well indeed were they banded together. The precious union and fellowship of their spirits, and their earnestness in the service of their Lord, could be felt whether in meetings, or in the large companies who gathered to meet them in the houses of Friends. They had many public meetings, in which, as in the ordinary meetings of Friends, Stephen Grellet was largely engaged in ministry and prayer. He had a slightly French accent, and occasionally a word of that language would slip in. My personal recollection in this way is simply his saying "mouton" for lamb, but we heard that there were other instances.

ELISHA BATES.⁶

Elisha Bates, of Ohio Yearly Meeting, came in 1834. I do not recollect any particulars of him, except that in appearance he was like other American Friends, but a large number of our members (N.B.—this was in Ireland) in many of the Meetings would not receive him, because of his unsound views, and I think his stay in these countries was but brief.

JOHN WARREN.⁷

John Warren, whom I remember as a pleasant, though somewhat grave looking Friend, attended London Yearly Meeting in 1835, at which my own dear father, Edward Alexander, of Limerick, was present with certificate from Dublin Yearly Meeting, and I think they sat side by side in the gallery. It was the time when what is known as the "Beacon controversy" was at its height, and a somewhat stormy session was feared. My father told us that just at the opening of the first sitting, John Warren stood up and said that a few words had much impressed his mind, which he believed he ought to express at that time: "When I have nothing to say, I say nothing"; and my father said it would have been well if these words had been better observed throughout the meetings.

ANNA MOORE THORNE.⁸

In the following year, 1836, came Anna Moore Thorne, from New York, of whom I have no special

⁶ Elisha Bates was from Mount Pleasant, O. He wrote *The Doctrines of Friends*, in 1825, a book which passed through many editions, and he edited *The Miscellaneous Repository*, somewhat later. His views on many of the distinguishing principles of Friends changed, and in 1837 he resigned his membership. His death took place in 1860 when over eighty years of age. An account of his last days is given in the *Friends' Review*, vol. 14 (1861), p. 825, and copied into *The Friend* (Lond.) and *The British Friend*.

⁷ John Warren was born in Bristol, Me., in 1775. In early life a conviction came to him that it would be right to relinquish his sea-faring life in order to assist "a number of seeking persons in his neighbourhood." He joined Friends in 1805, and visited Great Britain and Ireland in 1834-5. His death took place in 1849.

See *Memorials of New England Ministers*, 1850.

⁸ A. M. Thorne was the daughter of Andrew and Elizabeth Moore, and was born in 1766. Her first husband was Consider Merritt and her

recollection (except that I think she lodged at my father's house).

ANNA ALMY JENKINS.⁹

About 1842 or 1843, came Anna Almy Jenkins, from Providence, Rhode Island. It so happened that I was in Liverpool the day she landed there, and hearing incidentally that she was to have a meeting for sailors at the docks that evening, I attended it. Her spiritual exercises for that class seemed very deep indeed, as she faithfully delivered what the Lord gave her for them.

Beyond this I have no recollection of her labours, but I expect there will be those amongst my readers, who will not have forgotten the awfully affecting circumstances under which she met with her death not very long after her return from these countries. I think particulars were published soon afterwards (perhaps in the *Philadelphia Friend*), but, so far as my memory serves me, they were these:—She, and a daughter who resided with her, attended together their usual Meeting for Worship one First-day morning, in which she had to deliver an unusually solemn, and indeed awful warning to some one individual present, expressing her sense that the messenger of death was very near, “even it might be on their heels,” and that it would not be many hours before the shaft fell; and she ended by pleading with all to seek to be ready. We heard that during the succeeding night, the house in which she and her daughter were sleeping caught fire, and that they both perished in the flames!

second, Isaac Thorne. When attending a Quarterly Meeting at Mountmellick, Ireland, in 1836, at the house of E. Beale, she related some striking particulars respecting her grandmother, Mary Griffin, who died in 1810, aged 100 years and 7 months, which particulars may be found in Comly's *Miscellany*, v. 241, and *The Annual Monitor* for 1837. A. M. Thorne died in 1838. See *Testimony*, 1839.

⁹ A. A. Jenkins was a daughter of William and Sarah Almy, and granddaughter of Moses and Anna Brown, of Rhode Island, and was born in 1790. In 1823, she married William Jenkins, of Providence. Her visits to the British Isles took place in 1842, 1843, and 1848. Her death, under the circumstances above described, took place in 1849. A clipping from a newspaper, giving an account of the sad event, is preserved in **D**.

DOUGAN AND ASENATH CLARK.¹⁰

In 1844, came Dougan and Asenath Clark, from North Carolina. Dougan Clark had a very loud voice, and his ministry was sound and far-reaching. We understood that he had formerly, as a Methodist preacher, been used to addressing very large congregations. Of his wife's long and remarkable sermons I have a very vivid remembrance, not far from an hour each on two special occasions: one on Hosea vi. 1, 2, 3—"Come and let us return unto the Lord our God," etc., and the other on the fourteenth chapter of the same Prophet, verses 1-7. The marvellous power which accompanied her delivery, as she addressed the various states to which the different parts of her texts applied, can scarcely be realised in these days, when the preaching is so extremely different, both in matter and delivery.

LINDLEY MURRAY HOAG.¹¹

In 1845, Lindley Murray Hoag, from New England, came for the first time. He was quite a different type

¹⁰ Dougan Clark was born 10th mo. 3rd., 1783, and died 8th mo. 23rd, 1855. Asenath Clark (second wife of Dougan Clark) was born 9th mo. 11th, 1785 and died 2nd mo. 26th, 1872. Of Dougan Clark's childhood little is known, but he was frequently heard to say that he felt the visitations of Heavenly Love at a very early age. When twenty-five years old, he was disowned from the Society for marrying his first wife, who was a Methodist, but although he became a well-known preacher in that body, he was never satisfied till he had returned to Friends. So clear a sense was given him of the insufficiency of human activity in religious worship, that on one occasion when he stood up in the pulpit with the hymn-book in his hand ready to give out the hymn, he felt such a secret check in his mind that he was under the necessity of giving the book to another and sitting down, as he expressed it, "like a fool," and he took no part in the service. He was visited by several of the most influential members of the Methodist Church, who offered him many inducements to remain with them; but he finally left that body and began constantly to attend Friends' meetings, and after a time he applied for membership and was received back into the Society. Later on, his wife also was received into membership. She died in 1821, and he married Asenath Hunt, daughter of Nathan Hunt, in 1823. They were employed for several years as Superintendents of New Garden Boarding School, now Guilford College. [From information supplied by Dougan Clark's grandson.]

¹¹ L. M. Hoag was the son of Joseph Hoag, of Wolfsborough, N. H. His first visit to Great Britain and Ireland took place in 1845-6. His pleasing manner and fluent speech soon caused him to become very popular with old and young, which popularity somewhat interfered with

from most of the American men Friends who preceded him—a much younger man, and more modern in his style and appearance—the most “fluent,” if not eloquent Minister whom we had up to that time had from America. I have, however, no distinct recollection of his labours. He was accompanied through Ireland by George Stacey, a valued Elder, well known throughout the Society as having been Clerk¹² of London Yearly Meeting for several years.

SARAH EMLLEN¹³

came from Chester, in 1845. Perhaps, although at this time (sixty-one years after), I cannot recollect any particulars of it, her living, spiritual ministry produced a deeper effect on my mind than any of her predecessors from the other side of the Atlantic; and I well recollect that in a visit she paid to us in my mother’s house, which was then my home, I felt as though I was nearer heaven than I had ever been before, as she poured out her soul in a prayer, the solemn, and indeed awfully absorbing power attending which cannot be described in any human words.

SUSAN HOWLAND.¹⁴

There appears then to have been a lapse of about four years until 1849, when Susan Howland, of New

his service and caused some friction among Friends in England. His visit in 1853 was, in consequence, of brief duration. L. M. Hoag’s wife, Huldah B. Hoag, died prior to his first visit to England.

¹² George Stacey was clerk from 1838 to 1849.

¹³ Daughter of Cadwalader and Phebe Foulke, of N.J., born in 1787. After the death of her first husband, William Farquhar, she removed to Westtown Boarding School, Pa., where for a while she was a teacher. Later she married James Emlen. There is a portrait of Sarah Emlen in Dewees’s *History of Westtown Boarding School*, 1899. Her death took place in 1849.

See Penna. *Memorials*.

¹⁴ Susan Howland was the second wife of George Howland. They were married in 1810, and had a large family. G. Howland died in New Bedford, Mass., 1852, aged seventy-one, and S. Howland in 1872, aged eighty-one. [From information supplied *per* William Thompson, New Bedford, Mass.]

There is a privately printed account, with portrait, of the life of George Howland, Jun. (1806-1892), a son of the first marriage. Both father and son were connected with the whale fishery.

Bedford, Mass., came, with her husband, George Howland. The chief memory I have of these Friends, besides that already alluded to with regard to the decease of Jonathan Taylor, is that George Howland, who was a man very extensively engaged in business, seemed quite unable to enter into sympathy with his wife's religious exercises, and hurried her from place to place to such an extent that she was obliged to return home long before her service was completed. He used to say he was willing for her to stay in a place as long as she had anything to do, but as soon as it was done he wanted her to go on as quickly as possible. One instance came under my personal experience. They arrived in Limerick, where I then lived, in an afternoon. A meeting had been appointed for them, and when they had had refreshment and a short rest, they sat down with Friends (of whom I was one). After sitting perhaps twenty minutes to half-an-hour, Susan Howland stood up and apologised to the congregation, but said she felt so thoroughly tired and overdone, that she must ask them to meet her again in the forenoon of the following day! This subsequent meeting was, I believe, held.

In 1857, Susan Howland again visited these countries, accompanied by her sister, Lydia Congdon.

JAMES JONES.¹⁵

In 1849, we had a most precious visit from James Jones, from New England. He was uncle to Eli and Sybil Jones (of whom we shall hear presently), and he was the "great-uncle" mentioned by Rufus M. Jones in his little work, *A Boy's Religion*, at page thirty-eight. I give the following description of his ministry, from my dear wife's private diary,¹⁶ which, although rather lengthy, will, no

¹⁵ James Jones was born in Brunswick, Me., on the 2nd of Twelfth Month, 1788. He was frequently liberated by his Monthly Meeting for religious visits in his own country. His visit to Western Y.M. in 1858 was made with his own horse and carriage, and he must have covered quite 3,000 miles. The decease of this Friend took place on the 5th of Ninth Month, 1878, his age being eighty-nine years and nine months.

[From information supplied by J. Albert Jones, clerk of China M.M., Me., *per* Rufus M. Jones.]

¹⁶ Samuel Alexander married Isabella Fisher, of Limerick, in 1842. She died in 1901, aged seventy-nine years. See *Annual Monitor*, 1902.

doubt, have an interest for many in the present day :—
 “ To-day, James Jones, from Maine, United States, was at meeting ; and powerful, searching testimonies he had to deliver to us both morning and evening. In the morning he spoke long, telling us of himself : he was born of religious parents but [in his youth] he had wandered from the right path, and entered into the vain pleasures of this life, card-playing, horse-racing, the ball-room, etc., and it was while he was engaged in dancing that his mind was arrested (by the power of the Holy Spirit). He then became an improved character, and continued so for some time ; but he again fell away even lower than before. He was then laid on a sick bed, and brought to the brink of the grave, and it was only when those around him were watching for his last breath that he was given to feel his lost condition, and was again raised up, since which time, he has devoted his soul and all his energies to his Maker’s service. He longed for words to set forth the mercy and the loving kindness of the Lord, with much more in that strain. In evening meeting he spoke on the fall of man—his degeneracy, etc.” In another meeting he spoke on “ God is Love,” long and powerfully, setting forth the wonders of redemption, and pleading with all to accept the visitations of this love in their souls, etc. My wife adds, “ I enjoyed his ministry very much, and I hope it will incite me to strive after a closer walk with God.”

THOMAS ARNETT.¹⁷

Thomas Arnett, from Indiana, came in 1849, and again in 1852. My recollections of his ministry, are that it was of a very deep and searching character, dealing largely with the work of the Holy Spirit in the soul ; and, while in perfect harmony with the teachings of our Saviour and His Apostles in the New Testament, his quotations

¹⁷ Thomas Arnett was born in Guilford County, N.C., in 1791. Religious feelings were aroused and deepened in him by a series of dreams which much impressed him. He joined Friends of Deep River Monthly Meeting, N.C., in 1816. His first wife died during his second visit to Great Britain and Ireland. In Eleventh Month, 1853, he was united in marriage, at Miami, to Hannah Hudson, a Minister, daughter of Samuel and Dinah Hudson, of Ireland. T. A. died in 1877, aged eighty-six years.

See his *Journal*, Chicago, 1884 ; W. F. Miller’s *Memorials of Hope Park*, 1886, p. 180.

were most commonly from the Psalms and the Prophets in the Old, often alluding to the frequent references of Christ to these. A few months after his return home on the last occasion, a woman Friend named Hudson from Dublin, to whom, as we afterwards heard, he had become engaged, went out to America, and became his wife.

JOHN AND ELIZABETH MEADER,

from Providence, Rhode Island, visited us in 1850, and

HANNAH RHOADS,¹⁸

from Philadelphia, in the same year. I have no memoranda respecting these Friends, nor do I recollect anything very special attending their visits or their ministry.

ELI AND SYBIL JONES.

This brings me to the year 1852, in which commenced the several visits of our dear Friends, Eli and Sybil Jones. As most Friends in later or middle life will remember them, I need not enlarge here. But, as I have copious notes of some of their remarkable sermons, a future opportunity may occur for reproducing them.

SAMUEL ALEXANDER.

A Prophecy of Toleration.

This Richard Scostrop (as J heard Leo. ffell Relate at my House in y^e yeare 1691) Prophetied in y^e Prison at London as ffrds was discourssing of ffrds Sufferings, he, sitting by, said, "Five & twenty yeares hense, and y^e Church shall haue Rest," & just according to y^e time, so it came to pass. JO WHITING.

In the handwriting of John Whiting, on a tract by R. Scostrop, in D. (100.30).

¹⁸ Daughter of Jonathan and Hannah Evans, of Philadelphia, born 1793; married Joseph Rhoads, of Marple, Pa.; travelled extensively as a Minister; departed this life, 1865. There is a very lively account of Joseph and Hannah Rhoads in *Clovercroft Chronicles*, 1893, written by their daughter, Mary Rhoads Haines.

See also *Memorials*.