

Personal Recollections of some of the American Friends who travelled in England on Religious Service from 1835 to 1852'

REMINISCENCES declare character—that of the writer as well as of those he desires to recall. In putting down all that I can distinctly remember of the visits of these good men and women to my father's² house, and some of them stayed for weeks, I am concerned to observe how trivial are the few words I can remember that they uttered—and how superficial, to some extent, was the estimate I formed of their worth.

STEPHEN GRELLET

The one exception to this regret is a man no one could disregard—Stephen Grellet. Of very noble presence and singularly delightful intonation in speech, gentle, dignified, venerable, his words appealed to all hearts—especially to us young people, fresh from our evangelical school, where the Huguenots were the heroic figures of modern history—and in this Christian gentleman we saw a member of the “old *régime*” as well as kinsman of the great French Reformers, one who might, too, have walked straight out of Port Royal, one that appealed to all that was the highest we knew. Stephen Grellet dined with us in the room in Bull Street,³ where we spent the time between meetings on First-day. I cannot now recall any of his words, but his manner, aspect and bearing were that

¹ For other recollections of the travelling Ministers named below, see *THE JOURNAL*, iv. 87-98.

² Thomas Southall, of Birmingham (1794-1861), son of John and Mary (Burlingham) Southall, of Leominster, and one of the founders of the Pharmaceutical Society, in conjunction with Jacob Bell. He married Sarah Shorthouse in 1824.

³ Meetings in Birmingham on First-days were held at 10 a.m. and 3 p.m., which made it difficult for Friends living on the outskirts of the town to go to and fro between meetings. Accordingly a dinner was always provided by Thomas and Sarah Southall at the business premises in Bull Street, near by, at which there were usually many invited guests.

of a man endued with power from on high, and I regarded him as an Apostle of the Lord, and his words as of Apostolic authority.

When my mother, Sarah Southall, was a child, she first saw Stephen Grellet at the home of Henry Storrs of Chesterfield. She told us that his countenance so impressed her that she took a low stool, placed it by his knee, sat down upon it, and gazed into his face. He placed his hand on her head, in the attitude of benediction, and said, "Ma petite précieuse."

THOMAS ARNETT

Thomas Arnett was with us many weeks whilst visiting Birmingham and the adjacent Meetings. He was a little man with a sallow complexion and small scrutinizing eyes. He preached very long sermons—but his manner was weighty and powerful. I fear he viewed us young people as in danger of wandering from the true path, but he was full of interest in all we did. One day he walked up to me and said, "Dear Margaret, she knows that I love her." I believe his interest was purely spiritual.

JAMES JONES

This good man spent some time at our house. As soon as we found he was connected with building, we wanted to talk to him about the size of building bricks. We had been reading Ruskin and were all agog with the subject. The narrow brick had been discarded in favour of one much thicker, and houses in which these are used cannot fail to offend the eye. J. Jones explained that the bricklayer's hod was made to hold a certain quantity of a certain size, and that to make a flatter, thinner brick, like a Roman brick, would not do. I remember I flung myself at J. J., and explained that what Ruskin believed must be carried out, even if new hods had to be made.

PHILADELPHIA FRIENDS

Hannah Rhoads and another friend from Philadelphia spent some time with us; they were very interesting, distinguished women. John Meader and his wife, from Providence, Rhode Island, were in England at the same time.

When it was proposed that all these Friends should visit Birmingham at the same time, we young people decided that they should all be entertained at our house—that it would be more homely for them, strangers in a foreign land, if they were all together. So Anna Mary⁴ gave up her room and Ellen⁵ hers, and thus four rooms were provided.

The friends from Philadelphia arrived first.

The ministry of John Meader was of such a very helpful description, and there was such a sweetness and gentleness in his bearing which deeply impressed us, that we were delighted at the thought of helping this good man during his visit to our home.

When the Meaders arrived, the Friends from Philadelphia refused to speak to them. There was great consternation, but gradually, as the days went on, the ice thawed a little, and there was some general conversation at meal times.

LINDLEY MURRAY HOAG

A young man, recently widowed, very eloquent, with an attractive countenance and personality, so different from all the previous visitors from America that we fell under his spell at once, wrote out his sermons, drew his portrait, and followed him from meeting to meeting. I should say L. M. H. was a man spiritually endowed with great gifts and indescribable *charm*, itself a gift of heavenly origin.

After a time it was considered best he should return home for a while, until the *furore* had abated, but with the approval of his friends he returned and finished his ministerial course in this country.

SUSAN HOWLAND

The ministry of S. Howland was largely symbolical. Her sermons were chiefly founded on texts taken from the Prophet Ezekiel. I often used to question, Does the

⁴ Anna Mary Southall (1825-1884), eldest daughter of Thomas and Sarah Southall, m. 1858, William Ransom, of Hitchin, son of John and Hannah (Burgess) Ransom, of Hitchin.

⁵ Ellen Southall (1826-1869), second daughter of Thomas and Sarah Southall, m. 1856, George Dymond, of Birmingham, son of John and Sarah (Wilkey) Dymond, of Exeter.

speaker really understand what she is saying? The most mystical and mysterious passages were treated as oracles. S. Howland was a sweet, simple woman, whom it was a privilege to entertain.

The above notes were written by Margaret Evans, of Llanmaes House, near Llantwit Major, some time before her death on 4th July, 1913, at the age of eighty-five. By permission of her daughter, Mrs. Gertrude Williams, they are now printed.

The footnotes have been supplied by G. C. Dymond, of Birkenhead.

"George Eliot" and Barclay's "Apology"

WILLIAM G. SMEAL, of Glasgow, draws attention to an article which appeared in *The Westminster Review* of 1852, during the time that George Eliot was Assistant Editor, and which was reprinted in part in *The British Friend*, x. (1852), 266. The whole article is well worth reading. Of Quaker literature, the Author (probably George Eliot herself) writes:—

"We must not suppose that the Quaker literature, *pro* and *con*, is confined to profane and scurrilous attack and quaint rejoinder; we should find in it much adroit argument and many earnest, heart-spoken appeals, and at least one masterpiece, both in style and manner, among the richest gems of our language. . . . Truly to any one wandering in the dreary waste of polemics of this age or that, Barclay's *Apology for Quakers* would be a pleasant place to alight upon. A complete proficient in the learning of the schoolmen, Barclay wields their weapons with wondrous skill to destroy the empire which they had so long held over men's souls, and he defends the truth with a chivalrous devotion and courtesy to his opponents, reminding us of the Norman knights from whom he was descended; and, mingling with his eloquence and skilful logic, we ever hear a strain of such pure and heartfelt piety as touches our hearts fully as much as it pleases our fancy and our reason."

See *George Eliot*, by Cross, 1885, i. 275.

Love labour: for if thou dost not want it for food, thou mayst for physic. It is wholesome for thy body, and good for thy mind. It prevents the fruits of idleness, which many times comes of nothing to do, and leads too many to do what is worse than nothing.

WILLIAM PENN, *Reflections and Maxims*, i. 57.