

Notes and Queries

KEY TO ABBREVIATIONS

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

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

JOURNAL OF MARGARET WOODS.
—The seven volumes of the original Diary, in manuscript, of Margaret Woods, have recently come into the possession of the Society, as a gift from her great-grand-daughters, Elizabeth and Alice Woods, of Woburn Sands. The years covered are 1771 to 1821, and there are numerous contemporary references to visits of ministering Friends and matters of family interest. In 1829 John and Arthur Arch published a volume of 500 pages, containing *Extracts from the Journal of the late Margaret Woods*, and a second edition appeared in the following year. An American reprint was brought out by Henry Longstreth, of Philadelphia, in 1850. All three editions are in D. Practically all the personal references in the original have been omitted in the printing.

Margaret Woods (1748-1821) was a daughter of Samuel and Grizell (Gurnell) Hoare, of London. She married, in 1769, Joseph Woods (d. 1812), woollen-draper, of White Hart Court, Gracechurch Street. Her niece, Sarah Hoare (1777-1856), writes: "My Aunt Woods, who married a man of small fortune, and had bad health, was her mother's great favourite." (*Memoirs of Samuel Hoare*, London, 1911.)

MEETING ANNIVERSARIES (xiii., 42, 84).—To those previously noted may be added: *A Sketch of "Old Town" Meeting House, Baltimore . . . as read on its One Hundredth Anniversary, 1881*; bi-centenary of Woodbury Meeting, N.J., 1915, reported in *The Friend* (Phila.), 1915, and in the *Bulletin of the F.H.S. of Philadelphia, 1915*; centenary *Celebration of Whitewater Monthly Meeting, Ind., 1909*.

TONES IN PREACHING (xiii., 124).—A. Neave Brayshaw sends the following quotation from Samuel Bownas's *Qualifications of a Gospel Minister, 1750*, p. 41:
"Though the Matter delivered by thee may differ from that of another, whose Doctrine thou mayst think more acceptable and in more apt Terms, which may tempt thee to imitate him; this will bring an Uneasiness and a Cloud over thy Mind; therefore keep to thy own Way, both in thy Opening and delivering thereof, guarding against all affected Tones of singing or sighing, and drawing out thy Words and Sentences beyond their due length, and by speaking too much in a Breath, and so adding an Ah! to the end of them, and drawing thy Breath with such a Force and

Groan, as will drown thy Matter, and render thee unacceptable to thy Hearers; likewise guard against superfluous Words, impertinently brought in, such as I may say; As it were; All and every one; Dear Friends; and Friendly People, with sundry others of the like kind, which add nothing to thy Matter, spoiling its coherence and Beauty of Expression."

BURIED LIKE A DOG.—"1695[6] March 15. John Waring for his honestly living I cannot but mention among y^e Christian dead, who was by his relations put ith ground lik a dog in y^e Quakers meeting house yard. Rogues!"

From the Church of England Register at Shipston-on-Stour, Worcestershire. Sent by Richard Savage, Stratford-on-Avon.

BREAKING UP MEETINGS (xiii. 84). Allen C. Thomas writes from Haverford, Pa: "So far as I have observed, while still customary on the 'high seats' in Philadelphia and Baltimore Yearly Meetings, it is not usual for those on the other forms." Do Whittier's lines embody a poetical licence?

Was the first Baron Dimsdale (1712-1800) a Friend?

REMOVALS TO PENNSYLVANIA.—At a Preparative Meeting held at Marsden Height, Lancashire, 13 ix. 1698, Henry Mitchel, Robert Brewer, Henry Whalley and John Baldwin, junior, obtained leave to "lay their Intentions of Removal into Pennsylvania" before the next Monthly Meeting.

MARTYRDOM OF MARY DYER.—Samuel Dyer, a grandson of Mary Dyer, who suffered death in Boston in the year 1660, owned and occupied the farm in the town of Newport, Rhode Island, on which she had long lived; and he died there in the year 1767, at an advanced age, a man of good character and exemplary life and conversation. During his life the legislature of the province of Massachusetts Bay, of which Boston was the capital, took into consideration the circumstances of her death; and being informed that one of her descendants was living, sent a deputation of their body to confer with him on that occasion: they represented that they deeply regretted the conduct of their ancestors, or predecessors, in putting his ancestor to death; and desired to know what compensation or satisfaction they could make; and offered to do what might be required in that way. He received them courteously and told them he was sensible of the good feelings and worthy motives which had actuated the Legislature in making the offer; but that no compensation could be made; he could accept nothing as the price of blood; that their sense of the injury and injustice committed, exemplified by their acknowledgment, was sufficient; and he freely forgave all the actors in that dismal catastrophe.

From a MS. in D., endorsed:

Copied from
T. Shillitoe's Scrap Book.

BAPTISM.—Baptized. 1783.
Apr. 20. Benjamin Court, a Quaker, aged about fourscore

years.—Registers of St. Nicholas, Warwick.

MABEL WIGHAM'S JOURNALS (1762-1776).—Mabel Wigham, of Coanwood, Northumberland, was the daughter of Cuthbert Wigham, a convinced Friend and Minister, and founder of that well-known Meeting, and the Quaker family bearing his name still resident there, and till lately at Edinburgh, etc.

Mabel Wigham was born *circa* 1729, and died in 1781, aged 52, having been a Minister some twenty-five years. Her husband, apparently a cousin, was Thomas Wigham, of Limestone, Coanwood. Of her is an account in *Piety Promoted* and a Testimony at Devonshire House.

Not long before her death she communicated the above Journals to Solomon Chapman, of Sunderland, who lent them to Elizabeth (Dearman) Robson, a Minister, of Sunderland, and widow of Edward Robson, the botanist, of Darlington.

Elizabeth Robson transcribed these Journals, which are somewhat fragmentary, during the winter of 1833-34, to the best of her ability; and they came into possession of her daughter, Mary Edward Backhouse, of Ashburne, Sunderland, and later into that of her great-grand-daughter as well as grand-niece, Lucy E. Mounsey, of Sunderland, by whom they were given to Joseph J. Green, of Hastings, in 1916. By him they were indexed; and the references to persons and places, besides a great many repeated several times, amount to nearly a thousand. He has also mostly transcribed the Journals again and indexed them.

So far as he is able to discover by communication with the Wighams of Coanwood, no copy of Mabel Wigham's Journals is otherwise known, and it is to be feared that the originals are lost.

Elizabeth Robson's copy consists of some eighty-eight closely written quarto pages. The Journals are very interesting, relating to ministerial journeys in County Durham, Scotland, Cumberland, Yorkshire, Westmorland, Lincolnshire, Norfolk, Essex, London, Lancashire, Ireland, etc. The reference to many Friends not named in other Quaker Journals is particularly valuable. One of Mabel Wigham's companions on a lengthy journey to Norfolk, Essex and Lincoln, was Esther Maud, wife of William Tuke of York.

Elizabeth Robson's copy of the Journals has been presented to Devonshire House Reference Library by the kindness of Joseph J. Green.

DANIEL QUARE AND THE BAROMETER (ix. 173; x. 43).—*Calendar of State Papers (Domestic)*, William and Mary, 1694-95, p. 395. Feby. 24/1695. Warrant for letters patent to Daniel Quare to have the sole use and benefit for fourteen years, of his invention of a portable barometer which may be removed to any place, though turned upside down, without spilling one drop of the quicksilver or letting any air into the tube, although the air shall have the same liberty to operate on it as on those common ones now in use, with respect to the weight of the atmosphere.

S.P.Dom. Warrant Book, 37.

BELLOWS'S FRENCH DICTIONARY.

William Bellows, Eastgate Press, Gloucester, has kindly sent, as requested, the following particulars of his father's French Dictionary :

Pocket Format.

First edition (I believe it consisted of 6,000 copies) was published in 1872. The type was then re-set for the

Second edition, embodying additions and improvements, brought out in 1876. This second edition was reprinted many times from standing type, the difference between the succeeding issues being a matter of alterations in minor details—fresh words added from time to time : so that, generally speaking, although the various reprints all bear the mark "Second edition," they vary in some degree as between themselves.

Third edition, published in the summer of 1916. By adding one type-line to the depth of each page of the dictionary proper, and eliminating obsolete matter, and condensing certain items, room has been found to add a large amount of up-to-date material which had not previously appeared. This third edition starts at the one hundred and first thousand.

School or Crown 8vo. Edition.

First edition (of 5,500 copies) appeared in the last days of 1910.

Second edition, containing alterations and additions, 1913.

Third edition, containing further additions, published summer, 1916. The first issue of this third edition completes the twentieth thousand of the Cr. 8vo size.

xii. 1916.

W. BELLOWS.

A FRIEND AND A WAR SONG.—

In *Just a Few "Friends,"* by Mary J. Taber, of New Bedford, Mass., privately printed in 1907, we read, under the heading "War Topics":

"It was a Hicksite Friend who wrote the popular war song, chanted by so many Union soldiers on so many a weary march in the Civil War: 'We are coming, Father Abraham, three hundred thousand more.'"

This Friend was James Sloan Gibbons, son-in-law of Isaac Tatem Hopper (1771-1852), who was the well-known abolitionist, of New York (*Life*, by L. Maria Child, 1853). By the kindness of Mary J. Taber, a news-clipping from a Boston paper has reached us, which gives the words of the song and an account of its genesis :

Three Hundred Thousand More.

By James S. Gibbons.

(July, 1862.)

We are coming, Father Abraham,
three hundred thousand more,
From Mississippi's winding stream
and from New England's shore ;
We leave our ploughs and work-
shops, our wives and children
dear,

With hearts too full for utterance,
with but a silent tear ;

We dare not look behind us, but
steadfastly before :

We are coming, Father Abraham,
three hundred thousand more !

If you look across the hilltops that
meet the Northern sky,

Long moving lines of rising dust
your vision may descry ;

And now the wind, an instant,
tears the cloudy veil aside,

And floats aloft our spangled flag,
in glory and in pride,

And bayonets in the sunlight
gleam and bands brave music
pour :

We are coming, Father Abraham,
three hundred thousand more !

If you look all up our valleys
where the growing harvests
shine,

You may see our sturdy farmer
boys fast forming into line ;

And children from their mother's
knees are pulling at the weeds,

And learning how to reap and sow
against their country's needs ;

And a farewell group stands
weeping at every cottage door :

We are coming, Father Abraham,
three hundred thousand more !

You have called us, and we're
coming, by Richmond's bloody
tide

To lay us down for Freedom's sake,
our brothers' bones beside,

Or from foul treason's savage
grasp to wrench the murderous
blade,

And in the face of foreign foes its
fragments to parade.

Six hundred thousand loyal men
and true have gone before :

We are coming, Father Abraham,
three hundred thousand more !

In the year 1862, a Massachusetts regiment was marching down Broadway. There was no music of a band and the rhythm of the men's feet was the only sound. It became a musical measure in the ear of James S. Gibbons, who was keeping pace with the regiment, and the words fitted themselves to the echo of their steps.

Entering a friend's office, he repeated the unwritten lines and, the friend urging him to do so, sent the manuscript to the *Atlantic Monthly Magazine*.

The poem was returned as not adapted to their pages.

As a frequent contributor to the columns of the *Evening Post*, Mr. Gibbons carried the poem to the office and it was printed without his name. Later, the editor, William Cullen Bryant, was appealed to by an officer of an Ohio regiment for the privilege of changing the words "our wives and children dear," on the ground that his company was composed entirely of unmarried men.

Mr. Bryant appealed to Mr. Gibbons to allow him to make the change, without disclaiming the authorship. Hence arose the confusion which has always existed. Not only original copies in Mr. Gibbons's handwriting, but other abundant proof can be produced in support of this statement.

S.H.E.

[The song was published in the *New York Evening Post* for July 16th, 1862. It was written by James Sloan Gibbons. He never disclaimed the authorship. His wife was a daughter of Isaac T. Hopper.]

ROBERT PROUD (1728-1813).—Robert Proud was born at a "farmhouse, Low Foxton, near Crathorne, in the north part of Yorkshire, England, likewise a little more than the same distance from Yarm," May 10th, 1728. Son of William and Ann (Hedley) Proud, who removed about 1710 or '11 to a place called Wood-End, two or three miles north from Thirsk. Went to school to David Hall of Skipton. Took shipping from Scarborough in 1750 for London. Resided there for a time with

Joseph Taylor. "By the advice and recommendation of my friend and relative, Dr. John Fothergill, of London, I applied myself to further improvements in some part of learning and science." Was introduced into the families of Silvanus and Timothy Bevan; was a tutor to the sons of the latter.

Removed to Pennsylvania in the latter part of 1758.

Sailed from Portsmouth, "10th Mo. 22, and first of the week."

"1759, 1 mo. 3. After a stormy passage . . . arrived at Lewistown, on or near Delaware Bay, where M[ordecai] Yarnall and myself went on shore . . . and from thence by land we two arrived at M. Yarnall's house in Philadelphia on the 6th of the same month."

"Near two years after my arrival in America in 1st mo. 3, 1759, aforesaid, I undertook on the 11th of 9 mo. 1761, the Public Latin School of Friends in Philadelphia [now, 1916, the William Penn Charter School]. In which station I continued till 9 mo. 11, 1770, about 9 years when I resigned it. From that time till 4 mo. 24th, 1780, the space of 9 years and 7 months, I was partly employed in trade with my brother John Proud from England, and partly during the distraction of the Country here, engaged, at the particular request of some Friends in compiling and writing the History of Pennsylvania, in my retirement,—a laborious and important work."

Taken from the Autobiography of Robert Proud, *Pennsylvania Magazine of History and Biography* vol. 13 (1889), pp. 430-440.

This Autobiography which was first printed as above, is the source of all notices of Proud which I have seen. ALLEN C. THOMAS.

LIBERATION OF SLAVES.—On the liberation of their slaves by Friends in America :

(a) What was the total value of the property of which they divested themselves ?

(b) What was the effect on their social and economic position ? Were any families reduced thereby to actual want ?

(c) Did the loss of property involve loss of leisure, of opportunities for education, of culture and of intellectual activity ?

WILFRID GRACE.

In reply to Wilfrid Grace's note. I am not aware of any statistics in regard to the losses of Friends or their deprivations of various kinds. Stephen B. Weeks's *Southern Quakers and Slavery* is the only book that I know of that has treated on the effect of slavery on Friends, and that does not give statistics asked for. I doubt if any exist, or indeed were ever estimated.

I can give what occurred in my own family in a general way. My father's father, John Chew Thomas, of Maryland, emancipated in 1812 about 133 negro slaves. As nearly as I can recollect I was told the value was about \$50,000 or 10,000 pounds sterling. Of course money was worth more then. He so lost caste in the neighboring country round that he felt obliged to change his place of residence, and he not only lost his capital invested in slaves but sold his plantation at a low figure, so

the total loss made him a man in moderate circumstances instead of a wealthy one. Doubtless there were a number of other instances. I possess a number of the original manumission papers. He found homes for most of his former slaves in Pennsylvania, which had become a free State. I saw one of the manumitted slaves when a young man.

ALLEN C. THOMAS.

PAYABLE AT MARRIAGE.—I have come across what appears to be a curious custom in these parts but about which I can gain no information. Wensleydale Preparative Meeting, held at Bainbridge (Yorkshire), 2nd of First Month, 1725, deals with it as follows :

“For further explaining some further minutes in this book relating to John Routh & Tho. Robinson their Imprudent bargain for some cattle which the s^d John had bought of Thomas payable at the day of the s^d Thomas Marriage which when the thing came to Fr^{ds} knowledge several of them became uneasy about it. As believing such bargains to be inconsistent with Righteousness & equality which Truth would lead people to, whereupon several fr^{ds} laboured with them both privately & also publicly in Monthly Meeting in order to have them put an end to it after some more equitable way (viz) for John to pay an equal value for the cattle in Redy money & Thomas to accept it as being more honorable as well as just. Which after some time the s^d John was prevailed with so farr as to tell Thomas he would give him so much redy money which was judged by some

persons who had seen the beasts to be the full worth of them, but Thomas having gotten bond for performing their contract seems to slight fr^{ds} advice & stands at some distance, which fr^{ds} cannot but blame him for. Furthermore it is the earnest desire & request of fr^{ds} under a sence of Truths reputation amongst men that for the future All such bargains as are made payable at the day of any persons marriage are to be wholly avoided by friends, otherwise they will be treated as persons slighting wholesome advice.”

ALFRED ROWNTREE.
Cotescue, Middleham, Yorks.

WILLIAM JACKSON PALMER.—“It is probably not generally known that the founder of Colorado College, at Colorado Springs [U.S.A.], William Jackson Palmer [1836-1909], was a member of Race Street Monthly Meeting, Philadelphia, and was a man at the same time of great wealth, generous nature and high ideals. It has been said of him that ‘no other member of the Society of Friends, either in England or America, has handled enterprises so extensive or achieved results so great.’ ”

From address by President Kelly, of Earlham College, Ind., U.S.A., on “Influence of Friends on American Education,” printed in *Centennial of Whitewater Monthly Meeting*, Richmond, Ind., 1909.

There is a sketch and personal tribute to W. J. Palmer, by Isaac H. Clothier, in *Friends' Intelligencer*, 1909, p. 225, with an account of his many railroad and educational undertakings.