

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*.

F.Q.E.—*Friends' Quarterly Examiner*.

M.M.—Monthly Meeting.

Q.M.—Quarterly Meeting.

Y.M.—Yearly Meeting.

QUAKERISM AND PUGILISM.—In vol. x. p. 103, there is a curious reprint from the *Bath Chronicle*, respecting a supposed visit of Elizabeth Fry to Bill Neat, the pugilist, and also a report of a real visit to Neat, paid by another Quaker lady. Still another visit to the same man was paid, by Sarah Hoare, of Bath (c. 1767-1855). In her diary she wrote :

“9 mo. 2d. 1822. I was enabled to address Neat, the pugilist, I fear unavailingly, at least for the present; but as I believe it was done in *holy fear*, it may be as bread cast upon the waters that may return, &c.”

“11 mo. 14th, 1822. The horrid prize fight I so much dreaded, is given up. I bow in reverent thankfulness.”

See *Annual Monitor*, 1856, p. 91.

THE FIRST ACKWORTH SCHOLARS.—Barton and Ann Gates, from far-away Poole in Dorsetshire, were the first scholars to enter Ackworth—18th of Tenth Month, 1779. Their sister, Deborah, arrived in 1782. Anne left in 1782, Barton in 1784, and

Deborah in 1787. After Ackworth they appear to have gone to Doncaster; by the end of 1788 they had scattered in different directions. The following Minutes of Poole and Southampton M.M. will be read with interest, as little is known of their parentage or history, “such information as exists respecting the boy does not tempt us to linger over it. For those who are interested in this first Ackworth school-boy there yet exist in the muniment room his broken indentures.” (*History of Ackworth School*, 1879, p. 36):

“At a Monthly Meeting held at Poole, 14 i. 1789 :

“A letter from Rich^d Cockin, a member of Doncaster Preparative Meeting have been now read w^{ch} informs that Barton, Ann & Deborah Gates, children of Sam^l Gates are removed from that part of the country to the following places (to wit) Barton to Erith in Huntingdonshire, Ann to Margate in Kent and Deborah to Staines—this information being given in order that this meeting should recommend the said children to the respective monthly

meetings within the compass of which they severally reside, but this meeting being of opinion they are not members of our Society desires Moses Neave to prepare an answer to the said Letter and bring to our next Meeting."

"To Rich^d Cockin (copy) :

"I rec^d thine 12th mo. 11th, respecting the three Children of Sam^l Gates who lately left Ackworth, & laid the contents before our Mo. Meeting & am desired to inform thee that the Fr^{ds} of this Meeting do not look on those Children as having a birth right in the Society, their father having many years since left this place and entered into the Army, when he married a Woman not a member of our Society, who is the mother of these Children, & afterwards returned and settled here, therefore when they were sent to Ackworth this Mo. Meeting refused to give any Certificate w^{ch} the Committee or some members of it were acquainted with the reasons of our refusal. Nevertheless as the father was a Member of this M^{tg} & the children have had an education in the Society, when the Monthly Meetings in the Compass of which they are settled, judge them of a proper age to be admitted Members & their Lives & Conversations appear satisfactory to them, on receiving their Report this Meeting will have no objection then to admit them members of Society and to recommend them to the respective Mo. Meetings within the Compass of which they reside which they apprehend is the proper way to

proceed agreeable to the Rules of the Society, of which please to inform the Mo. Meeting in the Compass of which they reside.

"I am thy assured Friend,
"MOSES NEAVE."

Others of the same surname went later to Ackworth from Middlesex and Suffolk, including another Barton (1801-1805), of Staines. Were they of the same family?

FRIENDS ASSIST NEEDY ANGLICANS.—In the *St. James's Chronicle and General Evening Post*, 1826, there is a notice of the death of the Vicar of Sandringham, and a long list of subscribers to a fund for his widow and ten children, in which are many Quaker names, for large amounts—Gurneys, Birkbecks, Hoares, Cresswells, Barclays, Peckovers, Trittons, etc.

JOSEPH LIDDLE, OF PRESTON.—"30th Oct., 1826. Died (lately) at Corby, near Carlisle, aged 102, Joseph Liddle, one of the Society of Friends. He retained his faculties to the last, and managed till within a few years of his death an extensive garden. He was a shoemaker by trade and was working in that capacity at a shop in the Market Place, Preston, when the rebels entered that town in 1745; he lived at the King's Head Public House, still known by the same sign."

St. James's Chronicle and General Evening Post, 1826.

[The Burial Registers for Cumberland and Northumberland give: "1826 ix. 3, aged 98, Joseph Liddle, late of Brandreth, shoemaker, N(on) M(ember)"]

LINDLEY MURRAY.—In the *St. James's Chronicle and General Evening Post*, 23 Feb., 1826, there is an account of the death of Lindley Murray and an obituary notice.

ATTENDANCES AT YEARLY MEETING.—William Tuke (1732-1822) made fifty consecutive attendances at London Y.M. Has any Friend a longer record?

GEORGE LOGAN (1753-1821).—Dr. George Logan was the son of Dr. William Logan, eldest born of James Logan, the distinguished Secretary to William Penn, and was born at the family seat, "Stenton," near the now Wayne Junction Station, Philadelphia. He was a distinguished physician, agriculturist, man of letters and United States Senator from Pennsylvania (1801-1807).

He resided at the family seat until his death in 1821, and with his accomplished wife, Deborah Norris Logan, entertained all the prominent men of the day. In 1798 the settlement of America's relations with France engaged the earnest attention of the Government. Negotiations were undertaken in order to settle the question of neutral rights and to protect our commerce from the depredations of France by whose acts we had been drawn perilously near war. The three American Commissioners were refused a reception by the Foreign Ministry of France and, after their efforts had failed, took their departure. Dr. Logan determined to go to France to aid in averting a war which seemed to him imminent. He felt that perhaps the argu-

ments of a private gentlemen might avail where members of the Government had failed of recognition. He was brought into intimate relations with members of the French Executive Directory—Merlin the Chief, Le Peaux, Tallyrand and the rest. The way was thus opened for peace, the French embargo was lifted and hundreds of American sailors released from French prisons.

On his death, Du Ponceau said of him: "And art thou too gone! friend of man! friend of peace! friend of science! Thou whose persuasive accent could still the angry passions of rulers of men, and dispose their minds to listen to the voice of reason and justice."

From *A Portraiture of the People called Quakers*. By Horace Mather Lippincott, 1915, page 30, where is a portrait of Dr. Logan.

REPORTS OF LONDON Y.M.—Accounts from private sources of the proceedings of the Y.M. in various years are accumulating in D., and are valuable records. Friends and others having such which they incline to deposit in D., are invited to communicate with the Librarian, Devonshire House, Bishopsgate, E.C.2.

THOMAS GARRETT, 1789-1871 (xiv. 55).—Thomas Garrett, of Wilmington, Delaware, was an earnest believer in the universality of the Divine Immanence and was a prominent Abolitionist. Upon one occasion he was convicted of aiding in the escape of slaves. The judge, who knew him well, offered to suspend sentence if

he would promise not to do it again. Looking straight at him, Thomas Garrett replied, "Thou hadst better proceed with thy business." Wendell Phillips tells of his being sold out to pay the fine for this offence, and when the sheriff at the close remarked that he hoped he'd never be caught at it again, Thomas Garrett replied, "Friend, I haven't a dollar in the world, but if thee knows a fugitive who needs a breakfast send him to me."

From *A Portraiture of the People called Quakers*, by Horace Mather Lippincott, 1915, page 100, with portrait of Thomas Garrett.

JAMES DICKINSON (1658-1741).—It was supposed more people were convinced through James Dickinson's ministry than by any other person whatever excepting George Fox.

HUTCHINSON, *Hist. of Cumberland*, ii. 135.

LYDIA DARRAGH AND GENERAL WASHINGTON.—The story of how Lydia Darragh informed George Washington of the proposals of the British army in the Revolutionary War, and saved the American army, has often been told.

Horace M. Lippincott has it thus, in his recent book, *A Portraiture of the People called Quakers*, 1915:

"Lydia Darragh [c. 1729-1789] was the daughter of John Barrington and married William Darragh, 11th month 22nd, 1753, at Friends' Meeting in Sycamore Alley, Dublin, Ireland. They sailed for America at once and settled in Philadelphia, residing in Second Street below Spruce,

numbered 117 at the corner of Dock Street and known as the Loxley House.

"Their house was selected as a place of meeting for British officers by Lydia's cousin, Captain William Barrington of the Royal Fusiliers, a part of Sir William Howe's army of occupation during the winter of 1777-78. The Adjutant General asked for a private room for conference, and on December 2nd, he required that it be ready with fire and candles by seven o'clock and that her family retire to their beds and keep silence regarding the visit. These minute directions excited her curiosity and without shoes she crept to the door and listening at the keyhole heard an order read for all the British troops to march out on the evening of the 4th, and attack Washington's army at Whitemarsh.

"Returning to her room she feigned sleep when called by the officer at the close of the meeting. At an early hour of the morning she informed the family that she was going to Frankford to procure flour. Leaving her bag at the mill, she hastened to the American encampment, walking in a snowy road for many miles. She met Lieutenant Colonel Craig, whom she knew, and gave him the information which placed the American army on its guard and prevented disaster at Edge Hill. After the return of the British troops the Adjutant General closely questioned her as to how the news leaked out and warned Washington to be prepared at every point to meet them so that they were 'compelled to march back like a parcel of fools.' She died in 1789 and was buried in

Friends' Burial Ground at Fourth and Arch Streets, Philadelphia."

The story first appeared in the *American Quarterly*, Jan., 1827, vol. i. p. 32, fifty years after the time and thirty-eight years after the death of Lydia Darragh. The *Pa. Magazine of Hist. and Biog.*, vol. xxiii. pp. 86ff, gives the history of the family of Darragh.

A. C. Myers refers to the story in his *Immigration of the Irish Quakers into Pennsylvania*, 1902, and states that Lydia was "disowned from the Society for neglecting to attend meetings." Isaac Sharpless also gives it in his *Quakers in the Revolution*, 1899, and mentions Lydia Darragh and Elizabeth Griscom (*aft.* Ross and Claypoole—the "Betsy Ross" of history) as two women among the "Free Quakers."

But in Scharf and Westcott's *History of Philadelphia*, 1884, vol. i. p. 368, we read:

"The movement, in fact, was known in Washington's camp on Nov. 29th, as a letter of General Armstrong proves, and this destroys the creditableness of the romantic story of Lydia Darragh. . . . The entire story is unworthy of credence."

Other writers agree with this view—A. C. Thomas in his *Hist. of Pa.*, 1913, prefaces the account with the words, "It is said," and this author (Professor Emeritus of History at Haverford College, Pa.), states, in a personal letter, 1917, "I place no credence in the story of Lydia Darragh and very little in that of Betsy Ross."

WAS IT MARGARET FELL?—
We are asked to comment on the following quotation:

"1660. 26 Aug. Sunday.

"As I was preaching in the forenoon a poor woman came into the Church in sackcloth and ashes, and stood with her hair about her ears before the pulpit at the sermon time. They said it was Judge Fell's wife."—*Autobiography of Henry Newcome 1627-1695*, Chetham Society, p. 126.

As Canon Bardsley in his *Town and Church of Ulverston*, 1885, p. 71, quotes the above, it may be supposed that he connected the incident with Ulverston church. But this inference is not corroborated by Mr. C. W. Sutton of the Manchester Public Library, who has kindly looked up the reference in the Chetham Society's publications. He writes:

"I think it is clear that the incident of Aug. 26 (Sunday), 1660, quoted from Henry Newcome, did not take place at Ulverston. In July he had been at Cambridge, returning by Derby, Staffordshire and Cheshire. On July 20th he was at Knutsford and apparently came home to Manchester. There are entries on August 18th and 24th, when he was in a state of anxiety concerning his expected election to a fellowship in Manchester Collegiate Church. I take it that his sermon on August 26th was preached in that Church."

From MSS. available in the Reference Library it would appear that Margaret Fell was neither at Ulverston nor Manchester on the said Sunday, but in London. She went to London on business connected with George Fox's release, in the summer of 1660, after 8th of May and before 22nd of

July (Spence MSS., 68, 69). Writing to her children from London on the 1st of August, she gives no hope or prospect of immediate return north, and on the very Sunday in question, Bridget writes to her mother c/o Gerard Roberts, in London (Spence MSS., 74).

In Margaret Fox's *Works* (1710), p. 5, she says that she was able to return to Swarthmoor from London "to visit my children and family which I had been from fifteen months," which looks as if she was in London from May, 1660, to August, 1661.

THEN AS NOW.—Copy of a Letter to Dr. Fothergill.

May the 27th 1765.

Dear Sir.

As you may have influence in establishing things decent and orderly in your society, I take the liberty of troubleing you with this address. I have often attended your silent meetings and come away greatly edified both from what I have felt myself, and from the great satisfaction I took in sitting with so many christian Philosophers, for so I must

esteem them, who can sit two hours to improve only by the operation of divine grace within. And yet the point I am concerned about is the great want of silence to[o] frequent after large meetings. After a few words uttered by an excellent woman yesterday afternoon at devonshire house, I was astonished, I was shocked, to hear the universal babbling after the meeting broke up. I endeavoured to account for it by many town friends meeting their country friends after years absence, but this could not convince me that the clamour was consistant with the decorum I expected from so still and quiet a people. If it be said the house is only a house, and that after meeting is over, it is as decent to talk in the meeting house as in the street or by the way, to this I have no answer that can be suitable, but to such as esteem it but a proper degree, and if custom have made it inoffensive I shall another time only avoid the hearing of it and at all Times pray for the prosperity of Mr. Fothergill and his Friends.

From a MS. in D.

Elizabeth Fry, in the prisons of England, re-wrought the miracles of Jesus.

CHARLES RICHMOND HENDERSON, quoted in *Centennial of White-water M.M.* (Ind.), 1909, p. 121.

A man dropped into the meeting in St. Sepulchre Street, Scarborough, and after sitting in silence for half-an-hour, arose with the words: "Nowt said, nowt done, not a word about the Holy Ghost! I'll be off!" and so departed.—*Life of Joshua Rowntree*, 1916, p. 90.

He who gathers the flowers of pleasure in the field of duty, may gather them all the day long.—Favourite saying of Mary Whitall (1803-1880).