

# 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.

### UNDERGROUND RAIL ROAD.—

“I will take the liberty to mention one circumstance, as near as I now remember, without again consulting my generous and ingenuous friend, G. W. Hull, then living in Delaware county, O. The occasion was this: A company of runaway men, women and children were directed to his care, with information that their pursuers were near at hand, and on learning the fact, he took them to the barn and, removing some of the underpinning stones, had his visitors placed under the floor, with strict orders to observe the most profound silence, and ordered his men to throw down a flooring of grain and place the horses immediately upon it, with orders to keep them moving, and not to be sparing of noise.

“After the arrangement was in good order their masters, or their agents, arrived and demanded to know the place of their concealment. They were told that if such a thing existed they must find that out for themselves. Meanwhile the horses were kept moving and no little noise made by the hands thus employed. The slave hunters were sure that they were about the barn, and after diligent

search they went away and concealed themselves in order to watch the movements of the work-hands at the barn, thinking they were not seen themselves. Immediately a wagon and horses were placed at the barn, with quilts and other equipments much like as if the fugitives were to be conveyed to some other place.

“When ready to leave, the driver was directed to move off quietly in a southerly direction, and, if they pursued him, to let them come within reasonable distance, and then apply the whip to the horses, as if fearful of being overtaken, which was strictly observed by the driver. They pursued, as was expected, and were taken far away from the object of their search. Another team was in readiness, which conveyed the visitors to another distant underground station, from whence they escaped to Canada.”

From *Reminiscences of Joseph Morris*, Ohio, 1881, p. 181.

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THE END OF GRACECHURCH STREET MEETING HOUSE, 1862.—  
John L. Eddy (1798-1867), of America, writes in his Journal:

"Fourth day, 28th of 5th mo. 1862. This morning was devoted to worship in the several meeting-houses of London and I went to the old Grace Church street meeting-house, in White Hart Court, where George Fox preached his last sermon. The situation of Friends in the city is such that they no longer need this house, and they have sold it,<sup>1</sup> and do not again intend to hold meetings there. . . . I told Friends I hoped our minds might be so affected on the present occasion, that we may never forget the last meeting held in Grace Church meeting-house."

*Memoir of John L. Eddy, 1875, p. 142.*

Benjamin Seebohm was also largely engaged in the ministry on this memorable occasion.

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YEARLY MEETING, 1825 (xiv. 101).—Interesting corroboration of the account of this Y.M., given in our last number, and written by J. H. Bowen, comes from the pen of John Grubb (1766-1841), in a letter to his brother, Joseph Grubb (Benj.), of Clonmel, Ireland, dated from Chelmsford, 30th of 5th mo.:

"The Meeting was large, but as is usual in London it was much larger the second Week. The whole of one sitting & the greater part of two others were occupied about Negroe Slavery & what is called African Instruction, or, as some would say, 'Hannah Kilham's plan.'

<sup>1</sup> The freeholders were the Fishmongers' Company. The Company gave Friends £6,000 for their interest. For a short time the building was occupied by the banking firm of Barclay, Bevan, Tritton & Co.

The former had long been recognized by the Yearly Meeting, the latter not at all. . . . The Meeting on African Instruction was held after the Yearly Meeting—the great Meeting House nearly filled. W<sup>m</sup> Allen & Hannah Kilham were, I suppose, two of the principal Speakers.

"There was an unusual number of Visits paid by Men friends to the Women's Meeting this year. I was not of the Number. The following were some of them, viz., J. J. Gurney & W<sup>m</sup> Allen—Richard Phillips & Sylvanus Fox, Edw<sup>d</sup> Carroll & James Marriage. . . . Sam<sup>l</sup> Fox, brother to Sylvanus, proposed to go, but as he is not yet recorded as a Minister, it was thought premature, and W<sup>m</sup> Alexander asked leave to go, but as he is an Elder, the Meeting hesitated, but a young Man named Weatheral from Yorkshire, a Minister, proposing to go, W. A. was sent with him as an Elder, so the end seemed answered.

"Martha Smith<sup>2</sup> and my Sally<sup>3</sup>

<sup>2</sup> This was doubtless Martha Smith of Doncaster (1763-1832) *née* Ecroyd, of Edgend in Marsden, wife of William Smith, of Doncaster. She was a Minister for forty-two years.

See testimony of Balby M.M.; *Annals of Smith of Cantley, 1878*; *Memorials of Friends*, by S. Corder, 1845; etc.

<sup>3</sup> Wife of the writer—Sarah Grubb, *née* Lynes (1773-1842), a Minister for fifty-two years. After some time at the Friends' School, Clerkenwell, she went to Ireland and lived nearly ten years in the family of a Friend at Clonmel. She married John Grubb in 1803, at Isleworth, near London. Towards the close of the meeting at the wedding she

paid, I think, a very extraordinary visit to the Men's Meeting. M. S. looks very badly, she speaks sitting, with her head leaning back, resting on a cushion. She seems full of Love & very beautiful in the exercise of her Gift. . . . The [Fry-Gurney] meeting was very large—some hundreds I believe, went away for want of room.

“In the last sitting we were informed that a Woman friend wished to sit with Men friends near the Close of their Meeting. After some consideration this was agreed to, and my Sally was introduced, when after a time of solemn silence, she had a very extraordinary testimony to deliver. She soon after left the Meeting & nothing further took place, but the Clerk in a solemn manner reading the concluding Minute, when after a time of silence that could be almost felt, we separated.”

J. H. Bowen's account does not present quite the same feeling regarding the last sitting. John Grubb adds:

“I think I heard there were 30 friends from Ireland in London.”

In the same letter occurs the very interesting statement:

“I understand that Betsy Dudley has made £300 by the

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left her husband, went up into the gallery, addressed the company, sat down for a short time in the gallery, and then returned to her seat by her husband. After fifteen years residence in Ireland, J. and S. Grubb removed to Bury in Suffolk and later nearer to London. There are numerous records of her striking ministry.

publication of the Life of her Mother.”<sup>4</sup>

Information from J. Ernest Grubb, of Carrick-on-Suir.

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CHRISTIANA RIOTS, 1851 (xiv. 55).—See *A True Story of the Christiana Riots*, by David R. Forbes, Quarryville, Pa., 1898, dedicated to the Society of Friends. Copy in D.

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ABRAHAM BEALE, 1793-1847.—Abraham Beale, iron merchant,<sup>5</sup> son of Thomas Beale and Elizabeth Abell, was born in Cork, Eighth Month 16th, 1793, and died at Patricks Quay, Cork, Eighth Month 22nd, 1847. He was a brother of Mary Beale (1799-1870) and Sarah Beale (1800-1885). He was one of the many members of our Society in Ireland who devoted time and property to alleviate the bitter sufferings of famine and disease which followed the failure of the potato crop 1845-1847 (see biographical notice in *Annual Monitor*, 1848), and he gave his life for his fellows, dying of famine fever contracted in his work.

Hymns by him are to be found printed in *The Annual Monitor*, 1848, and in Martha Braithwaite's *Fireside Hymn Book*, 1865, and in a manuscript, in D.

Information from J. Ernest Grubb, of Carrick-on-Suir.

<sup>4</sup> *The Life of Mary Dudley* (1750-1823) edited by Elizabeth Dudley (1779-1849) printed for the Editor in 1825, 380 pages.

<sup>5</sup> The firm was Abraham Beale & Co., later Beale, Scott, & Co., and now Sir Robert Scott & Co.; one of the Scotts is named Abraham Beale Scott.

BARTON ON THE HEATH (WARWICKSHIRE) REGISTERS.—Baptisms. "1698, Apl. 3. Richard y<sup>e</sup> son of Edward Deen (a Quaker) nigh two years old."

"1714, Sept. 19. Jane Dun, an Orphan, born of Parents that were Quakers."

Information from Richard Savage, Stratford-on-Avon.

MONUMENTAL INSCRIPTION.—  
In a long inscription to one of the Blake family in the churchyard at Nether Stowey, Somerset, occurs the couplet:

"Better in reverential awe to sit,  
And, Quakerlike, in silence view  
the pit."

Copied by John Morland, 1917.

LONDON AND MIDDLESEX Q.M., 1831.—The following is copied from a letter from John Grubb, husband of Sarah (Lynes) Grubb (1773-1842), to his brother, Joseph Grubb (Benjamin), of Clonmel, dated from Stoke Newington, 29th of Ninth Month, 1831 (in the possession of J. Ernest Grubb, of Carrick-on-Suir):

"Our Q.M. was held last 3rd day, the Select Meeting the day before. The Q.M. was very large. . . . We had the company of Stephen Grellet and Christopher Healy—also Nich. Naftel<sup>6</sup> and old

<sup>6</sup> Nicholas Naftel (c. 1762-1842) lived in the Island of Guernsey in early life. He married Mary Higman (1756-1820) of St. Austell, in 1789, and in 1804 they quitted Guernsey and resided successively at Colchester, Southwark and Chelmsford. Mary Naftel travelled much in the ministry and spent two years visiting Friends in North America, beginning in the year 1816. Nicholas was also a Minister. After his wife's death, he returned to his island-home and died there.

W<sup>m</sup> Rickman. S. Grellet had a good deal to say in the Select Meeting. Cornelius<sup>7</sup> was silent. In the Meeting for Worship on 3rd day, after a considerable time of silence, Sally stood up & had a very extraordinary testimony to deliver. I think the Members of this Q. Meets must surely feel the force of such a warning & arousing testimony. Tho<sup>s</sup> Shillitoe followed at considerable length, and then Stephen Grellet, who, in the course of his testimony, expressed his cordial unity with first (Sally's) testimony. Sally followed in supplication. Christopher Healy was silent. That meeting held about 2 hours & half. The Meeting for Discipline concluded about  $\frac{1}{2}$  past 3 o'clock. S. Grellet & W. Allen paid a long Visit to the Womens Meeting. Christopher Healy spoke once, in a very impressive manner on the neglect of attending Week-day meetings. I liked his manner & language very much. His services seem to be much more with those of other Societies than in our own—he frequently has two public meetings in the day, several miles apart, and where there are friends, will have all meet together, without having a separate meeting for each. He is very diligent & anxious to get through his Work—need we wonder at this when he has left

Of their children, two sons and their daughter Mary emigrated, but one son was lost at sea. Mary died in Philadelphia in 1827.

<sup>7</sup> This is probably a slip of the pen for Christopher. J. Grubb's mind may have been running on Cornelius Hanbury.

17 Children behind—what a number! He is, I suppose, a very poor farmer, and I heard as if he said in one meeting that his family has sometimes been in want of a Meal of Bread.”

In another letter, the same to the same, dated a month later, John Grubb writes:

“I have no reason to think I was mistaken in what I mentioned respecting what I heard Christopher Healy said at a public meeting at Croydon, as to the poor condition he was once in. I did not suppose he said that was his condition at present. He has a remarkably forcible, impressive & moving manner of speaking, tho’ not always in the strict rules of *Grammar*. . . .<sup>8</sup> It was rather amusing, the evening of the public meeting [at Stoke Newington]; I was in company with Christopher, he asked the friends present, If Sarah Grubb was a married Woman—it caused a general smile, & a friend pointed to me, saying that was her husband. He said he thought she was a *single* Woman, daughter of Sarah Grubb, whose Journal we have.”

<sup>8</sup> A Memoir of Christopher Healy (1773-1851) was published in Philadelphia in 1886. From this we obtain glimpses of his family life. In 1793, he married Elizabeth Sheffield, who died in 1813 during his absence from home; her “so large a family of little ones” is mentioned in 1812. At her death he was left with ten children under seventeen years of age, but apparently they were placed under others’ care while he lodged with friends. In 1814, he married Sarah Miller, and in 1820 he removed from the State of New York to Bucks Co., Pa., with his wife and second family of

ERRATA.—For Harvard, *Conn.* read Harvard, *Mass.*, xiv. 54.

For *Columbus College*, read *Columbia University, New York*, xiv. 79.

For 1817, read 1877, xiv. 134.

“THE FRIEND.”—In *William Wordsworth, his Life, Works and Influence*, by Prof. George McLean Harper, of Princeton University, 1916, i. 362, there is a reference to a publication called “The Friend,” which may have arrested the attention of some of our readers. As explained later in the above work (ii. 172, 173), “The Friend” was a venture of Samuel Taylor Coleridge (1772-1834), undertaken against the advice of his friends, and ending in failure. It was published fortnightly, at Penrith, from August, 1809, to March, 1810, when, with the twenty-seventh number, dated 15th March, 1810, it expired.

See *D.N.B.*; Rawnsley’s *English Lakes*.

“four small children,” leaving his first family behind.

C. Healy wrote of his early life. “Was there ever a poorer Quaker than I was? . . . I remember that at one time my doctor’s bill was so large that I had to hire myself out for eighteen months to get money enough to pay for it.” He was a convinced Friend, and, as often happens, very conservative. He denounced “fast-days, the holding the office of special constable, and attendance of missionary meetings etc.,” he once quoted the text “Strangers have devoured his strength and he knoweth it not” as applicable to “the dangers which attended Friends joining with persons of other religious denominations in associations for promoting benevolent objects.”

MIRABEAU AND NANTUCKET FRIENDS.—“Mirabeau was elected president without opposition of the National Assembly on January 29th, 1791.

“During his presidential fortnight Mirabeau received various deputations—notably one from the Quakers—and replied to them in the happiest of brief speeches.”—*The Life of Mirabeau*, by S. G. Tallentyre, p. 322.

An account of the presentation of the “*Pétition Respectueuse des Amis de la Société Chrétienne appelés Quakers*” may be read in *Memorandum written by William Rotch* (1734-1828), printed in 1916.

CAPITAL PUNISHMENT.—*Febr. 10th, 1819.*—“Wilberforce made a speech last night which reminded one of the better days of the House of Commons. He presented a petition from the Quakers against the criminal Code, and introduced a compliment to Romilly.”—*Greyville's Journal of the Reigns of George IV. and William IV.*, i., 16, 17.

In 1818, London Yearly Meeting “solidly considered the awful subject of the Punishment of Death, as now practised in this Empire,” and instructed the Meeting for Sufferings to address the Legislature on the subject. This was done and the petition, above presented, was the outcome. It expressed the “firm conviction that the frequency of this Punishment, extended as it is to crimes of very different degrees of guilt, is repugnant to the . . . . . Christian Religion. . . . .” The petition was “ordered to be printed in the Appendix to the Votes.”

In 1819, there were 180 crimes punishable by death, but from 1838 the death-sentence in civil cases was executed practically for murder only. There are numerous references to the work of Friends in the card-catalogue in D.

DICKINSON—FEARON EPISODE.—The adventures of James Dickinson (1659-1741) and Jane Fearon (1675-1737), so vividly told by L. V. Hodgkin, in *F.Q.E.*, vol. 51, have appeared, in various forms, in the following books:

*The Annual Monitor* for 1816 (the Sarah Taylor version); Young's *Monumental Pillars*, 1818—“The Quakers Guided and Protected”; Comly's *Miscellany*, vol. 5, 1834; Armistead's *Select Miscellanies*, vol. 5, 1851; *F.Q.E.* 1873 and *Annals of the Early Friends*, both by Frances Anne Budge. The incident is introduced into *For a Free Conscience*, by Lydia Cope Wood, 1906, p. 46. A discussion of the place is to be found in *The British Friend*, 1887, p. 303, 1888, pp. 20, 90, 196, and *The Friend* (London), 1887, pp. 91, 105.

FRIENDS BURIED ON THEIR OWN LANDS.—The Wheeler family (from whom W.B. is descended through the Cadburys) lived for many generations on a small estate at Cranfield, Bedfordshire (near Hitchin). Here they had their own private burying ground in which they were interred. Joshua W. (born 1635) was in Bedford Gaol with John Bunyan. The estate now belongs to the Seebohms, of Hitchin, their descendants.—WALTER BARROW.