

He possessed much of the Quaker aloofness and took little care to reply to his numerous critics. He made a large fortune, which he subsequently almost exhausted by experimenting on shoeing, and in printing and publishing his various works, though we read at the foot of a list thereof, that they "are as cheap or cheaper than the flash duodecimos got up for sale by the trade."

Our Friend's honours included membership of the Academy of Sciences of Paris, the Royal Institute and the Ecole de Médecine of France and Natural History Society of Berlin, Frankfort and Copenhagen; hon. membership of the New York Lyceum of Natural History and the Stuttgart Royal Agricultural Society. He was a vice-president of the Royal College of Veterinary Surgeons and a Fellow of the Linnean Society. But for all this he does not appear in *D.N.B.*

The photograph of Bracy Clark, attached to the two volumes of his works in the Institute, represents a Friend in orthodox garb (as *e.g.*, like Peter Bedford), and his name appears in Meeting records—his M.M. was Westminster. There is in **D.** a letter from him to William Phillips, dated February 22, 1813, and there are references to the family in the *Memoirs of James Hurnard* (1808-1881), 1883.

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## Adin Ballou, 1803:1890

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**A**DIN BALLOU was son of Ariel and Edilda (Tower) Ballou and was born at Cumberland, R.I. The source-book for data respecting him is his *Autobiography*<sup>1</sup>, but he appears here and there in literature to be found in **D.** He is described in *The Religious History of New England*, 1917, p. 314, as "restorationist, abolitionist, prohibitionist, communist, spiritualist, pacifist — one of the most remarkable souls that New England has produced." Mrs. Chace (1806-1899) calls him "the inspiring genius of the

<sup>1</sup> Lowell, Mass; Vox Populi Press, Thomson & Hill, 1896. In the *Autobiography* there are, at least, 150 peculiar and strange names of members of this family.

Hopedale community, " and also mentions him as an abolitionist lecturer (*Elizabeth Buffum Chace*, 1914, i. 121, 182, 186). He had a brother, Dr. Ariel Ballou. His cousin, Amos Ballou, married Joanna Kelly, sister of Abby Kelly Foster, of Quaker descent (*ibid.*). Of his relationship to Hosea Ballou (1771-1852), the founder and principal American expositor of Universalism, he writes in his *Autobiography*:

I have often been taken or *mis*-taken for a son of Rev. Hosea Ballou, a distinguished Universalist clergyman, and have frequently been asked what our relationship was. He was a third cousin of my father (page 3).

There is a list of his printed works in **D**. The first book on the list forms the link between him and Quaker literature. In 1846, he published through James Miller McKim, of Philadelphia, a book of 240 pages—*Christian Non-Resistance in all its Important Bearings, Illustrated and Defended*. The following from his *Autobiography* reveals the mental process which brought him to the position shown in his book:

Early in the year [1838] . . . my attention was called to the claims of the cause of Peace as opposed to the great war system of the world, in the more radical form it had lately assumed under the name of "Non-resistance." This resulted in part, I suppose, from the general influence upon me of the two great reforms [Temperance and Anti-Slavery] in the promotion of which I had been actively and earnestly engaged, and in part from the testimonies and appeals of those who had come forward as adherents and champions of the new movement, some of whom I knew to be persons of high character, and of a generous, noble, philanthropic spirit. . . . I did not have to consider the subject a great while before I saw that something of the kind had a basis in the Scriptures of the New Testament, and in the suggestions of an enlightened and spiritualized understanding. . . . I yielded to my highest convictions; I became a Christian Non-resistant (pp. 306, 308).

The preface of his *Christian Non-Resistance* is dated: Hopedale, Mass., April, 1846. In addition to the author's exposition of his views on non-resistance, there are numerous anecdotes, which have been frequently quoted in later pacifist and general literature, *e.g.*, in *The Arm of God*, 1917. This book came to the notice of the Scottish Friends, John Wigham, Jun. (1781-1862), and William Miller (1796-1882), who early in 1848, brought out another edition; this was reprinted by the London Peace Society

in the same year. The book is noted in Ballou's *Autobiography*: "It was republished some years later by friends of the cause in England" (p. 370). There is a reference to the work of these two Friends in *Memorials of Hope Park* (Edinburgh), by William F. Miller, 1886, p. 171.

The versatility of Ballou's mind is shown by his writing *The Ballous in America*, an elaborate history and genealogy of the family, which was published in Providence, R.I., in 1888. He died at Hopedale, Mass.

Much of above information has been sent by Allen C. Thomas of Haverford, Pa., who has had personal acquaintance with Adin and the Ballou family.

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## Joshua Strangman of Dublin 1733;1812

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“ **O**N Tuesday, 21st of January, 1812, departed this life Joshua Strangman, a member of the Society of Friends, and during a long period one of the most distinguished merchants of Ireland, at the age of seventy-nine years, at his house in this City; the public benefits which the labours of his life conferred upon the community at large and the affectionate esteem which is indelibly on the hearts of all to whom he was known, terms that comprehend the circle of the most eminent and virtuous men of his time, are the best and most valuable memorials of his excellence and fame. His knowledge of commerce, especially as it regarded the interest of his country, was extensive and profound, and the Journals of the Irish Legislature will convey to posterity the records of various important improvements in trade which his wisdom and experience enabled him to suggest. His attention to the concerns of this City, where he passed so many years of his existence and where he enjoyed to its latest moment the love and veneration of every rank, was distinguished by the most ardent and active feelings of benevolence which exerted themselves with the most persevering and expanded zeal in relieving indigence and promoting happiness. Those with whom he was engaged