

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.

F.Q.E.—*Friends' Quarterly Examiner*.

DOCUMENTS RELATING TO
QUAKER BURIAL GROUNDS,—
Tyddyn y Garreg and Llwyndu,
in Merionethshire, are printed in
the *Montgomeryshire Collections* of
the Powys Land Club, 1882, vol.
xv., pp. 415-420.—G. E. EVANS.

ERRATA.—Vol. xiv. page 179,
line 11, for *niece* read *daughter*;
p. 190, col. 2, l. 11 for 1675 read
1655.

ISAAC HADWEN (xv. 10).—John
D. Crosfield reminds us that his
uncle, Isaac Hadwen (1824-1876),
was the fifth of the name.

John T. Dickinson, of Bloxham,
Oxon, writes:

“Isaac Hadwen, the third,
married Susanna *Gaylard* not
Gayland (xv. 10). Andrew
Gaylard married, 1700, Mary
Smith. Their son Andrew married,
1749, Susanna Serjeant. Their
daughter, Susanna, married Isaac
Hadwen. The Gaylards were of
Bristol. One of the Serjeants is
spoken of as a ‘Whitener of Wick
Yarn.’ In her journal, Susanna
Hadwen says: ‘My father’s
family came from France. From
what I recollect my father to have

said, it must have been his father
that first came to live in England
and was convinced of our
principles.’

“Also in vol. xiii. p. 73,
‘Notices relating to Friends in
the *Gentleman's Magazine*,’ this
Barnard Dickinson was, I believe,
not connected with Friends. He
belonged to the Wilts and
Somerset family and I think has
a monument in Laycock Church,
Wilts. He was not connected
with my grandfather, Barnard
Dickinson, who married, 1805,
Ann Darby.”

TACE (xiv. 94).—“I have found
the name *Tace*, *Tacy*, *Tacey*, to be
variations of the name *Eustatia*.”

—JOHN COX, JR.

SALE OF QUAKER LITERATURE.
—The *Friend* of 31st May, reports
that Ernest E. Taylor, speaking
at Yearly Meeting, upon the co-
ordination of literature distribu-
tion, says: “In former times,
Friends cried their literary wares
in the market place.” This
reminds me that some time in
the *eighties*, I was walking in the
neighbourhood of the Strand,
when in a shop window I saw a
fine and large oil painting, admir-

ably painted and containing many figures, the scene of a fair at Bristol, probably in the early part of the nineteenth century. What struck me particularly was that upon the left-hand side of the picture was a Quaker bookstall with the commanding figure of a Friend in antique drab Quaker costume, with, I think, one or two Friends with him, engaged in selling Quaker books as exhibited on his stall. I regretted afterwards that I did not make a special note of the picture or arranged for its purchase, quite a moderate price asked, I believe—and when I passed again, this interesting picture had disappeared. I wonder whether any Friend has known of this picture or of any engraving or other reproduction of it.—JOSEPH J. GREEN.

GEORGE FOX'S KNOWLEDGE OF HEBREW.—(vi. 140, 162; xv. 31). I have come on another scrap of Hebrew in Fox's writings, furnishing evidence of the fact that his knowledge of the language was inaccurate and slight. In *What the Unchangeable God is and how all People may know him, and in what he is worshiped and served*, dated from Worcester prison, January, 1674/5, he gives the Hebrew words from which "Melchisadeck" is derived as *Malack*, a king, and *Chis-adeck*, just or righteous. This short tract is reprinted in *Gospel Truth Demonstrated* (p. 972), a collection of Fox's doctrinal works published officially by the "Morning Meeting" of the Society of Friends in 1706. Some slight editorial changes have been made; the title is given "How the Unchange-

able God" etc., and the Hebrew words have been put right, *viz.*, Melech, a king, and Tsedech, just or righteous (p. 973). In each case the words are printed in English letters. In the same volume (p. 456) appear the four Greek words found in *Camb. Jnl.* ii. 170, but *σραδιου* is given as *σαδιου*. This is *sadiou* in the original edition of the tract in which it occurs, *A Testimony of what we believe of Christ*, etc. (p. 66). My suggestion (*ante*, p. 31) as to Fox's reference to Aaron's linen breeches occurring in *The Great Mystery*, is probably wrong; it is likely that it comes in his "book of the signification of the types and figures of Christ," of which no copy is known to exist (*Camb. Jnl.* ii. 313, 379).

Fox (*Epistles*, p. 208) rightly derives Bethlehem from *Beth*, house (of), and *lehem* (*ch* as in *loch*), bread; but he spells *lehem*, *lathem*. In his will he mentions his "great book of the signifying of names," and his "book of the New Testament in eight languages"; *Camb. Jnl.* ii. 355, 357.

A. NEAVE BRAYSHAW.

TWO QUAKERS IN RUSSIA.—"I will relate an anecdote which was told me by J. Kornies. In the year 1816, two Quakers were in Russia—Allen from England, and Grillet from Pennsylvania. A belief has arisen that the Dukhobortzi held the same religious principles as the Quakers. The Emperor Alexander, to whom these two worthy men were introduced, encouraged them to investigate the matter, and they in consequence went to the Molotchnaza; the Director of the

Menonite Colony, state councillor Contenius, accompanied them and arranged a kind of religious colloquy between them and some of the best informed Dukhobortzi. Rapustin was then dead or in concealment. The conversation was of course carried on by interpreter, and lasted half a day; it was conducted on the part of the Dukhobortzi by a clever and eloquent man named Grishki. The Dukhobortzi spoke in an evasive and ambiguous manner, in which art they have great dexterity, but the Englishmen kept firmly to the point, and at length the Dukhobortzi could elude their question no longer. When to the peremptory interrogation, 'Do you believe in Christ, the only begotten Son of God, the second person in the Trinity?' they replied: 'We believe that Christ was a good man and nothing more,' Allen covered his eyes with his hands, and exclaimed, 'Darkness!' The two Englishmen then immediately took their departure."

From *The Russian Empire*, by Baron Haxthausen, translated by R. Faril, 1856, vol. i., pp. 297-8.

ISAAC HOPPER AND HIS LIBRARY (xv. 41).—John Cox, Junr., writes from New York City:

"At the time of the Draft Riots in New York City, in 1863, during our Civil War, the house of Isaac T. Hopper was sacked, and nearly everything in it destroyed. Of the large and fine library a few volumes were afterwards picked up on the adjacent streets, more or less injured, but the bulk of the library was lost in the burning of the house. The Hopper family

escaped to their roof, thence down from the roof of the adjoining residence of Joseph H. Choate (since Ambassador to England, and lately deceased), who assisted them away in a carriage. The house of Isaac's daughter, Abby (Hopper) Gibbons, was also sacked. (See *Life of Abby Hopper Gibbons*, (in D.) by her daughter Sarah Hopper Emerson, 1896, vol. ii. p. 43.)

"The riots were started by Irish and others who did not wish to be killed in battle for the 'Niggers,' and the hoodlum element, as always, seized the occasion to loot and destroy. Hence this attack on the house of a noted Abolitionist. To-day, the descendants of those Irish and of those negroes, are fighting together in France.'

ALCOMBE FRIENDS' BURIAL GROUND, SOMERSETSHIRE.—Henry Whitwell, of Winchmore Hill, sends us the following account of the above:

"When staying at Minehead in May, 1918, I walked over to the village of Alcombe, about one-and-a-half miles away on the main road to Dunster and Washford, to inspect the little old Burial Ground spoken of in Ward, Lock and Co.'s Guides to that neighbourhood. I should judge that it was originally a square plot of land, about a quarter-of-an-acre in extent, abutting upon the main road, and surrounded by a plain brick wall. There is no evidence whatever of any graves, and the only thing to connect it in the public mind with the Society of Friends is a plain oval iron plate affixed to the wall on the western side bearing the inscription,

"Friends' Burial Ground, 1717."

An unusual feature in connection with the Burial Ground is that about one half of the land has been sold to the Wesleyan Methodists, who have erected a chapel thereon. The caretaker of the chapel informed me that a Friend from one of the Bristol Meetings, who usually spends his summer holiday in that neighbourhood, renders help with the Wesleyan Sunday School, when down there.

"The Guide to Minehead states that the Quakers were numerous in that district in the early part of last century."

"PLASTER AND SORE."—"A very pernicious work against Friends is published by a Presbyterian Minister in Philadelphia by the name of Wm. Craig Brownlee, entitled *A Careful and Free Inquiry into the nature and Tendency of the Religious Principles of the Society of Friends, commonly called Quakers*. Brownlee appears to be undergoing a very caustic and thorough review in a periodical work called *The Berean*, and the plaster appears to be in equal dimensions with the sore."—STEPHEN GOULD, of Newport, R.I., to Thomas Thompson, Liverpool, 22 vii., 1824, original in D. Both publications are in D.

LONG SERVICE.—North Carolina Y.M. has lost the services as its clerk of Lewis Lyndon Hobbs after thirty-one years in this position. (The statement in the printed *Minutes* is said to be incorrect as L.L.H. was appointed clerk in 1886.)

Allen C. Thomas informs us that he has for forty-one years faced Baltimore Y.M., as assistant clerk 1875 to 1884, both inclusive, and 1888 to 1897 inclusive, and as clerk 1897 to 1918.

Edmund Stanley, of Wichita, Kansas, ex-president of Friends' University, has attended each of the forty-seven sessions of Kansas Yearly Meeting. He has acted as Clerk thirty years and still holds that office.

WILLIAM TUKE AT Y.M. (xiv. 101, 138).—"From about the thirty-seventh year of his age to within a few years of his death, he attended the Yearly Meeting in London, with scarcely an exception" (*Memoirs of Samuel Tuke*, i. 10.)

"1820. 5mo. 27. William Tuke was not present at Yearly Meeting, being the first Y.M. that he could not attend from extreme old age" ("Diary of John Perry, of Ipswich," MS. in possession of J. J. GREEN.")

The Personality of George Fox, by A. Neave Brayshaw, mentioned on page 2, was published in December. An edition of 550 copies was soon sold out. A cheap edition, price 6d., is in preparation by the Yorkshire 1905 Committee.

FRIENDS HISTORICAL SOCIETY

Income and Expenditure Account for Year ending 31st of Twelfth Month, 1917

INCOME	£	s.	d.	EXPENDITURE	£	s.	d.
Balance in hand	99	13	5	Cost of printing Journal, vol. xiv. . .	98	7	6
Annual Subscriptions	88	0	0	Postage of the same	10	17	4
Sundry Sales	2	19	0	Stationery	2	10	10
Additional Contributions towards Supplement 13 "A.R.B. MSS."	3	13	0	Insurance
Sale of "Friends in Public Life"	1	15	0	Despatch to U.S.A. under Censor Regulations	2	5	5
Interest on Deposit Account	1	12	3	Balance in hand, 31 xii. 1917	83	8	2
	<u>£197</u>	<u>12</u>	<u>8</u>		<u>£197</u>	<u>12</u>	<u>8</u>

Balance Sheet, 31st of Twelfth Month, 1917

LIABILITIES	£	s.	d.	ASSETS	£	s.	d.
To "Swarthmoor Account Book" Fund	56	10	7	Cash balance	83	8	2
To Supplement Account	41	5	2	Deficit	14	7	7
	<u>£97</u>	<u>15</u>	<u>9</u>		<u>£97</u>	<u>15</u>	<u>9</u>

Against the above deficit is stock producing, on an average, £6 per annum.

Examined and found correct, AUGUSTUS DIAMOND,

Acting for Treasurer.