

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*.

A CERTIFICATE RESPECTING GILES FETTIPLACE, 1691.—“These are to Certifye All whome it may Concerne that wee doe owne & declare that Giles ffettiplace of Colne St Aldwyne in the County of Glou^r is a protestant Dissenter of & belonging to a Congregation in the Towne of Cirencester in said County Comonly called by the name of Quakers.

“In witnes whereof wee have hereunto sett our hands & seales the one and twentieth day of March, An^o Dmi., 1691.

“ RICHARD BOWLY

“ WILLIAM DREWETT

“ JOHN STEPHENS

“ JOHN ROBOARTES

“ RICHARD TOWNSEND

“ WILLIAM WORME

“ NATHANIEL ROBERTS.”

Endorsement:

“Cevirall ffrds of Cisiter Certificate that Giles ffettiplace Is one of y^e People cal^d Quaker. Date 25th of March, 1692.” Original in The Bingham Public Library, Cirencester.

“MY ANCESTORS AND SOME COLLATERALS.”—I am at work putting together, for private circulation in print, some records of the various families from which I am descended, and should be very glad of any help from readers of THE JOURNAL. The families

include Penney, Grover, Harrison, Rickman, Linthorne, Norman, Priest, Hanover, Horne, Marchant, Gorham, Sheppard, Barker, Beard, Alberty, Sley, Gates, in the south of England, and Ianson, Dixon, Raylton, Hunter, Bell, Watson, Trewwhite, Dent, Hedley, Kitching, Knell, Rowland, Horner, Hudson, of the counties of Northumberland, Durham and North Yorkshire.—NORMAN PENNEY, Devonshire House, Bishopsgate, London, E.C.2.

HAYDOCK FAMILY.—Robert Muschamp sends us extracts from the printed Registers of Standish Parish, 1560 to 1653, which modify some of the statements made in vol. xv. pp. 98-100.

“1640 John, son of Roger Haydock and Alice

1643 Roger, son of Roger Haydock and Alice

1646 William, son of Roger Haydock and Alice

1651 Ann

(others born later.)

JOSIAH NEWMAN.—The decease of Josiah Newman, F.R.Hist.S., causes a great loss to historical and genealogical study, but our friend has left various valuable contributions in print which are most useful in the study of the subjects to which he gave such enthusiastic attention. His account of “The Quaker Records,”

which appeared in *Some Special Studies in Genealogy*, 1908, is a handy guide to the Registers at Devonshire House and to other Quaker archives. He was actively at work on a register of Sidcot Old Scholars and their doings in the world.¹ He died at his residence, Westlands, Winscombe, Somerset, on the 17th of February, at the age of 52 years. He was a son of the late Henry Stanley Newman, of Leominster.

EDWARD AND ANNA CARROLL.—

These Friends were present from Reading at Edinburgh Monthly Meeting, and at the General Meeting for Scotland, in Eighth Month, 1848, the wife as the Minister and the husband as companion. In the Twelfth Month the General Meeting records receipt of bill of expenses, "for Edward and Anna Carroll and Guides £66 4. 2." This amount was to be applied for from the Meeting for Sufferings, which makes it appear that the visit covered a considerable area, and was to places where there was no settled Meeting. Our Friend, William G. Smeal, has a vivid recollection of a First-day evening meeting for worship, held at Anna Carroll's request, in the City Hall, Glasgow, in 1848.

SANDS FAMILY.—Information desired respecting the family of David Sands (1745-1818) of the State of New York.—J. ERNEST GRUBB, Carrick-on-Suir, Ireland.

SALE OF QUAKER LITERATURE.—By favour of the American

¹To be purchased from Miss E. W. Newman, Winscombe, Som., for 6s. 6d. post free.

Art Association of New York City (Department for the public sale of books, manuscripts, autographs and prints, the American Art Galleries, Madison Square South), we have received a priced catalogue of the sale of the Quaker Library of the late Charles Roberts (1846-1902), of Philadelphia, Pa., which took place on 10th April, 1918. The total amount realised was \$7924.50. There were numerous tracts by Fox, Keith, Penn, and other early Friends and various Bradford imprints. *New England's Ensigne* sold for \$200²; Archdale's *Description of Carolina* (not in D.), \$100; Fox's *Battle-Door*, \$42.50; Fox's *Answer to several New Laws*, \$115; *New England Firebrand Quenched*, \$360; Keith (Bradford imprints) varied in price from \$100 to \$300. The highest price obtained for a Penn item—*Articles of the Free Society of Traders in Pennsylvania* (not in D.) was \$410, much higher than any other Penn. Lot 61—Coddington's *Demonstration of True Love*, 1674, reached high-water mark, \$420 (four copies in D.).

A QUAKER DINNER.—"The inferior clergy, likewise, dine very much and well. I don't know when I have been better entertained, as far as creature comforts go, than by men of very Low Church principles, and one of the very best repasts that ever I saw in my life was at Darlington, given by a Quaker."—Thackeray, *Book of Snobs*, "A word about Dinners."

²Purchased for Haverford College, Pa. We are glad to learn that the College library secured numerous items. A copy of the *Ensigne* was purchased for Harvard in 1887 for \$120.

CLIMBING BOYS.—“The subscriber, wishing to assist poor but honest persons, who are afflicted with large families of children, offers himself to take three or four white boys, from eight to ten years of age, to be bound to him for the Chimney Sweeping business, until they come to the age of fifteen years; after that period he will put them to any trade, for which they should incline, in order that they may be able to obtain a further livelihood, and be useful to the community at large. He requests that none but good-natured and honest boys may apply.

“JOHN CONRAD ZOLLIKOFFER,
“Baltimore,

“December 22, 1792.”

From the *Maryland Historical Magazine*, vol. xii. (1917), p. 317.

TOMMY ROBSON AND THE PANNIERS.—Thomas Robson, presumed eldest son of Stephen Robson of Darlington, by Jane his wife, born there 1 i., 1691, was bred to the local manufacture of linen-weaving, but being of a somewhat restless disposition, when about twenty years of age, took advantage of some local opportunity to try his chances elsewhere, and removed to the north of Ireland. From Thomas Mounsey's MS. *Family Notices* we gather that but few particulars have been preserved relative to the immigrant's movements there; but near the village where he had settled a person of some consequence—said to be a judge—possessed a seat. Returning home after a prolonged absence, this gentleman learned, among other items of home news, that a young linen-weaver from the North of

England had taken up his abode there. Visiting his neighbour, he entered into conversation, and in the course of it enquired whether he understood the manufacture of a fabric of which he had a night-cap. This material proved to be a *Darlington huck-a-back*, and our craftsman replied at once in the affirmative; when his interlocutor rejoined that several weavers had similarly asseverated, but he had been deceived in every instance. Thomas Robson thus put on his mettle, soon had a web in the loom, and proving his Darlington training had not been wasted, he finished the piece so much to the satisfaction of his employer as to secure him for a kind patron. How long he remained here is unknown, but certainly he secured a wife in Ireland, who, not long after marriage, joined the Society of Friends greatly to her husband's annoyance and anger. Finding her to persist in attending their religious meetings, he threatened to follow and bring her out by force of arm, but, upon attempting this feat, became himself converted and thus complete unity superseded a growing estrangement. His worthy partner, however, did not long survive, leaving the bereaved husband with four helpless infants.

Thus circumstanced, he soon decided upon returning to his native place, and taking ship for a Cumbrian port, there disembarked, purchasing an ass and panniers for the orphaned babes, and started by the nearest route for Darlington. Entering this town after his long absence, and probably without having kept up any correspondence with its in-

habitants, he appeared in a changed and very homely garb, but was espied by two maidens—who though now his co-religionists, had known him in youth—when one remarked “Well! if that man with four bairns in panniers had not been a Friend, I should have said it was Tommy Robson.” The old neighbours were soon recognised, and the damsels (Mary Hunter and Mary Hedley, who, singular to relate, each in turn became his wife) kindly cared for the now motherless infants. Three of them died early; but Dorothy, the only survivor, married Joseph Taylor, of Bow, near London, and had three children, Joseph, Elizabeth and Mary, but their descendants are extinct.

Thomas Robson soon after his return, commenced the manufacture of various descriptions of linen on his own account, and for retail sale, for which a small shop was opened; succeeding in this business, he married secondly,—iii. 1726, Mary Hunter, but she only survived the union a short time, dying *s.p.* Upon her death-bed she expressed a strong desire that her friend should replace herself, as wife of her widowed husband—a touching proof of the high esteem in which both were held—and the wish was complied with, as he married, thirdly, 12 x. 1728, Mary Hedley, eldest daughter of Thomas Hedley, of Hedley on the Hill, by Margaret Ward, his second wife. Thomas Robson died in 1771.

From *Smith of Doncaster*, by H. Ecroyd Smith. 1878. p. 147.

EPITAPH.—On a gravestone, not now standing, in the parish churchyard at Whitby, Yorkshire,

were cut, under the name, the words:

“Born a Quaker
Died a Christian.”

DRESS.—“Even Quaker ladies must have shown their love of dress, for at a meeting in 1726 the following message was sent by some of the stronger-minded of them to their fellow women³

‘As first, that immodest fashion of hooped petticoats or their imitation, either by something put into their petticoats to make them set full or any other imitation whatever, which we take to be but a branch springing from the same corrupt root of pride. And also that none of our Friends accustom themselves to wear their gowns with superfluous folds behind, but plain and decent, nor go without aprons, nor to wear superfluous gathers or plaits in their caps or pinders, nor to wear their heads drest high behind, neither to cut or lay their hair on their foreheads or temples.

‘And that Friends be careful to avoid wearing striped shoes or red and white heeled shoes or clogs or shoes trimmed with gaudy colours.

‘And also that no Friends use that irreverent practice of taking snuff or handing a snuff-box one to the other in Meeting.

‘Also that Friends avoid the unnecessary use of fans in Meeting, lest it divert the mind from the more inward and spiritual exercises which all ought to be concerned in.

³ From the Women’s Yearly Meeting, held at Burlington, N.J., 1726. See *The Quaker, a Study in Costume*, 1901. p. 152.

'And also that Friends do not accustom themselves to go with bare breasts or bare necks.'"
—From *The Heritage of Dress*, Wilfred Mark Webb, London, 1907, chap. 36, p. 348.

Information from A. Marshall Box, of Cambridge.

FRIENDS AND ANIMALS.—

"Blessed is the lot of animals that come under the care of that friendly sect—Quakers. A Quaker meeting house may be known at a glance by the ample and comfortable provision made for horses. Their domestic animals usually fall into their own sleek, quiet and regular ways. No bell indicates the hour for Quaker worship; but I have known their horses to walk off, of their own accord, when the family were detained at home by any unusual occurrence. They would go at exactly the right hour, stand at the meeting house door a few minutes, and then leisurely walk into the adjoining shed. When the people come out they would go up to the door, and stand awhile, with faces turned homeward, then would they quietly trot back to their barn, apparently well satisfied with the silent meeting."—L. MARIA CHILD, *Letters from New York*, 2nd ser., 1846, p. 139.

"DRY BONES."—Some time after his return from this journey Jacob Lindley was on a religious visit in Carolina, and went to a meeting in a very low, discouraged condition of mind. As he watched the people come in, some of them making an uncouth appearance,

the resemblance to "dry bones" occurred to him. An old man, very oddly dressed, entered the meeting; and soon after, a little shrivelled old woman, in a blue striped short gown. "More dry bones," he said to himself, but, surprised, he beheld her to take the head of the women's gallery. After sitting a while in silence, during which the idea of "dry bones" still dwelt on Jacob's mind, the woman arose with the text, "Son of man, can these dry bones live?" Jacob, startled, struck his hand to his head, and as Eleanor Ballard (for that was the Friend's name) proceeded in her discourse, felt indeed that they *could* live.—From *A Brief Narrative of the Life of Jacob Lindley* [1744-1814], compiled by Wm. P. Townsend, 1893, p. 87.

"FRIEND BARTON'S CONCERN" (xv. 128)—The story, "Friend Barton's Concern" (*Scribner's Monthly*, xviii. (1879), p. 334), was written by Mary Hallock Foote (1847-). Mary Hallock was born in Milton, New York, not far from Poughkeepsiee. As many of the Hallocks are and were Friends, she doubtless was one or, naturally, was familiar with them. She married Arthur D. Foote in 1876, and has resided a great deal in California, which is her home now. Mrs. Hallock Foote is not only an author of stories and novels, but also a skilful artist in black and white, and has done much in the way of illustrating books and magazines. She has illustrated several of Whittier's Poems.

ALLEN C. THOMAS.