

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.—*Dictionary of National Biography*.

F.Q.E.—*Friends' Quarterly Examiner*.

ROYALTY AT DEVONSHIRE HOUSE.—On Wednesday, 25th May, 1814, at a meeting for worship during Y.M., the Grand-duchess of Oldenburgh, sister of Czar Alexander I., and suite were present. There are slight references to this visit in the memoirs of William Allen and Stephen Grellet, and lists of the names of some of the members of the suite are to be found in MS. in D. The MS. lists so far examined do not agree: it is desired to have a correct list.

In a memorandum written by Mary (Joseph) Green, of High Wycombe (b. 1746, d. 1826),¹ these names are given:

“The Grand Duchess of Oldenburgh,
Princess Valendenske,
Madame Moreau (widow of General Moreau),
Prince Gargazin (altered in pencil to Galatzin),
Secretary Jourdon.
Collonel Arsanoff.

and another gentleman, General Turner.”

¹ The writer states in a marginal note: “The Duchess and Countess were dressed in mourning with veils & their deportment very solid.” She also records sermons preached on the occasion.

On a slip of paper (Portfolio 34. 38) the names appear as:

“Dutchess Oldenburgh,
Princess Volendouski,
Countess Livin,
Madame Allendenski,
General Turner,
Prince Gargerling (Grand Chamberlain),
Colonel Arsanoff,
Monsieur Jourdin (Secretary),
Dr. Hamel.”

Note.—This information was no doubt imparted to Mary Green by her intimate friends, John and Esther Wilkinson, of High Wycombe.

“MUSHROOMS OF CHRISTIANITY” (xvii. 19).—In *The Peculium*, by Thomas Hancock, 1859, p. 156, we read:

“I will conclude this chapter by one of those prophesies of the time when Quakerism shall be no more, made from the firm standpoint of the Church. ‘These small tracts, published on several occasions, I thought not amiss (that they be not lost) to gather together and bind up in these two volumes, and put them into the Bodleian Library; that in future time, such as shall be inquisitive

into such matters may thence understand what kind of people they are who are now called Quakers."

"MS. memorandum of John Wallis [1616-1703, see *D.N.B.*], D.D., Oxon, April 12, 1701, to two collections of George Keith's tracts."

ARROW, COUNTY OF WARWICK.
—Register of Burials :

1716. Oct. 18. Mary Greenhill, of Ragley, was buried at y^e Quakers Burial place at Alcester.

1718 Sep. 18, was buried Elizabeth Wingfield, widdow, at y^e Quakers Burial place at Alcester.

Information from Richard Savage, Stratford-on-Avon.

ROBERT PROUD'S HISTORY OF PENNSYLVANIA.—In a recent Book Catalogue sent out by William J. Campbell, of Philadelphia, there is a reference to an "original MS. Statement of Zachariah Poulson, the publisher, in account with Robert Proud," which contains the following :

"From this statement it appears that the total edition of the book was limited to 720 copies, of which 531 were bound in calf, 160 in sheep, 9 in boards, and 20 sold in sheets unbound."

One copy in **D** is in sheep and the other is in boards.

CONVENTICLE ACT, 1664.—A misreading of the provisions of this statute has obtained currency among some writers on this period. The Act made illegal the assembly for religious worship in a manner contrary to the Liturgy of *five* persons over sixteen years of age, other than members of the household. (*F.P.T.*, p. 357; Camb.

Jnl. ii. 417; *Second Period*. p. 40). Some writers state that it required *more than five* to contravene the law (Nightingale, *From the Great Awakening*, 1919, p. 96¹; Jones, *Story of George Fox*, 1920, p. 107). *Four* was legal, *five* was illegal.

A QUAKER AND WILLIAM PITT THE ELDER (xvii. 47).—This is Thomas Cumming, friend of Dr. Johnson. "In 1745 my friend Tom Cumming the Quaker said he would not fight, but he would drive an ammunition cart," (Johnson to Boswell, 1783). The *Gentleman's Magazine*, June, 1774, has among the deaths: "At Tottenham, Mr. Thomas Cumming. He formed the plan for taking Senegal and Goree in the late war." The story of "this honest Quaker's" excursion into imperial conquests is told in Hume's *History of England*. The *Dictionary of National Biography* says that he justified himself to the Society of Friends and was not disowned. However, the only mention of Cumming in the Society's Records is in the London Burials Register, as follows: "Thomas Cumming, died 1774, 5 mo., 29. Age 59, residence, Tottenham. Died of Dropsy. Monthly Meeting, Gracechurch Street. Buried 1774, 6th month 2 at Bunhill Fields. Non-member." From this it appears that he was not a Friend at his death, and no Birth Register of the Society for the year 1714-15 contains his name. Nor does it occur in the numerous lists of representatives,

² It is surely incorrect to say that "Fox taught and practised" going naked as a sign (p. 75).

committees and signatories of official documents in the records of Yearly Meeting and the Meeting for Sufferings during the period covered by his life. The Minutes of Tottenham Monthly Meeting for 1774 do not mention him. Those of Gracechurch Street were destroyed by fire in 1821, so that his connection with that Monthly Meeting cannot be traced. But the foregoing facts suggest either that he was never in actual membership, or that he had been disowned before 1774.

MARGARET E. HIRST.

"QUAKER GUNS."—Can anyone give the earliest date for the use of the word "Quaker" in naval and military circles in reference to dummy guns? It is so employed (in 1840) in Thomas Hood's amusing and not unfriendly skit, "The Friend in Need." In 1678, Governor Stapleton of Nevis wrote home to the Committee on Plantations that, while the Spaniards had a squadron of thirteen men of war in their West Indian waters, at Nevis, "for naval strength there is nothing but the Quaker Ketch," which later left for England. Is it possible that this was a boat with dummy guns, or only a merchant ship which the Governor intended to seize and arm in case of need?

MARGARET E. HIRST.

GEORGE FOX MONUMENT.—What was the date of the erection of the monument to George Fox at Fenny Drayton? and who erected it?

The following is the inscription :

To the Memory of
 GEORGE FOX,
 The Founder of the
 Society of Friends,
 Born near this spot at
 Fenny Drayton,
 A.D. 1624.
 Died A.D. 1690.

and was interred in Bunhill
 Fields Burial Ground, London.
 Erected 1872.

BENJAMIN FURLY AND HIS WYCLIFFE BIBLE.—Benjamin Furdy (1636-1714), of Colchester and Rotterdam, is remembered as an early Friend who assisted John Stubbs and George Fox with the famous *Battle-door* (1659-60); he was a learned man and a friend of Penn, Locke, Algernon Sydney, the third Lord Shaftesbury, etc. The sale catalogue of his library and curiosities is an interesting volume, and contains many Quaker publications. While reading recently portions of *A Complete History of the several Translations of the Holy Bible, and New Testament, etc.*, by John Lewis, A.M., London, 1739, I came across (p. 46), the following interesting reference to Furdy:

"Dr. Thomas Fuller having observed [in his *Church History*] that about 1382 Wiclif ended his Translation of the Bible in English, a fair Copy whereof was in Queen's College Library in Oxford, and one Benjamin Farley [*sic*], a Quaker or Seeker fancied *he* had gotten one of this Edition . . . who used to boast of *his* Bible, wherein he said, *Numbers* xv. 32 was translated, *They found a man picking chips on the sabbath-day*; John i. 1.

In the beginning was the thing ; and Rom. i. 1. Paul, a knave of Jesus Christ."

In the catalogue of Furly's Library above referred to, dated Rotterdam, 1714, which contains some 4,430 items in all, we do not find the above manuscript included.

Amongst the curiosities was a barometer made by Daniel Quare, articles of fine silver gilt made by order of Mr. Descartes for Princess Elizabeth, elder sister of Princess Sophia of Hanover, who gave it as a present to Benjamin Furly ; a steel sun glass, a present from the Duke of Sultzbach to B. Furly ; two lathes made by Baron F. M. Van Helmont ; an invalid chair also made by him ; two spinning wheels and a winder also by him ; portrait of the old Queen of Bohemia, on a silver plate ; a bookcase invented by John Locke, etc.

JOSEPH J. GREEN.

REGISTER OF MEETING EVENTS.
—A Friend writes to suggest that other Meetings would do well to follow the example of the one in which he lives, viz., to provide a scrap-book and collect into it newspaper-cuttings, notices of meetings, etc., which would, in time to come, form an interesting and valuable history of the work of the Meeting.

"PREACHING TO NOBODY."—The arresting story of Stephen Grellet preaching to no visible audience, in the backwoods of America, was published in *The American Friend* for 11 mo. 28,

1895, and repeated in the same periodical for 1 mo. 20, 1910. L. Violet Hodgkin has popularized the story in her chapter in *Quaker Saints* entitled "Preaching to Nobody."

The above articles are unsigned and correspondence with America has, so far, failed to establish authority for the story.

It has been pointed out to us that a similar story told by Grellet of John Carver, occurs in Seeborn's *Memoirs of Stephen Grellet*, 3rd ed., 1862, i., p. 56.

CONSCIENTIOUS OBJECTORS IN PRUSSIA.—"There was an account given to the Yearly Meeting of three young men who have suffered much, in the King of Prussia's dominions for their conscientious scruples against bearing arms. They were confined, their property confiscated, and two of them, I think, sentenced to what they call the punishment of the Laths—a horrid torture indeed. Their clothes are taken off and a very thin covering given them instead. They are then shut up in a kind of closet, where they have nothing to stand or rest upon in any way, but the edges of laths shod with iron, about the thickness of the back of a knife, and placed about two inches asunder. The torture must be extreme.

"They are fed on Bread and Water, but I understand it generally proves fatal in about eight or ten days. These young men were released in about three days. It did not appear, I think, that the king knew of it, though it was according to Law, till they had been in some time, when he ordered them to be released."

JOHN GRUBB to Joseph Grubb, from Chelmsford, 18 vi. 1826. Letter in possession of J. Ernest Grubb, 1920.

LINDLEY MURRAY HOAG (vols. iv, x, xi, xiv, xv, xvi.) References to this Friend have hitherto appeared without date of birth or death. J. J. Green, of Hastings, refers us to the *Memorials of Christine M. Alsop*, 1881, where, in a note to a chapter headed "Journey on the Continent with L. M. Hoag," we read:

"Lindley Murray Hoag subsequently settled in Iowa, and died there, at his residence in Rocksylvania, Hardin County, Eleventh Month 25th, 1880." His age at death was 72.

JOHN THOMAS, OF BRISTOL (xvii. 32).—For Barrow read *Berrow*, a village on the coast north of Burnham towards Brean Down.

In my garden I have an interesting association with John Thomas in a fig-tree which is an off-shoot from one still living and fruiting abundantly, planted in his garden at Street by my grandfather, Joseph Clark, from a scion given him by George Thomas of a tree in his Bath garden.

Elizabeth Ovens was sister of my great-uncle, Cyrus Ovens, who lived at Street, across the road from my grandfather's house.

J. EDMUND CLARK.

BENJAMIN ROTCH.—"A son of Benj. Rotch, candidate for Sudbury, and I understand he is still a Member of our Society, not having been disowned. He is a Barrister."

JOHN GRUBB to Joseph Grubb, from Chelmsford, 5 vi. 1826. Letter in possession of J. Ernest Grubb, 1920.

ISAAC HAMMER (xvii. 59).—
"After the Yearly Meeting had sat about three days, a friend from America arrived, his name Isaac Hammer, from the State of Tennessee. He brought certificates with him, signifying his prospects to be to visit friends and others in Germany—the land of his forefathers—also some parts of Holland, England, and Ireland. He mentioned in the Select Meeting with much simplicity and sweetness that it was his prospect to travel much on foot on the continent, not to hold public meetings in the large towns, but to visit the poorer classes in their cottages. Therefore he had no view of taking a companion from England who did not understand the language and might not travel on foot as he intended to do. He did not speak in the line of the Ministry in any of the sittings of the Meeting for Discipline, neither did I hear him in that line at all except a few words in the Select Meeting might be called such.

"I don't know whether he is at all like John Woolman, but he reminded me of the Idea I have of J. W. He appears very much in innocent Simplicity almost like a child—tall and thin, large white hat, his Clothes almost of the same Colour and long trowsers."

JOHN GRUBB to Joseph Grubb, from Chelmsford, 5 vi. 1826. Letter in possession of J. Ernest Grubb, 1920.

"Sally supped one night in London after I came away in

company with Isaac Hammer, who was greatly surprised to see a Lobster, not having seen one before. Oh! he thought if he could but shew it to his Wife, how astonished she would be.

“ He told us in the Select Meeting that he left his own home on the 17th of 3rd month.”

JOHN GRUBB to Joseph Grubb, from Chelmsford, 16 vi. 1826.

“ I now find that the information I sent thee respecting Isaac

Hammer [xvii. 59] was not quite correct. Having mentioned it to a friend who was going to London, I have since received the following communication from him : ‘ Upon enquiry of John Row (who went to Liverpool with I.H.), it appears that he did not go on board the vessel called the *United States*, which is reported to be lost ; he went on board the *Leeds* which lay in the Dock at the same time & declined to take his passage in her and sailed in the *Canada*.’ ”

JOHN GRUBB to Joseph Grubb, from Chelmsford, 6 ii. 1827.

The Bible in Meeting

“ **A**NOTHER rather curious occurrence we have heard of is that at the last monthly meeting at Tottenham a friend in the station of a minister, Luke Howard¹, brought a large Bible to the Men’s Meeting, and applied for liberty to have it with him in the Gallery and when he found a Concern to speak that he might refer to the texts &c., &c.. the proposal caused much discussion, meeting adjourned to the afternoon, & again to next day, but I regret I am not able to tell thee, what was the *final* conclusion of the meeting. I am surprised they should deliberate so long about it ; I think they might have soon decided in the negative ; for I believe the Friend is *deranged*.”

From a letter from John Grubb to his brother Joseph, of Clonmel, Ireland, dated Chelmsford, 22nd of 1st mo., 1827. Original with J. Ernest Grubb, 1920.

¹ Luke Howard (1772-1864) was a well-known and prominent Friend of London Y.M. His views on various subjects differed from those of many of his fellow-members, but he was certainly *not* “ deranged.” Luke Howard lived at Tottenham and had also a house at Ackworth. He was one of “the four evangelists of Tottenham”—Nathaniel *Matthew*, *Mark* Shuttleworth, *Luke* Howard and *John* Phillips—the last two being Friends (Compton, *Recollections*, 1893, p. 6).

Passed for Press 7th September, 1920.