

Friends and Current Literature

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IT has sometimes been suggested that a useful method of presenting the story of early Quakerism and especially the life-history of George Fox, would be county wise or district wise.¹ This has been undertaken for the county of Lancaster by the Rev. Benjamin Nightingale, M.A., Litt.D., in his *Early Stages of the Quaker Movement in Lancashire* (London: Congregational Union, 8 $\frac{1}{4}$ by 5 $\frac{1}{2}$, pp. 220, 7s. 6d. net). The book is divided into three chapters—(1) George Fox in Lancashire, (2) The Witnessing Facts ("Besse's Sufferings"; "First Publishers of Truth"; Conventicle Returns of 1669; Church Papers; and Records of Quarter Sessions) and (3) Steadfast in Suffering. In Chapter 1. G. Fox's incursions into the County Palatine are set out. Referring to a map in "The Beginnings of Quakerism," Mr. Nightingale writes:

"From the Ribble to the Humber, the little round dots indicating Quaker centres are somewhat numerous; and the bit of Lancashire with contiguous Westmorland, which skirts Morecombe Bay, presents quite a cluster of them. Apart from this, however, Lancashire appears almost entirely free."

But, as a result of his researches, the author thus concludes his first chapter:

"Far more widespread was the movement in Lancashire during the first 60 or 70 years of its existence than is generally supposed; and it is this fact which this work is intended to make clear."

Chapter 2 contains many lists of names arranged according to residence. There are notes to some of them—of Friends taken mainly from the Camb. "Jnl.," of others from such sources as the same author's "The Ejected of 1662 in Cumberland and Westmorland"; "The Commonwealth Church Survey"; and Calamy's "Account of Ejected Ministers." It seems a pity that the extracts from the Church Papers in the Registry Office, Chester, should include many names known to be those of Papist Recusants; it is excusable to insert the names of sufferers whose religious associations are not clear, but neither set of names can be adduced as definite proof of the widespread of Quakerism in Lancashire. Nor can surely the insertion of names of persons presented for "playing football in time of divine service"!

* Another book with references to Friends in the early days in the same district is *Lancashire Association Oath Rolls, A.D. 1696*, edited by Wallace Gandy, and printed for private distribution by the editor,

¹ As for instance in Dr. Butler's *George Fox in Scotland*.

* = not in D.

4, Vernon Place, London, W.C.1. The plot against the life of William III., formed in 1695, had failed owing to its disclosure, but it proved of good service to the King by the skilful manipulation of his ministers. Parliament was aroused to enthusiasm and a form of association was drawn up and signed by practically every member of both Houses. The agitation travelled far and wide and county Associations formed; the oath was carried into every county, and Parliament legalised the movement by passing "An Act for the better security of His Majesty's Royal Person and Government," and introducing a form of oath to be taken. A special clause (§ xiii.) was introduced relieving Friends from the oath and substituting a simple form of affirmation, but there still remained the question of military defence.

The list of the names of the signers of the Lancashire Association occupies over fifty pages, the names being given under districts. Many names, apparently Quaker, appear in the lists. Under Hawkeshead there is a list of five names of "Quakers y^t will not subscribe: John Walker, Clement Satterthwait, Nick: Tyson, Tho: Dover, and James Braithwait" (page 85). Under Urswick we read: "these be the which doth refuse to subscribe their names all in bardsye"—John Shoricke, James Ethericke and John Goad (page 81). Under Wenington, Robert Gerces declares: "I am Willing to be a trew subiext but not to take up any carnall weapon," and Will. Carns states: "I am willing to be a true subiext but not to take up any carnall weapon to feught with all." (page 63).

By the kindness of J. Harvey Bloom, M.A., a copy of a document "touching the Present Association" is in D, with names of many Friends of Colchester, dated 1 ii (Apl.), 1696.

Our Friend, Professor Rayner W. Kelsey, of Haverford College, has contributed to *The Pennsylvania Magazine of History and Biography* (vol. xlv. no. 179, July, 1921, just out), a copy of a letter written by Johann Christoph Sauer (1693-1758), recently arrived in the New World (1724), to friends in Europe, giving a description of the new country and some particulars of the voyage. Further details of the life of Sauer (Sower) are to be found in the "Genealogical Chart of Descendants of Christopher Sower," Phila. 1887, prepared by Charles G. Sower.

In 1900, the Library of Congress at Washington, D.C., purchased the original French manuscript of the Journal of the Travels of Theophile Cazenove (1740-1811), through New Jersey and Pennsylvania in 1794. Our Friend, Professor Rayner W. Kelsey, Ph.D., of Haverford College, with assistance from various experts ("Seldom probably does so small a volume as this one owe its existence to so many craftsmen"—Preface), has caused this Journal to be translated, and printed, as *Cazenove Journal, 1794*. (Haverford College Studies, No. 13, published by the Pennsylvania History Press, Haverford, Pa., 9 by 5½, pp. xvii + 103, \$1.80 post-paid.) The *voyageur* set forth from New York, passed through New Jersey, crossed the Delaware at Easton and called at Bethlehem, Reading, Lebanon, Harrisburg, Chambersburg (called by the financier of the

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expedition "Roumetoune"!), and Lancaster, ending at Philadelphia, where, on Market Street, he established himself for several years, entertaining liberally, before returning to Europe in 1799.

There are, unfortunately, but few and casual references to Friends—at Reading, Pa., "there is a German church—one of Quakers"; near Reading "Mr. Nicholson has the large farm worked by a Quaker farmer," said, in a note, to be "a Mr. Evans"; in Chester County, Pa., "English Presbyterians and Quakers prevail"; on page 50 of the manuscript there is "a rough diagram in semicircles indicating the author's idea of the various layers of Pennsylvania population"—"first nucleus, Quakers, second layer Germans, third layer, beyond the Susquehanna, Irish and Scotch, fourth layer, beyond the mountains, Irish, Scotch, and New Englanders." We should have been glad of more notices of Friends, especially as, judging by the way the German inhabitants are dealt with, they would be free and frank. But that Cazenove came into contact with many Friends seems evident from what he writes under Morristown, N.J.: "A new Presbyterian church; an Anabaptist; a Methodist; neither a Quaker nor a Catholic [church]." There is a good Index. The copy of the book in D was presented by the compiler. Dr. Kelsey is engaged in research into the history of agriculture in rural Pennsylvania.

In the *Transactions of the Cumb. and West. Antiquarian and Archæological Society*, for 1921 (vol. xxi. n.s. Kendal: Titus Wilson & Son, pp. 316), there is a short article on Greenrigg, Caldbeck, in which we read:

"One of the many farmhouses in the parish of Caldbeck, known by the name of Greenrigg, was for a period of over 200 years the home of the maternal ancestors of John Dalton, the celebrated chemist. . . . I regret to say that Greenrigg, having been unoccupied for some 30 years, was falling into decay, but it is in such an out-of-the-way place that it is difficult to get it repaired."

There is also reference to the Bewley family of Woodhall in the parish of Caldbeck.

The half century of Kansas Yearly Meeting has been brought into view in a *Semi-centennial Historical Sketch of Kansas Yearly Meeting of Friends*, written by Henry C. and Melissa S. Fellow (Wichita, Kansas: Friends' Book Supply, pp. 60, with illustrations). This is a record of remarkable work in advancing the cause of Christ in new and unsettled country. The first Friends' meeting was held in Benajah Hiatt's cabin in Second Month, 1856, the place becoming known later as Springdale. Kansas Y.M. was opened at Lawrence, 10 mo. 5, 1872. "Because of this great gathering of Quakers in Kansas, Enos Pray and Verlin K. Stanley conducted an excursion train of sixteen passenger cars loaded with Hoosier Quaker immigrants and visitors from Indianapolis to Lawrence." "Sterling Quarterly Meeting has given to the world the greatest woman Quaker preacher of the West in Mary Sibbitt, a W.C.T.U. lecturer of national reputation."

In our last volume (xviii. 102) we referred to George Philip & Son's series of Piers Plowman Social and Economic Histories—Another volume is to hand, being Book I *Primeval Times to 1066*, by J. J. Bell, M.A., pp. 256, thirty-eight illustrations and nine maps, price 3s. net. The General Editor remarks that the books were "written in order to depict, for the young of whatever age, some of the conditions and changes which have marked the lives of ordinary folk in past times." This short book covers a long period—from ? 627,000 B.C. to 1066 A.D. ! It is most interesting and instructive reading.

The history of the publication known as "Bradshaw's Railway Guide" has often been the subject of books and papers, but probably none of these has treated the history so fully as the *Early Railway Time Tables*," written by E. H. Dring and printed in "The Library" for December, 1921 (vol. ii. no. 3), where it occupies thirty-seven pages.

In *Wiltshire Essays*, by Maurice Hewlett (London: Milford, 6½ by 4½, pp. 234, 6s. 6d. net), there are two sections relating to Friends—"The One Thing Needful" and "Faith and Works at Present." Maurice Hewlett, a non-Friend, recently visited a number of Meetings to speak on the subject of international goodwill. ("The Friend" (Lond.), 1921, p. 86.)

Mr. Thomas Wright, the headmaster of the Cowper School at Olney, Bucks, has brought out another edition of his *Life of William Cowper* (London: Farncombe, 8½ by 5½, pp. viii + 368, thirty illustrations and genealogical table of the Cowper Family, 12s. 6d. net, edition de luxe one guinea). The first edition was dated 1892 and since then many letters have come to light and incidents relating to the Poet.

From time to time, in Quaker publications, there have been references to Cowper and some of them have found their way into Mr. Wright's handsome volume.

The grandfather of the Poet was Judge Spencer Cowper (1669-1728), about whose trial in 1699 for the murder of Sarah Stout, the Quakeress, of Hertford, there is much information in D. Mr. Wright states the case briefly:

"She had conceived for him an unfortunate passion, which he, as a married man, could not honourably return, and had done his best to discourage. She brooded over her infatuation till it obsessed her mind and plunged her into melancholia. He dined (in the afternoon) and supped with her on March 13th, 1699, and before leaving paid her the interest due on a mortgage which he had arranged on her behalf. She earnestly pressed him to stay the night. He declined; but, nevertheless, she persisted in her entreaties, till finally, in order to settle matters and avoid scandal, he got up and left the house shortly before 11 p.m. and returned to his lodgings. Next morning Sarah Stout's dead body was found floating in a mill-stream called the Priory River. In May Spencer Cowper was arrested and charged with having murdered her. The trial took place at Hertford Summer Assizes in July, 1699. The evidence against him was flimsy, and he was acquitted. He was, however, subsequently subjected by his political enemies to continuous persecution."

The letter from Frederick Smith (p. 304) and the visit by William Crotch (p. 338) are taken from *THE JOURNAL*. There is also a reference (p. 233) to a "Jack-of-all-trades named Maurice Smith," whose wife was a Quaker, and who arranged for Lady Hesketh, the Poet's cousin, to inhabit the Vicarage at Olney. This was Ann, wife of Maurice Smith, of Newport, Bucks., who died in 1804, aged 63. There were several Quaker Smiths at Olney.

In addition to the story of the somewhat uneventful life of the Poet (1731-1800) we have many incidents in the lives of his friends, who were made famous by their association with him, and much interest attaches to the events which are in the background of many of Cowper's poems.

The Cowper Society, founded in 1900, unites the students and admirers of the Poet in a bond of common interest. Mr. Thomas Wright is the Secretary.

This is the day of the index. The latest to arrive is *General Index to Bulletin of Friends' Historical Society of Philadelphia*, vols. 1—x (1906-1921). The editor is Prof. R. W. Kelsey, of Haverford College, and the volume can be obtained for \$1.80 post paid from the Treasurer of the Hist. Soc., 142 N. 16th Street, Phila. The Index contains over 5,000 entries. We echo the hope that "this General Index may guide every searcher promptly to his objective and encourage all authors and publishers of Quaker history to make their contributions similarly accessible."

Notes on Yearly Meeting, 1922, presented by A. Neave Brayshaw.

In *The Schools Journal*, vol. 1. no. 6 (May, 1922) there are notes on the history of Penketh and Wigton Schools—a well managed magazine.

* The first of the *Handful of Stars—Texts that moved Great Minds* (London: Epworth Press, 7½ by 5, pp. 255, 6s. net), is called "William Penn's Text." The section on William Penn is a curious production—it begins with his treaty as though the date of it anteceded his Quakerism, and then states: "Strangely enough it was a Quaker who fired the young man's fancy with this proud ambition. Thomas Loe was William Penn's good angel," which is news to us! T. Loe was very helpful to Penn and introduced him to the tenets of his faith, years before emigration to a home in the West was thought of. And as to the text, Loe's words were: "There is a faith that overcometh the world and there is a faith that is overcome by the world," which, though based upon the text: "This is the victory that overcometh the world even our faith," were the words spoken from and *not* from the text.

In *The Pennsylvania Magazine of History and Biography* (vol. xlv., no. 180, October, 1921) there appears an address by Hon. Hampton L. Carson, delivered before the Hist. Soc. Pa. in December, 1921, on "The

Life and Works of Benjamin West," a twenty-page illustrated article. Regarding West's birth ("October 10, 1738, on what is now the campus of Swarthmore College"), we read:

"There has been a spirited controversy among writers as to whether he was a Quaker or not. Mr. Galt, his biographer, contends that he was a Quaker. Dr. Sharpless . . . insisted that he was a Quaker, and you will find Dr. Sharpless's testimony to that effect in the West family Bible loaned us by Mr. Howard Edwards. Charles Henry Hart was of opinion that inasmuch as John West himself, the father of Benjamin, was not in good standing in Quaker Meeting, Benjamin could not have been a Quaker.² . . .

"The important thing that is manifest is that West's talent and zeal and persistency were not characteristic of Quakers. . . . yet the story is told of encouragement extended to the boy by Pennington and Williamson, both of whom were strict Quakers."

An interesting contribution to early Colonial history has been made by Thomas Willing Balch (1412 Spruce Street, Philadelphia), a vice-president of the Historical Society of Pennsylvania, in his little book *The Cradle of Pennsylvania* (Phila., 1921, 41 pp.). Before contracting his historical review to his own State, he surveys the general field of the settlement by Europeans of the Eastern sea-board. Virginia was settled in 1607, Jamestown Island being the first birthplace of the U.S. of America. Then came Massachusetts with the settlement at Plymouth.

Then appeared other European nations—The United Netherlands had settlers on the Hudson River in 1612 and founded "New Amsterdam" in "New Netherlands." Then they crossed over into what is now New Jersey, so that the present States of New York and New Jersey look to Hollanders as their original white inhabitants. This applies also to the State of Delaware, 1631, "but owing to the inability of the Hollanders to live on amicable terms with the red men, the latter rose in their wrath six months after the founding of the Dutch settlement and wiped it out of existence."

In 1638 a Swedish expedition began a Swedish settlement near the present City of Wilmington, Delaware, and succeeded the Dutch settlement.

But what about the district now the State of Pennsylvania? From Sweden in 1642, Colonel Johan Printz was sent out as governor of "New Sweden," the bounds of which he was at liberty to decide as he thought best. He was not satisfied with the district already peopled, but he sailed further up the Delaware River and "decided that the lower end of Great Tene-Kongh or Tinicum Island was the place to establish the site of the capital and government of New Sweden." "This was the first permanent white colony settled within the area of the State of Pennsylvania and Johan Printz became the first executive in the line of governors now represented by the Governor of Pennsylvania."³ For a short time—from

² See *Jnl. F.H.S.*, vi. 99.

³ This statement has been called in question by another Pennsylvanian historian, who writes the Editor:

"Calling Printz the first in the line of Penna. Governors is, at least, questionable. The main Swedish settlements were down the river and

1643 to 1655—the Swedes held sway, the government passing into the hands of the Netherlands at the latter date, till 1664, when the English came into possession by conquest.

The all-absorbing ability of the English coloniser is illustrated by the way, either by purchase or conquest, the colonies from other lands—Holland, Sweden, France, Spain, Russia—came under English control.

The naming of the tract of land granted to William Penn in 1682 as Pennsylvania in honour of the Admiral, Sir William Penn (not named after his son, the Proprietor, as is sometimes supposed), has caused the general reader to think of the history of the Province as beginning at that time. It is well that we should be reminded that the foundations were laid years before Penn's day, and that when Penn arrived he found many settlers of various nationalities along the coastal districts. Also the prominence given to the treaty of William Penn with the Indians at Shackamaxon, and Voltaire's reference to it, have overshadowed previous treaties with the red men before Penn's time. "It is all but forgotten that the policy of fair dealings with the Indians inaugurated at Tinicum by Governor Printz and the Swedes prevented the breaking out of war between the pale faces and the red men in the area of our State through the Dutch period and the English period until the coming of William Penn. That was a precious beginning upon which the great Quaker statesman knew well how to build and under his leadership peace with the Indians continued for many more years."

This little book was written for the purpose of arousing interest in Printz and perpetuating his memory.

The main authority on the subject of early Colonial colonisation is "Swedish Settlements on the Delaware," by Amandus Johnson, 2 vols., Phila., 1911.

We are glad to find several historical articles in the current *Friends' Quarterly Examiner* (Seventh Month, 1922). John E. Southall tells us of "Life at Bootham, Fifty Years Ago"; L. V. Holdsworth, in her usual delightful way, places "Mary England's Dream" in a Quaker setting—perhaps not quite sufficiently American; and the life of William Stout (1665-1752), of Lancaster, has a welcome re-telling by J. Aubrey Rees, though he gives no date of either birth or death and does not refer to the printed life of Stout, taken from his manuscript, published in 1851. A few minor inaccuracies are noticeable in the last-named paper.

In last year's volume (xviii. 36) we referred to a book compiled by Walter J. Kaye, B.A., F.S.A., containing records of Harrogate and nearby places. We have now had the opportunity to inspect this volume (*Records*

not in the present Pa. Also the Swedish rule ended in 1655, and there is a long gap with only the nominal rule of the Dutch and then the English. He is certainly not in the *direct* line of governors, and the later province of Pa., as an entity, was a quite different domain, of which Printz merely happened to touch the fringe for a very brief period."

of *Harrogate*, etc., 9 by 5½, pp. xxxii. + 237, from Author, Pembroke, Park View, Harrogate, one guinea). It is a remarkable collection of information on the history of Harrogate; and the many facts which evolve from registers, etc., throw much light upon the past. As specimens of the contents we print here some extracts relating to Friends.

On page 62, we have the following notice of a marriage :

“ 1654 Octo: y^e 22^d. Bryan Wilkinson of y^e towne & pish of Whyxley & Margret Hogg of Harrowgate in y^e pish of Knaresbrough wear this day Married together haveing first been published thre Severall Markett dayes in y^e Markett place att Knaresbrough viz. y^e 27th of Septem and y^e tow Market dayes next after & Married in y^e p^resence of Nicholas Pawson, Katheren Bestt & others & of me [? Arthur Burton,⁴ vicar].”

The corresponding Quaker record appears in the Yorkshire Registers :

“ Bryan Wilkinson, of Whixley, & Margaret Hogg, at the house of Thomas Taylor, of Brighouse, 1654-8-15. Knaresbrough M.M.”

It thus appears that after announcement thrice in the Market Place (the first on Sept. 27), the Friends' marriage took place at Thomas Taylor's on the 15th of October, and on the 22nd a civil marriage concluded the matter.

Among local references in the West Riding Quaker Sessions Records, extracted by Walter J. Kaye, B.A., F.S.A., and printed in his book, *Records of Harrogate*, 1922, we find the following which refers to Friends :

“ 1655, 10 July. Skipton. Thomas Warriner of Knaresbrough, dyer, John Hogg, Harrowgate, Linnen Webster, & John Geldart, Rippon, shoemaker, as Idle & disorderly psons resortenge to the pish Church of Knaresbrough, 6 May 1655 beeing the Lords day in the sermon tyme when & where the word of God was preached & taught, & praies to God donne & pformed by Mathewe Booth clerke, minister of the Gospell & preacher of the word of God for that pish, did not onely unreuerantly beehave themselues dureinge praies by standinge before the sayd minister with their hatts on their heads, but Imediatly after the sayd sermon & praies in the forenoone of the sayd day was finished, the sayd Thomas Warriner, John Hogg, & John Geldart of their owne authorities Wilfully Contemptuously & Maliciously & of purpose to scandalize the truth then publicly delivered & taught to the psh'ons of the sayd pish, & to scandall & defame the sayd Mathew Booth, did in the heareing of the Congregaçon of the psh'ons & other good Christian people then & there assembled in the sayd pish Church for hearinge the word of God & praire, speake p^ronounce & publish with a loud voyce these false & scandalous Words to the sayd Mathew Booth, Stay; thou runnes^t, runn not, keepe thy place, thou preachest false doctrine, thou arte Antychriste, & preachest: Loe heare loe there (meaneing him the sayd Mathew Booth); & afterwards charged the people p^resent as they tendered their owne soules not to heare nor bee Ledd with such blynde guides, hyrelings, false Prophetts & deceivers of the people, & other Rayleinge & revyleinge speeches, To the greatescandall of the word of god then & there preached & taught by the said Mathew Booth, beeing a grave, deligent, orthodoxx, godly preacher of y^e gospell of Jesus Christe, Lawfully thereunto authorized & ag^t the publique peace of the Co^mon Wealth of England & ag^t the forme of diverse

⁴ A previous entry and a subsequent one have “ Arthur Burton, Vicar,” after the word “ me.”

statutes & to the evill example of others þhaine & wicked psons to ppetrate the like offence. Traverse not guilty."

Joseph Besse's record of this case of "brawling" is as follows :

"1655. John Hogg, Thomas Warriner and John Geldart were detained in the Castle of York eight weeks being accused of disturbing the Priest at Knaresborough."

A terrible tale of peril on the sea is unfolded in the diary of Charles Edward Smith, published under the title *From the Deep of the Sea. An Epic of the Arctic* (London: A. & C. Black, 9 by 5½, pp. xii. + 288, with numerous sketches, taken from the diary, and two maps, half-a-guinea net).

Charles Edward Smith, M.D. (1837-1876), was a son of Charles Smith of Coggeshall, Essex, a Friend well-known in that district. He was a scholar at Ackworth from 1850 to 1852 and a Junior Teacher from 1853-1858. Then he studied medicine in Edinburgh and as it was a common practice among Edinburgh medical students to go whaling he signed on as a surgeon on the *Diana* of Hull. His diary of his voyage to the Arctic, after being many years in the possession of his son, Dr. Charles Edward Smith Harris, has now been edited by him and given to the world.

The S.S. *Diana* left Hull in February, 1866, and returned in April to Lerwick in the Shetlands after an unsuccessful sealing expedition. In May, she left again for the North on a whaling expedition. It was another unsuccessful voyage.

"Altogether the whaling season of 1866 has been one of the most remarkable for the complete subversion of wind, weather, seas, ice, climate and bad fishing that ever was heard of" (page 44). The *Diana* "returned from her perilous voyage, broken but not defeated, fourteen months later, having been frozen in for over six months" (page 272).

We would give our readers various extracts from the diary which Dr. Smith, with wonderful determination, wrote at the time the events happened which he recorded, but must be content with the following and commend a perusal of the whole of this recital of marvellous physical and mental endurance :

"February 15, 1867. This time last year I signed this ship's articles in the shipping office at Hull. Now what a change has come over me ! Here I am, sitting in the cabin, shivering with cold, my clothes worn out and in rags and tatters, hungry and famished with more than five months privations, with no near prospect of escaping from the ice, with a horrible and certain death staring us in the face should we lose our ship or our provisions run short, men sinking and failing daily before my eyes, myself as weak and feeble as a child, perhaps with my turn to die coming next" (page 189).

The editor closes his Preface with the words : "I might add that my father was a Quaker, which accounts for the somewhat quaint phraseology." We think that beneath the wording is abundant evidence of Dr. Smith's religious upbringing in a Quaker family, as for instance when he wrote : "We have need for all our skill, foresight and seamanship just now, but far more need for God's guidance and protection, without which all our efforts are in vain"—"We are frozen up now in the ice, drifting to and fro entirely dependent upon the mercy and protection of the Almighty who alone can preserve our frail shelter from sudden destruction" (pages 73, 77).

See inset with this issue.