

Friends and Current Literature

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The Great Plague and the Great Fire of London, 1665, 1666

Two fine volumes, written by Walter G. Bell, F.S.A., F.R.A.S. (*not* the Friend of that name, recently deceased, see "The Friend" (Lond.), 1925, p. 577), give the history of these events in standard form (London, John Lane, 1. 8vo. *Fire*, popular ed., 1923, pp. xvi+387, 10s. 6d., *Plague*, 1924, pp. xiv+374, 25s., both fully illustrated).

There are Quaker references in both volumes. In *Fire*, Humphry Smith's "Vision," printed in 1660, is quoted in part; "Solomon Eagle, of Defoe's Plague narrative, if not himself an historical character [!] was a type of other Quakers"; Thomas Ellwood is quoted; Quakers said that the fire was a judgment on their persecution, "the devout were agreed with singular unanimity that the fire was the judgment of God, but by whose hands and for what ends, opinions widely differed" (p. 198).

In the *Plague* volume there are numerous references to Friends and a letter from Ellis Hookes to Margaret Fell appears, taken from the Swarthmore MSS. Their sufferings in the Plague year are detailed. The following appears in the Burial Register of the church of Allhallows Bread Street:

"Aug. 16. Mrs. Clements wife of Jacob Clements in the quakers ground—plague."

"Sept. 1. The sonn of Mr. Clements at the quakers new ground—plague."

"Sept. 3. Mr. Jacob Clements att the quakers ground—plague."

"The Quakers have a contemporary record [George Whitehead's "Christian Progress." p. 300] that the first Plague death within the City wall was in Bearbinders Lane¹ at a house a few doors distant from that of Edward Brush" (p. 21).

"The Quaker dead in London during the year of the Great Plague totalled 1,177. That is shown by the Friends' Registers, meticulously kept. It may be that in the confusion of the time some were omitted.

¹ The position of Bearbinders Lane may be seen in the map which appears as frontispiece to the Camb. "Journal" Tercent. Supplement.

. . . King Charles had been curious to ask if any Quakers had died of the pestilence. Learning that such was the case he remarked that the Plague could not be regarded as evidence of Divine displeasure at the treatment they had received " (p. 181, quoting Evans, " Friends in the Seventeenth Century," 1876, p. 364). There is a picture of Bunhill Fields Friends' ground, showing the grave, marked by a stone, of George Fox.

In the *Indiana History Bulletin*, vol. i. nos. 11-12, September, 1924, a section headed " A Contraband Camp " reveals the story of the work of Job and Tacy Hadley, members of the Society of Friends, who felt a call to leave a comfortable home in Indiana to help the negroes, then (1861) considered as contraband of war, in a crowded barracks at Cairo, Illinois, on the Mississippi River. Job Hadley (b. 1816) was brought up among the slavery elements in North Carolina and he gives stirring accounts of the experiences of runaway slaves.

" I was well acquainted with a place where a man lay seven years right in the forks of the public highway without being discovered or taken."

" I knew a woman who lay in a cave on a hillside near a creek, I think for five years, until her health so failed that she risked being out in the day time and was seen by a boy who for the sake of a reward told where she was and she was taken but soon died and was buried without a coffin."

" Our nearest neighbor, after scandalously abusing an old woman, jumped on her with his feet, and she died a few days after."

" I still am impressed with a feeling of respect for the noble character of the upper class of slave owners."

Our Friend, Prof. Harlow Lindley, has resigned the directorship of the Indiana Historical Commission and returned to his position at Earlham College as Professor of History and Government and Librarian.

The *White Star Magazine* for May, 1925, gives a column, headed " Sixty Years in Shipping," to a sketch of the life work of Edward Clibborn, of Southampton (1842-1925). As head of the Passenger Department of the White Star line, our friend was helpful to many Friends in their passage to and fro across the Atlantic.

" The Living Church " Series of books, published by James Clarke & Co., London, contains *The Church's Debt to Heretics*, by Dr. Rufus M. Jones. On the wrapper we read : " Dr. Jones here traces, from ancient right on to modern times, the witness of the heretics to the truth as they understood it." In his Preface the author, expressing the difficulty of selection, remarks, " There have been too many heretics for one small book ! " (pp. 256, 6s. net.)

The Autobiography of *Theophilus Waldmeier* (1832-1915) has recently been re-issued under the editorship of Stephen Hobhouse, M.A. (London : Friends' Bookshop, pp. xvi + 317, price 7s. 6d. net.)

The Quaker Seekers of Wales is a story, written by Anna B. Thomas, of the Lloyds of Dolobran, founded on fact and illustrated by views of Dolobran Hall, The Gaol of Welshpool, etc.

In the *Publications of the Genealogical Society of Pennsylvania*, vol. ix, no. 1 (March, 1924), pp. 45ff, there are valuable notes on the family of Armitt. RICHARD ARMITT left Leek, in 1700, for Philadelphia, the certificate stating that he had "followed his trade in London and made some voyages to Spain and other places." He occupied several prominent positions in his new home—"to collect the money for chimney firing," "to keep the Fire Engine in repairs, and play the same once a month, for £3 per annum." He married Sophia Bockenhoven, a Minister among Friends, in 1701. She died in 1740 and her husband in 1748.

JOHN ARMITT (1702-1762), son of Richard, was a prominent Friend and Minister. He was probably the Friend who saw to the sea-stores for three Friends crossing the Atlantic in 1756 (ii. 94). He married Mary Emlen (1708-1791), daughter of George Emlen, *s. p.* She was an Elder (see of her in *Jacob Lindley*, 1893, pp. 67ff).

STEPHEN ARMITT (1705-1751) was another son of Richard Armitt. He married in 1732 Sarah Whitpain, great-grand-daughter of Richard, of London. Their eldest daughter, Sarah, married James Logan, Junr., *s. p.* Their son, JOHN ARMITT (1737-1781), married, in 1762, Elizabeth, daughter of Joseph Howell and sister of Arthur Howell, the eminent Quaker Minister. She died in 1807, aged 66.

From the *Publications of the Genealogical Society of Pennsylvania*, vol. ix. no. 1 (March, 1924), we cull the following, under the heading of "Early Minutes of Philadelphia Monthly Meeting of Friends":
 "24th of Seventh Month, 1742.

Edmond Peckover from Great Brittain, on a Religious Visit to these parts, produced to this Meeting a Certificate from a Monthly Meeting at Fakenham in the County of Norfolk dated 27th of fourth Month last.

John Haslam from Great Brittain, on a Religious Visit to these parts, produced a Certificate from the Monthly Meeting at Warmsworth in the County of York dated 4th of last month. . . ."

"31st of Tenth Month, 1742.

Andrew Bradford being now deceased the Friends appointed to get the materials belonging to the Printing Press from him are now desired to continue their endeavours to get them from his Executors."

"27th of Third Month, 1743.

A Certificate from Abington Monthly Meeting dated the 25th Second Month last on behalf of Anthony Benezet and his Wife was well received."

"24th of Fourth Month, 1743.

Cadwallader Foulke acquainted this meeting that Stephen Benezet had been lovingly spoken to respecting his declining to attend our Religious Meetings . . . and had joined himself in Society with the Moravians"

This issue of the *Publications* also contains notices of William Smith, one of the exiles to Virginia. He died in Philadelphia in 1782. Also a reference to Robert Parrish, a Friend, who died in 1815, having lived in Philadelphia seventy-two years.

The Literature Committee of the Society of Friends has prepared a "tercentenary collection of studies," entitled: *George Fox: Some Modern Appreciations* (London: Swarthmore Press, pp. 182, 6s. net). The principal writers are eight Friends—T. Edmund Harvey, J. W. Graham, Herbert G. Wood, Rufus M. Jones, Elbert Russell, Margaret E. Hirst, Robert Davis, Edward Grubb—and one non-Friend, J. St. Loe Strachey, the editor of "The Spectator," who writes most appreciatively of the Journal of George Fox in a review of the Tercentenary edition² ("the story of the man who founded the noblest Christian Society in the world").

The "Shorter Articles and Extracts" are by writers connected with the Anglican, Catholic, Methodist, and Unitarian Churches.

The Literature Committee does not insert any disclaimers of approval of all sentiments expressed in the book, but we cannot think that it would accept the statements, or wish them promulgated, of, for instance, "The Catholic Times," that "love of outward form" distinguishes Friends from other Nonconformists (p. 170), or the inaccuracy that the Society began with "a few harassed groups of men and women in the seventeenth century" (p. 176)! The Chronology and Bibliography are good, except that there was not any edition of the Journal of George Fox of 1902—this was a reprint of the bi-centenary edition of 1891. There is a slip on page 158—1687 should, of course, be 1657.

There is a very valuable article in the *Bulletin of Friends' Historical Association*, vol. 14, no. 1, Spring Number, 1925, on "Some Stage Quakers," by William W. Comfort, of Haverford, Pa. He traces references to Friends in theatrical literature from 1677 to 1919. The first is "The Country Innocence or the Chambermaid Turned Quaker," classed as "miserable comedy without saving trait." The last was a drama, "The Inward Light." President Comfort concludes: "It is evident that what struck worldly men and women most in the personality and creed of the Quakers was the plainness of their manner of life, the peculiar jargon which they were believed to speak, their objection to certain worldly amusements. . . . They are throughout regarded as a peculiar people . . . and some credit is given them for the virtue of simplicity, honesty and personal righteousness."

This essay is followed by "Friendly Testimony Regarding Stage-Plays," by Ezra K. Maxfield.

Two Homes, by a Grandson (Plymouth: Brendon, pp. 102, printed for private circulation, 1925). The author, Samuel M. Fox, introduces

² Mr. Strachey also reviewed the Camb. *Journal Tercentenary Supplement* in his paper of June 13.

us to two homes in Falmouth—Wodehouse Place and Glendurgan—inhabited by Alfred Fox (1794-1874) and his wife Sarah Fox (1804-1890), daughter of Samuel Lloyd, of Farm, and to descendants. Portraits of the grandparents appear. The book will interest many besides members of the widely spread family of Fox. Copy presented by the author.

The Brooklyn Daily Eagle, New York, February 2nd, has an article entitled "Matinecock Quakers, Organized in 1671, Planning to Celebrate 200th Anniversary of Sturdy Meeting House, Built in 1725; Missionary Founded Long Island Sect at Oyster Bay in 1659." There are views of meeting-houses at Westbury, Matinecock, Manhasset (Cow Neck), and Jericho.

One hundred years ago on the day on which this is written—4th of July, 1825—began the Norwegian emigration to the United States. The American-Scandinavian Foundation of New York City issued a special number of *The American Scandinavian Review*, in June, in celebration of the event. The "Restaurationen"—the Norse Mayflower is the title of an informing illustrated record of this event and Friends appear in connection with it. Cleng Peerson (1782-1865), Lars Larson (1787-1845), at whose house, in 1816, the first Friends meeting was held, Elias Tasted and others are named. The passengers on the "Restaurationen" received the not very euphonious name of "Sloop-folk." Our Friend, Henry J. Cadbury, of Cambridge, Mass., has prepared a sketch of the Quaker Sloop-folk, which, we hope, may be available for our readers in days to come. For Norwegian Quakerism see "'Saints' in Norway," by Frederick Smith, 1814; "Friends in Norway," by George Richardson, 1849; art. by Albert J. Crosfield in "F.Q.E." 1894; various newspaper articles; etc.

Dingle Bank, the Home of the Croppers, a Recollection, by Frances Anne Conybeare (Cambridge: Heffer, pp. 69, illustrations and family tree, price 3s. 6d.), gives the principal features of the lives of James Cropper (1773-1840) who married Margaret Brinsden, and his son, John (1797-1874), who married Anne Wakefield in 1820. J. and A. Cropper left Friends about 1836 and joined the Baptists. There are portraits of James Cropper, Anne Cropper, Eliza Cropper, wife of Joseph Sturge, and others.

A valuable résumé of the life and work of Georgina King Lewis (1847-1924) has been written by her niece Barbara Duncan Harris, followed by an autobiography. Our Friend was a daughter of the noted Congregational minister, John Stoughton, D.D. (d. 1897). Her interest in Friends was increased by reading Caroline Stephen's "Quaker Strongholds." She became a Friend, and was recorded a Minister in Croydon Meeting in 1899. Her husband was Henry King Lewis, the head of a publishing house in London. Mrs. King Lewis's work in South Africa and in Bulgaria is outlined. She had an interview with Pope Pius X in 1906, and spoke on behalf of the sufferers in the Congo

country. (The previous Quaker interview was that of Stephen Grellet with Pius VII in 1819 and a later one was between Joseph G. Alexander and Pius X in 1907. Mrs. Lewis kissed the Pontiff's hand and J. G. Alexander is said to have shaken hands !)

Georgina Stoughton was at the school of Sarah (Stickney) Ellis, at Hoddesdon, Herts—"a majestic woman, a fine teacher. . . . Mrs. Ellis sat in state once a week, in a large hall, to receive each girl, who had to pass the ordeal of opening the door, walking some distance to her chair, then with a slight bend of the figure she had to shake her hand."

The Pennsylvania Magazine of History and Biography, vol. xlix. no. 2 (April, 1925) has a useful article on "A Rare Dutch Document Concerning the Province of Pennsylvania in the Seventeenth Century." This is the pamphlet (in English) "Detailed Information and Account," etc., published by Robert Webb. Amsterdam: Jacob Claus, Bookseller in Prince Street, 1686.

At the date of the pamphlet Robert Webb had been seven years in the Province. According to the Friends' Register in Philadelphia he died in 1700 as a non-Friend. His wife, widow of John Barber, was a Friend. Very little is known respecting this Robert Webb.

The same issue has an article on the "Parentage of Major John Fenwick, Founder of Salem, New Jersey." (For a considerable account of John Fenwick (1618-1683) see reference in xviii. 37.) Fenwick and his children arrived at Salem, N.J., in 1675 in the *Griffin*. His first wife was Elizabeth, daughter of Sir Walter Covert, Knight, of Slaugham in Sussex, whom he married c. 1641. Fenwick's second wife was Dame Mary Rogers.

The subject of the parentage of John Fenwick is continued in the issue of July, 1925.

We give a warm, though tardy, welcome to another book by Maude Robinson—*Wedded in Prison and other Quaker Stories* (London: Swarthmore Press, pp. 206, illustrations, 6s. net). These are not "anecdotes," but well-written sketches from family records and personal knowledge. They range in date from 1662 to 1880. "Wedded in Prison" refers to the Luxfords of Sussex; "A Young Man of the Law" is based upon the early life of Thomas Story, 1690; "The Hunger is upon us" deals with famine in Ireland, 1846. There are twelve stories in all. We think that in the illustrations hats should be on heads rather than in hands.

A History of the Quakers in Wales and their Emigration to North America, by Rev. T. Mardy Rees, F.R.Hist.S., of 24, Rugby Avenue, Neath, S. Wales (Carmarthen: Spurrell, 9 by 5½ pp. xii.+292, 15s. net). This is a wonderful collection of information. We are giving it careful reading, and hope to deal further with the book in our next volume. Meanwhile the small edition is running through.