

## Friends and Current Literature

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The hope expressed on page 63 of our last volume that Henry J. Cadbury's sketch of the "Sloop Folk" might be available to our readers was shortly afterwards realised so far that the sketch appeared in *F.Q.E.* for Tenth Month, 1925, worthily occupying thirty pages of the publication. Further notices in literature of Friends in Norway appear in footnotes. (This issue of the *Quarterly* is brim-full of valuable historical matter.)

In *The Harvard Theological Review*, October, 1925, appeared an article by Henry J. Cadbury, on "The Norwegian Quakers of 1825," containing a somewhat similar account, more fully presented, with fuller footnotes. Also see *Bulletin F.H.A.*, Spring, 1926.

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The issue of the *F.Q.E.* for First Month, 1926, contains an article by Albert J. Crosfield, on "A Memorable Visit to Friends in Norway in 1853."

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What a change in the presentation of biographies of Friends during the course of the years! Eighty-eight years ago, in 1837, appeared in Philadelphia, the first volume of "Friends' Library," edited by William and Thomas Evans. In this volume there was a memoir of William Savery, written by Jonathan Evans. In 1844, this memoir appeared in London, a 12mo volume of 324 pages, without division into chapter, without illustration, without index, and with but a slight Preface and occasional connecting paragraphs. Now we have *The Life of William Savery, of Philadelphia, 1750-1804*, by Francis R. Taylor, of Cheltenham and Philadelphia, Pa.<sup>1</sup> a fine 8vo volume of 486 pages, divided into chapters, with illustrations and an exhaustive Index, the whole based on the original manuscript of Savery's "Journal." In his Preface the author states: "I have tried to conform to modern historical methods by first elaborating the background, and then fitting the individual narrative into that

<sup>1</sup> New York: The Macmillan Co., \$3.25 net. London: Friends' Book Centre, 14s. net.

setting. Only by so doing is it possible to evaluate the thoughts, motives, actions and aspirations of persons in a given period." That the author has succeeded is evident as we look at such chapters as "Quaker Philadelphia in 1750," "The Indians and the United States," "European Wars and Politics (1790-1800)," "Ireland in Distress," "England at the Close of the Nineteenth Century."

Little is known of William Savery's early life, and Jonathan Evans did not add to it as well he might have done—"I was intimately acquainted with William Savery." His spiritual awakening appears to have taken place on the occasion of a funeral at Merion Meeting House, Pa., fully described in chapter 3. In 1778, he married Sarah Evans (not *Mary*, as given in "Quaker Saints" and some other books), and he was acknowledged a Minister in 1781. After some account of his business career, we pass to chapters on Friends' work among the Indians. In 1796 began his service in Germany, Holland and France, described in seven chapters and one hundred pages. Then comes Ireland in two chapters and Great Britain in seven. The volume closes with a valuable study of the ministry of William Savery—"Method and Effect," "Attitude and Content."

So far as we are able to judge, the book has been written with remarkable accuracy. Only here and there have we detected slight mis-statements, such as respecting John Ady (p. 353) who was the *tenth* salaried Recording Clerk,<sup>2</sup> and "J. Wigan" (p. 355) who was the Scottish Minister, John Wigham, and not an American. There is a review of the book in "The Friend" (Lond.), 1925, p. 1098.

Isabel Grubb, author of a history of Friends in Ireland, still in MS., writes respecting the statement on page 283:

"William Savery seems to have confused two matters before the May session of the National Meeting in Ireland in 1797. (i) It passed the following minute on 4th 5 mo. 1797: 'We propose to the Yearly Meeting [London] for its deliberation and judgement whether it is consistent for us to continue to send representatives thereto, and answers to its queries, while we do not consider ourselves bound by any minute made therein unless adopted by this meeting.'

"This proposed severance of official connexion between the two Meetings was not carried out.

"(ii.) From 1797 the Winter (November) Session of the National or Half-yearly Meeting ceased to be held, and the body therefore took the title of the Yearly Meeting of Ireland."

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Following closely upon Francis R. Taylor's "Life of William Savery," another Friend, Peter Collinson, is introduced to readers by Norman G. Brett-James, of Ridgeway House, Mill Hill School, Middlesex (*Peter Collinson, F.R.S., F.S.A., an Eighteenth Century Quaker Botanist and his Circle of Friends*, with portrait and illustrations, on sale at Friends' Book Centre, Euston Road, London, N.W.1. 15s. net, postage 1s.).

<sup>2</sup> For a list of Recording Clerks, see vol. 1.

Peter Collinson was born, of Quaker parents, on January 28th, 1693/4. Peter the elder and Elizabeth his wife, *née* Hall, lived at the Sign of the Red Lion, Gracechurch Street, London, and carried on the business of woollen draper. The Collinson family had been settled around Kendal and the north-west of England for many generations. The younger Peter was brought up with relatives at Peckham in Surrey; "from them I received the first liking to gardens and plants" (p. 25). On their father's death, Peter and his brother James carried on the London business and greatly increased it by opening up trade with the American Colonies. James gave close attention to the business and liberated Peter to follow his interests in natural history. Peter's marriage with Mary, daughter of Michael Russell, took place in 1724. The Russell family owned property in Middlesex and Suffolk and its members were wealthy Friends. One of the family, named Michael Russell, died suddenly in the Gracechurch Street Meeting House in 1702.<sup>3</sup>

Of the Quakerism of Collinson we have information in chapter 3. He was "a devoted and faithful member, but he did not actively share in the work of the Society." He was reticent in the expression of his religious views, though he wrote of them in a vague way to his friend, Thomas Story, the well-known Quaker Minister. He sent the American Friend-botanist, John Bartram, a copy of Barclay's "Apology for the Quakers." John thanked him but said he would far rather have a book on Natural History! He was a member of a deputation to George III. in 1763 and was very proud of the special notice which the King took of him.

Mr. Brett-James writes sympathetically of Friends and their activities and introduces brief sketches of some of those who came into contact with Collinson. Of the eighteenth century Friends he writes: "There was a sense in which Lord Chesterfield's remark to Edward [*recte* Edmund] Gurney was justified: 'The devil has got among the Quakers; you have lived to convince the world that your principles are right and now you are quitting them yourselves'" (quoted from the Philadelphia "Friend," vol. 31, p. 264). On the subject of Friends and botany our author quotes from the advice of Leinster Province Meeting, Ireland, in 1705, on the "danger of having too great superfluity of plants and too great nicety of gardens"; that "all Friends in planting gardens do it in a lowly mind, and keep to plainness and the serviceable part, rather admiring the wonderful hand of Providence in causing such variety of unnecessary things to grow for the use of man, than seeking to please the curious mind" (p. 42).

Peter Collinson died on August 11th, 1768. His son, Michael (1730-1795) and his nephew, Thomas (d. 1803), were educated at William Massey's school at Wandsworth. Both continued their father and uncle's interest in botany. Thomas married a daughter of Henton Brown, banker. Descendants of Thomas are living in South Devon with the appropriate names of Peter and Michael (p. 287, correcting p. 222).

<sup>3</sup> For further information respecting the Russell family consult the Tercentenary Supplement to the Cambridge *Journal of George Fox*

We are glad that Mr. Brett-James has retold in such fulness the life-story of this well-nigh forgotten Quaker botanist and philanthropist.

It is to be regretted that some Friend well versed in Quaker history did not read the proof sheets ; various inaccuracies would have been corrected.

*Taken in part from a review in " The Friend " (Lond.), February 26th, 1926.*

The volume recently issued by Rev. T. Mardy Rees, F.R.Hist.S., of Neath, South Wales, is a wonderful aggregation of facts under the title : *A History of the Quakers in Wales and their Emigration to North America.*<sup>4</sup> It gained the prize for a work on this subject at the National Eisteddfod, 1923, the donor of the prize being John Henry Lloyd, of Birmingham, to whom the book is dedicated. There are nine sections. Firstly we have a general view of Quakerism in the Principality, then brief mention of the first Publishers of Truth and their Sufferings. In section 4 we have the Welsh counties taken *seriatim* and the sufferers, meetinghouses and burial places noted, also the emigrants to the New World. In section 5 there is a short sketch of William Penn, a notice of the Welsh Tract in America and of the Holy Experiment. Section 6 deals with organisation, concluding with a useful list of places where the Wales Yearly Meeting was held, 1682-1797 (p. 219). In section 7 Welsh Quaker literature is detailed with admirable perspicuity ; in section 8 we have the Welsh Quaker industries described ; the concluding section being headed : " Why Quakerism Declined."

Reasons for the decline of Quakerism in the Principality are given as (1) The passing away of George Fox and the heroic age ; (2) The exodus of so many thousands of Welsh Quakers to Pennsylvania ; (3) Worldly success militated against missionary propaganda ; (4) Silent worship and absence of hymn singing suit not the Welsh temperament ; (5) Perhaps the chief cause of failure is the disregard of the Welsh language ; (6) absence of persecution ; concluding (7) with disownment for marrying out and the coming of Limited Liability Companies. " The old order of individual employers helped to spread the Truth and to make converts, but the new order of companies has no conscience and no gospel."

The word-vignettes of Friends, scattered over the sections, preserve the book from any suggestion that it is composed of lists of names only. The Index though considerable is incomplete ; it contains some curious headings.

It is to be regretted that the need for early publication prevented greater care in proof reading, various slips would have been avoided. We had a shock when we read that John Whitehead was a follower of John Perrot (p. 143) but were relieved to find, from the next page, that John Whitehouse was intended.

We hope that the book will have a wide circulation on both sides of the Atlantic, and repay the author for the work of years of research.

<sup>4</sup> Carmarthen, Wales : W. Spurrell & Son, pp. xii. + 292, price 15s. net.

*The Parrish Family, Philadelphia, Pennsylvania*, with special reference to Joseph Parrish, M.D., born 1779, died 1840, is a quarto volume of 336 pages, compiled by Susanna Parrish Wharton, grand daughter of Dr. Parrish (Philadelphia: George H. Buchanan Company). The immigrant ancestor was Edward Parrish, who became Surveyor General of the Province of Maryland under Lord Baltimore. The parents of Joseph Parrish were Isaac and Sarah Parrish, who lived in Philadelphia. They were plundered by the British during the Revolutionary War, on one occasion soldiers stripping their parlour of all furniture save the cradle in which the infant Joseph lay.

Joseph Parrish commenced the study of medicine in 1802, under Dr. Caspar Wistar, and he became a prominent physician in the city of his birth, a consistent member of the Society of Friends, and an Elder in his Meeting. He married, in 1808, Susanna Cox, of Burlington, N.J. and had eleven children, born between 1809 and 1830. His house, 109 Mulberry (now Arch) Street, "was a hospital, and the children were expected to be on hand to render any assistance needed. A daughter never recalled, without mortification, running out of the room during a surgical operation, she being then about ten years of age."

The eldest son was Dillwyn Parrish (1809-1886), a well-esteemed Philadelphia Friend and the writer of his father's life. The second son was Dr. Isaac Parrish (1811-1852). The youngest son, Samuel (1830-1889), was the antiquary of the family. Five of the children of Joseph and Susanna Parrish appear under the heading "Leading the Way," in this volume of "The Journal." An uncle of Joseph Parrish was the John Parrish (1729-1807), who visited the Indians, as fully described in Francis R. Taylor's recent "Life of William Savery."

Related families are introduced—Cox, of New Jersey; Dillwyn, of Philadelphia and Great Britain; Roberts, of Wales and Pennsylvania; Chandler, of Philadelphia; Mitchell, of Philadelphia; Painter, of Pennsylvania; and Pusey, of Pennsylvania. There are notices of John Cox (1720-1764), of Moorstown; his son, John Cox (1754-1847), of Oxmead; George Dillwyn (1738-1820), with a reproduction of the certificate of his marriage with Sarah Hill in 1759; and of Caleb Pusey (1656-1726).

The book is well illustrated and will be read with pleasure, especially by our medical Friends.

We have noticed a few mis-statements. *Cheshire* should be *Wiltshire*, p. 33; *Robert Vaux* should be *Roberts Vaux*, p. 65; there appears to be some confusion in the genealogy given on p. 224, and in the reference "page 155" on the next page; *Gunnere* should be *Gummere*, p. 185. Should 1869 read 1689, p. 301?

NOTE.—There does not appear to be any authority for the \* before the name of Joseph Parrish in Smith's *Catalogue*, ii. 253, for the author of *Observations on Strangulated Hernia* was a good Friend to his death in 1840. Smith probably confounded the father with his son Joseph (1818-1891), who was probably the author of the anonymous publication *Orthodoxy and Heterodoxy, as applied to Quakerism*, 1857 (*Cata.* i. 117). Smith has misplaced the Parrish entries.

*Early Friends Families in Upper Bucks, with some Account of their Descendants*, compiled by Clarence Vernon Roberts, of Germantown, Philadelphia, Pa., assisted by Warren S. Ely, of Doylestown, Pa., is a wonderful volume of Quaker genealogy<sup>5</sup>. The first five sections refer to the Manor and Township of Richland, Pa. (the greater portion of the township being formerly known as "The Great Swamp"), The Friends' Meeting, Quakertown and Early Settlers, and Richland Library. Then follow detailed genealogical data respecting forty-four principal families, others appearing incidentally. There are brief biographies of notable persons, such as Hugh Foulke (pronounced Foke) (1685-1760); Aaron Lancaster (1744-1786), a travelling Minister; Morris and Susanna Morris; Benjamin G. Foulke (1813-1888), clerk of Philadelphia Y.M. for twelve years; Samuel J. Levick (1819-1885); Isaac H. Clothier (1837-1921); Howard M. Jenkins (1842-1902). Only a few of the many families set out could be considered large—Thomas McCarty (1741-1804) and his wife Elizabeth Lancaster had eighteen children, all of whom save two married (p. 369). It is fortunate for the length of the book that of the nineteen children of John Strawn (1744-*post* 1804) and Kesia Dennis, the compiler had "no record of names or descendants" (p. 535). Phebe Wardell married Thomas Lancaster<sup>6</sup> in 1725, Samuel Thomas in 1752, John Titus in 1757 and John Way in 1759, living many years after the death of her fourth husband (pp. 330, 555). Phebe Wardell-Lancaster-Thomas-Titus-Way was a Minister from an early age. The book is produced with greater care than is sometimes given to books of like nature. The printing is good. There are 200 columns of Index, the Heacock Family occupying six, Foulke seven and Roberts ten. There are occasional slips in the names of places in the old country whence came the immigrant ancestors.

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In a *Brief Sketch of the Gloucester County Historical Society* [New Jersey], compiled from its Records 1903-1925, prepared by President Frank H. Stewart, 37 North Seventh Street, Philadelphia, we find the following notes:

1904-5. A paper read on "The Real Ann Whitall," and several on the Battle of Red Bank. [See xiv. 29.]

1908. A paper read on "The Early Quaker Settlements in West New Jersey." "Samuel N. Rhoads extolled the virtues of Elizabeth Haddon, Ann Whitall, Mary Redman, and Hannah Ladd, who have made old Gloucester County famous in history, poetry and romance." A paper read on "the life of James B. Cooper, a fighting Quaker, who was buried with military honors in the Friends' graveyard, much to the consternation of some Quakers."

1914. "The desk of Elizabeth Haddon, willed to the Society. It is known far and wide among furniture antiquarians."

<sup>5</sup> Printed for the compiler by the Wm. F. Fell Co., of Philadelphia, 1925, pp. x. + 680, and sixty-five illustrations.

<sup>6</sup> For Thomas Lancaster (d. 1750) see *Friends in Tortola*, by a descendant, Charles F. Jenkins, 1923.

Charlotte Fell Smith has written a biography: *James Nicholson Richardson, of Bessbrook, Ireland* (London: Longmans, 8½ by 5½, pp. 243, illustrated, 12s. 6d. net). James N. Richardson (1846-1921) was a son of John Grubb Richardson (1813-1890), the founder of the great linen spinning and weaving mills in the model village of Bessbrook, Co. Armagh. The story of his life introduces us to the works at Bessbrook, to the House of Commons, to Palestine, to New Zealand, to his private life and to his interesting writings.

The Autumn Number of the *Bulletin of Friends' Historical Association*, 142 North Sixteenth Street, Philadelphia, Pa. (vol. 14, no. 2) is a very good issue. The concluding portion of Ezra K. Maxwell's article on "Friendly Testimony Regarding Stage-Plays" comes first. Of the present time he writes: "The Quaker Mind, both by inheritance and by spiritual tradition, is instinctively antagonistic to the art and the atmosphere of the theatre," and of the future: "Eventually we may find Friends in council recognising the fact that some good plays, acted by performers of an upright life, may be instruments for good to serve where the voice of the preacher could never be heard." We were sorry to come so soon to the end of the introduction by Watson W. Dewees to "The Free Trade Produce Association of Friends of Philadelphia," 1845 to 1852. There are considerable book-notices of "The Short Journal and Itinerary Journals of George Fox," T. Mardy Rees's "Quakers in Wales," and F. R. Taylor's "Life of William Savery."

David Salmon, M.A., of Narberth, S. Wales, has an article on David Holt (c. 1767-1846),<sup>7</sup> as a friend of Joseph Lancaster, in *The Educational Record of the British and Foreign School Society*, December, 1925. He writes: "Having accidentally discovered that Holt was a Quaker, I applied to that perennial source of information and kindness, Devonshire House." Holt tells one story about Lancaster which was new to Mr. Salmon:

"In one of those interesting conversations which I had the privilege of occasionally enjoying he related an anecdote which is worthy of being recorded and preserved. Being at Windsor and observing a number of children running about the streets, apparently uncared for, he called upon one of the deans [*sic*] and in a feeling and friendly manner represented this to him, proposing at the same time, with the dean's consent, to call a meeting of the inhabitants, to whom, he had no doubt, that he could deliver such an address as would induce them to open a school for the education of these poor neglected children. The dean, in place of receiving this friendly overture in the Christian spirit in which it was made, replied,

" ' Pray, Mr. Lancaster, mind your own business. We are quite as well qualified to educate our own poor as you are.' "

"Lancaster replied, ' I know you are, but you don't do it.' "

"The dean then, in a very angry tone, said, ' Sir, the countenance you have received from the King and other exalted characters has given

<sup>7</sup> For David Holt see xxi. 27.

you a confidence which you do not know how discreetly to use. My friends, the archbishops and bishops, assure me that you will not much longer be favoured with his Majesty's support.'

"Lancaster replied, 'If I do lose the King's countenance I have no doubt that it will be occasioned by the interference of thy friends, the archbishops and bishops; but, as the King is here, I will, before I leave Windsor, ascertain whether he is with me or not.'

"This threw the dean into a state of alarm, and led him, in severe terms, to deprecate such a proceeding. However, Lancaster went to the Castle, and, through one of the pages, announced his wish to see the King . . . which was immediately granted, when he communicated what had passed between him and the dean. To this the King replied,

"'No, Lancaster, you have not lost my countenance. You are a good man and have done much to benefit my poor subjects; you may therefore count upon my support, but you must not tease these men; let them alone—never mind them—never mind them.'"

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The issue of the *Pennsylvania Magazine of History and Biography*, dated October, 1925, contains, as first article, a "Memoir of Thomas Gilpin, found among the Papers of Thomas Gilpin, Jr." There is a note on Thomas Gilpin, the first (1622-1702), of Warborough, Oxon, in Camb. "Jnl.," Tercent. Supp., also mention of him in vols. vi. xiii. Joseph, son of Thomas, 1st, emigrated, with his cousin, John West. He had a numerous family and lived to see fifteen children married. The Thomas of the "Memoir" was his second son (1727-1778). He was one of the Friends sent, under military escort, to Winchester, Virginia, as supposed enemies of their country. He and another died while in exile and their remains were laid side by side in the graveyard of Hopewell Meeting House. The manuscript appears to have been carefully followed, but the substitution of the letter *f* for the long *s* is not to be commended or recommended.

The *Pa. Mag.* for April, 1926, contains an article by A. R. Justice, of Philadelphia, on the Gilpin family.

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In "Extracts from State Papers Relating to Friends, 1654-1672," London, 1913, p. 177, there are portions of a letter from Sir Daniel Fleming to Sir Joseph Williamson, dated "Kendall, Nov. 14. 63." Further extracts from this letter have appeared in the *Transactions of the Cumberland & Westmorland Antiquarian & Archæological Society*, 1925, p. 70:

"Mr. Bellingham and I then secured about twenty persons who had been Captains or other officers at his Majesty, ejected Ministers, leading Quakers, or other disaffected and suspicious persons; all of whom were dismissed upon good Bond except . . ." (*Cal. S. P. Dom.* 1663-4, p. 340.) This was the time of the Kaber Rigg Plot.

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*Whittier at Close Range*, by Frances Campbell Sparhawk (Boston, Mass.; Riverdale Press, Brookline, 7½ × 4½ pp. 181, illustrated 9s. \$2<sup>00</sup> net), is valuable for insight into the poet's character and the elucidation of many of his poems.