

Notes and Queries

KEY TO ABBREVIATIONS

- D**—Library of the Society of Friends, Friends House, Euston Road, London, N.W.1.
- Camb. Jnl.**—*The Journal of George Fox*, published by the Cambridge University Press, 2 vols., 1911.
- Camb. Jnl. Tercent. Supp.**—*The Short Journal and Itinerary Journals of George Fox*, published by the Cambridge University Press, 1925.
- D.N.B.**—*The Dictionary of National Biography*.
- F.P.T.**—" *The First Publishers of Truth*," original documents relating the establishment of Quakerism in England and Wales, 1907.
- F.Q.E.**—*Friends' Quarterly Examiner*.
- Rancocas John Woolman**—The Rancocas edition of *The Journal of John Woolman*, edited by Amelia M. Gummere, Phila. and London, 1922.
- Smith, Cata.**—*A Descriptive Catalogue of Friends' Books*, compiled by Joseph Smith, 2 vols., 1867.
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DEBORAH DARBY.—The Editor is preparing a memoir of the life of this noted Minister, who was born in 1754 at Uppertorpe, near Sheffield, daughter of John and Hannah Barnard, and married Samuel Darby, of Coalbrookdale, Salop, in 1776. She visited Scotland in 1786, 1797, 1804 and 1807, and Ireland in 1788, 1797-8 and 1807, and was in North America from 1792 to 1796.

Records of incidents or other information respecting her or her descendants would be welcomed, addressed to Norman Penney, 5, Argyll Road, Bournemouth, Hants.

GREEN APRONS.—On p. 56 of the *Journal* for 1925 is printed a note of mine pointing out that an article in the *British Friend* for 1851 stated that a few "ancient women" had worn the green apron

within the preceding ten years. That appeared to refer to the 1840's but I have fallen into a trap; the supposed article is a chunk of Clarkson's *Portraiture of Quakerism* which was being produced in serial form without, at this point, acknowledgment of its source. The serial parts began to appear in 1849, and the origin of the first of them was stated, but after that until 1855 no acknowledgment was made, and I thought that I was reading an article written for that particular number of the *British Friend*. Perhaps I ought to have known Clarkson's *Portraiture* so well as not to have been caught; by what seemed a pure accident I found out my mistake soon after it was made. The "ten years" refers to the period preceding 1806.

A. NEAVE BRAYSHAW.

IOTA, A QUAKER GRANDMOTHER.—Among the many works of fiction introducing Quakerism shelved in Friends' Library in London is a volume as above mentioned. In a letter to *The Times*, 9 February, 1926, we are informed that the pen-name Iota was a pseudonym for Mrs. Kathleen Mannington Caffyn, née Hunt, of Tipperary, who died at Turin on 6 February, 1926.

ISABEL YEAMANS.—In 1689, at the time of her second marriage, I. Y. is described as "of Stockdon widdow in y^e County of Durham." Taking advantage of an opportunity to examine the minutes of Stockton M.M. preserved in a safe at Darlington, I found that the name of I. Y. first appeared on the list of Friends present at the Women's M.M. in Fifth Month, 1686. She was in frequent attendance from that date to that of her marriage, and on almost every occasion her name appears first on the list of Friends present, as of one whom her fellow-members held in especial honour.

A few days prior to this attendance at M.M., I. Y. attended York Q.M., 16 iv. 1686, and signed a Testimony addressed to the Monthly Meetings.

Her residence in the North has not yet been explained. She was in London in 6mo. 1688. EDITOR.

NAME YOUR PHOTOGRAPHS.—From time to time unnamed photographs are sent to the Library at Friends House for identification. Despite research and numerous applications for help many photographs have to be

returned to present owners unnamed. The attempt to name a woman Friend, photographed at Ilkley, produced seven postal communications and was unsuccessful. Please save trouble and loss by adding to your photographs the names of the sitters.

ROBERT BAGE, 1728-1801.—The article in the *Dictionary of National Biography* states that Bage was born in Derbyshire and for a while followed his father's business, that of paper-maker. At the age of twenty-three he married and set up at Tamworth as a paper-maker. Late in life, between 1780 and 1798, he wrote a number of novels. "Notwithstanding his friend Hutton's assurance that Bage was 'barely a Christian,' there are signs in his works that he retained a strong affection for the Quaker religion in which he was brought up."

What is known of the Quakerism of this writer? The Friends' Registers for Derbyshire do not record his birth.

LOVELL, A YOUNG QUAKER.—In the life of Samuel Taylor Coleridge (1772-1834), which appears in Blackie's *Popular Encyclopædia*, we read:

"He now took up his residence at Bristol with two congenial spirits, Robert Southey, who had just been obliged to quit Oxford for his Unitarian opinions, and Lovell, a young Quaker. The three conceived the project of emigrating to America and establishing a pantisocracy, as they termed it, or community in which

all should be equal, on the banks of the Susquehanna. The scheme, however, never became anything more than a theory. Money was needed to start it, and of this the three enthusiasts were equally scarce. In 1795 the three friends married three sisters, the Misses Fricker, of Bristol."

Who was "Lovell, the young Quaker"?

FRIENDS AND THE "SECOND COMING."—What was the attitude of the early Friends towards the subject of the Second Coming of Christ?

So far as we know the subject was seldom referred to in the writings of early Friends. James Nayler, replying to a question in Parliament, stated: "The fulness of Christ's coming is not yet, but He is come now" (quoted in *James Nayler*, by Mabel R. Brailsford).

Can our readers supply other references?

ELIZA — ELIZABETH. — About what period did *Eliza* become a separate name for a woman, and not a contraction for *Elizabeth*?

We have gone through the names in the Index to *The Annual Monitors* and find *Eliza* as a separate name in 1771, not earlier.

JOHN GOUGH.—Ernest H. Bennis, of Limerick, Ireland, sends us a copy of a removal certificate on behalf of John Gough, his wife Sarah and daughter Elizabeth, addressed to Dublin M.M. from

Limerick M.M., 12 viii. 1794, and signed by twelve men and nineteen women Friends. The document states that J. G. had removed into this M.M. two years ago from Lisburn and had now removed to Dublin. "Their conduct and conversation have been orderly and they leave us, we believe, in solvent circumstances."

John Gough was presumably the son of John Gough, schoolmaster and historian, who died in 1791.

FRIENDS AND THE AFFIRMATION. —Alfred B. Searle, of Sheffield, sends the following extracts from *Fourteen English Judges*, by the Earl of Birkenhead (Cassell, 1926), page 178-9, in a note on William Murray, Earl of Mansfield, at one time Lord Chief Justice:

"In *Rex v. Turkey Co.* in 1760 he granted a mandamus to the Co. to admit a Quaker who had made an affirmation instead of the prescribed oath. He pointed out that Act 22 Geo. II, c. 46, which enabled Quakers to affirm, had only made three exceptions and an oath to admit a man to the Co. was not one of these. Yet in *Rex v. Gardiner*, in 1761, he refused an affidavit on affirmation by a Quaker for the same reason, namely that the Statute had prevented an affirmation being received on a criminal charge.

The whole subject was reviewed in *Atcheson v. Everett* (1775, 1 Coup. 383). There a Quaker was allowed to give evidence on affirmation in an action of debt founded on the Statute against bribery. Lord Mansfield declared that, on general principles, the affirmation of a Quaker ought to be admitted in all

cases as well as the oath of a Jew or Gentoo, or any other person who thinks himself really bound by the mode and form in which he attests; thus bringing the principle into line with Lord Hardwick's decision in *Omychord v. Barker*. He stated his principle of toleration in these words: "A scruple of conscience entitles a party to indulgence and protection so far as not to suffer for it, but it is of consequence that the subject should not suffer too."

In *Rex v. Wakefield*, in 1758, he had held that an order on Quakers to pay tithes held good. He pointed out that they could not buy land subject to tithes and escape payment merely because they conscientiously objected to tithes, and such an objection did not put the right to exact tithes in question."

JONATHAN AND ANN TAYLOR, OF OHIO.—Jonathan Taylor (1768-1831) married Ann Schofield. They settled in Virginia and later removed to Ohio, where they held the first Friends' meeting in that section, sitting side by side on a log in the open woods.

A scrap of paper has reached D on which the following is written:

"I was a native of Bucks Co. Penna. On my marriage we settled for a few years in Virginia, but moved to Ohio in the year 1800. In the year 1831 my beloved husband died in Ireland whilst on a mission of gospel love. Should I live till the 10th day of 10th mo I shall be 96 years old.

"ANN TAYLOR.

"Mt. Pleasant, Jeff Co.

"Ohio.

"8th 27th 1861."

For Jonathan Taylor see vols. iv. xiii.-xv. xix.; *Bulletin*, vols. i. ix.

HAI IBN YOKDHAN.—John Cox, Jun., of New York, writes: "I wish to know the name of the Quaker who translated the *Philosophus Autodidactus* (The Awakening of the Soul) of Hayy ibn Yagzan (or Yokhan). This Arab scolar is also known as Averrões or Averrhoes, and as ibn Roshd.

"The *Philosophus Autodidactus* was first printed in England, in Arabic, in 1671, edited by Edward Pococke.

"Simon Ockley, A.M., Vicar of Swavesey, in Cambridgeshire, says in his preface to his translation of this work in 1708:

"The design of the author is to show how human capacity, unaided by any external help, may, by due application, attain to the Knowledge of natural things, and so by degrees find out its dependance upon a Superior Being, the immortality of the soul, and all things necessary to salvation.

. . . I was not willing (though importuned) to undertake the translating into English, because I was informed that it had been done twice already; once by Dr. Ashwell, another time by the Quakers, who imagined that there was something in it that favored their enthusiastic notions. However, taking it for granted that both these translations were not made out of the original Arabic, but out of the Latin, I did not question but they had mistaken the sense of the author in many places."

"Averrões is said to have introduced or have been the cause of the introduction of Arabian

philosophy to Albertus Magnus, Thomas Aquinas, Roger Bacon and other pre-Renaissance thinkers, being the first, after the Dark Ages, to comment sensibly on the views of Plato and Aristotle. Can a slender thread or Arab philosophy be found in early Quakerism? Can that thread be traced back through Averrões, Aristotle, and back to the old Hindu speculations out of which Buddha made a religion? Averrões appears to hold a thought akin to our trust in the Inward Light.

"Renan was one of the many who have tried to make the philosophy of Averrões clear to western minds, and he refers to Quaker use of Averrõism. Did Renan have more than an incidental interest in Quakerism?"

"Neither the N. Y. Public Library nor the Congressional Library has a translation by a Quaker nor have I discovered a way to find that translator in Smith's Catalogue."

See under Keith, George, in Smith, *Cata.*, also vol. ii. p. 595.

QUAKERESS IN "HANGMAN'S HOUSE."—In Donn Byrne's *Hangman's House*, the mother of the hero, an Irish patriot of long lineage, is represented to be a Philadelphia Quakeress. Anne McDermot still wore "a little Quaker bonnet," still on occasion used the plain language, and is stated to have prepared to attend the annual meetings of the Society of Friends in *Belfast*. Can anyone say whether this character is pure fiction, and has Dublin Y.M. ever been held in the northern capital? ERNEST E. TAYLOR.

AUTHOR WANTED (iii. 8).—The saying: "I shall pass through this world but once; any good thing therefore I can do, or any kindness that I can show to any human being, let me do it now, let me not defer it or neglect it, for I shall not pass this way again," has been often quoted and generally ascribed to Stephen Grellet. It is given among "Waifs and Strays—19th and 20th Centuries," in Benham's *Book of Quotations*, 1924, with the following note:

"Every effort to identify the author of this much-quoted saying has failed. It has been attributed to Stephen Grellet, an American Quaker of French birth (b. 1773, d. 1855); R. W. Emerson; Edward Courtenay, Earl of Devon (this being, however, a mistake, due to a partial resemblance of the Earl's epitaph); John Wesley; Sir Rowland Hill; Marcus Aurelius; Miss A. B. Hageman; Addison; William Penn; Thomas Carlyle; Henry Drummond; and others; and it is also said that the germ of it is to be found in the writings of a Chinese philosopher. There seems to be some authority in favour of Stephen Grellet being the author, but the passage does not occur in any of his printed works. In 'Blessed be Drudgery' by William C. Gannett, the saying is thus recorded: 'The old Quaker was right: I expect . . .'" (slightly altered).

Then follow various quotations of similar import.

JOHN SHIPLEY (xxiii. 88).—Thomas Shipley, father of John, married Jane Dearman (1734-1814), at Sheffield, 14 v. 1765. He was a farmer of Uttoxeter then,

and was later of Zeals. Jane Dearman's younger sister, Mary, married Andrew Hill, of London and was the mother of Mary Hill, who married William Janson (xxiii. 91).

Information from Harold W. Atkinson, Northwood, Middlesex.

JANE WATSON (ii. x. xiii.-xv. xx. xxi.) was of Edenderry, Ireland, companion to Mary Ridgway on her missionary travels. Jesse Kersey, when in Ireland in 1804, met Jane Watson, of whom he writes in his *Narrative* :

"At Edenderry, I met with Jane Watson who had been in America in the service of the ministry; but was at this time set aside from the station in which she had stood" (p. 58).

What do these words imply?

The last date discovered on which Jane Watson companioned Mary Ridgway is 1794. In 1801-3 M. Ridgway was travelling with Susanna Appleby. In 1800, Rebecca Jones, of Philadelphia, wrote to Joseph Williams, Dublin: "My sympathy is great with dear M. Ridgway; in thy freedom (though I suspect it will be a painful task) I should like to know the true state of things, that more than enough might not be in circulation" (xx. 124).

Had this any reference to Jane Watson? The date of her death is not certainly known (x. 280).

"THAT'S US."—A certain early Friend described the clergyman of a certain parish as a "beast-whore." When the present-day clergyman of the same parish

read this statement he "chuckled over the 'beast-whore' and said: 'That's us.'"

WOODCRAFT CHIVALRY.—Information respecting this organization will be found in a pamphlet: *The Order of Woodcraft Chivalry. A Brief Statement of its Aims, Ideals and Organization*, to be obtained from The Recorder (Ernest Harrod), Woodcraft Lodge, Godshill, Salisbury, Wilts. The late Ernest Westlake was the founder of the Order in 1916.

A STRANGE CONVERSION.—"An anecdote illustrative of the fearless character of Edward Garrigues is in traditional remembrance in the family, which may be more easily excused by Friends as occurring while he was yet a young man.

"An American officer, during the Revolution, in the entry of Cook's buildings at Third and High Streets [Philadelphia], undertook to abuse the Quakers in general and Edward's father-in-law, Philip Price, in particular, as Tories, for which Edward took him to task, and reminded him how often Philip Price had fed him and the American soldiers with tubs of soup in his orchard at the Swedes' Church, Kingsessing. The officer's temper got roused as he was worsted in the argument, and he drew his sword on Edward, who instantly wrested it from his grasp, and, seizing the officer by the waistband, pitched him over the lower half-door, then in use, sprawling into the street, much to the amusement of the soldiers who witnessed the feat.

"It is not related whether this circumstance led the officer into serious reflection and amendment of conduct, but certain it is that he afterwards reformed, became convinced of Friends' principles, and an eminent minister in the Society."

Memoir of Philip and Rachel Price, Philadelphia, 1852, p. 31.

Who was the Friend so strikingly convinced?

AUTHOR WANTED.—Who was the writer of the following? It has been ascribed to George Fox but has not been found in his *Journal*:

"I knew Jesus, and he was very precious to my soul, but I found something within that would not be sweet, and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me and when I gave him my will, he came into my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then he shut the door."

WILLIAM FLANNER (xx. xxii.)—Stephen Grellet to Lydia Hargreaves, from Burlington, New Jersey, 14 xii. 1837:

"When in Ohio I went to see William Flanner, a friend that probably thou saw when he was in England some years ago—he was not able to attend the yearly meeting, but he was at his own meeting, and I passed a few hours at his house. He is nearly blind and *very* hard of hearing but clear in his best faculties, and strong in the love of Christ, his attachment continues towards his English friends"

From the original in D.

SAMUEL FULBIGG (vi. 12).—
"Samuel fullbig was buried upon A fifth day of y^e week being y^e 1st of 10 m^o 92. He was killed with y^e fall of y^e Funnel of his Copper y^e 2nd day night before."

The above is on a slip filed with a number of others of about the same date (Saffron Walden Meeting House Safe, Case I., No. 1), each slip being endorsed as "Entered,"—presumably in the Register. This entry is so entered in the official digest under the year 1692, but without the addition of the cause of death. It is quite possible that it was entered in full in the original Register surrendered to the Government about 1840.

C. BRIGHTWEN ROWNTREE,
Saffron Walden.

JESSE KERSEY'S FALL (xxiii. 92).—A kindly critic suggests that *more* or *less* should have written than the words "His moral character has [better, had], been called in question"—the *less* implying no notice of the defection and the *more* some reliable authority. Historical faithfulness to fact forbids the *less*, and since the note was written the *more* has come to light in the *Memoir of Philip and Rachel Price*, printed in Philadelphia for Eli K. Price and Philip M. Price, 1852. The writer (one of the sons) records:

"Those who heard Jesse Kersey at this period of his life will never forget the power of his eloquence. . . . His own *Narrative* has been published; and in the sincerity of the deeply contrite and repentant heart, has disclosed the 'horror of the great darkness'

that fell upon him in the use of stimulants, induced by pernicious medical treatment. In the depth of mortification and humiliation he was brought to the confession that 'among all the remedies for distress there is none more dreadful than that of intemperance' . . . He passed into the decline of life without the persecution but in the repentant

disposition of James Nayler" (p. 68ff).

The Librarian, Friends House, Euston Road, London, would be very grateful for any information about the original MS. of Stephen Grellet's Journal upon which Benjamin Seebohm's *Memoirs of S. G.*, 1860, are based.

JOHN SANDERSON, SENR. AND JUNR.—We regret that confusion has arisen in references to these two Friends—father and son.

John Sanderson, the elder, is mentioned xvi. 126, xviii. 108, xxi. 37, 55, 57, 60 (where alas! the dates of the son are given), xxii. 69 (where the same error has been repeated). He died in 1816.

John Sanderson, the younger (1781-1841), appears in xiv. 100, 101, 109, 119. His birth is registered as son of John and *Mary*, those of his sisters, *Mary* (1788-1846), who became Fox, and of *Elizabeth* (1793-1901), who became Hanbury, as daughters of John and *Margaret*.

In the *Annual Monitor* for 1816 we read :

"Anna Sanderson, wife of John Sanderson, of Tottenham, died 29 7 mo. 1814, aged 59, daughter of Thomas and Sarah Trueman, of Lurgan. In early life she gave way to propensities of the natural mind, particularly in dress and address, but yielded at length to the visitations of Divine Mercy."

Stephen Grellet wrote in his diary :

"I arrived at Tottenham in time to attend the funeral of Anna, wife of John Sanderson. She was a valuable Minister. The meeting was a solemn one. The sense given of the preciousness in the sight of the Lord of the death of his saints was very animating" (*Memoirs*, 1860, i. 321.).

JESSE KERSEY, 10 vi. 1841: "Had a pleasant journey to New York from New Bedford, partly on the railroad and partly by steamboat. In travelling at this amazingly rapid rate, my mind was forcibly struck with the vast difference between *our* getting along and the travelling of our early Friends."

How much more *OUR* getting along !