

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.

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*.

Smith, Cata.—*A Descriptive Catalogue of Friends' Books*, compiled by Joseph Smith, 2 vols., 1867.

PLEASE CORRECT.—The date of the birth of Isaac Whitwell, given vol. xxiv. p. 21 as 2 xii. 1765, should be corrected to 22 xii. 1765.

H. F. SMITH AND HIS DARLINGTON SCHOOL (xix. xx. xxii. xxiv).—By the kindness of Sir Alfred Pease we have had in our hands a prospectus of this School, dated 1824-5, several years prior to the time when Thomas Whitwell was a scholar (xxiv). It is described as “Academy, Darlington, conducted by Henry Frederick Smith,” but the name of H. F. Smith does not occur again. John Irvine took the Junior Classes in classics and geography and T. E. Suliot, M.A. in maths. and French. James Cumming had charge of the Senior Classes. In the First Class were :

Jos. Fisher	Geo. Watson
Ant. Atkinson	John Backhouse
Fred. Lucas	Edward Hornor
W ^m Nevins	Thos. Newman
John Nilson	Geo. Cooke
Oct. Waterhouse	Jona. Backhouse

In the Second Class were :

Thos. Atkinson	Jas. Fisher
W ^m Aldam	H. Fisher
Ben. Atkinson	Sam. Grubb
Thos. Allen	Isaac Rigge
Gales Dixon	John Whitwell
John Fisher	Ben Hall
	Chas. Reynolds

In the Third Class were :

Oswald Allen	Robt Staggs
Thos. Fry	W ^m Cudworth
Edw ^d P. Smith	James Horne
Thos. Pease	W ^m Fothergill
Ben. Cooke	W ^m Robson
	John Robson

THOMAS PEASE OF LEEDS (xxiv. 24).—By the courtesy of Marian F. Pease of Almondsbury, we have seen a written memoir of the life of Thomas Pease (1816-1884), later of Bristol, in which it appears that he entered the school of H. F. Smith at Darlington in 1822 at the age of six years and a half, having previously been at two day schools. The reference to him by Thomas Whitwell in 1827 must not therefore be taken as that to a new

boy. He was at Darlington in 1825 at the time of the opening of the Stockton and Darlington railway. A portrait of T. P. at about ten, in chalk or pastel, was made by the drawing-master at the school. The memoir refers to others at the school—cousin William Aldam, two years older and to Henry Pease, William Whitwell of Kendal and others who were very kind to the youthful pupil.

There is a record of the life of Thomas Pease in the *Annual Monitor*, 1885.

“SLEEPING MONUMENTS.”—During the Wilburite Controversy in New England, John Wilbur wrote from Hopkinton, R.I. 8 mo. 1. 1844:

“ . . . we may soon expect a committee of much physical power for restoring order? No, but for introducing disorder, by placing some of them sleeping monuments here at the head of the meeting [from which position J. W. was to be removed]. For there is not one among them on the men’s side but sleeps much of the time, when assembled, and they are often all asleep at the same time . . .”!

DUMBIES.—“A young girl from the Country on a visit to M^r H., a Quaker, was prevailed on to accompany him to the Meeting. It happened to be a perfectly silent one, none of the brothers being moved by the Spirit to utter a syllable. When M^r H. left the assembly with his young friend, he asked her ‘How dost thee like our Meeting?’ to which she pettishly replied: ‘Like it! why

I can see no sense in it; to go and sit for hours together without saying a word is enough to *Kill the Devil.* ‘Yes my dear,’ rejoined the Quaker, ‘that is just what we want.’”

From *La Belle Assemblée*, Nov. 1838.

BRITISH VISITORS TO WHITE OAK SWAMP MEETING, VA.—The following has been extracted from the Record Book of White Oak Swamp Meeting, in Henrico County, Virginia, by Margaret E. Crenshaw, of 1149 West Avenue, Richmond, Va. The book dates from 1699 to 1751.

William Backhouse	1733.
John Burton	1734.
John Fothergill	1736.
Samuel Hopwood	1740.
Edmund Peckover and companion, William Thomas, of the Island of Tortola	1742.
Isaac Greenleaf	1744.

“RUTH THE QUAKER.”—In Catalogue, no. 245, 1928, of Pickering & Chatto, 1, King Street, St. James’, London, under the heading of *The Windsor Medley*, Being a Choice Collection of several Curious and Valuable Pieces in Prose and Verse, 1731, is the following:

“An Epistle from Ruth the Quaker of Little H . . . ll . . . d House to a Great Man at Great Chelsea upon the present Position of affairs.”

JOHN WOOLMAN. — “John Woolman appears to me to be a man of very deep experience in the things of God, and coming up

in obedience to the Light of Christ was led out of all superfluity in meat, drink, and apparel, being a pattern of remarkable plainness, humility & self denial

“ His dress as follows :

“ A white hat, a coarse raw linen shirt, without anything about the neck, his coat, waistcoat, and breeches of white coarse woollen cloth with wool buttens on, his coat without cuffs, white yarn stockings and shoes of uncured leather with bands instead of buckles so that he was all white.”

From the Minutes of Pontefract M.M. 1772.

JEAN DE MARSILLAC (vols. ii. vii. xv. xvi. xviii. xix. xxi).—Sarah Dillwyn writes from Amsterdam, 1 vii. 1790 :

“ Here we met with our friend, John de Marsillac, who had been waiting several days for our arrival with intent to accompany us into Holland. He is of an amiable disposition, but, with all his humility, cannot conceal his having been brought up in high life. B. Rotch says his public testimonies in French are sweetly persuasive ; those I have heard from him in English correspond with what our Friends hold of retirement and spiritual worship.”

And on 1 iii. 1791, from London :

“ John de Marsillac, and two of the people in the south of France, are expected to be here at the yearly meeting in the fifth month. John’s wife, we hear, had a mind to accompany him. She expressed much love to Mary Dudley and our dear S. [Tuke] Grubb, whose public appearances were a novelty to her. Though still a

gay woman, she is now much better satisfied with her husband’s relinquishing the Romish religion than before her acquaintance with them”

Both letters are printed in *Letters of Doctor Richard Hill and His Children*, Philadelphia, 1854.

LOVELL, A YOUNG QUAKER (xxiv. 72).—From a pedigree of the Lovell family, presented to D by John Dymond Crosfield some years ago, we gather that Robert Lovell, born 25 x. 1771, a son of Robert and Edith (Bourne) Lovell, married, in 1794 ? Mary Fricker, sister of Mrs. Coleridge and Mrs. Southey. See *D.N.B. Supp.* vol. 3. They had a son, Robert, who was “ a clerk employed by Hansards, who disappeared while on a holiday in 1839 in Spain or Italy, presumed murdered by brigands.”

FIRES ON FRIENDS’ PREMISES (vols. i. iii-v. xii. xvi. xviii. xx).—A fire occurred in the meeting-house in Lancaster in May, 1851. “ It was contained in a small room over the porch known as the ‘ committee room.’ It arose from from some burning documents in the old iron chest in which they were deposited and which had been forced open. The flames were extinguished but not before a great portion of the papers were irretrievably destroyed.”

The meetinghouse at Yealand near Lancaster was “ consumed by fire on the 16th of 9th month, 1737, first discovered betwixt the hours of six and seven in the evening and generally concluded to be occasioned by that fire in the School kept at the lower end.”

For both these accounts we are indebted to the article by Robert Muschamp: *The Society of Friends in the Lancaster District in the Seventeenth Century* (Manchester: Rawson, 1928).

BURIAL GROUNDS.—The following graveyards in the Lancaster district are noted in Robert Muschamp's pamphlet: *The Society of Friends in the Lancaster District*:

Moorside, popularly known as Golgotha, about a mile from Lancaster, where John Lawson was buried.

Hilderstone, near Yealand, of which papers and deeds have been recently found.

Middleton, three miles from Morecombe.

Rowton Brook, near Quernmore.

Yealand, near Carnforth.

Lancaster, in Meeting House lane.

For particulars see the pamphlet.

AUTHOR WANTED (xxii. 95, xxiii. 62). A portion of the saying: "Fruitful in the field of offering and joyful in the house of prayer" has been found in *The Journal of John Wilbur* (1774-1856): "The meeting . . . wherein we were made joyful, as in the house of prayer." anno 1822.

WHO WAS WILLIAM ALLEN?—In the memoir of Joseph Allen Baker it is said (p. 26) that he was named Allen "after a Friend from England, William Allen, who was visiting the Canadian Meetings 'on concern,' and who happened to be staying in the house when

he was born." We have no knowledge of such Friend. The authors of the memoir re-assert the statement.

FAMILY HISTORIES WANTED.—The Librarian of Friends' Historical Library, Swarthmore College, Pennsylvania, is appealing for contributions to the Family History section of the Library. We think that compilers of such literature will be glad to present copies of their books for the use and interest of Friendly readers and students. Prof. J. Russell Hayes, the Librarian, writes:

"The Friends Historical Library and Museum at Swarthmore College, after outgrowing its quarters in the main college library, is beginning to erect a large and ample building of its own, as a wing of the main building.

"The new structure will be the generous gift of Clement M. Biddle, in memory of his father. Thoroughly fire-proof, it will house safely the rapidly increasing store of books, pamphlets, manuscripts, relics, portraits, and memorials of Quakerism. Anything to illustrate Quaker daily life and thought will be welcome."

UMBRELLA (xi. 140, xii. 32, xiv. 85, xxiii. 57).—"In a letter to his father written at Paris, Dec. 4, 1752, James Wolfe says: 'The people here use umbrellas in hot weather to defend them from the sun, and something of the same kind to secure them from the snow and rain. I wonder a practice so useful is not introduced into England, where there are such frequent showers, and

especially in the country, where they can be expanded without any inconveniency.' "

Notes and Queries, August 13th, 1927.

ANTHONY PURVER (xxiv. 31).—Richard Reynolds, in a letter to George Harrison, who had been the tutor to his son William, writes, in reference to a passage in Ephesians:

"I have looked to see what Anthony Purver makes of it in his translation; but, fond as he is of differing from the vulgar, even though it be in expression only, and that not always for the better, he retains the words, 'Prince of the power of the air,'

but in his note says 'the evil spirits there—but not as having power over the air' "—(*Richard Reynolds*, 1852, p. 102).

FRANCES (HENSHAW—PAXTON) DODSHON (xxi. 66, xxii. 95, xxiii. 64). A certificate of removal from Leek M. M. to Shropshire M.M., dated 5 viii. 1773, has the first signature, "Wm. Dodshon." It thus appears that he was a member of this Staffs. M.M. and was not living in the county of Durham as supposed.

The name "William Dodgson of Leek" is among others to whom the prospectus of Joseph Sams's School at Darlington, printed *circa* 1810, was sent.

The Value of Private Letters

"The value of private letters in helping us to form a just historical estimate of an age which would without them be grown indistinct and remote is now generally admitted. Perhaps we may add that the less such letters were intended by their writers for publication, the more useful they are, because so straightforward and unaffected."

Above, copied from a circular-announcement of *The Portledge Papers, 1687-1697*, published by Jonathan Cape, Bedford Square, London, may serve as a useful reminder that donations of such letters are welcomed at the Library, Friends House, London, N.W.1.

"MRS. FRY.—This lady, of philanthropic celebrity, it gives us pleasure to announce, is sojourning on the King's-road. In one of her recent perambulations on the Downs, she entered into conversation with a shepherd, with whose intelligence she appeared to be well pleased. On finding that he could not read, Mrs. Fry has kindly engaged a master to instruct him, that the honest rustic, as she observed, might be able to read the Sacred Scriptures in the vernacular tongue. This fact, though trifling in itself, is interesting, as it displays the generous sympathy and truly Christian feelings of this amiable and distinguished female."

From "Brighton 100 years ago" in the *Brighton and Hove Herald*, May 31st, 1924.