

[GO TO MASTER HISTORY OF QUAKERISM](#)

FRIEND EDWARD HICKS





FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1780

April 4, Tuesday: [Edward Hicks](#) was born in Attleborough PA (which is now Langhorne). His parents were Isaac and Catherine Hicks. The family had suffered financial reverses during the Revolution. “Kitty” Hicks was a serious member of the Episcopalian Church and a very good friend of Elizabeth Twining.

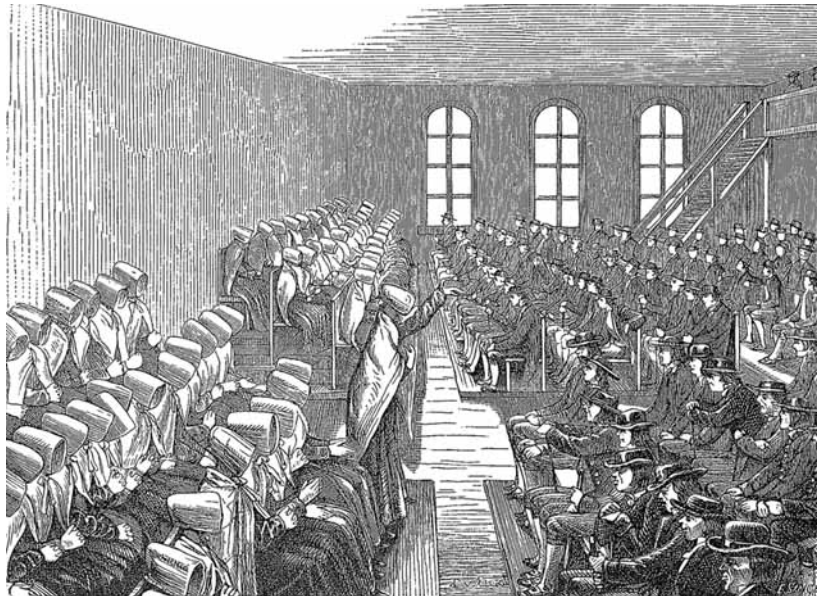
The town of [Concord](#) had in 1777 collected a special war tax after incurring extraordinary expenses amounting to £2,161, and then in 1778, an additional £5,192. At this point, after spending an additional £1,295 (in silver), it needed to go back to the trough for a 3d war refinancing.

DO I HAVE YOUR ATTENTION? GOOD.

[HDT](#)[WHAT?](#)[INDEX](#)**EDWARD HICKS****FRIEND EDWARD HICKS**[GO TO MASTER HISTORY OF QUAKERISM](#)**1782**

When the infant [Edward Hicks](#)'s mother Catherine suddenly died, his father Isaac suffered an emotional as well as a financial collapse, and he and Jane, a former slave of the family, were abandoned. Friend Elizabeth Lewis Twining, who had been "Kitty" Hicks's very close friend, was shocked to discover the fate of Kitty's child when she visited the house of Thomas Janney, where Jane was working, and adopted him. We don't know what happened to Jane — perhaps she continued to work for Thomas Janney.

Meanwhile the infant Edward Hick's older relative, Friend Elias, having recovered from his fever and his delirium, attempted to make the visit to the area of Paumanok Long Island at which traveling [Quaker](#) ministers were currently being abused — the one of which he had had his vision in the previous year. He found the very



town, a place 50 miles out to which he had never before traveled but which he recognized. There he went in the direction that the black man had pointed in the dream, and over the objections of his traveling companions he rode up to a house and was making arrangements to use a warehouse that they had just constructed — when in walked a black man. Also, when informed of the proposed Quaker meeting this black man "leaped for joy"

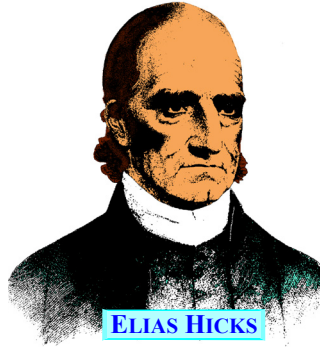


FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

and hurried off to spread the news.



SOME QUOTED MATERIALS I OBTAINED SOMEWHERE, I DON'T REMEMBER WHERE: David Twining (born on August 9, 1722, would die on December 2, 1791) lived on the Twining Farm and “was prominent in society and business, serving two terms in the legislature.” Along with other properties, some to the east of Newtown creek, he reacquired a substantial part of the land of Stephen Twining, so that he came to own about 390 acres of the family’s original purchase to the west of Newtown creek. Many such land transactions are not recorded, and thus were presumably being done informally within the family (Thomas Mayer reports that he saw a deed of sale for 5 shillings for about 186 acres including the Custer house at that house on March 6, 1976). Sometime before 1762, David Twining got married with Elizabeth Lewis (born on August 7, 1737, would die on April 14, 1806), daughter of John Lewis and Mary Lewis. She became united with the Friends in 1768. They had four children:

- Sarah Twining
- Elizabeth Twining (born March 7, 1765, married during November 1783 with William Hopkins, a lawyer, son of Samuel Hopkins of Baltimore MD, would die on December 23, 1832)
- Mary Twining (born during 1768, married her cousin Jesse Leedom [27 Sep 1764-21 Mar 1845; buried in Cemetery East], the son of Sarah Twining [26 Aug 1737-16 Jul 1816], died on September 17, 1843 and is buried in East Cemetery), who had married secondly Richard Leedom (9 Nov 1739-5 Jul 1825) — this Sarah in turn was the daughter of Nathaniel Twining (27 Mar 1689-about 1763)}
- Beulah E. Twining (born December 26, 1770, would die on November 20, 1826, and is buried in Cemetery East).

They also took in the toddler [Edward Hicks](#), the son of Isaac and Catherine Hicks, and made him part of the family. Edward Hicks was descended from Thomas Hicks of Hicksville, Long Island and was thus a close relative of [Elias Hicks](#), the fiery Quaker minister and founder of the Hicksian school of activist Friends who were to become particularly prominent in the West. He would become a distinguished Quaker preacher of this activist Hicksite persuasion. (This group would found the Friends Service Committee and stands in remarkable contrast to the “Conservative” or “Traditional” Friends, who remain more prominent in the midwest and have become practically indistinguishable from any other little Protestant denomination.)



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

He also started a Friends Meeting in Newtown and became one of the leading Ministers at the old stone Meeting House on Lower Court Street. Quite inadvertently he also became a well known American primitive painter. To support himself as a minister, he painted carriages, commercial signs and furniture, but also made other works of an illustrative or religious nature. "It seems a pity that my work should be of no real use to anybody but myself, being the only way that I can get an honest living." He would be embarrassed by their present value. "I took a sign, which I had painted to a store-keeper, and told him my price, but observed that I was afraid it was too much, and if he thought so, I would make it less. The store-keeper paid me cheerfully, only manifesting a fear that I had charged too little." Hicks had very ambivalent feelings about money, medicine and the ministry, with an overriding ideal that life should be dominated by "humble industry" in which each individual contributed through his or her own handiwork. He was fascinated and repelled by wealth, and fascinated and in fear of physicians. But his greatest concerns were for the Quaker ministry: "The Society of Friends are scattered and divided, and I fear will too soon be subdivided. The two extremes which have produced this, appear to me now to be carrying out their effect. The Orthodox Friends are in two parties called Gurneyites and Wilburites. The Gurneyites are the extreme Orthodox, and are preparing to amalgamate with the Episcopalians, as the Episcopalians are preparing to amalgamate with the Roman Catholics. Friends, or what are called Hicksite Friends, are in two parties, which I shall call, for the purpose of explaining my views, Hicksites and Foxites. The Hicksites appear fully prepared to amalgamate with the Unitarians, as the Unitarians are prepared to unite with the Deists, and finally join the confederacy or conspiracy to destroy the religion of Jesus in its blessed simplicity, and introduce the reign of reason instead of revelation. The Foxites, or rather the Society of Friends that unite, or are in union with Fox, Penn, and Barclay, with which I include myself, are in a society capacity in a suffering state... The greatest difficulty will be the deep rooted prejudice against that excellent Friend, [Elias Hicks](#). Indeed the Orthodox spirit has most improperly and unjustly dubbed as Hicksites the great body of Friends constituting the Yearly Meeting of Philadelphia, when neither Friend Elias nor his doctrine had anything to do with our Quaker revolution in Pennsylvania, which originated in a contest between the republicanism of William Penn, planted in America and watered and cherished by free institutions of our country, and the aristocracy of the Yearly Meeting in London, under the influence of the British hierarchy." Hicks, Edward, (1780-1849) MEMOIRS OF THE LIFE AND RELIGIOUS LABORS OF EDWARD HICKS, LATE OF NEWTON, BUCKS COUNTY, PENNSYLVANIA. WRITTEN BY HIMSELF. Philadelphia PA: Merrihew & Thompson, 1851.

One may suppose that his painting, *The Peacable Kingdom*, of which he painted many copies, was a sermon directed toward the Friends and their internal bickering as well as toward a larger idealism for the world as a whole. He likewise painted a number of copies of the Twining family farm and the family members that he grew up with. [ESH III reported that in 1936 the house was the home of Warren Custer. Recently the Custers sold the land for development, but the house is on the National Register of Historic Places. The barn has become a community center, and the house, much enlarged in the 1840s, has been split into three condominiums. Geographically, it is south of the town and inside the recently constructed Newton by-pass.] The farmhouse is shown as it was in 1785 when Hicks was 5 years old, but it was painted sometime after 1811, when he set up shop in Newtown as a painter of coaches, signs for inns, portraits, and landscapes. In the painting, David and Elizabeth are seated in the foreground with a small boy between them who is Edward Hicks. In the middle ground is a black servant behind a plow and Mary and her husband, Jesse Leedom, with the horses. The Leedoms were living at the homestead, and would eventually obtain the farm. Also in the foreground are the characteristic Hicks farm animals. In front of the farmhouse door is Beulah. [We learn elsewhere that she was called "Bully" ("Bewlie") by her friends.] Photos of the house taken in 1993, reveal that the painting is of the rear portion, which has been modified and built on, but it is still identifiable today. The whole house is now much larger, and the newer front part is faced in fieldstone. Thus the family portrait was set in the back yard where the animals were. [One copy of the painting is in the National Gallery in Washington, DC. and a second was sold at auction in Philadelphia in 1978. A third is known to exist.] Hicks describes Elizabeth Lewis Twining as "the best example of humble industry that I ever knew for so wealthy a woman.... She had the simplicity and almost the innocence of a child. Being deprived of her parents in her childhood, and left poor, she received no scholastic education, only learning



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

to read after she was grown up; yet she read the Scriptures with a sweetness, solemnity, and feeling I never heard equalled.”... “Where early impressions are neglected, the loss that children sustain is almost incalculable, for although all young men and women are called, it is at a time when the waves of youthful passion roll the highest and the most turbulent, which nothing but the power of a SAVIOR can still ... I continued under the care of my adopted mother, as a boarder, until I was turned thirteen; when my father finding himself disappointed in his prospect of making a great man out of a weak little boy, by scholastic learning or education, did the best thing that he could have done, by binding me out an apprentice to an industrious mechanic... We should have more working men and good mechanics, and fewer priests and lazy ministers... We should have fewer lawyers, doctors, office-hunters, speculators, lecturers, conjurers....” We know still more about the family from Hick’s Memoir: “Elizabeth married William Hopkins, a plain, exemplary young friend of Philadelphia, and settled in that city. He died some years before his wife, in the house where they were married. Elizabeth died in New York, with a scirrhus or cancer in her breast. She was a respectable elder in the Society of Friends. Mary and Beulah, being younger, were more like my sisters, and indeed, they seemed to have adopted me as their brother in my infancy, and ever manifested a sisterly kindness....” “Beulah was the youngest, and possessed of more than ordinary powers... She was the favorite or pet of her father, and transacted the principal part of his business; and the township library being kept in his house, she became excessively fond of reading, particularly novels, which, when her indulgent parents disapproved of, she took to her chamber and would read by moonlight.... A young girl that will indulge her inclination to read novels, will soon be prepared to prefer bad company to good.... She married [1791] a young Presbyterian Doctor [Samuel] Torbe[r]t, whose only recommendation was a handsome exterior, while there was nothing within to correspond to the pleasing appearance without... She left him with the same self-will and determination in which she married him, and in direct opposition to the advice of her parents, and the order of the religious society of which she was a member. Her father dying about this time [1792], left her a large estate [including the farm], both real and personal. An application on her part for a divorce, brought on a vexatious and disgraceful law suit between her and her husband, which was only terminated through the management of a distinguished congressman from Connecticut, who advised her how to throw her cause into the Supreme [Superior] Court of that State, and employ the eccentric but excellent Tappan Reeves [sic: Tapping Reeve] for her advocate. Notwithstanding the formidable opposition of her husband, she obtained her divorce at the expense of all her personal estate, and a heavy incumbrance on the real; and, with a broken constitution, a crippled reputation, and a wounded spirit, she returned like the penitent prodigal to her father’s house; and entering the path of humble industry, by superior management of a superior farm, she soon payed off all her debts, filled with a degree of propriety the social and relative duties of life as the head of a family, and became reinstated a useful member of the Society of Friends. She was a sister I had reason to love; she was a friend in need, and therefore a friend indeed; and when she died in the 11th month, 1826, with the disease of her sister Elizabeth [cancer of the breast], I felt that I had lost one of my best friends...” Hicks, Edward, (1780-1849) MEMOIRS OF THE LIFE AND RELIGIOUS LABORS OF EDWARD HICKS, LATE OF NEWTON, BUCKS COUNTY, PENNSYLVANIA. WRITTEN BY HIMSELF. Philadelphia PA: Merrihew & Thompson, 1851.

“NARRATIVE HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1793

June: Friend [Elias Hicks](#) of Long Island visited the monthly meeting of the [Religious Society of Friends](#) on [Nantucket Island](#).¹

This was part of [Friend](#) Elias's 14th ministry journey. That summer he was traveling with the young [James Mott](#), Jr., future bridegroom of the newborn Lucretia Coffin.

LUCRETIA MOTT



On this long journey, he had gone from the Jericho meetinghouse on *Paumanok* Long Island (still extant, pictured above) across the sound to Port Chester meeting, up the Connecticut shore to Stamford meeting, on up the shore to Stonington meeting, into [Rhode Island](#) to the [Westerly](#) meeting, up to the meetings in and around [Providence](#) and Taunton, back down and round through the [Newport](#) meeting and the [New Bedford MA](#) meeting to the Falmouth meeting, and at this point out to the meeting on [Nantucket Island](#). He would continue back up across Cape Cod to the Sandwich meeting and on up along the South Shore to the Scituate meeting, and on to the [Boston](#) area and the Salem meeting, and north to the Newburyport MA and Hampton and Dover NH meetings, and on to the Portland ME meeting, and beyond that crossing the “great river Kennebeck” twice and reaching to the Fairfield and Winthrop meetings, and then the Pittsfield NH meeting, and then back down into Massachusetts and to [Boston](#), visiting again some meetings already preached at and attending New England [Yearly Meeting](#), and then striking west presumably through [Concord](#), over to the

1. Other famous-name visitors to [Nantucket Island](#): John Easton, former [Rhode Island](#) deputy governor, [Metacom](#), sachem of the [Wampanoag](#), Frederick Douglass, and [Henry Thoreau](#).



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

North Adams meeting in the north-west corner of Massachusetts, and up through Vermont to the Sharon, Hanover, and Vergennes meetings, and up across Lake Champlain to the Grand Isle meeting, and then back down through Vergennes again to the meetings in Saratoga and Albany and Hudson NY, and then back home to Jericho by way of the Brooklyn meeting of New-York. Total mileage they would put on their horses during this traveling season: 2,283 miles. During this absence his child Sarah would be born, and the two traveling ministers by November had spoken at about 123 meetings.

It was at some point during this year that Friend Elias's young orphaned relative, [Edward Hicks](#) who had been taken into the Quaker household of David and Elizabeth Lewis Twining, having reached the age of 13, was being put out as an apprentice to the Tomlinson brothers, coachmakers in Attleborough.



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1800



[Edward Hicks](#) completed his seven years of work as an apprentice coachmaker and became a coachmaker, but then closed out his own business to help a doctor in Northampton, Pennsylvania develop a new type of carriage. He would become severely ill and, under the influence of this physician, begin to examine the [Quakerism](#) in his background.

CHANGE IS ETERNITY, STASIS A FIGMENT



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1801



[Edward Hicks](#) went to work for another coachmaker and painter, in Milford, Pennsylvania (it's now known as Hulmeville).

“NARRATIVE HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1803



[Edward Hicks](#) was received into the [Religious Society of Friends](#) and married his childhood playmate Sarah Worstall. They would have a total of four children. While painting signs, furniture, coaches, lettering, and floor cloths, he would prepare himself for Quaker ministry.

CHANGE IS ETERNITY, STASIS A FIGMENT




FRIEND EDWARD HICKS

EDWARD HICKS

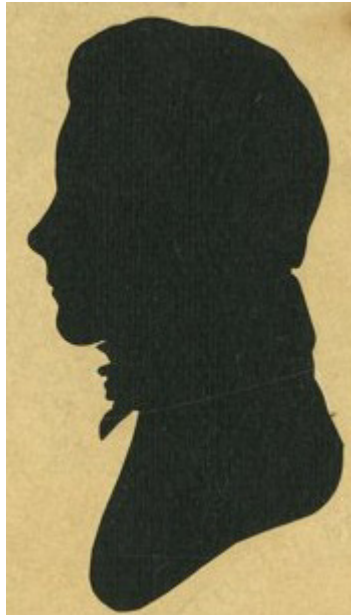
GO TO MASTER HISTORY OF QUAKERISM

1811

 [Friend Edward Hicks](#) began his first preaching tour, and moved to Newtown, Pennsylvania.

The Pennsylvania legislature combined the Schuylkill and Susquehanna Canal and the Delaware and Schuylkill Canal companies into the Union [Canal](#) Company.

At 15 years of age, [Richard Biddle](#) was the youngest member of the Class of 1811 as it accepted its bachelor's degrees at the University of Pennsylvania:



(Possibly as he had his sheepskin handed to him he would have gone “Thanks, Dad” — since his daddy was a trustee of the institution.)

“NARRATIVE HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1813



Friend [Edward Hicks](#), by this point a full-fledged traveling minister of the [Religious Society of Friends](#), left off painting to try his hand at farming.

CHANGE IS ETERNITY, STASIS A FIGMENT



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1815

➡ Friend Edward Hicks decided to return from farming to painting.



“NARRATIVE HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1819



August 11, Wednesday: Martin Johnson Heed (Martin Johnson Heade) was born in Bucks County, Pennsylvania. At an early age he would be placed under the instruction of a neighbor who painted coaches and signs, Friend [Edward Hicks](#).

[Thomas Nuttall](#) and a trapper guide set out from Three Forks across the Oklahoma prairie, on horseback. The guide, Mr. Lee, said he had trapped in and about the Oklahoma wilderness for about a decade interacting extensively with the Cherokee and Osage, and had ascended the Canadian, Cimarron, and Arkansas rivers nearly to their western sources.


Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 11th of 8 M / Attended the funeral of John Goddards child
he & his wife are attenders of our Meeting & bury in our Ground.
-She was once a member & daughter of the late Daniel Gould of
Middletown. - Oh that those who know the Truth may be obedient
to its dictates, thereby they would know their Stakes
Strengthened & cord lengthened Disobedience make a long
Wilderness, but Obedience make the Work Short. -
We took tea at Father Rodmans in company with a couple of young
men from Wilmington Delaware*

RELIGIOUS SOCIETY OF FRIENDS

CHANGE IS ETERNITY, STASIS A FIGMENT

[HDT](#)[WHAT?](#)[INDEX](#)**FRIEND EDWARD HICKS****EDWARD HICKS****GO TO MASTER HISTORY OF QUAKERISM****1820**

 [Friend Elias Hicks](#) was visited on his farm near Jericho on *Paumanok* “Long Island” by his cousin [Edward Hicks](#) of Newtown, Pennsylvania. They had things in common. According to the art historian Eleanore Price Mather, cousin Elias appeared in all of Edward Hicks’s more than 60 “Peaceable Kingdom” paintings, even



those described as “Kingdoms with Quakers Bearing Banners.” According to Frederick Tolles, two of this series include a verbal allusion to [Hicksite](#) doctrine, and it is possible to identify the various Quaker personages



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

the painter Hicks positions in these paintings.



We note in passing that the image of two races sitting down together, and the image of the white human child cohabiting with other of God's creatures, may each be taken as an early trope for one and the same thing: racial integration in America, as opposed to Jim Crow segregation.

**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1826

 Friend [Elias Hicks](#) and his cousin Friend [Edward Hicks](#) the painter visited the Friends meetings of New York, preaching.²

It is a dreadful crisis, the spiritual Jerusalem seems to be invested from every side.... If there were less tattling and scribbling, and more praying, there would be happiness among us.

In this year occurred the first recorded public use of the sarcastic phrase “get religion” in America. –And the chasm within [Quakerism](#) which would lead to the Great Split was widening as more and more people “just weren’t getting it” (to employ an idiom new to the 1990s).

Here is an example of the “tattling and scribbling” that was being preached against by Friend Elias. In this year an anonymous 16-page pamphlet was being issued in Philadelphia, entitled AN EXPOSE OF SOME OF THE MISREPRESENTATIONS CONTAINED IN A PAMPHLET, ENTITLED A LETTER FROM A FRIEND IN AMERICA TO LUKE HOWARD, OF TOTTENHAM, NEAR LONDON. This pamphlet is attributed to “a [Friend](#) in America” and describes itself as a response to the pamphlet by “Luke Howard, of Tottenham, near London,” LETTER TO A FRIEND IN AMERICA ... UPON A TREATISE WRITTEN BY JOB SCOTT, ENTITLED “SALVATION BY CHRIST.” (In this year Friend [Luke Howard](#) was preparing for publication in London by W. Phillips a volume entitled GLEANINGS, MORAL AND RELIGIOUS, FROM VARIOUS AUTHORS / BY JOHN KENDALL [1726-1815], by selecting and arranging passages from that author’s manuscript collections.)

HOWARD PUBLICATIONS

CHANGE IS ETERNITY, STASIS A FIGMENT

Friend Edward Hicks

“Stack of the Artist of Kouroo” Project

2. SERMON DELIVERED BY ELIAS HICKS AND EDWARD HICKS IN FRIENDS MEETINGS IN NEW YORK. New York, 1825, pages 50-51.



EDWARD HICKS

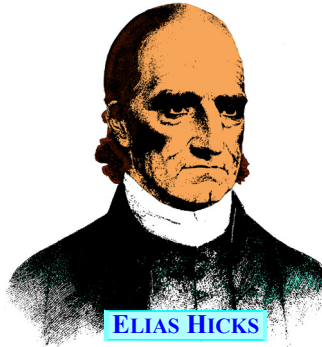
FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1828



May: At the First Day worship of the New York [Yearly Meeting](#) of the [Religious Society of Friends](#), Friend [Elias Hicks](#) sat in the morning at the Rose Street meetinghouse and in the afternoon at the Hester Street meetinghouse, while the English visitor, the evangelical Thomas Shillitoe, did the opposite. Then, on Monday at the meeting for business, the two religious leaders confronted each other. Samuel Mott was elected Clerk but, due to the passion of the event, the only way he could be gotten up to the Clerk's table was by passing him over the heads of the crowd. (Those of us who have been to a rock concert will be able to imagine this scene.) Friend Elias, "that poor deluded old man," leaned down from the gallery to lend Friend Samuel a hand in the struggle to get him up to where he could touch the Clerk's table — but Elias's hand slipped.



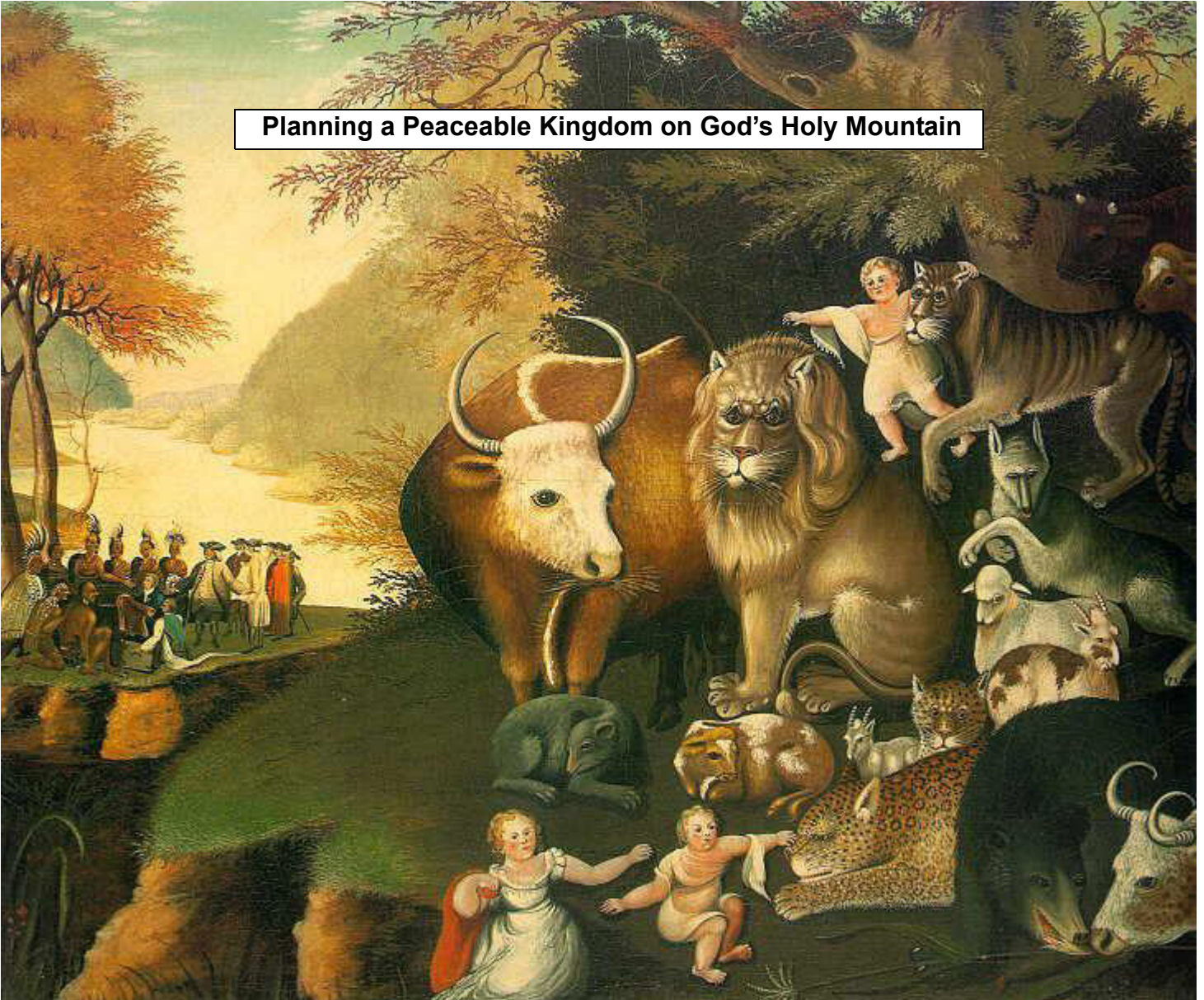
When the table had been torn to pieces, Friend Thomas and the evangelicals walked out and formed a new meeting. The great split had occurred.

In the New York Yearly Meeting of the Society of Friends, it turned out after the clerk's table had been repaired, there were 14,768 [Hicksites](#), 5,351 Evangelicals, and 743 Refusers. Meanwhile, Elias's cousin, Friend [Edward Hicks](#), another Quaker minister, was painting the perhaps one hundred versions of his "Peaceable Kingdom" of Isaiah 65:25, which he distributed to various meeting houses in conciliation. These

[HDT](#)[WHAT?](#)[INDEX](#)**FRIEND EDWARD HICKS****EDWARD HICKS****GO TO MASTER HISTORY OF QUAKERISM**

paintings all showed the famous peaceful interaction between white founding fathers and “Chief Tammany.”³

Planning a Peaceable Kingdom on God's Holy Mountain



3. Or *Tamanend*, after whom Tammany Hall in New York City, and the bully boys of Boss Tweed, were named. In 1681 King Charles II of England had granted a charter to William Penn, Quaker, for a “Holy Experiment” in a land to be called “Pennsylvania.” Having received royal permissions for what they were worth, Penn immediately sought the permission and cooperation of the actual owners and inhabitants of this New Land. “Well,” you might say, “so did the founding fathers of Concord, Massachusetts!” But you’d be wrong, there was quite a difference. What was offered in Concord was things like a jack-knife and a jacket, followed soon after by an imperative “I thought I told you to make yourself scarce.” Penn was after a continuing relationship among equals. He was planning something that the grasping fathers of Concord never imagined, to wit, a peaceable kingdom on God’s holy mountain.



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

Isaiah 65:25: The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust [shall be] the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.



“NARRATIVE HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1830



In 1681 King Charles II of England had granted a charter to Friend [William Penn, Quaker](#), for a “Holy



Experiment” in a land to be called “Pennsylvania,” in the New World. Having received royal permissions, for what they were worth, Penn had immediately sought the permission and cooperation of the actual owners and



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

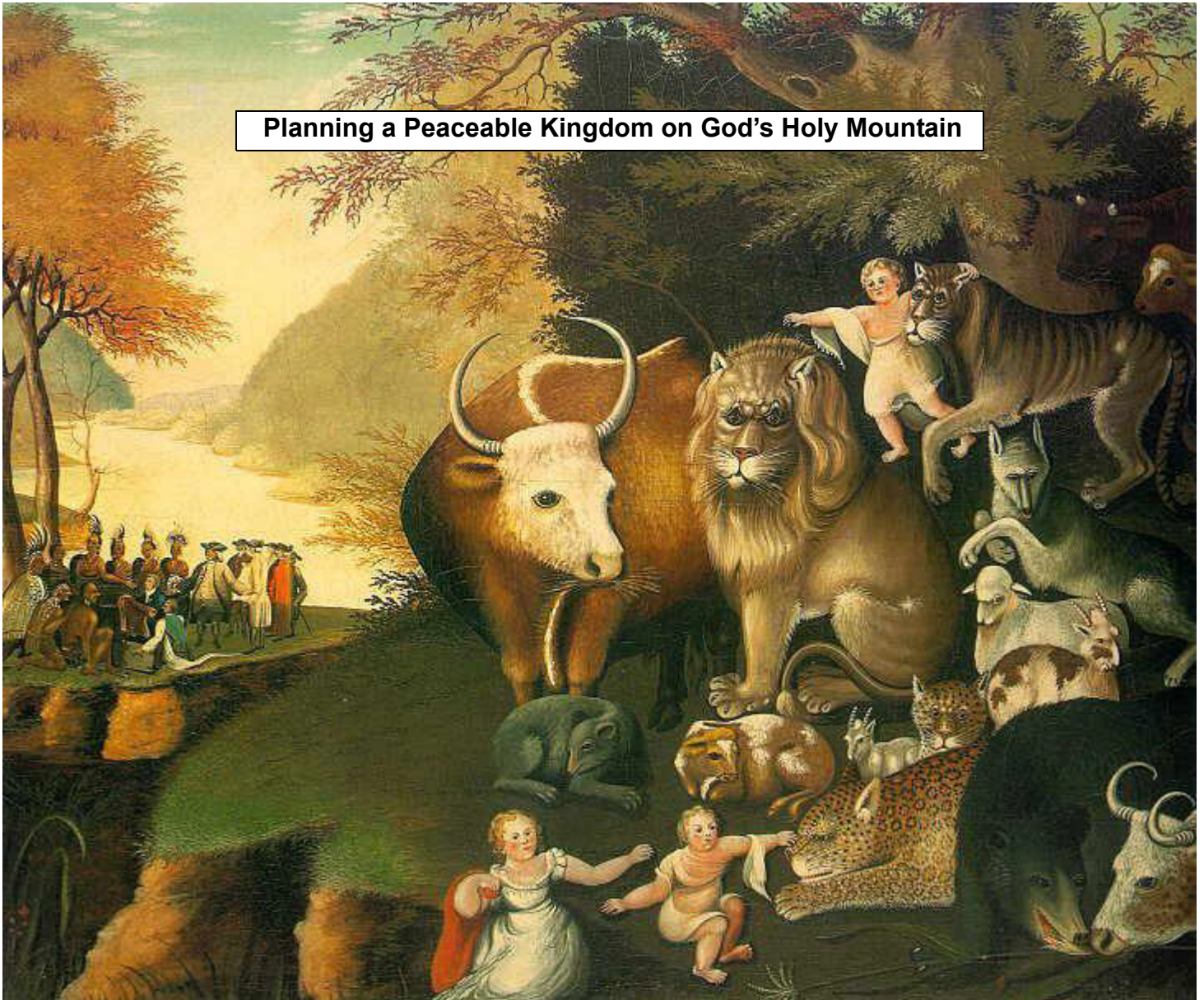
inhabitants of this land.



[HDT](#)[WHAT?](#)[INDEX](#)**FRIEND EDWARD HICKS****EDWARD HICKS**[GO TO MASTER HISTORY OF QUAKERISM](#)

Here is a painting that Friend [Edward Hicks](#) made of this occasion in about this year 1830:

Planning a Peaceable Kingdom on God's Holy Mountain





EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

Here is a detail:



In this year appeared an engraving by T.H. Mumford, “Penn Landing at the Blue Anchor Inn,” which Friend Edward the painter would utilize in multiple renderings of the “Tamanend/Penn peace treaty” negotiation in the PEACEABLE KINGDOM series in the background, as a bunch of [Quakers](#) all standing up at once in a rowboat (“Penn’s Treaty with the Indians” is now in the Halladay-Thomas collection and can be viewed as plate 69 of Jean Lipman’s AMERICAN PRIMITIVE PAINTING. NY: Oxford UP, 1942).

We all have been too influence by the fabrications in the PEACEABLE KINGDOM series of paintings many copies of which hang in our meetinghouses. We have all heard, I think, at one time or another, that when Friend [William Penn](#) got to his allotted portion of the New World with, in pocket, the various patents and titles he had received from The Man (AKA “King of England”), he did **not** consider himself entitled to do precisely as he wished upon that landscape. Instead, I think we have believed, our guy entered into uniquely f/Friendly treaties with the local native landowners. The “Tammany” story, peace and trust under a humongous elm tree as depicted in our famous patristic paintings.

The most famous one, or the most famous one to **us**, has inscribed across its bottom:

**PENNS TREATY with the INDIANS, made 1681 with
out an Oath, and never broken. The foundations of
Religious and Civil LIBERTY, in the U.S. of AMERICA.**

And, on the scroll held in Penn’s hand in the painting, there appears the one legible word “**PENNSYLV**[ANIA].” Beginning in about 1830, Edward Hicks painted 13 versions of this painting that are now known, over and above the “Peaceable Kingdom” series of which this is often a background element. In addition, Hicks’s poem “Peaceable Kingdom” tell us that Governor Penn’s treaty with the Lenape tribe of Americans was a fulfillment of Isaiah’s prophesy of peace on earth:

The illustrious Penn this heavenly kingdom felt
Then with Columbia’s native sons he dealt,
Without an oath a lasting treaty made
In Christian faith beneath the elm tree’s shade.



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

Well, I had never looked into this, but I had always **assumed** or **presumed** that **some** sort of historical reality and authenticity, albeit likely somewhat exaggerated, lay behind all of this storytelling. But now I am being informed that the only treaty we never broke, we apparently never entered into at all. What actually happened, more likely, was that we went to a series of parties at someone's home, and everybody was friendly and felt good, and then

——BLACKOUT, AND WHEN WE COME BACK FROM THIS BLACKOUT——

we **own** their home and they have voluntarily packed up and relocated to lesser accommodations elsewhere and we are telling anyone who will listen to us that those house parties had actually been polite inspection tours “Now this is the living room over here, and you'll notice the conversation pit,...” and smiling negotiations “If you give me everything on the south bank here's this nice suit of clothes and maybe I can keep my cousins Hank and Rube here from killing **all** your children.” It was all so friendly and aboveboard that nobody needed to keep any paper trail, such as a signed and notarized purchase contract placed in the public record.

Now the sources I have been consulting suggest that we should bear in mind that in all likelihood there never was a single event anything like what has been portrayed in this art and artifice. Had there been actual purchases, those sources point out, there would obviously be written documents, and there are no records alleging even that there **ever were** any documents. In fact, nothing like this appears in early biographies of Friend [William Penn](#), nor is there any other contemporary written description. The story as presented by West is said to be quite uncharacteristic of treaty proceedings of the late 17th century, although it is quite true that Penn had been staging various “friendship conferences” in 1681, in 1682, and even into 1683. The story told by Marie Arouet de Voltaire had evidently been an entire concoction.



(Notice the sly smirk.)

The reason why this is the only little white treaty **never ever infringed upon** seems to be merely that it is the only little white treaty **never actually entered into**. To all present appearances Voltaire had been, as was his wont, merely **prefabricating** some context of fidelity in order by contrast more effectively to disdain our contexts of infidelity. Which is to say, in our desire to congratulate ourselves we have strangely failed to notice the satirist's tongue in his cheek.

My question, in my shock, would be, has anybody else been looking into such matters? Am I to accept these sources I have recently been consulting, which profess to debunk the entire commonly held story of the founding of Pennsylvania as merely a Sunday School confabulation? And, maybe — has everyone else but me already known about all this?



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM



1838

[Robert Montgomery Smith Jackson](#) received a doctorate in medicine from the Jefferson Medical College in Philadelphia, Pennsylvania (he would serve for five years as an Assistant State Geologist).

During this year and the next, Johnson Heed (Martin Johnson Heade) would be working with [Edward Hicks](#), and possibly also with Thomas Hicks who during that period was studying under his older cousin, in Newtown, Pennsylvania. (The portrait of Heade by Thomas Hicks which we have, which would be painted in about 1841, depicts Head as a young man during about this period.)



ELIAS HICKS

In 1829,  Richard Field had been allowed to make a silhouette of [Friend Elias Hicks](#) and, without his knowledge, Harry Ketchum had painted a portrait. It was from these sources, rather than from the New-York gang's shattered plaster death mask or the Italian's sculpture made at the time of death by digging up the corpse,  that Henry Inman in this year derived the portrait depicted above. (The date "1838" became apparent on this portrait recently when its inheritor, a Hicks descendant, had it cleaned.) It would be from this portrait that William Ordway Partridge would create the bust which now stands in Friends Historical Library in Swarthmore College.

"NARRATIVE HISTORY" IS FABULATION, HISTORY IS CHRONOLOGY



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1839

Johnson Heed (Martin Johnson Heade) was continuing to work with [Edward Hicks](#), and possibly also with Thomas Hicks, in Newtown, Pennsylvania.



CHANGE IS ETERNITY, STASIS A FIGMENT



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1840

It was in about this year, or perhaps the following one, that [Edward Hicks](#) was painting the picture he inscribed as “PENNS TREATY with the INDIANS, made 1681 with / out an Oath, and never broken. The foundations of / Religious and Civil LIBERTY, in the U.S. of AMERICA.” This is one of 13 known versions, over and above those shown in the background of the “Peaceable Kingdom” series, and is now in our National Gallery:





EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

We may imagine the inspiration for this expansive gesture that is indicated:



“NARRATIVE HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY



FRIEND EDWARD HICKS

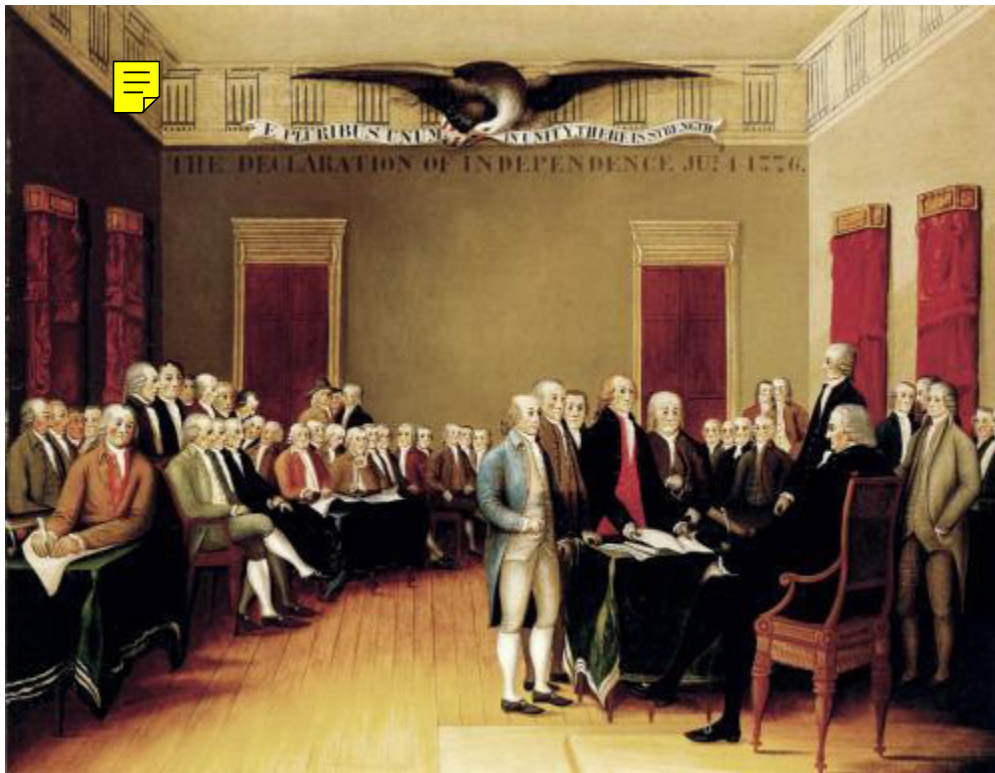
EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1845

The American Anti-Slavery Society put out the 12th issue of its “omnibus” entitled The Anti-Slavery Examiner, entitled “Disunion. Address of the American Anti-Slavery Society and F. Jackson’s Letter on the Pro-Slavery Character of the Constitution;” containing, also, “Chattel Principle / The Abhorrence of Jesus Christ and the Apostles; Or No Refuge for American Slavery in the New Testament,” by [Beriah Green](#).

TEXT
INDEX



EDWARD HICKS

CHANGE IS ETERNITY, STASIS A FIGMENT



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1848

[Edward Hicks](#) attempted to capture General George Washington in the process of attempting his crossing of the Delaware river, and managed a depiction of a pretty porcelain horsie:



January: Friedrich Engels visited [Heinrich Heine](#) and wrote "... Heine ist am Kaputtgehen. Vor vierzehn Tagen war ich bei ihm, da lag er im Bett und hatte einen Nervenanstoss gehabt. Gestern war er auf, aber höchst elend. Er kann keine drei Schritte mehr gehen, er schleicht an den Mauern sich stützend von Fauteuil bis ans Bett und vice versa. Dazu Lärm in seinem Hause, der ihn verrückt macht." Since 1844, the poet had suffered not only financial reversals and but also a general physical deterioration. According to some suppositions this may have been either congenital neuropathy or amyotrophic lateral sclerosis (Lou Gehrig's disease). From this year until his death he would lie paralyzed, partly blind, and heavily sedated on what he termed his "mattress grave" — but in this condition he would author one of his finest collection of verse, *ROMANZERO*.

The French Prime Minister [François Pierre Guillaume Guizot](#) refused permission for opposition political groups to stage political meetings in celebration of the birthday of George Washington (these had been being termed the "Paris Banquets").



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

Martin Johnson Heade was in [Rome](#). (Probably, he then went on to Paris.) Thomas Hicks, his former associate under [Edward Hicks](#), was also in [Rome](#) at this point. It was presumably in this year that Heade painted his surviving genre picture, “The Roman Newsboys,” as the torn posters on the wall behind the two newsboys reflect the political unrest of this year (one poster has to do with Vincenzo Gioberti of the Risorgimento movement, and the name of Pope Pius IX is scrawled in several locations), while the leaflets being handed out are antigovernmental in nature.





FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1849

August 23, Thursday: [Edward Hicks](#) died, having been known for his entire life primarily as a [Quaker](#) minister rather than as any sort of artist.

During this year he had struggled for one last time to portray General George Washington's crossing of the Delaware River:





EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

He also painted yet another surreal bucolic landscape — but this one without any obvious symbolic freight:



CHANGE IS ETERNITY, STASIS A FIGMENT



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1861

May 15, Wednesday or later: [Henry Thoreau](#) wrote to [Cynthia Dunbar Thoreau](#) &/or [Sophia Elizabeth Thoreau](#) presumably from [Niagara Falls](#), New York.

Horace Mann asked me if I did not hear the sound of the Fall as we went—from the Depot to the Hotel last night—but I had not—though certainly it was loud enough— I had probably mistaken it for a train coming or a locomotive letting off steam—of which we hear so much at home— It sounds hardly as loud this morning though now only 1/3 of a mile off— As I sit in my chamber the impression is as if I were surrounded by many factories—in full blast This is quite a town—with numerous hotels—& stores—Pave streets & &c— —& niagra falls will soon be surrounded by a city— I intend to walk down to the Falls & goat Island after dinner I pay a dollar a day here & shall certainly stay here till next Monday— Direct to Chicago Ill. till Monday next is passed—

HDT

WHAT?

INDEX

EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM



White Men Worship Size and Power circa 1698



Sight of rapids, from Brid[g]e like sea off Cape Cod.... Many ducks⁴ constantly floating a little way

4.Apparently long-tailed Coween or “Oldsquaw” ducks *Clangula hyemalis*.

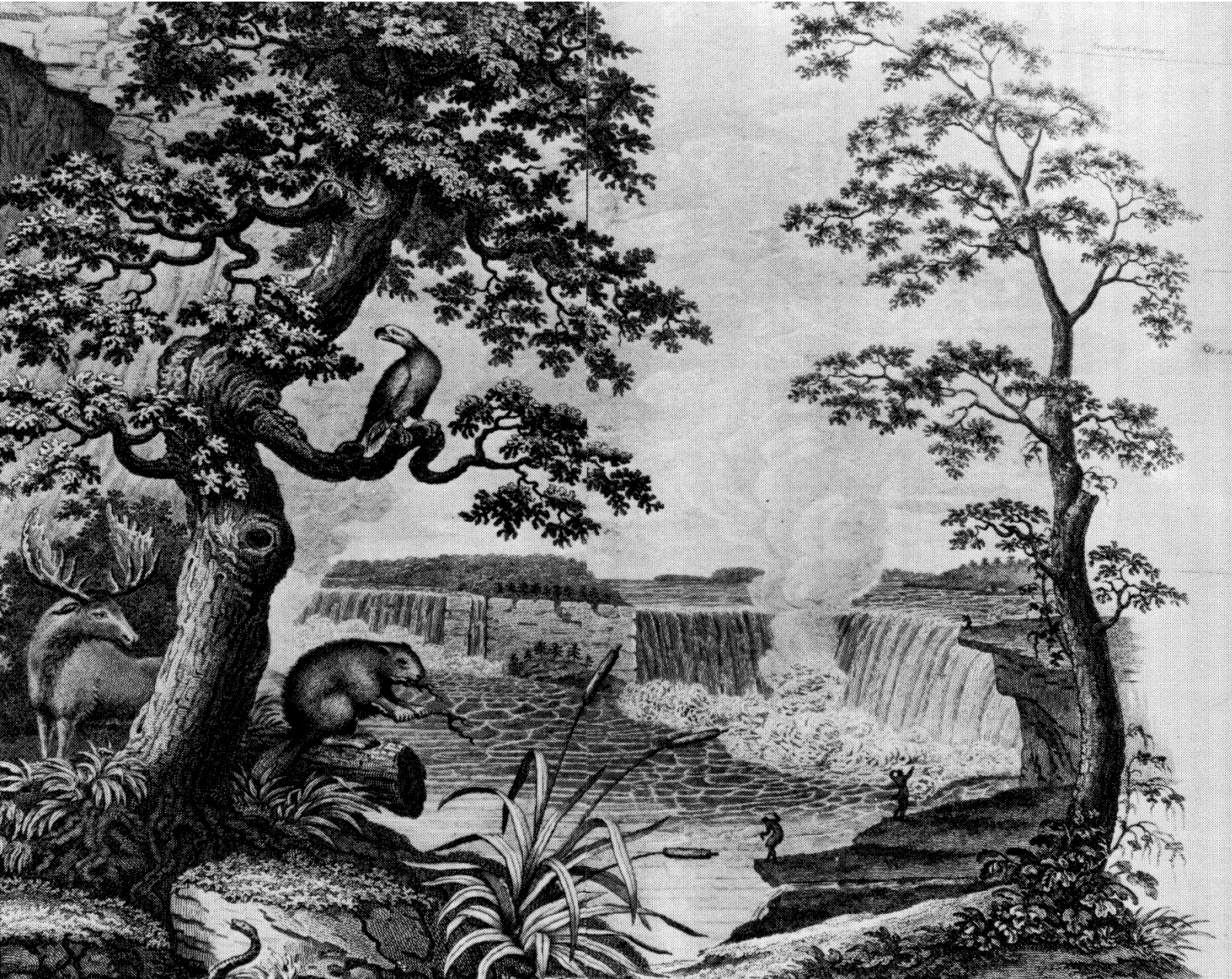
[HDT](#)[WHAT?](#)[INDEX](#)

FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

down the rapids, then flying back & alighting again.... Pestered by coachmen &c. &c.



Niagara as portrayed by H.S. Tanner in 1822

[HDT](#)[WHAT?](#)[INDEX](#)**EDWARD HICKS****FRIEND EDWARD HICKS****GO TO MASTER HISTORY OF QUAKERISM**

"It was not until I came to Table Rock and looked, Great Heaven, on what a fall of bright green water, that it came upon me in its full might and majesty... Niagara was at once stamped upon my heart, an image of beauty, to remain there changeless and indelible, until its pulses cease to beat forever."

—Charles Dickens, 1842



The H.S. Tanner picture of 1822, as quoted by [Edward Hicks](#) in 1825



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

1932

In this year and the following one, the “Peaceable Kingdom” paintings of [Edward Hicks](#) were becoming for the first time generally known because they had been included in a collection of folk art that was on national tour. (Before that, they had merely been various paintings gracing the various Quaker meetinghouses to whom Hicks had originally presented them while on his preaching circuit.)



“NARRATIVE HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM



COPYRIGHT NOTICE: In addition to the property of others, such as extensive quotations and reproductions of images, this "read-only" computer file contains a great deal of special work product of Austin Meredith, copyright ©2014. Access to these interim materials will eventually be offered for a fee in order to recoup some of the costs of preparation. My hypercontext button invention which, instead of creating a hypertext leap through hyperspace –resulting in navigation problems– allows for an utter alteration of the context within which one is experiencing a specific content already being viewed, is claimed as proprietary to Austin Meredith – and therefore freely available for use by all. Limited permission to copy such files, or any material from such files, must be obtained in advance in writing from the "Stack of the Artist of Kouroo" Project, 833 Berkeley St., Durham NC 27705. Please contact the project at <Kouroo@kouroo.info>.

"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: January 4, 2014



EDWARD HICKS

FRIEND EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



FRIEND EDWARD HICKS

EDWARD HICKS

GO TO MASTER HISTORY OF QUAKERISM

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.