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THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL  
SOCIETY.

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Grangerised Books.

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# THE JOURNAL

## OF THE

# FRIENDS' HISTORICAL SOCIETY.

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We greet our readers at the commencement of the fourth volume of THE JOURNAL. We hope that the year 1907 may prove a fruitful one in the field of historical research, and that the agencies for the production of literature respecting Friends may be encouraged by an increasing circulation of their publications.

## Notes and Queries.

OBITUARY.—Horace J. Smith, of Birmingham and Philadelphia, died at his English residence on the 19th of Fifth Month. He was the son of John Jay Smith,<sup>1</sup> of Germantown, and brother of Elizabeth Pearsall Smith of the same, and brother-in-law of Hannah Whitall Smith, of London and Oxford. He was disowned by his Meeting for marrying contrary to Friends' practice, but he remained a Friend at heart. His interests had latterly centred round the proposal to commemorate the Penn-Meade trial of 1670 by a tablet, etc., in the new building on the site of the old Newgate jail; and in connection with this and other subjects, he was not infrequently in communication with D, both personally and by letter. There is a portrait of our late friend, in *The Anglo-American and Canadian Journal*, for May, 1903, in an article by him on "The Smiths of Burlington and Philadelphia." His remains were interred at West Laurel Hill, Philadelphia.

WILLIAM ALLEN PORTRAITS (iii. 91).—The portrait referred to on page 91 as belonging to the late Henry Bradshaw, I have seen. This was a fine portrait by T. F. Dicksee, from which the well-known lithograph, one of few portraits common in Quaker households fifty years ago, was

<sup>1</sup> Of whom there is a delightful memoir, by his daughter, Elizabeth P. Smith, of Germantown. See also *Hannah Logan's Courtship*, 1904, p. 58n.

taken. My late kind correspondent and kinsman, Henry Bradshaw, M.A., Fellow of King's College, was University Librarian, and the most distinguished bibliographer of his age, whose name is perpetuated by "The Henry Bradshaw Society," and whose valuable memoir, by G. W. Prothero, 1888, contains a striking portrait by Herkomer. Mr. Bradshaw informed me at Cambridge that the portrait of his great-uncle, William Allen, was bequeathed to him by his aunt, Anna Bradshaw, of Darlington (second wife to Joseph Pease, of Feethams), together with William Allen's telescope. Anna Pease died in 1856, *sine prole*. On Henry Bradshaw's lamented death in 1886, at the early age of fifty-five, intestate, his brother, Rear-Admiral Richard Bradshaw, R.N., presented the Allen portrait to his sister, Katherine, wife of John Henry Daniell, of London, and Fairchild, co. Surrey, in whose family it no doubt still remains. The telescope was purchased by me at the sale of Henry Bradshaw's library, and was later disposed of to the late John William Pease, of Pendower, Newcastle-on-Tyne, a step-grandson of the above Anna (Bradshaw) Pease.—JOSEPH J. GREEN, Tunbridge Wells.

PERTH MEETING.—A list of Friends visiting this Scotch Meeting between the years 1851 and 1856 is in possession of Edinburgh Monthly Meeting.

**BURIAL GROUNDS.**—In 1843, a committee was appointed by the Meeting for Sufferings of London, in connection with the Health in Towns Bill then before Parliament, to obtain information respecting Friends' Burial Grounds, their area, the depth and number of graves, etc. The returns sent up in response to the inquiry, are preserved in D, and form a valuable record of Friends' property at the period.

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**RECORDS.**—The Yearly Meetings of New York, held at Fifteenth and Twentieth Streets respectively, have a Joint Committee on Records, which is doing good service in collecting and preserving Quaker manuscripts. The first volume of the records of Nine Partners Monthly Meeting, missing for many years, has been recovered from private possession. The Committee states in its last report that "records antedating the Separation, if recovered from sources outside of either Yearly Meeting, are considered the joint property of the two Yearly Meetings," and it urges Meetings to send up their old records for safe keeping. John Cox, Jun., 156 Fifth Avenue, New York, is the Clerk of the Committee.

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**MOTTO AND MONOGRAM.**—The Editors have received a number of expressions of appreciation of the motto, but several correspondents have suggested a less formal and more archaic treatment of the monogram and of the setting. Will our readers kindly offer suggestions?

**HOLT, OF WARWICKSHIRE.**—I notice that in the review of Mrs. Reynolds's *Quaker Wooing*, in the Fourth month issue of THE JOURNAL, it is stated that the real name of the family was Pol-lard, not Holte. It may be merely an accidental coincidence, but very similar circumstances occurred with the Warwickshire Holts.

Sir Robert Holt sat in the Long Parliament as a royalist; he died in London, 3rd October, 1679, and was succeeded by his son by his first wife, Sir C. Holt. By his second wife, he had four sons and three daughters, of whose birth register it is said no record can be found. The eldest daughter, Elizabeth, married, in 1691/2, William Hemings, a Friend, of Worcester. The fourth son, Edward, in January, 1692, married at Dudley meeting, Mary Hornblower, of Halesowen. He was a coal and iron master at Brierley Hill, and was buried at the Friends' graveyard, Stourbridge, 2 mo. 9, 1714, aged about fifty years. His son, Edward, who lived at Cradley Manor House, married E. Cox, of Lye Wash, 6th September, 1720.

We are told that, bred up in the tenets of Friends, he resolutely adhered to them through life, and firmly withstood the request of his cousin, Sir Lister, to conform to the Church of England, and never had his children baptised. Sir Lister obtained possession for a short time of one of the younger daughters whom he caused to be baptised in the name of Sobieski! Ed. Holt died 3rd mo. 26th, 1767, and was buried in Stourbridge Burial Ground. *History of the Holtes of Aston, Warwickshire*, by A. Davidson.—C. D. STURGE.

Your communication has greatly interested me. Although the incident to which Mr. Sturge refers was quite unknown to me, I took the name Holte from my husband's family tree, though at a considerably earlier date, it being there recorded that William Acroide (one of the numerous ways of spelling the patronymic), of Worsthorne, married, in 1600, one Isabel Holte.—A. D. REYNOLDS.

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ANDREW SOWLE }  
TACE SOWLE RAYLTON } printers.

—The following interesting note respecting Andrew Sowle has been supplied by Henry R. Plomer, of London, who is compiling a Dictionary of English printers and booksellers from 1641 to 1667, which the Bibliographical Society has undertaken to publish:—

Extract from the Apprenticeship Register of the Company of Stationers, 1605-1660, under date 6th July, 1646.

“Mrs. Raworth—Andrew Sowle, the sonne of Francis Sowle, of the parish of Saint Sepulcres, London, yeoman, hath put himself an apprentice vnto Ruth Raworth, for seaven years from this day. ijs vjd.”

---

A newspaper of 1735/6 has this note<sup>2</sup>:—

“Mrs. Tace Sowle Raylton, who died last week at her house at Clapton, was not a Preacher among the Quakers as was mentioned in the Papers, but she has printed Books for that People near seventy years, and was the oldest Printer in London.”

<sup>2</sup> Preserved in D.

JAMESTOWN TERCENTENNIAL EXPOSITION.—Albert Cook Myers, M.L., has been appointed a director of the Department of History in the above Exposition which is to be held at Hampton Roads, Virginia, from Fourth to Eleventh Months, 1907. He will assist in preparing and installing a Pennsylvania history exhibit which will illustrate the early settlement and development of Pennsylvania, and also the influence of Pennsylvania in the making of the South and West, with special reference to Virginia.

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“THE QUAKERS' GRAVES.”—*The Hundred of Wirral*, Cheshire, by Sulley, 1889, says:—

“The village [Burton] is the prettiest in Wirral, pleasantly situated on a rocky slope, with a fine wood rising above. This wood covers what was the village common, and in it are two recumbent tombstones, bearing date 1663, known as the ‘Quakers’ graves.’<sup>3</sup> The inscriptions are completely obliterated, but they appear to be the resting-places of an old man and wife, very early members of the Society of Friends, who lived quietly and undisturbed at the farmhouse known as Dunstan Hall, and—more fortunate than a great number of their brethren—died and were peacefully buried before the persecution.”

<sup>3</sup> Picture postcards, illustrating the graves, may be obtained from Mr. Walker, Photographer, Little Sutton. The graveyard is briefly referred to in *Quakeriana*, ii. 8. —EDS.

'*Twixt Mersey and Dee*, by Gamlin, 1897, says:—

"Midway in the beaten path can be seen a nameless grave, in which, it is said, two Quakers are buried—refused Christian burial though within sight of the church."  
—JOHN D. CROSFIELD, Liverpool.

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PAINTING BY BENJAMIN WEST.

—During West's lifetime, a painting of his birthplace in Springfield, Delaware County, Pennsylvania, was made for him by Thomas Sutly, the Philadelphia artist, and sent to England. It was stated in 1872, that this painting was in the Royal Academy of Fine Arts in London. Is it still there?

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Where is the original painting of West and family, painted by himself, and published as an engraving by John Boydell, in London, in 1779? The original painting of Penn's Treaty with the Indians, engraved for Boydell in 1775, is in Independence Hall, Philadelphia. — ALBERT COOK MYERS, Kennett Square, Pa.

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LOCATION OF PEDIGREES.—It has occurred to me that it would be convenient if those members of the Society who have in their possession pedigrees or particulars of various Quaker families would give you short particulars, so that you would know to whom to refer Friends who were seeking information with regard to such families.—WALTER BARROW.

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KING, OF NEWCASTLE-ON-TYNE.

—John W. Steel, in his *Early Friends in Newcastle and Gateshead*,

writes, "The Kings were a local and numerous Quaker family. The birth of James King is recorded in 1668, and, down to 1790, there were eighty-three Kings born in Newcastle Meeting, some of the parents being weavers, glass-makers, mariners, coopers, and agents."

---

THE WILL OF ISAAC INGRAM.—  
Vpon the Twenty-Sixth day of the Seaventh Month 1682 I Isaac Ingram late of Garton late of Surry yeoman being weake of body yet of pfect minde & memory doe make & ordaine this my last Will & Testament on board the Welcome Robt Greenway Mr bound for Pennsilvania (Vizt)

Item I give unto my Sister Miriam Short lately deceased her three Children Adam Miriam & Anne Short all that Thirty pounds lying in Ambrose Riggs hands living at Garton in the County of Surrey to be equally divided betweene them (vizt) Tenn pounds apiece Further it is my will & minde that my Sisters Children aforesaid have all the goods on board the Welcome equally divided between them

It I give & bequeath to Jane Batchelor ffive pounds

It I give & bequeath to Tho : ffitzwater ffive pounds

I give & bequeath to David Ogden Two pounds

I give & bequeath to John Songhurst tenn pounds

I give & bequeath to Thomas Wynne ffive pounds

I give & bequeath all the remaindr of my mony every where to the poore of our ffriends called Quakers

It I doe Constitute & appoint  
John Songhurst & Tho: Wynne  
to be my sole Executors of this  
my last will & Testament In  
witness whereof I have hereunto  
putt my hand & Seale the day &  
yeare above written

The marke of Isaac I.I. Ingram  
(Seal)

Signed Sealed & delivered in  
the presence of us

(No signers)

Philadelphia in the Province of  
Pennsylvania :

This day was brought before  
me, Christopher Taylor, Regist'r  
Gen'r'll of the said Province, the  
will above written by John Song-  
hurst & Tho: Wynne, Joint  
Exec'rs therein mençoned & was  
proved & attested by the Testi-  
mony of Richard Ingelo & Geo:  
Thomson & approved by me  
und'r my hand & the Seale of my  
office.

Christopher Taylor, Regist'r  
general.

No date of probate is shown by  
the record, but it is supposed that  
the testator died at sea. At a  
court held at Chester, 14th of 12th  
Month, 1682, Lawrence Carolus,  
the Swedish priest, was brought  
by a warrant to answer for marry-  
ing George Thomson and one  
Merriam Short, contrary to the  
laws of the Province. She had,  
doubtless, been a fellow passenger  
with William Penn and Dr Thomas  
Wynne, as well as with her uncle  
and her future husband. Her  
sister Ann was married in 1687  
to Joel Baily, ancestor of Joshua  
L. Baily, of Philadelphia.—  
GILBERT COPE, West Chester, Pa.

SIR A. CONAN DOYLE ON  
QUAKERISM.—The *Daily Express*  
(London) has been running a  
series of articles on "Misled  
Sects." In the issue of 7th of  
August appears a letter from  
Sir A. Conan Doyle, in which he  
writes, "I only know four cults  
—the original Buddhists, the  
Quakers, the Unitarians and the  
Agnostics—who can, I think,  
say that they have no blood on  
their hands." A similar senti-  
ment is expressed by Anne Ogden  
Boyce in her *Records of a Quaker  
Family*, 1889: "Alone of all the  
sects which had their birth in the  
stormy seventeenth century, it can  
be said of Quakerism that her  
hands are clean from the guilt of  
persecution, and that upon her  
sober garments there is no stain of  
blood," p. 245.—J. PIM STRANGMAN,  
9, Clydesdale Road, London, W.

ISAAC PAYNE'S SCHOOL AT  
EPPING, 1812.—Picture postcards  
with a view of the house in which  
this noted school was held may be  
obtained from Davis, Limited,  
Epping, Essex.

PATIENCE WRIGHT OF N. J.—  
The Wesley Historical Society  
*Proceedings*, v. 223, states, on the  
authority of the *D.N.B.*, that the  
above-named was the "Mrs.  
Wright who came to England in  
1772, and attained to such excel-  
lence as a modeller in wax, and  
who is said to have acted with  
great dexterity in conveying  
treasonable intelligence to the  
Americans during the war." Is  
anything known of her Quaker  
ancestry?



## Our Bibliographers.

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### I.—JOHN WHITING, 1656-1722.

For a record of its literature the Society of Friends is indebted mainly to three bibliographers, John Whiting, Morris Birkbeck, and Joseph Smith. Morris Birkbeck built upon the foundation laid by John Whiting, and Joseph Smith, profiting by the labours of both, produced with extraordinary pains and perseverance the famous *Catalogue* which has thrown the work of his predecessors into the background.

The Editors of THE JOURNAL propose to issue articles upon each of these bibliographers and their work, in due succession.

For information respecting the life of John Whiting we turn chiefly to *Persecution Expos'd in some Memoirs relating to the Sufferings of John Whiting, And many others of the People called Quakers, For Conscience sake, in the West of England, etc.*, 1715.

He was born, in 1656, at Nailsea, a village some seven miles from Bristol as one follows the Great Western Railway towards Bridgwater and Exeter, and four miles from Wrington, the birthplace of John Locke and the home of Hannah More.

His father, John Whiting, and his grandfather were "reputable Yeomen," and "of good Report in the Country," who succeeded to a "Competent Estate" on which their "Ancestors had lived for many Generations." His mother was Mary, daughter of John Evans, "a Man of good Repute also in the same Parish" of Nailsea. The parents "were both Convinced of the blessed Truth" as preached by John Audland and John Camm in their campaign in Somersetshire, and were amongst the first to open their house for religious meetings in 1654. So, in a homestead, under the shadow of the Mendip Hills, the tops of which overlook the estuary of the Severn, John Whiting was born, in the stirring days of Oliver's Protectorate, and was doubtless literally cradled and rocked to sleep in conventicles, the like of which, a few

years later, cost the pious men and women that frequented them fines and imprisonment. From his earliest years the names of "the first Publishers of Truth," to quote his own words, were familiar to him, even if he could not recall their individuality. His father died in 1658, "an honest, upright Man," who "left a good Savour behind him." His mother continued the meetings in the house, until with some 200 others, she was committed to Ivelchester (Ilchester), leaving her four year old son, during the winter, to the care of his grandfather. On regaining her liberty in the Spring she returned, and subsequently married a Nailsea Friend named Moses Bryant. In 1666, at the age of ten years, John was left to the care of his stepfather, by the death of "a Tender Mother and an Honest, Charitable Woman, much beloved and lamented." Though heir to his father's estate, he was content to let his step-father, whom, by the way, he calls his father-in-law, continue to live upon it and bring up his step-brothers.

The religious fervour by which John Whiting was surrounded made an early impression upon him, but not without withdrawing him from the sports and pastimes which, in our time at least, appear a necessary part of a boy's education.

At the age of twelve years, after play with other boys, when he came home at night he underwent much self condemnation for his vanity, and made "a Covenant with the Lord" to give up his vain pastimes, and, as he grew in years, the witness of God within prevailed more and more. Thus early he learnt to practise that self-control and watchfulness that made heroes of many of the pioneers of Quakerism. What he learned of book lore at school we cannot now ascertain, but not being with a Friend, he was taught to take off his hat to men, which he soon felt to be wrong. He was consequently sent to another, who allowed him more liberty and under whom, he says, he "profited most every way." The "plain language" seems to have cost him still more, but he took up his cross in this respect also and "had Peace therein."

Whatever he learned or did not learn he acquired the habit of setting out his facts in an orderly manner

and expressing himself in a clear, simple, and correct style.<sup>1</sup> A kindly, charitable man, too, he became, who, though enduring much persecution, was able to say that he never rejoiced in the fall of his persecutors, or desired that the evil day should come upon them.

After the decease of his stepfather, in 1672, he lived with an eminent Friend, at Portishead, and whilst there, came under the influence of George Coale,<sup>2</sup> and Charles Marshall,<sup>3</sup> who were as "Fathers in the Truth" to him. In 1675 he returned to his ancestral home, living for a time with his sister, Mary, who had already commenced her ministry. When he was twenty years of age, both were engaged in preaching jorneys, during which she finished her course in the county of Durham, he being with her a short time before her death. Amongst his contributions to Quaker literature was the memoir of his sister, entitled *Early Piety exemplified in the Life and Death of Mary Whiting*.

Returning to Nailsea in the twentieth year of his age, he commenced farming his estate. This in the following year brought him into conflict with the Parish Priest, owing to his conscientious objections to pay tithe. In his *Memoirs* he quotes the Latin indictment or "Libel" in extenso, and proceeds to give side by side with a translation of it, a series of pithy comments that afford some amusing reading. After two years, during which he engaged in further itinerant preaching, and also discharged the duties of parish overseer, he was arrested in his home, which he never again inhabited, and was, with thirty-two other Friends, imprisoned in Ivelchester gaol, as his mother had been before him. Here, taking fever, his life was for a time in danger, and he suffered much hardship.

In 1680 he was removed to the Friery, a great house in another part of the town, where were many Friends. This was an agreeable change, for, he says, "a very fine comfortable time we had together." They were allowed

<sup>1</sup> This power of orderly arrangement is evident in many of J.W.'s works and in his carefully prepared indexes. See *F.P.T.* 200n, 202, etc.

<sup>2</sup> George Coale was a brother of Josiah Coale, of Gloucestershire, (for whom, see *F.P.T.* 218n).

<sup>3</sup> Charles Marshall was also a West Country Friend until late in life when he removed to London.

to hold their meetings in the great hall, and "brave meetings" they were, attended often by "publick Friends" [travelling Ministers] who happened to pass that way. Though a prisoner, John Whiting "had the Liberty of the Town," with time for reading and meditation. Like many another imprisoned for conscience sake, he, too, had his times of uplifting, and records how, once, as he walked in the fields, the "divine Presence so over-shadowed" him, that he was able to say, "I was as if I had been almost taken out of my self." The four acres of walled orchard attached to the Friery, too, afforded him many a "comfortable Season of Retirement." Even at this distance of time it is pleasant to think of such alleviations of the miseries of the seventeenth century prison life, as were, at times, accorded at Ivelchester. From the Friery-Gate the prisoners, with their hats on, watched the Duke of Monmouth pass through the town, attended by thousands on horseback. The Duke stopped, and took off his hat to the hatted Friends, and seems to have impressed them with his affability.

From Ivelchester, John Whiting wrote a long, argumentative letter on the subject of tithes to the "Priest of Wraxall and Naylsey," and others "of his Fraternity." It was delivered to the priest's son for the hands of his father at Naylsey "Steeple-House," where it was read by "an eminent man of the Parish, who was soon after Convinced of the Truth." The priest did not take up the challenge, but called the writer a rogue, and as an excuse for not replying said that his letter was not worth answering.

The confidence often placed by their gaolers in Quaker prisoners is evidenced by the liberty John Whiting had to spend a night out at a Friend's house, and also to attend "the burial of an honest young man at Street," which is several miles distant from Ilchester; apparently, too, he and some others usually lodged in the town. Under a new gaoler, Giles Bale, however, came a new *régime* and he had once more a taste of life in the common gaol, which was a great trial after his experience of the "pleasant prison," to which happily he was soon allowed to return, through the kind intercession of a relation of the gaoler. He now occupied himself with his account of

his pious sister, Mary, and then commenced his own *Memoirs*. His house becoming vacant, he gave it up, with all that it contained, for the use of Friends, in case threatened spoliation should fall upon them.

Later on, we find John Whiting straying further afield, "having a little liberty (at least by connivance)," whatever that may mean. He ventured as far as his house at Nailsea, to see how things were going on, and then, after attending an open air meeting at Portishead, he rode on to Bristol, notwithstanding the warning of his former guardian, who was apprehensive for his safety. At Bristol, whom should he see but his gaoler standing in a shop door! Both were equally surprised, but the gaoler spoke pleasantly, asked him whither he was going, how long he intended to stay, and when he would return. Being satisfied with his answer, he bid him "make haste Home," and turned away. As already indicated, however, he was not always so civil to his prisoners. In the latter end of G. Bale's time, John Whiting had liberty to take a room at a Friend's house, to which a "fine garden" was attached, but soon after, a new keeper put him once more in close confinement, as also his friend, Sarah Hurd, daughter of Thomas Hurd, of Somerton, a fellow prisoner, whose affections he had gained earlier on in his imprisonment. She was dangerously ill at the time, but she was thrust into an insanitary place at the other end of the town, the gaoler swearing that they should never see one another again in his time. Happily he did not carry out his threat, but relaxed when his wrath was over.

In 1684 John Whiting was again allowed some liberty, and rode with Sarah Hurd and her brother and sister to Bristol, apparently to buy goods at the fair—to his house at Nailsea, and back again to Ilchester. Whilst away later on in the same year, he was summoned to Taunton Assizes and took the journey on foot, as he had then no horse at command. Fourteen Friends were discharged, but he was sent back to gaol.

As time went on, and it appeared likely that a further discharge of prisoners was at hand, still more liberty was accorded, and he was about a good deal during the exciting days of Monmouth's rebellion. He was exposed, at times, to no little danger, so much so, that he deemed

Ilchester the safest place, as things were, and voluntarily went back to prison, where, however, he was put in irons with some of Monmouth's men, and kept in irons for more than five weeks. About this time, in doggerel verse, which ill compares with his picturesque prose, he wrote *Some Prison Meditations*, which it is not necessary to secure from oblivion. His *Memoirs* give vivid accounts of the stirring times and terrible scenes enacted under Judge Jeffreys, as well as biographical sketches of Friends of note in different parts of the country. Several pages have to be passed over at a time in the search for the autobiographical touches required to put together a connected account of his own life.

On the proclamation of a General Pardon by James II. John Whiting and his fellow prisoners presented a statement of their case to the Justices holding Assizes at Wells, and received their discharge, the term of John Whiting's imprisonment having been extended to six years and nine months.

Soon after his release in 1686, John Whiting married Sarah Hurd, and they lived at Long Sutton, where, he says, "she kept on her Trade some time." In 1687, going with his wife to Bristol Fair again, they fell in with William Penn, who, with others, held many mighty meetings there. The following year they moved from Long Sutton to Wrington, when "considerable trade" fell into John Whiting's hands, though he does not tell us what sort of trade he was engaged in beyond mentioning that he had a shop.

In 1691 he and his wife attended the Yearly Meeting in London, "and a brave time we had together," he quaintly remarks. It was his first visit to the metropolis since he was there with his sister in 1675.

In 1694-5 John Whiting was brought again into close contact with William Penn, who, in the course of a visit to Somersetshire, lodged at his house at Wrington, on more than one occasion. They held a great meeting at Wells, William Penn addressing some 2,000 or 3,000 persons in the Market Place, from the balcony of an inn. Officers were sent to break up the meeting, and eventually William Penn was haled before the Mayor. John Whiting, on this occasion, appears to have got the best of the Mayor

and his colleagues, and William Penn was dismissed. Eventually a house was hired for a meeting at Wells, the Bishop being on very friendly terms with John Whiting, and many came to it, in spite of the opposition that had been previously raised.

John Whiting's *Memoirs* close with Wells where, he says, he began and ended with a prosecution, and with a Bishop too, in each case. He decided to conclude his recital for the present, "and drop Anchor at Wrington, in Somersetshire, 1696."

There appears very scant material wherewith to bridge over the period from 1696 until John Whiting's death in 1722. It is uncertain in what year he came to London to reside.<sup>4</sup> In 1700 he was present at the Morning Meeting when one of his manuscripts was read, and during the same year was nominated by the Meeting for Sufferings with others to peruse George Bishop's book of sufferings of Friends in New England, for a reprint, which actually appeared in two Parts, in 1703, as *New England Judged by the Spirit of the Lord*, and with addenda by John Whiting himself.<sup>5</sup>

In 1706 he was active in looking after Friends in the Fleet prison.

The Yearly Meeting of 1707 appointed him, with others, to get an account and catalogue of ancient Friends' books then in the possession of Thomas Raylton, the bookseller, and to inspect and treat for them, reporting to the Meeting for Sufferings, which had power to purchase and distribute the books if thought fit. The precise connection between this appointment and his subsequent work is not at present ascertainable, but in the following year he brought in to the Morning Meeting a catalogue, and that Meeting proposed that the Meeting for Sufferings should print 500 copies, "or what number they judged it convenient to order." The proposal was adopted, and report made to the Yearly Meeting of 1708. The printing and distribution was to be carried out by Raylton<sup>6</sup>

<sup>4</sup> I find by reference to the minutes of North Division of Somerset M.M. recently deposited in D., that John Whiting removed to London in 1699.

<sup>5</sup> The two parts had been first separately published in 1661 and 1667 respectively.

<sup>6</sup> The name of J. Sowle, presumably Jane Sowle, his mother-in-law, appears as that of the printer.

who was instructed to send two copies to each Monthly Meeting in England and Wales, bound in sheep's leather, the remainder of the editions being delivered in sheets to the Recording Clerk, Benjamin Bealing. The Yearly Meeting of 1709 instructed the Meeting for Sufferings to send it "to all other nations and provinces as they see meet." Copies in calves' leather were accordingly sent to New York, Long Island, East Jersey, Pennsylvania, West Jersey, Rotterdam, Amsterdam, Frederickstat and elsewhere. The full title was *A Catalogue of Friends' Books; Written by many of the People, Called Quakers, From the Beginning or First Appearance of the said People, Collected for a General Service,*<sup>7</sup> By J. W. On the title page he added the significant passage, "Go, write it before them in a Table, and note it in a Book, that it may be for the time to Come." *Isa.* xxx. 8.

The *Catalogue* occupies, with Supplement, 238 pages, and the books are catalogued with abbreviated titles under the author's names, alphabetically, with date of issue, size, whether broadside, folio, octavo, etc., and number of sheets. Interspersed are a few biographical notes, such as place of birth or residence, date and place of death. This arrangement has, in the main, been followed by Joseph Smith, but with considerable amplification. In the entry respecting his own works John Whiting describes himself as "of Naylsey, after of Wrington in Somersetshire, now of London." He mentions eight books or pamphlets of his own writing—Joseph Smith gives twenty-one items under his name.<sup>8</sup>

At the conclusion of the English catalogue is a list of books in High and Low Dutch, covering twelve pages. This is followed by a list of upwards of one hundred "books wanting" to be purchased by Thomas Raylton towards "Compleating of this Collection." The inference is that

<sup>7</sup> How far the words, "Collected for a General Service," imply the entire approval of the Society of the books mentioned in the *Catalogue* is not known. This approval is assumed by the writer of an adverse pamphlet, issued during the Gibson controversy. See *Saul's Errand to Damascus*, etc., 1728, p. 33.

<sup>8</sup> Among these is *A Memorial concerning Sarah Scott*, who was his niece; and *Testimonies* concerning Charles Marshall, Elizabeth Stirredge, John Banks, and John Gratton.



the "Collection" is that which we now call the Reference Library (D.), on which London Meeting for Sufferings had already bestowed much care. The Supplement contains a list of "some Books omitted and some added."

Amongst the copies of the *Catalogue* in D. is one that belonged to Francis Bugg, containing notes and memoranda in his own handwriting. He gave it to his grandson, John Phillips, of St. John's College, Cambridge, in 1723, and it was presented to Morris Birkbeck by Thomas Bland, of Norwich, in 1794. Another copy that belonged to Morris Birkbeck will be noticed in the article upon him and his work.

Oldys, speaking of catalogue making, writes as follows: "Honest John Whiting has surely in this work quite borne away the garland, and left it a choice legacy to painful librarians, and as a looking-glass even to learned academies."

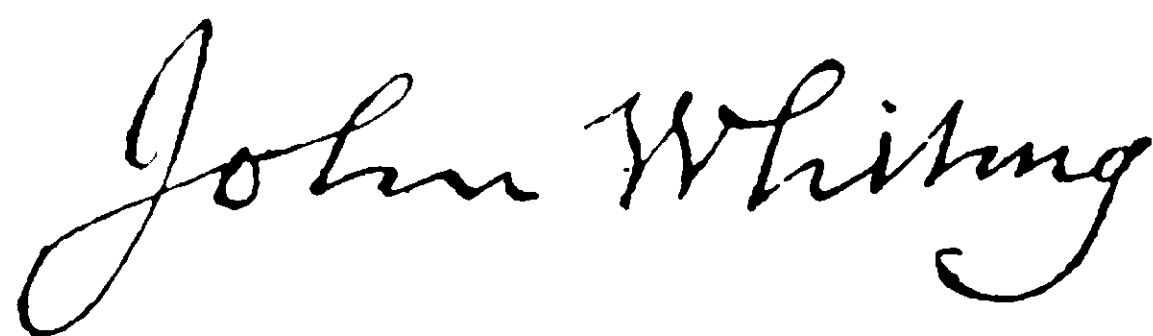
In later times similar praise from a high authority was accorded Joseph Smith's work.

John Whiting died in the parish of St. Andrew's, Holborn, of a fever and inward wasting, 12th of Ninth Month, 1722, aged sixty-seven years. On the 16th the body was taken to the Bull and Mouth Meeting House, and from thence to Long Acre Burial Ground. In the Minute Book of the Meeting for Sufferings under the latter date, occurs the following entry: "No Meeting for Sufferings on account of the burial of our much-valued and truly serviceable ancient friend, John Whiting."

Long Acre Burial Ground was held on lease from 1675 to 1757, when on the expiry of the second lease, the land passed into other hands, and in 1869 William Beck described it as covered with "a dense mass of buildings," so that the dwellers in the neighbourhood were ignorant of its existence. The *Weekly Times and Echo* of 5th of Sixth Month, 1892, contained an account of "an extraordinary discovery of human remains," owing to some excavations made for construction of new premises in Long Acre; various conjectures were made respecting the deposition of these bones, but no evidence respecting them was forthcoming, whilst the date of the erection of the buildings on the spot showed that no interment could have taken place for nearly 150 years.

The mystery was soon solved. Joseph Smith came into the Friends' Central Offices, 12, Bishopsgate Without, with a copy of the newspaper, and with some excitement exclaimed, "That is our old burial ground at Long Acre—John Whiting was buried there." The Surveyor for the district was communicated with, and very kindly gave his assistance and sanction for the removal of the bones. By subsequent order of the Six Weeks Meeting (the finance committee of London and Middlesex Quarterly Meeting) some 510 skulls and portions of other bones were removed and re-interred in the Friends' Burial Ground, Isleworth, and over them was placed a stone, with a suitable inscription, giving the history of the re-interment.<sup>9</sup>

ISAAC SHARP.



FACSIMILE OF SIGNATURE.

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### A New Book on George Fox.

Selected events on the life of George Fox are presented with much freshness by Ernest E. Taylor in his *Cameos from the Life of George Fox* (Headley, small 8vo, pp. 119). The book is a reprint of the articles which appeared last year in *The Friend* (Lond.), with considerable additions. The illustrations represent George Fox, Oliver Cromwell, James Nayler, Preston Patrick Meeting-house, Scarborough Castle, Swarthmore Hall, and a page of the MSS. Journal of George Fox. The index was prepared in D.

<sup>9</sup> See *The Friend* (Lond.), vol. 32 (1892), p. 590.

## American Letters of Edmund Peckover.

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In the possession of Alexander Peckover, of Wisbech, are nine letters written by Edmund Peckover in connection with his visit to America in 1742-43, to his brother and sister-in-law, Joseph and Anne Peckover, of Fakenham, Norfolk.

Some extracts from these letters are here printed. These give a touching insight into the inner feelings of a travelling Minister, not often revealed in printed Journals—a tender love to family and friends, a longing for news from the home-land, and a happy prospect of return when the right time should come.

Many of the Friends referred to are mentioned in Albert Cook Myers's *Hannah Logan's Courtship*.

### I.

London, 8<sup>th</sup> of 5<sup>mo</sup>, 1742.

We are to go on board on 7<sup>th</sup> day morning to Graves end, the ships name, *The Frances*, Judson Coolidge, Commander. Friends have provided very plentifully for us all. There are very good accommodations; the vessel is about 200 Tons. I sold my horse to a Fd. at Hartford for 5 Guineas.

### II.

ffrom the Downs, 11<sup>th</sup> of 5<sup>mo</sup>, 1742.

We are just come to anchor here, 10<sup>th</sup> hour this morning. Several men of War were ordered out to Scour the Channell from Privateers. My dear companions, M. L.<sup>1</sup>

<sup>1</sup>Michael Lightfoot was born in Ireland in 1683. In 1712, with wife and family, he emigrated to Pennsylvania, and was resident at New Garden, Chester county, until 1743, in which year he removed to Philadelphia. He travelled extensively as a preacher, including a visit to Ireland and England in 1740-42. For eleven years he filled the post of treasurer to the Province of Pennsylvania. His death took place, after a short illness, in 1754. He was a son of Thomas Lightfoot, of Cambridgeshire, later of Ireland, and lastly of Pennsylvania.

For M. Lightfoot, see THE JOURNAL i. 95n; *The Friend* (Phila.), vol. 31 (1858), pp. 148, 156; Bowden's *Hist.*, ii. 387; Woolman's *Journal*; *Coll. Mem. Penna.* For Thomas Lightfoot, see *The Friend* (Phila.), vol. 29 (1855), pp. 28, 36, 45, 53, 60; Bowden's *Hist.* ii. 260.

and J. H.,<sup>2</sup> hold yet bravely from sickness. I forgot, in my list of Debts, to mention 4<sup>li</sup> od money due to Robt Carrick, of Newcastle, for 2 Casks of Raisins Haggitt bought of him. I hope thou wilt please to write to Poor Haggitt, for whom my heart almost bleeds.<sup>3</sup> Please to let my daughter know the contents hereof.

## III.

Dangeyness, 25 5<sup>mo</sup>, 1742.

We have hitherto had but very indifferent settings of, having been several times of in the Channell, but could not Get forward for Contrary winds. We are in company of Near 40 Sail of ships, which are forced to Anchor as well as we. If Newgate had been Searched for a heathenish, Swearing Company, I think it could not have furnished a Worse Sett than we have got. We have 12 men, besides 2 passengers, & our Selves. Pray let me have the Benefitt of your Prayers. It is now a time of great Probation to us, being thus destitute of our beloved Fds company, & yet cannot Get hardly any way forward. Tis now 2 Weeks, & have got but 30 miles. It is Counted a very good passage if it can be made in 5 or 6 Weeks time from the Lands End. Pray, dear Sister, mention if [thou] hears anything from my Poor Prodigall.

## IV.

Philadelphia, 25 7<sup>mo</sup>, 1742.

I wrote to you the day after we Landed, which was at New York, 15 Jnstant, after a Passage of 9 Wks and 5

<sup>2</sup> John Haslam was of Handsworth Woodhouse, Yorkshire. At about twenty-five years of age he received the call to the ministry, and travelled in various countries. His death took place in his eighty-fourth year, at his home, in 1773.

See THE JOURNAL, i. 95, n, 96, 102, 107; *Piety Promoted*.

<sup>3</sup> Haggitt Peckover was the eldest child of Edmund Peckover, and was born in 1718. In 1747, Jonathan Belcher, the newly-appointed governor of New Jersey, "at the request of some ffd's in London, brought over Edmund Peckovers son, who, for his father's sake, he says, he will prefer on his reformation," but in 1748, the still wayward youth had to leave the Governor's service "for some misdemeanor." Later particulars of Haggitt are not forthcoming, except the fact that he lived at Yarmouth, Eng.

See *Hannah Logan's Courtship*, pp. 28n, 123, in addition to references in the Index to this book.

days from London, and 6 Wks & 5 days from Land to Land. Tis a long time to look towards my Coming back, but I am well Content, & know I am in the Way of my Duty to my Great & Good Master. Dear Hearts, let me hear of my Poor Haggitt; J cant mention him w<sup>th</sup> out Tears; nor dare I ask too much of you, who are such Good Parents to your own & mine. Pray, write me Long Letters. Oh! how do J long to hear from you.

## V.

Virginia, 5<sup>th</sup> 9<sup>mo</sup>, 1742.

I have been altogether Employed in my Journey of visiting the Churches, and am now about 500 miles from Philadelphia, & expect next week to be in Carolina, the furthest part of my Journey upon the Continent Southward. I have been at Abundance of Places in this Wilderness Country, where there is scarce 5 houses together in a 100 miles riding, and have been at some places, which I cannot possibly describe, or you conceive, being so different for building, scituation, and manner of way of Living to what is in Old England. I am blessed with a very good State of health, can Eat Indian Cornbread very well. I drink nothing but water, & In many places no other Liquor to be had. They have no such thing as Malt drink, nor do I either Covet or want it. Please to mention what you think requisite about all my Poor Children & family, and wether there is a likelihood of Peace w<sup>th</sup> Spain or war w<sup>th</sup> France. I am near the place that I have heard my Father speak of he was at when in this country.<sup>4</sup> Margt Preston<sup>5</sup> (that was Langdale) is lately dead, also Robt. Jordan,<sup>6</sup> both very Eminent ministers.

<sup>4</sup> Alexander Peckover writes (1906), "We have no account of Joseph Peckover (E. Peckover's father) having been a Minister, nor any mention, besides that given in E.P.'s letter, of his having been to America."

<sup>5</sup> Margaret Preston's maiden name was Burton. About 1710 she married Josiah Langdale, of Bridlington, Yorks, a noted Minister, who died while *en route* to America with his wife and children, in 1723. In 1724, she married Samuel Preston, of Philadelphia. Her death took place in 1742 at the age of fifty-eight.

See *The Friend* (Phila.), vol. 30 (1856), pp. 20, 28, 36, 93.

<sup>6</sup> Robert Jordan sprang from a well-known Quaker family of Virginia. His grandparents, Thomas and Margaret Jordan, his father, Robert the First, his uncle, Benjamin, and his brothers, Joseph and Samuel, were prominent members and Ministers. Robert the Second was born in 1693. His elder brother, Joseph, and he were spiritually aroused by a visit, in 1718,

## VI.

Philadelphia, 9<sup>th</sup> of 12<sup>mo</sup>, 174<sup>2</sup>/<sub>3</sub>.

I have been quite through Virginia & Carolina, and some other parts, have travelled about 1,800 miles, have got about  $\frac{1}{3}$  p<sup>t</sup> of the Continent done. J. Haslam is here, & but in a poor state of health. We have not travelled to gether. It would not have suited either of us. He is naturally of a heavy, dull Temper & Disposition, &c., & Friends were pleased at the first we were easie to Go apart. In this City is Computed between 2 & 3,000 who Go under our Name. D<sup>r</sup> M. Lightfoot is now with me. He have at present a Great deal of outward concerns on his hands that he Cannot write to his Friends in O. E. I think he is one of the Finest in this part of the world. They have had Great Losses that way in about 14 months time, about 6 of the most Eminent removed by Death, w<sup>ch</sup> is no small loss to the Churches here, & several of them, if not all, have been in England, viz<sup>t</sup>: John Salkield<sup>7</sup>, Marg<sup>t</sup>. Preston (who was Langdale), Esther Clare<sup>8</sup>, Thomas

from Lydia Lancaster and Elizabeth Rawlinson, of England, and both gave a large amount of time to gospel work in their own land, and in Europe. R. Jordan was several times imprisoned for nonpayment of tithes. In 1728, he set out for Europe, in company with Samuel Bownas, and paid a lengthy visit to the British Isles. He was in England again in 1733. He died in 1742. There are several letters, written by R. Jordan to Thomas Story and Joshua Toft, in D.

See THE JOURNAL, i. 98, n; *Piety Promoted*; *The Friend* (Phila.), vol. 30 (1856), pp. 45, 53, 60, 68, 76, 84, vol. 34 (1860), pp. 4, 12; *Our Quaker Friends*.

<sup>7</sup> John Salkeld was born at Caldbeck, in Westmorland, in 1672. He was "a lad of uncommon quickness at repartee and a very keen sense of the humorous." His missionary journeys were numerous and extensive. In 1704, he married Agnes, daughter of Edmund Pawley, of Whinfield, Westmorland, and in the following year his wife and he emigrated to Pennsylvania. After much active service in his adopted land, and a visit to his native country, he departed this life, in the year 1739.

An obituary notice in the *Weekly Mercury*, of Philadelphia, states that "he was long a noted Preacher, and by some folks called Bishop Salkeld. . . . He would, on Meeting days that were not Sundays, work with the plough or other husbandry, till the time called him to meeting, whither he would go in his leather jacket and deliver a lively discourse. . . ."

See *The Friend* (Phila.) vol. 33 (1860), pp. 372, 380, 388, 397.

<sup>8</sup> Esther Clare, with her husband, William Clare, removed, in 1714, from their home in Newtown, Cheshire, to Philadelphia. Her ministry was exercised over a large area, including Great Britain and Ireland, which were visited in 1721-23. She died in 1742, aged sixty-eight.

See *The Friend* (Phila.), vol. 30 (1856), p. 36.

Chalkeley, Robt Jordan, John Estaugh<sup>9</sup>, Jno Cadwalader,<sup>10</sup> all famous in their day & Ended well, & left good savours behind them. There are 2 English Friends on the Continent be sides myself, visiting the Churches, viz. J. H. & Samll Hopwood.<sup>11</sup> This Frd Came over w<sup>th</sup> Dr Moses Aldridge<sup>12</sup> (whom I have not yet seen, nor Eliphall Harper,<sup>13</sup> who has had a very great loss by sea, &, Poor Woman, is very much reduced to low circumstances),

<sup>9</sup> John Estaugh was born at Kelvedon, in Essex, in 1676. He was first impressed with Friends' views by attending the funeral of a Quaker neighbour, at which Francis Stamper preached. In 1700, he accompanied John Richardson, Thomas Thompson, and Josiah Langdale across the Atlantic. On the accomplishment of his service, not feeling any drawing to return to his native land, he settled in America, and shortly afterwards married Elizabeth Haddon, of Haddonfield, N.J. In 1708 he visited England, and again in 1720-23 (see his name in the "Book of Ministering Friends," THE JOURNAL, i. 23), and 1725. With John Cadwalader, he visited Tortola, in 1742, and on this Island, these two earnest labourers laid down their lives within a few days of one another, J. Estaugh having caught cold at the funeral of his friend.

Elizabeth Estaugh gives some valuable information respecting her husband in her Testimony, prefixed to J. E.'s *Call to the Unfaithful Professors of Truth*, a little book printed by B. Franklin in 1744, and several times reprinted. Further particulars of his life may be seen in *The Friend* (Phila.), vol. 30 (1856-7), pp. 108, 116, 124, 132, 141, 148, 156, 165, 172, 180; *Piety Promoted*; *Fragmentary Memorials of John and Elizabeth Estaugh*, prepared by Hannah (Joseph) Sturge in 1881; Longfellow's *Elizabeth*; Wood's *Social Hours with Friends*, p. 240.

<sup>10</sup> John Cadwalader appears first on the page of Quaker history as a travelling preacher in Pennsylvania, and he must have spent much of his life visiting from place to place. He was in England and Ireland in 1732-34. In 1742, in company with John Estaugh, he landed on the Island of Tortola, and here, shortly after, he laid down the body and rested from his arduous labours, aged nearly sixty-six years.

See THE JOURNAL, i. 96n; *The Friend* (Phila), vol. 30 (1856), p. 101.

<sup>11</sup> Samuel Hopwood was born at Tadcaster, Yorkshire, in 1674. He settled at St. Austell, in Cornwall, and married Ann Freeman at Tregangeeves, in 1706. He engaged in ministerial work in England, Wales, and Ireland, and, after the death of his wife, for five years, in America. His death occurred in 1760.

See THE JOURNAL i. 95, n, 107; *The Friend* (Lond.), vol. 5 (1847), p. 21. For an account of his son, Alexander, see *Piety Promoted*; Evans's *Youthful Piety*.

<sup>12</sup> Moses Aldridge was born in 1690 and was convinced of the principles of Friends when about twenty-five years old. He travelled in the ministry in many parts of his own country, and in 1739 visited Great Britain. His death took place in 1761.

See D. Robson MSS. ; THE JOURNAL, i. 103.

<sup>13</sup> Not much seems known of this Friend, save that she travelled in the eastern parts of North America, and visited Europe in 1730. She died at Wilmington, 1747.

See *The Friend* (Phila.), vol. 30 (1857), p. 261.

about 1 yr &  $\frac{1}{2}$  Since. The weather is much more uncertain here Than in England, but in the main it have been a very moderate winter. I must not bemoan my hardship that I have not heard one word from your Dr selves, nor any of my Children or Friends, Since I Left you. I endeavour to bear it as well as possible. If [you] would please to write any time to London, & direct to Tho Hyam or David Barclay, there is Scarce a month passes w<sup>th</sup> out an Oppertunity of sending to these parts. J. H. have had 2 L<sup>rs</sup>. Please to Give my Dr Love to all my Dr Children, from whom I want to hear, having wrote severall times to them all. This is the 4<sup>th</sup> Letter I have wrote to you since I landed in America. I have mett w<sup>th</sup> a Daughter of Joshua Urings ; she lives in this place, is married to one John Jones, a Shoemaker, & lives very Neat, &c, does not Come to our meetings, But extreamly glad to find any of her Fathers Relations. Her name is Rebecca. She very much want to see the Book N. U. put out of his Voyages, &c. S<sup>d</sup> Jos. Urings widdow y<sup>t</sup> was is now living. I expect to see her to morrow in the Country. She have about 12 Children by another Husband.

## VII.

Long Island, 29<sup>th</sup> 3<sup>mo</sup>, 1743.

John Gurney, of Norwich, have been so kind to write me a very kind & Comfortable Letter, which I rec<sup>d</sup> about a month since, but had not the happiness of hearing from you. There is a very honest young man, who have lived at s<sup>d</sup> City [Philadelphia] about 7 years, is Going over in this vessell by which This Letter Goes. He promis me to come down to Norwich & Fakenham & Wells, & See you all. (His name is Elias Bland, son of Jn<sup>o</sup> Bland, of Lombard Street, London.) He have been very often w<sup>th</sup> me & will give you a Relation of my visit, &c.

## VIII.

Philadelphia, 23 7<sup>mo</sup>, 1743.

I have had the Satisfaction to receive your very acceptable Letters, dated in 11mo : & 2<sup>d</sup> mo : Last, which gave me Unexpressible Ioy. I am not unsencible how thou art affected by reason of the little sense of Religion w<sup>ch</sup> I fear yet remains on my Poor Son, Haggitt. R. H. have



wrote to me how near he have been (to all appearance) being taking out of the world. I hope it may have a Good Effect upon him. Oh ! my Dear & Tender Brother, still have some regard towards him. Upon me let all his misconduct & disrespect & undutyfullness towards thee, &c., Light. I would no ways have him in the Family. My Dr Son, Joseph,<sup>14</sup> have wrote to me severall times. I have also rec<sup>d</sup> one from my Dr Lydia & my other two Daughters. There are Two Women Friends (I suppose now on the sea), who are Going to England to Vissit frds there, Their Names are Elizabeth Shipley<sup>15</sup> & Esther White.<sup>16</sup> The former is, Esteemed one of the finest Ministers That was Ever raised up in these Parts. They & I are well acquainted.

## IX.

Philadelphia, 26 11<sup>mo</sup>, 174<sup>3</sup>/<sub>4</sub>.

I am waiting for a Passage for Barbadoes, &c. It's Expected we shall Get away in a little time. I have no Companion of a frd to Go with me. I have my Journall Copyd over, which, w<sup>th</sup> the Copys of Certificates, I hope you will receive by first Vessell y<sup>t</sup> Goes from hence to London. This, I think, Goes by the way of Ireland. (There have no Vessells Gone from hence, I think, of 2 or 3 months for Europe.) Yesterday I had my Parting meeting here, the Greatest meeting of our Society that was ever known here. The Vessells name y<sup>t</sup> I go in is called *The Grafton*, Thomas Bay, Master.

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We are among those who believe that any who care not about their early origin, care little for anything higher.—Ancient Coates Motto. See *Genealogy of Moses and Susanna Coates*, 1906.

<sup>14</sup> In addition to his son, Haggitt, E. Peckover's family consisted of Lydia, b. 1720, Joseph, b. 1723, Katherine, b. 1725, and Hannah, b. 1727.

<sup>15</sup> Elizabeth Shipley was a daughter of Samuel Levis, of Springfield, Pa., and became wife of William Shipley in 1728. Her married home was at Wilmington, D.C. She died in 1777, aged about 87.

See *Coll. Mem. Penna.*

<sup>16</sup> This Friend was daughter of Thomas Canby, of Bucks Co., Pa., and was born in 1700. Her first husband was John Stapler, and her second, John White. Her death took place in 1777; she was a Minister more than fifty years.

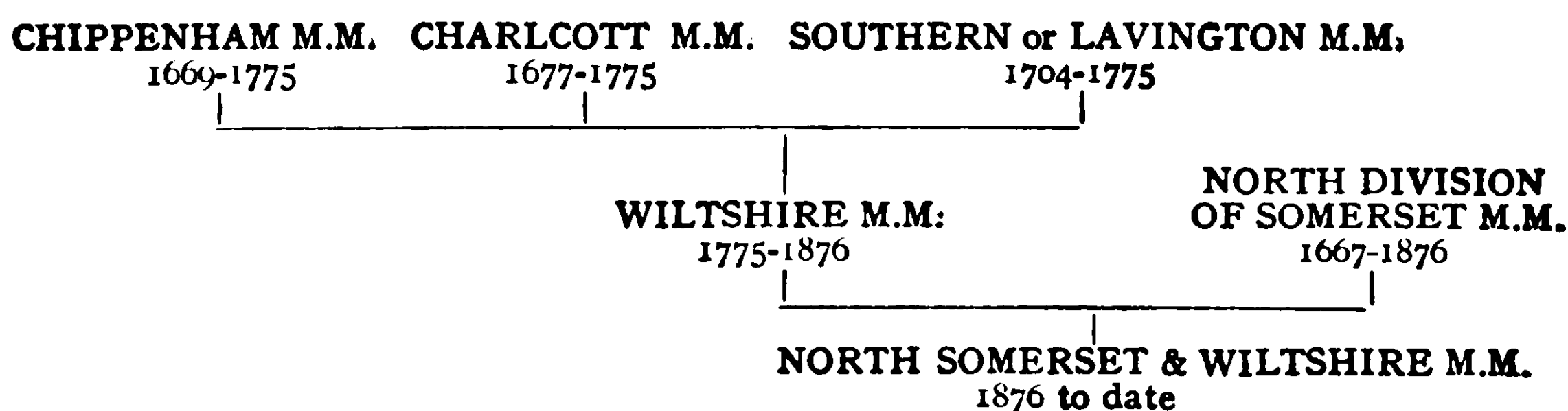
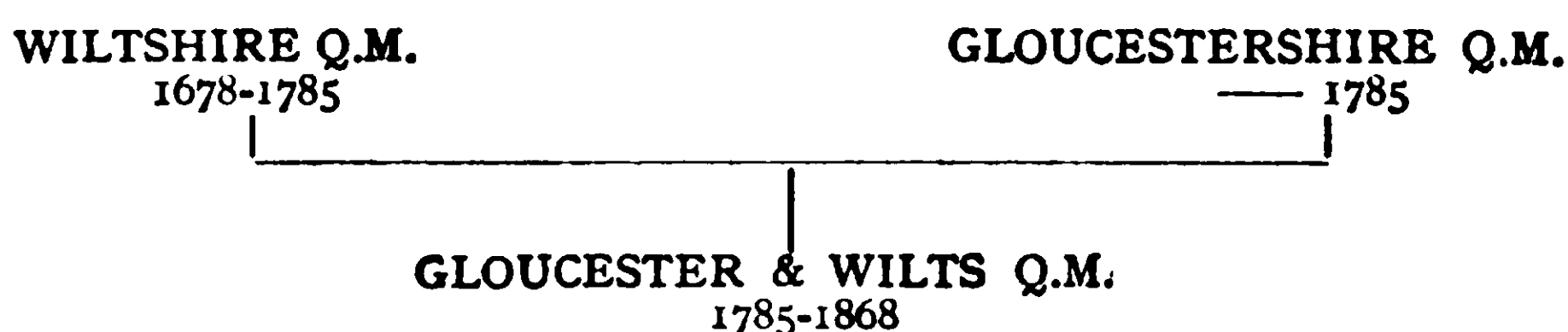
See *Coll. Mem. Penna.*

## Meeting Records.

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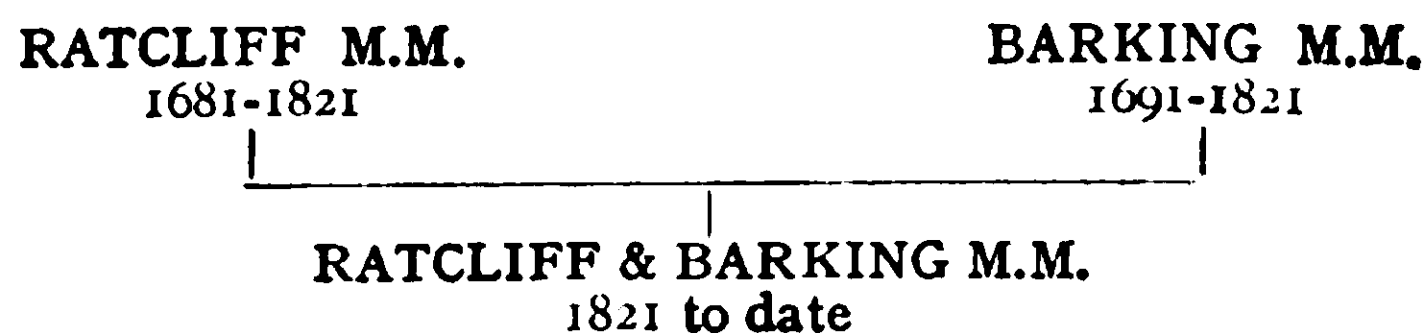
### AT DEVONSHIRE HOUSE, LONDON.

Wiltshire Quarterly Meeting,	1678-1785.	3 vols.
Chippenham Monthly Meeting,	1669-1709.	1 vol.
Do.	do. 1714-1775.	4 vols.
Charlcott Monthly Meeting,	1677-1775.	4 vols.
Southern or Lavington M.M.,	1704-1775.	4 vols.
Marlbro' Meeting,	1719-1756.	1 vol.
Wiltshire Monthly Meeting,	1775-1876.	7 vols.



### AT DEVONSHIRE HOUSE, LONDON.

Ratcliff Monthly Meeting,	1681-1821. <sup>1</sup>	12 vols.
Barking Monthly Meeting,	1691-1727.	2 vols.
	1732-1734.	1 vol.
	1743-1821.	8 vols.
Ratcliff and Barking M.M.,	1821 to date.	



<sup>1</sup> The volume, 1701-1710, was restored to its place in 1900, having, apparently, been missing 190 years!

## Friends at Newbury, Berkshire.

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In Mr. W. Money's able and voluminous *History of Newbury* (1887) there are numerous passages relating to the Friends who formerly flourished in the old Berkshire town. On pages 523-526 there are a series of extracts from the Churchwardens' presentments of those who were charged with absenting themselves from the parish church, refusing to pay dues and church-rates, not receiving the sacrament, leaving children unbaptised, etc. These bear date in the years 1665, 1666, 1667, 1670, and 1675.<sup>1</sup> In 1693 four persons are returned as refusing to pay church-rates. Except in one presentment, none of the persons mentioned are expressly referred to as Quakers, but a comparison with other documents shows this to have been the case with several of them.

The municipal authorities in Newbury, as in some other boroughs, seem to have been very reluctant to put in force the enactments of the Government against peaceable neighbours, and in 1681 we find that an order was issued from the Court of King's Bench, requiring that the names of those who had been "indicted for absenting themselves from Church" should be forthwith "extracted into the Exchequer." "This mandate," says Mr. Money, "appears to have had the desired effect on the Newbury Court, as at the next Sessions the names of the Quakers formerly imprisoned were called over, and so many of them as appeared were remanded to the Town prison into the custody of John Dandridge, Serjeant." Sixteen persons put in an appearance (all of them men). The names in this and the following cases will be found in the list below.

Two years later (1683), the same sixteen Friends, with two more added to their number, were called at a Court of Quarter Sessions, and the Oath of Allegiance was read

<sup>1</sup> In the Churchwardens' accounts, 1681, 1682, we find :—

Re <sup>d</sup> . of the Quakers	..	..	..	..	3	2	0
P <sup>d</sup> . to Hugh Kettle for prosecuting the Quaker	..			..	10	0	

and tendered to them, when they all refused to take it. After this tender they were re-committed to the borough prison, under the charge of John Dandridge, who was bound over in the sum of £10 each for their appearance at the following Sessions. At the same time the attendance of ten females was required. Of these, five were wives of the men Friends, and four were "spinsters." The tenth was Anna Hyne, whose husband, Thomas, does not seem to have been a Quaker. But at the same Sessions, Thomas Hyne, Jun., who was probably their son, and who carried on the business of a tanner at the adjoining village of Shaw, was bound over with his surety, Thomas Pearce, weaver, in the sum of £10 to appear at the same time; and Edward Crosby, clothworker, was bound over in the same amount for the appearance of Mary, wife of Robert Gosling (not one of the men Friends charged).

At the next Sessions true bills were found against the ten women Friends and young Thomas Hyne, and Messrs. Pearce and William Paradise became sureties, in the sum of £10 each, that the accused would appear and answer to their indictment at the next sitting of the Court. One wonders whether these proceedings had anything to do with a decision arrived at in November of the same year (1683) that a common prison should be erected at the expense of the Corporation, the said prison consisting of two rooms with garrets, and butchers' stalls underneath.

In October, 1684, the retiring Constable, Francis Cox, presented twenty-four persons, some of them Friends and some belonging to the other Nonconformist bodies, "ffor not repairing to the Parish Church at Newbury to heare Divine Service and Sermon upon the two last Lord's Dayes commonly called Sunday, *vizt.* the 5th and 12th dayes of this instant October." No conviction, however, is recorded against these persons.

At the Court held in January, 1685, Thomas Hyne, Jun., and ten women (probably the ten women Friends before mentioned) were indicted for unlawfully assembling for religious worship, and being found guilty, it was ordered that Mr. Mayor and the Associate Justices send for them by warrant. Were the other men Friends at this

time in prison, and was young Thomas Hyne at liberty because he alone had been willing to give surety ?<sup>2</sup>

Mr. Money's book does not contain any later instances of persecution against the Friends. In February, 1688, when James II. was vainly endeavouring to conciliate the Nonconformists, a number of Dissenters were elected as Aldermen and Common Councillors at Newbury. Of these it is noted that " Robert Wilson refused to be sworn Alderman, and Robert Gosling refused to be sworn Councilman, whereupon their places were declared void." They were not to be tempted to abandon their Quaker principles by the prospect of municipal honours.

It was at Robert Wilson's house that the Friends held their meeting, as appears from the "Return of Conventicles" made in 1669, and preserved in the Lambeth Palace Library (Tenison MS. 639). At a later date, a small Meeting House was erected near Bartholomew Street. It has been used of late years as a candle factory and for other purposes. The Friends' Burying Ground is still preserved in Mayor's Lane, at no great distance from the railway station.

The following list gives the Quaker families whose names occur in the entries given in Mr. Money's book, and may be of service to those interested in Friends' genealogy :—

AVELYN.—Edward Avelyn imprisoned for refusing oath, 1681, 1683.

BOND.—Thomas Bond presented for not attending church, 1670.

BROWNE.—Richard Browne imprisoned for refusing oath, 1681, 1683; Elizabeth his wife also refused oath, 1683.

COX.—Abraham Cox presented for not receiving sacrament, 1665; reported as excommunicate, 1670. Robert Cox, weaver, presented for not receiving sacrament, 1675; refused oath and imprisoned, 1681, 1683.

GOSLING.—Mary, wife of Robert Gosling, apparently refused oath, 1683. Robert, and Mary his wife, presented for not attending church, 1684. Robert refused to take oath as Councilman, 1688.

<sup>2</sup> The objection of the early Friends to " giving surety " is illustrated by Thomas Ellwood's words relating to Sir William Bowyer, " We told him that knowing our innocency, and that we had not misbehaved ourselves, nor did meet in contempt of the King's authority, but purely in obedience to the Lord's requirements to worship Him . . . we could not consent to be bound, for that would imply guilt, which we were free from."

GRAY.—Joseph Gray, weaver, presented for refusing church dues, 1665, and, in 1675, for not receiving sacrament. John, Joseph, and Benjamin Gray imprisoned, 1681, 1683. Sara, Joseph's wife, refused the oath, 1683; presented for not attending church, 1684.

HUTCHINS.—Anna Hutchins, spinster, refused oath, 1683; presented for not attending church, 1684, as was also Richard Hutchins, Jun.

HYNE.—Anna, wife of Thomas Hyne, Sen., refused oath, 1683, as did Thomas Hyne, Jun., of Shaw, who was indicted for unlawful assembly, 1685.

JOHNS.—John, Robert, and Thomas Johns imprisoned for refusing oath, 1681 and 1683. Margery Johns presented for not attending church, 1684.

KNIGHT.—Elizabeth Knight, spinster, refused oath, in 1683; presented for not attending church, 1684.

MARSHE.—Thomas Marshe presented for not attending church, 1670; imprisoned for refusing oath, 1681, 1683; refused to pay church-rate, 1693.

MILLS.—Edward Mills refused to pay church dues, 1665; imprisoned for refusing oath, 1681, 1683, as was also William Mills, Jun. Maria or Marion, Edward's wife, also refused oath, 1683.

OSGOOD.—Mary Osgood, widow, presented for not attending church, 1670, and for not receiving sacrament, 1675.

PLANT.—John Woodes, *al.* Plant, presented for not attending church, 1665. John Plant, Jun., imprisoned for refusing oath, 1681, 1683.

STEPHENS.—Bridget Stephens, spinster, refused oath, 1683; presented for not attending church, 1684.

STRONGE.—John Stronge imprisoned for refusing oath, 1681, 1683. Prudence his wife refused oath, 1683; presented for not attending church, 1684.

STYLES.—Joseph Styles imprisoned for refusing oath, 1683.

TOVEY.—William Tovey imprisoned for refusing oath, 1681, 1683.

WATERMAN.—John Waterman imprisoned for refusing oath, 1681, 1683.

WEBB.—Elizabeth Webb refused oath, 1683.

WILSON.—Robert Wilson, flaxdresser, and Maria his wife, both returned as excommunicate in 1667. The Meeting was held at their house in 1669 (Lambeth Return). In 1670, R. W. was still excommunicate. He was imprisoned for refusing the oath, in 1681 and 1683. His wife refused it in 1683; and was presented for not attending church, in 1684. He refused to take the oath as Alderman in 1688. Priscilla Wilson was presented for not attending church in 1670.

W. H. SUMMERS.

## Presentations of Quakers in Episcopal Visitations, 1662-1679.

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Fragmentary Extracts from the Records in the  
Diocesan Registries at York and Chester.

### I. AT YORK.

#### WESTMORLAND.

Windermere. 1669. Jno. Spooner and Anna his  
wife, Anne Wilson, widow, Quakers, & for standing  
excoṁicate & not receiving the coṁunion.

#### YORKSHIRE.

Middleton (near Pickering). 1669. Atkinsons, etc,  
for Quakers or sectaryes that come not to church.

Hackness. 1665. Beccay, da: of Anne Wace, etc.,  
for Quakers, Schismatickes, & Separatists that come not  
to Divine Service.

Coley (near Halifax). 1663. Turners of Midgeley,  
Quakers.

Royston. 1663. Mary Viccars, Priscilla Black-  
bourne, for Quakers.

#### LANCASHIRE.

Prescott. 1663. Edward Lyon & Alice his wife,  
Robert Lyon, Jeremiah Lyon, for being Recusants &  
Quakers.

#### NOTTINGHAMSHIRE.

Norwell. 1665. Francis Husband & Ellen his wife,  
for Quakers & Separatists.

### II. AT CHESTER.

#### LANCASHIRE.

Ormskirk. Sep. 1670. Edvardum Lyon etc de  
Bickerstaffe, Quakers. June 3, 1671. Edw: Lyon et  
Aliciā eius ux, Quakers.

Liverpool. Dec. 9: 1671. Edvardum Lyon et  
Aliciā eius ux, etc., etc., omnes de Biccorsteth, Quakers.

Ormskirk. May 4: 1672. Edvardū Lyon et  
Aliciā eius ux de Biccursteth, Quakers.

Ormskirk. May 14 : 1673. Edward Lyon de Biccursteth, Quaker ; Edward Lyon, is. Churchlaye, unpaid.

Ormskirk. 1679. Jonathan Lyon et eius ux de Biccursteth, Quakers.

CHESHIRE.

Stockport. June 3 : 1671. Johem Sydebotham, shoemaker, et Ellenā eius ux, Quakers, for not coming to Church [elsewhere J. S. is presented as Presbyterian].

Mobberley. Nothing is presented but Quakers and Independents, who were also presented, Anno 1670.

Farnworth. 4 May, 1672. Savage Mason, A Quaker, for carrying about schismatical pamphlets.

Budworth Magna. 1669. William Gandy, for teachinge schoole without any licence that's knowne.

. . . . for keeping a meeting house for Quakers & Anabaptists.

Sandbach. May, 1673. Rogerū Turner for a Schismatick or Quaker, for suffering one Joseph Cope to preach in his house, whither many persons resorte, but doe not come to their pish Church.

G. LYON TURNER.

*To be continued.*

### *Friends on the Atlantic.*

A vivid and full account of experiences of ministering Friends while crossing the Atlantic is given in the *Travels of Martha Routh*, a MS. of 123 pages in D. Martha Routh crossed to America in 1794, in company with John Wigham, Samuel Emlen, William Rotch, and other Friends, and returned to England in 1797, with Charity Cook, Mary Swett, and John Wigham. In 1801, she was again on the Atlantic, with her husband, and in company with Charity Cook and Mary Swett. These diaries present lively pictures of life on board ship, and reveal M. Routh busily knitting garters for John Wigham, Samuel Emlen, and William Rotch, J. Wigham looking after the interests of "the little cow," and Mary Swett "trying to make yeast as they do in America"; but not to the omission of thought and care for the interests of all on board.



## The Collection of Friends' Books, in the Library of Haverford College, Haverford, Pennsylvania.

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The Library of Haverford College was established at the time of the founding of the institution in 1833. It was planned to be chiefly a library of reference for the students, and has continued to be administered and added to on that basis. It cannot, therefore, be considered essentially a Friends' Library, but, as the college is a Friends' institution, Friends' books, and books relating to Friends, have always been considered a necessary part of the equipment, and number one on the register is Sewel's *History of the Quakers*.

At present the collection of Friends' books consists of about two thousand volumes, and not less and probably more than one thousand unbound pamphlets. With very few exceptions, the collection is strictly one of books written by Friends or others on subjects directly connected with the Society. There is in it a fair representation of folio first editions of the writings of the early Friends, and a large number of the quarto tracts of the seventeenth century. There is a copy of the folio first edition of Fox's *Journal*, containing leaf 309, afterwards cancelled; also two copies of the first edition of Barclay's *Apology* in English, one of the same in Latin, and also a copy of almost every subsequent edition. The edition of Sewel's *History* in English, Philadelphia, 1728, is interesting as perhaps the first book upon which Benjamin Franklin worked after he set up his printing press in Philadelphia. There are also the edition of *Sewel* in Dutch, Amsterdam, 1717, and the first three editions in English; Croese's *History* in Latin, and in English; a copy of the little book issued by the followers of George Keith, giving a statement of their doctrines or "A Confession of Faith." This was printed by William Bradford in 1693, and is of extreme rarity. There is also a copy of Sophia Hume's *Exhortation to South Carolina*, printed by William Bradford in 1748; of *The Journal of Thomas Chalkley*, printed by

### 32 FRIENDS' BOOKS AT HAVERFORD COLLEGE.

Benjamin Franklin in 1749; of George Fox's *Spelling Book*, printed in Newport, Rhode Island, 1769; of Penn's *Fruits of Solitude*, printed 1749, at Newport, Rhode Island, by James Franklin, a brother of Benjamin Franklin; of the *Reliquiæ Barclaiianæ* (lithograph), 1870, of which only a very few copies were printed for the use of the Barclay family.

The collection contains sets more or less complete of all the important Friends' periodicals. The sets of *The Friend* (Philadelphia), *The Friend* (London), *Friends' Review*, *Friends' Quarterly Examiner*, *The Yorkshireman*, and several others, are complete; the sets of the *British Friend*, *Irish Friend*, *Manchester Friend*, Elisha Bates' *Monthly Repository*, *Christian Worker*, and others, sometimes lack but a single volume. The collection of literature, particularly the pamphlet literature, relating to the "Separation of 1828," the Wilbur difficulties, and the "Beaconite Controversy," is large. The sets of printed Minutes of the Yearly Meetings of London, Dublin, and of all the American Yearly Meetings are very full, and the same may be said of the *Disciplines*. The set of *Annual Monitor* is also very nearly complete. The later literature relating to the history of the Society is well represented.

There are few manuscripts. One of the most interesting is the autograph proposal of William Bradford, addressed to "the Half-Yearly Meeting of Friends held at Burlington, the 3rd of y<sup>e</sup> first month, 1687/8," offering to print "a large Bible in folio."

There is also the manuscript of Clarkson's *History of the Abolition of the Slave Trade*.

It will be seen from this brief account that for the student of the history of the Society, the Haverford collection is one of the best in America.

ALLEN C. THOMAS.

NOTE.—There are two printers of the same name, William Bradford, mentioned above. The elder William married Elizabeth, daughter of Andrew Sowle, of London, and emigrated to America about 1682. His son, Andrew, was also a printer. The younger William appears to have been a nephew of Andrew Bradford and to have succeeded his uncle as printer for Friends. William Bradford, Sen., died in 1752, aged 94.—EDS.

## The late Duke of Argyle's Estimate of Elizabeth Fry.

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There is one other solitary figure which passes vividly across the stage of memory as I recall those days—the figure of one who left a deep impression on her time and a lasting blessing to the generations following. I refer to Mrs. Elizabeth Fry, the great Quaker philanthropic reformer. The story of her entering, alone and entirely undefended, into a prison reserved for abandoned and vicious women of whom even the keepers were so afraid that they never could go except in company, is a story which used to thrill me with admiration and astonishment. It was a great pleasure, therefore, to meet this illustrious woman. She was the only really very great human being I have ever met, with whom it was impossible to be disappointed. She was, in the fullest sense of the word, a majestic woman. She was already advanced in years, and had a very tall and stately figure. But it was her countenance that was so striking. Her features were handsome in the sense of being well-proportioned, but they were not in the usual sense beautiful. Her eyes were not large, or brilliant, or transparent. They were only calm, and wise, and steady. But over the whole countenance there was an ineffable expression of sweetness, dignity, and power. It was impossible not to feel some awe before her, as before some superior being. I understood in a moment the story of the prison. She needed no defence but that of her own noble and almost divine countenance. A few well-known words came to my mind the moment I saw her: “The peace of God that passeth all understanding.” They summarised the whole expression of her face. It is a rare thing indeed, in this poor world of ours, to see any man or any woman whose personality responds perfectly to the ideal conception formed of an heroic character and an heroic life.

From *George Douglas, 8th Duke of Argyle, K.G., K.T.* (1823-1900), *Autobiography and Memoirs*, 2 vols.

## A So-called "Quaker Highwayman."

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A quaint, old, eight-page pamphlet, printed a hundred and fifty years ago, has recently fallen into my hands. It is illustrated by half-a-dozen woodcuts, two of which show the grisly gibbeting of thieves and murderers who have come under the law.

The pamphlet bears this title:—*The Surprising Life and Dying Speech of Tobias Donkin, the Quaker and Famous Yorkshire Highwayman, who was Executed at Tyburn, near York, October 6th, 1754.* The foreword goes on to state that Donkin was of respectable family, that he had a valuable estate at Beverley, and that he married a Yorkshire lady of beauty and fortune, who loved him so well that, even when he had run through his money and had lived wildly, she refused to leave him.

After that introduction follows "An Account of Mr. Donkin's Robberies." We find him cheating a travelling grazier, absconding from a Leeds inn without paying, and afterwards robbing the landlord who comes after him, and finally plundering a coach on the North Road.

Captured and clapped in jail, he confesses to the murder of a man, called Boward, who had been in love with Mrs. Donkin some time before. The said Boward, believing the husband to be absent, comes to Donkin's house, whereupon "the Quaker Highwayman" knocks him on the head, despoils him of the money he has, carries the body off, and places it in an outhouse of Boward's dwelling. A friend of the dead man, who knew where he had been, takes the corpse back to Donkin's door, where, when Mrs. Donkin opens, the dead man comes tumbling in. The murderer thereupon coolly carries the body off to throw it into the river, but he is followed, and, to avoid recognition, slips into a limekiln.

Those who are following him are other midnight marauders in reality, and, as they have been stealing bacon, they leave it there to dispose of later. Donkin, then, when they have gone, takes the bacon and puts the dead man in its place, so that there is a fine upset when the

robbers have brought their bacon to a receiver to sell. They open the sack and out tumbles the late Mr. Boward. The compiler coolly adds, "they were all committed to York jail, tried, condemned, and executed."

It was only when put in prison for robbery (having confessed to fifty robberies) that Donkin tells of his guilt of blood.

"The reason of his execution not being made public, was his belonging to a creditable family at Beverley, and having many friends in that county, which, for fear of disgrace, prevailed on the sheriff, and he was executed by four o'clock in the morning."

Such is the bald narrative, "printed in Bow Church-Yard, London," apparently in 1754.

This pamphlet I believe to be but an underhand libel on Friends by some unknown enemy. And my reasons for this view are these:—(1) In the Yearly Meeting Library is no trace of any reference to "the Quaker Highwayman"; (2) There is no such place as "Tyburn, near York." Tyburn, the famous execution ground for criminals was near London; (3) The leading features of the story are so suspiciously like those of certain tales, common to more than one epoch and more than one language: *i.e.*, the courted wife, the body falling in when the door is opened, the substitution of meat for the corpse in the sack. This last point will be recalled in one of Grimm's Fairy Tales; (4) No Quaker, I fancy, whether renegade or no, would be likely to swear "By Yea and Nay." (5) No trace of the family of Donkin is to be found in connection with Beverley. Mr. Lockwood Huntley, the borough librarian, writes, "I rather suspect it to be the production of one of those pedlars, who infested the roads years ago. It is almost identical with one of the episodes in the career of the famous highwayman, Dick Turpin."

Who the anonymous romancer was, who turned out this document, I cannot tell. Only, it seems clear that it must have been either a man anxious to besmirch the reputation of Quakers through malice; or else an ingenious scribe, paid to pen a novel and attractive tract for street hawkers.

ALBERT G. LINNEY.

## Matthew Raven, Stainesgate, Essex.

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When spending an evening with the Vicar of Steeplecum-Stangate, Essex, in September, 1882, I looked over the parish registers, and, with the Vicar's permission, copied some of the entries.

There was at one time a colony of Friends here, though all have long ago departed, and they possessed a Burial Ground, which I saw. It is a plot amongst the fields, and not very far from the road from Southminster to Steeple village. It is surrounded by a hedge, and shadowed by small elms. Knowing what it is, one can see the marks of graves, but there are no stones. It once had an opening and lane into the road, and the old people say that, as children, they used to run past the end of this way at night for fear of the ghosts of the Quakers. The plot is now grazed with the field in which it lies.

In the parish register are many entries of the births and deaths of the Friends, the latter being entered as "buried in ye Quakers' ground."

I extracted some entries, which tell a curious little history, as follows :—

Matthew Raven, a Friend, has a wife who is a Church woman. In November, 1732, they lose a baby, which is buried in the Friends' plot. Matthew himself dies in February, 1732/3, and is also buried there.<sup>1</sup>

All the while it would seem that his wife had been wishing to have her children baptised, so, after her husband's death, she brings her daughters, Mary and Susan, aged ten and five respectively, and her boy, Michael, aged two, to the Rev Francis Thompson, to be baptised—which was done. Early in the year 1733 (*i.e.*, after 1st April), no date given, little Michael dies, and Mrs. Mary Raven,

<sup>1</sup> The entry in the Parish Register runs thus :—

"Matthew Raven a Quaker from Staines gate was buried in ye Quaker's Ground, lying in this parish, and affidavit made thereof by Sarah Pickman before mee Francis Thompson, Vicar of this parish, February the fourth, & ye Customary Fee of two shillings was paid mee on ye said fourth day of February."

There does not appear to be any entry of the burial in the Friends' Register.

persuaded possibly by her husband's friends, or wishing to lay the child beside him, buries him in the Friends' Burial Ground, to the grief of Mr. Thompson, who baptised him.<sup>2</sup>

FRANCIS CLEMENT NAISH.

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### Brewers Yard Burial Ground.<sup>1</sup>

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1682. Aug. 25, Kirkham. There is a place in this parish, wee call Brewers-yard, four or five miles distant, where the Quakers (the most incorrigible sinners I know) doe use to bury. . . . I desire you, therefore, you may procure this may bee spoken of at Sheriff's table, that there places may be laid wast, or if not soe, some other remedy may be thought of for the preventing of their diabolical infatuation and infection.—RICHARD CLEGG to ROGER KENYON.

From the MSS. of Lord Kenyon, quoted in *Pryings among Private Papers*, 1905.

<sup>2</sup> "Michael Raven, tho' baptized by me, Francis Thompson, Vicar, on y<sup>e</sup> eighteenth day of last March, was interred among y<sup>e</sup> Quakers in their Burying place in this parish, near his Father (who died an obstinate Quaker), January y<sup>e</sup> 1."

In the entry of baptism, Michael is described as "son of Matthew Raven, a Quaker, and Mary, his widow, a Christian woman."

<sup>1</sup> There is little doubt the above title refers to the ancient Friends' Burial Ground at Little Eccleston, an isolated village five miles from Kirkham, twelve miles N.W. from Preston, situated on the high road from Garstang (six miles) to Poulton. The small plot of ground, with an old building, part of which was the original Meeting House, has been recently sold by Preston Monthly Meeting; restrictions as to building on the Burial Ground, etc, were inserted in the conveying deed. A stone, dated 1774, formerly part of the horseblock at Little Eccleston Meeting House, is now on the Preston Meeting House premises.

1669. By Indenture dated May, 1669, William Brewer, of Little Eccleston, yeoman, conveyed "a little garden or croft out of a close of land," containing "four falls of land or thereabout, to John White and Thomas Moone, of Wood Plumpton."

1690. An Indorsement of the same deed, "under the hand of John White, the survivor to the above parcel of land," states that "it was bought with a publick charge of Friends belonging to Fild Meeting for a burying place; and he did give grant and pass over the Premises . . . unto Richard Coward, Timothy Townson, Thos. Tomlinson, and Henry Tomlinson, all belonging to the said Meeting."

The last interment was in 1825.—DILWORTH ABBATT, Preston.

## Hough=Barnes Marriage Certificate, 1676.<sup>1</sup>

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This is To Certifie All persons whom it May Concerne That there Beinge Jntended A Marriage Betwixt us, Thomas Hough, of Sutton, Jn the Countie of Chester, And Elin : Barnes, Daughter of William Barnes, of Great Sankey, Jn the Countie of Lancaster, with the Consent of Relations And ffor The Accomplishment of the same Accordinge To the good order of the people of God Did Acquaint ffreinds at A Monthly Meetinge at William Barnes Hous Jn Great Sankey The 20<sup>th</sup> Day of the 4<sup>th</sup> Month And Laying Before them the Jntentions of our Mindes That wee Did Jntend To goe together in Marriage if they had Nothings against it ; There Beinge Nothings ffound against it, But ffor ffather, satisfaction and Accordinge to the good Order of Truth They Desired A Certificate ffrom ffreinds at Their Monthly Meetinge Jn Chesshire Conceringe Thomas Houghs Clearness, which was Granted with A Generall Consent ffrom their Meetinge Beinge at Thomas Briggs Hous Jn Newton the 4<sup>th</sup> Day of the 5<sup>th</sup> Month, They Jn Chessire ffindeinge Nothings To the Contrary : which Certificate was Brought and Their Marriage Laid Before ffreinds at A Monthly Meetinge Beinge the 16<sup>th</sup> Day of the 5<sup>th</sup> Month at the Hous of Robert Barton of Bold in Lancashire Examination Beinge Made And Both parties Beinge found Clear Had the Generall Consent of the whole Meetinge : And The same was published Jn Their own pticular Meetinge And they Had The unanimovs Consent of ffreinds.

And Now in the ffear of the Lord and Before An Assembly of His people we Doe Take the one and other ffor Husband And wife soe Longe as we Doe Live

THOMAS HOUGH  
THE **E** MARKE OF  
ELIN **E** HOUGH

<sup>1</sup> From original in D.



In witness whereunto we Haue put our Hands The  
Third Day of the sixth Month Jn the year 1676 In the  
prescens of

WILLIAM BARNES	THOMAS HADDOCK
JOHN CHORLEY	SAVAGE MASON
THOMAS BARNES	ELLIN CHORLEY
WILLIAM CROUDSON	ELIZABETH BARNS
JAMES WRIGHT	ELIZABETH HOUGH
JOHN SOUTHWORTH	MARY SOUTHWORTH
RICHARD HOULCROFT	MARY BARNES
JOHN EARLE	DEBORAH BARROW
SAMUELL DONBABIN	MARGARET MARSH
JAMES PENKETH <sup>2</sup>	ELLENOR MINSHALL
JOHN MINSHULL	REBEKAH BARNES <sup>2</sup>
WILLIAM SIXMITH	SARAH BARNES
WILLIAM BARNES JUNR	ALIS THOMESON
ROBERT TOMPSON	ALIS BARNES
RICHARD HANKISON	ALIS DUNBABIN

Endorsement : A Certificate ffrom ffriends Jn Lan-  
cashire at A Meetinge Jn Sankey where Thomas Hough  
And Ellin Hough were Married the 3<sup>d</sup> Day of the 6<sup>th</sup>  
Month, 1676.

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### Paul Bevan's "One Little Book."

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In an article on the Bevan-Naish Library (ii. 91),  
there is a reference to "one little book," which Paul  
Bevan appreciated more than all his other books. This  
book was *The Blood of Jesus*, by Rev. William Reid, M.A.,  
published by Nisbet and Co., London. More than a  
million copies of it have been circulated.

<sup>2</sup> James Penketh, of Penketh, weaver, married Rebecca Barnes, of  
Great Sankey, at William Barnes's house in 1681/2.

## Land in New Jersey, 1685.

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Amboy, 27<sup>th</sup> March, 1685. My Lord, the maltratement I hav gotine in the province of Jersey by thir coursed Quakers who mind nothing but there own interest ; as for the proprietors I do not sie one fur they hav in the province nor is not to be had to them, but hills and rocks, for all the campione ground & river side ar takine up allradie by Quakers, Independents, Presbiterians, Anabaptists, and in a word by all the off scouring off hell. I went several tymes to Mr. Laurie,<sup>1</sup> the deputie Governor, as Mr. Droumond can shew your Lordship, enquering for that land your Lordship sold me. He told me several tymes he knew no land you had, but if I pleased I should have land, but such as was unaccessible ffor mountains & rocks, off which there is not a ffew in this province . . . will oblige your Lordship in all conscience to giue me bak the two hundered and fifty pound I ordered my brother to give yow.—D. TOSHACH to the EARL OF PERTH, Lord High Chancellor of Scotland.

From the MSS. of Charles Stirling Home Drummond, quoted in *Pryings among Private Papers*, 1905.

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## Minister and Merchant.

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About this time I went much to meetings, and run to and fro, the Lord helping me, without whom I could do nothing, for in him all fulness dwells ; and many were convinced, and our meetings were greater and greater, and many proved faithful ; but the priests raged sore, for I went abroad as much as I could, and kept my trade going too, my family also grew bigger and bigger, and my care was great to pay all I owed to every body, so that I was oft constrained to ride many miles after meetings to gain my markets on the second day of the week, and the Lord blessed me every way.

John Gratton in his *Journal*, anno 1678.

<sup>1</sup> Gawen Lawry, part proprietor of N.J., Friend and Minister.

## Friends in Current Literature.

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The first *Bulletin of Friends' Historical Society of Philadelphia* (Phila : Leeds and Biddle, 8vo, pp. 48) is to hand. It contains an Introduction by the President of the Society, Dr. Isaac Sharpless, articles by Amelia M. Gummere and Joshua L. Baily, and other matter. A. M. Gummere's article, "An International Chess Party," shows, in a forcible manner, the influence which such Friends as Dr. Fothergill, David Barclay, and others, exercised in public affairs during the period when the relations between the Mother Country and her American Colonies were very strained. Joshua L. Baily's paper is entitled, "The Progress of the Temperance Cause among Friends of Philadelphia," and is full of interesting reminiscences of action in reference to this important subject. The Society does not propose at present to publish its *Bulletin* at stated times. I feel doubtful whether there is yet room for another periodical of the same kind as THE JOURNAL, though the increasing interest taken in Friends' history on both sides of the Atlantic may, in time, warrant two independent publications.

Headley Brothers have just published another cheap edition, the sixth, of *Early Church History*, by Edward Backhouse and Charles Tylor, 8vo, pp. 292.

*Poor Raoul and other Fables* is the title of a little book by T. Edmund Harvey, M.A. (London : Dent, small 4to, pp. 48).

A selection from the poems of John Greenleaf Whittier has been made by Arthur Christopher Benson, son of a late Archbishop of Canterbury, and the compiler has contributed an Introduction (London : Jack, 8vo, pp. 283). He says, "Whittier stands out as probably the most aboriginal among the poets of America. . . . The American can lay his hand on Whittier and say that this poet, at least, is a pure and ingenuous production of the very soil and climate of the country. . . ." There is a portrait of the poet, and several illustrations. Among the latter is one intended to represent the breaking up

of a Friends' meeting, in which persons are seen shaking hands in all parts of the house ; the poet's words,

The elder folks shook hands at last,  
Down seat by seat the signal passed,

in "The Meeting," might, however, be so interpreted by one not versed in Quaker methods.

*Henry E. and Rachel M. Clark. A Memoir by one of their Daughters* (Edith M. Clark) is a new record of missionary life, published by Headley Brothers (8vo, pp. 95). Henry E. Clark and his wife, with their two little girls, sailed for Madagascar in 1871, and their connection with Friends' mission work on that island lasted to the end of their lives. R. M. Clark died on the island in 1904, while on a visit with her husband, and H. E. Clark's decease took place at his home at Doncaster, in 1906.

In *McClure's Magazine* for November there is a twelve-page article on "The Hanging of Mary Dyer," by Basil King, which is admirably written and should be widely read. The three accompanying coloured illustrations are from paintings by Howard Pyle, and represent Mary Dyer speaking in a meeting, standing before Governor Endicott, and being led forth to death ; they are striking and beautiful. The introduction of the renunciation by "Jeffrey Pryde" of his Friends' principles on the scaffold brings out in sharp contrast the fortitude of Mary Dyer, but is there historical foundation for any such sad fall from Truth ?

Lewis H. Berens has dedicated his new book, *The Digger Movement in the Days of the Commonwealth, as revealed in the Writings of Gerrard Winstanley, the Digger, Mystic and Rationalist, Communist and Social Reformer* (London : Simpkin, 8vo, pp. 259), to "the Society of Friends (the Children of Light), to whom the World owes more than it yet recognises . . ." When preparing his book, Mr. Berens was in frequent communication with D, but he failed to find any reference to Winstanley in the writings of early Friends, although the opponents of Quakerism noted a resemblance between the followers of Winstanley and Fox.<sup>1</sup> The author,

<sup>1</sup> See Bennet's *Answer*, 1711 ; Dean Coomber's *Christianity no Enthusiasm*, 1678 ; and for further particulars of Winstanley, see Trevelyan's *England under the Stuarts* ; also *Wisdom of Winstanley the Digger*.

however, states his belief that the "most characteristic tenets and doctrines of the early Quakers" were drawn from Winstanley's writings. There were Friends named Winstanley living in Gerrard's native county of Lancaster, see *THE JOURNAL*, ii. 100, and Robson MSS. in D.

*Some Little Quakers in their Nursery* (London: Simpkin, 8vo, pp. 112), illustrated by the author,<sup>2</sup> is a delightful word-picture of infant Quaker life some half-century ago, as it was manifested at home, at school, at meeting, in the street and on other occasions.

*John Dalton*, by J. P. Millington, M.A., B.Sc., appears in "English Men of Science" series (London: Dent; and New York: Dutton, 8vo, pp. 225).

M. Elizabeth Brockbank's illustrations in Headley's reprint of *The Children's Meeting*, by M. E[ngland], are excellent, and are sure to help the circulation of this little narrative, founded on the words of Thomas Curtis, "Our little children kept the meetings up when we were all in prison, notwithstanding that wicked justice."

Helen (Cadbury) Alexander's life of her father, *Richard Cadbury, of Birmingham* (London: Hodder, 8vo, pp. 448), is a worthy record of a valuable life. It is a very readable book, of sustained interest from first to last, and is well illustrated. The author says,

In a life overflowing with work and activities of all kinds, Richard Cadbury found time to compile a book, which is now valued as one of the family's greatest treasures. It is a large, solidly bound volume, entitled, "The Cadbury Pedigree," and contains the details of family history which were thus collected for the first time in comprehensive form. From early manhood to the last year of his busy life, Richard Cadbury studied the records of his ancestors with thoroughness and affection . . .

*Unhistoric Acts: Some Records of Early Friends in North-East Yorkshire*, by George Baker, of York, is an excellent example of what research can do to illustrate the history of a family (London: Headley, 8vo, pp. 242). A large amount of valuable information has been brought together and set forth in this book, both in the text and in the numerous illustrations by Joseph Walter West, R.W.S., Adelaide Hoyland, Fanny Elizabeth Baker, and by means of photographs by the author, which adorn

<sup>2</sup> The authorship is known, but I respect the author's wish to remain anonymous.

this volume. The Baker family, naturally, occupies considerable space, but members of the Hartas, Hedley, Fletcher, Thistlethwaite, Bowron, Pearson, and other families receive full treatment. Various family manuscripts, as *e.g.*, Caleb Hedley's account of his journey to the Yearly Meeting in 1770, Sarah Hedley's memoranda of rather later date, and Joshua Hedley's journal of 1815, supply lively touches of every-day life in bye-gone periods. The author's desire to illustrate his history from contemporary events has led him somewhat unnecessarily far afield, as in the case of the long account of the last days of John Wesley (p. 75).

Headley Brothers have just published a collection of essays by Maria Catharine Albright, of Birmingham, with the title, *The Common Heritage* (8vo, pp. 137). The essays are as follows: The Open Secret, The Significance of Beauty, The New Comer, Claimants for the Heritage, The Throes of Earth, Incarnation, The Storehouse, The Eternal Now.

John J. Cornell, member and Minister of Baltimore Yearly Meeting, Park Avenue, has written his *Autobiography* (Baltimore, Md.: The Lord Baltimore Press, large 8vo, pp. 498). It contains "an account of his religious experiences and travels in the ministry" over many years. I have not had an opportunity to study this portly volume, but one extract (p. 383) will show the extent of the author's labours:—

I stated that in the past fifteen years I had visited all the Meetings of Friends of our branch in the United States but two, had attended each of the Yearly Meetings at least three times, and this had involved 50,000 miles of travel by public conveyance, and had taken fully three years of the fifteen of time.

The book is "dedicated to my beloved wives, Judith H. and Eliza H. Cornell," and contains portraits of the author taken at various ages, and a view of his home at Mendon, N.Y.

The Literary Causerie of *The Academy* (London) of July 28th, has Robert Barclay and his "Apology" as its subject, and is written by a lineal descendant, Edward

Jaffray. The author deals principally with the address to King Charles II. One of the several paragraphs quoted is described as "grand and dignified, if stilted," and the summing up represents Barclay as "a great master of English."

*A Directory of New York Yearly Meeting* (Rutherford Place) has reached me. It is a useful little publication, giving brief statements of the various activities of the Yearly Meeting, and lists of members under Monthly and Preparative Meetings.

"William Penn was born in his father's house 'upon Great Tower Hill, on the east side, with a court adjoining to London Wall,' in 1644." "At No. 21, 'the house on the south-west corner of Norfolk Street, Strand, the last house in the street, and overlooking the river' (the site of which is now occupied by the Arundel Hotel), William Penn lived for a time." I insert the above on the authority of Elsie M. Lang's *Literary London* (London: Laurie, 8vo, pp. 349).

The following appears in *Old Norfolk Inns*, by G. A. B. Dewar, London, 1906:—"The Star Hotel of Yarmouth is a house of little distinction. . . . The Nelson room upstairs has carved panelling nine feet high, black almost as bog-oak. . . . It is called the Nelson room merely because Keymer, a member of the Society of Friends, which still meets there each year, was allowed to paint a portrait of Nelson, still hanging on the wall."<sup>3</sup>

On the general subject of Anti-slavery, Sir Harry Johnston, in his book on *Liberia* (London: Hutchinson, 2 vols., 4to, pp. 1183), commends the work of Friends; but, with one exception, the connection of individual members of the Society with the early history of the country is not referred to. This omission has been noticed by several interested persons, and some study of the lives of Samuel Gurney, Hannah Kilham, Eli and Sibil Jones, and others is proceeding in D., with a view of supplying the omission. The exception above-mentioned is given in the following words (p. 155):—

<sup>3</sup> Annie Youell, of 1, Broad Row, Yarmouth, informs me that she never heard of Yarmouth Friends meeting in the "Star" room, but she knows the name of Keymer as that of an artist. Was he a Friend, as stated above?

In 1835, the Pennsylvania Young Men's Society<sup>4</sup> interested itself in the emigration to Africa. It was a Quaker organisation, and had very practical ideas on the subject of colonisation. This Pennsylvanian body therefore dispatched to Liberia one hundred and twenty-six Negro colonists, who were entirely men of their hands—blacksmiths, carpenters, potters, brickmakers, shoemakers, and tailors. . . They were bound by vows of total abstinence. . . Strong efforts were made to obtain for the Pennsylvania Young Men's Society tracts of land at Grand Basā. The Basā chief, Joe Harris, was induced to sell an island in the St. John's River in front of Edina. Here the one hundred and twenty-six emigrants sent out by the Quakers established themselves in a village called Port Cresson. But the Spanish slave traders, who still possessed great influence over the Basā chiefs, incited them to attack this Liberian settlement. The head of the little colony at Port Cresson refused to resort to arms. Consequently, when his settlement was attacked by the Basā people, eighteen of the colonists were killed, the houses all destroyed, and the rest of the colonists were obliged to flee for their lives to Edina. But another Basā chief, Bob Gray, was faithful to his engagement towards the Liberian Government. He assisted the settlers of Edina to repel the people of Joe Harris, and even to frighten the latter into suing for peace. Joe Harris himself rebuilt the Quaker village on a site farther to the north on the St. John's River, where it received the name of Basā Cove.

*Women's Work and Wages. A Phase of Life in an Industrial City*, is the title of a new book dealing with industrial problems, prepared by Edward Cadbury (of Birmingham), M. Cécile Matheson, and George Shann, M.A. (London: Unwin, 8vo, pp. 368). The book is dedicated to Dorothy (Mrs. Edward) Cadbury.

*The American Friend*, 8 mo. 30, contains an Account of the opening of Western Yearly Meeting in 1858, from the pen of William Wood of New York. In the same paper, dated 12 mo. 6, there is an article by Amelia M. Gummere on "England at the Time of Fox."

*The Independent Review*, London, October, has an article by Joseph Marshall Sturge, of Charlbury, on West Indian Slavery.

*The Contemporary Review*, London, October, contains an article by Maurice Gregory on "Polygamy and Christianity."

*The Westonian*, Westtown, Pa., for Tenth Month, contains a lively article by Joshua L. Baily, on "Personal Reminiscences" of school-life at Westtown from 1838.

There is a useful ten-page biographical sketch of Countess Conway, of Ragley Castle, who was convinced of Friends' principles in the early days, in *The Gentleman's Magazine*, for November, under the title of "A Pupil of Van Helmont the Younger."

<sup>4</sup> I have not been able to obtain information of a Society so-named, but George Vaux, of Philadelphia, in answer to inquiries, has sent some particulars of the Pennsylvania Colonisation Society, which undertook the colonisation in Africa of American negroes, but which has now, I gather, ceased operations. It does not appear that Friends were specially prominent in its management.



A twelve-page article by T. Edmund Harvey, entitled, "The Failure and Hope of the Church," appears in *The Social Mission of the Church*, edited by C. Ensor Walters (London: Law, 8vo, pp. 219).

Extracts from William Penn's *Some Fruits of Solitude* have appeared in "The Leaves of Life Series" (London: Foulis, oblong, pp. 105). They form a dainty little book, printed in two colours.

An interesting *Companion to Thomas à Kempis and the Imitatio Christi* has been written by Frederick Goldsmith French (London: Marlborough, 8vo, pp. 61). The author is a Baptist minister, at Lee, Kent; he came into touch with Friends while residing at Hitchin. Woolman and Whittier are quoted and Fox and Penn referred to.

Mary O'Brien Harris, D.Sc., a member of London and Middlesex Q.M., has written a little book, entitled, *Seasonal Botany* (London: Blackie, small 8vo, pp. 56).

A story entitled, "The Weavers," written by Sir Gilbert Parker, M.P., is coming out in *Harper's Magazine*. The so-called Quaker characters and the Quaker setting of the story are quite unlike any phases of Quakerism known to me.

A portrait of Edward Verrall Lucas, the well-known writer, a member of London Y.M., appears in *The Review of Reviews*, for October.

Ernest E. Taylor, of Malton, Yorks, is rendering valuable service to the cause of Friends' literature. Under the auspices of the Yorkshire 1905 Committee, of which he is hon. sec., he has published several pamphlets, including *What does the Society of Friends Stand For?* by William C. Braithwaite; *For Fellowship and Freedom*, by Joan M. Fry; *Applied Christianity and War*, by Joshua Rowntree; *The Spiritual Legacies of George Fox*, by Charles H. Spurgeon; *The Test of a Church*, by Rufus M. Jones; *The Lay Ministry*, by J. Wilhelm Rowntree.

Charles W. Dymond, F.S.A., of Sawrey, S.O., Lancashire, proposes to issue by subscription, a volume of about 120 pages, entitled *Memoir, Letters, and Poems of Jonathan Dymond*, the well-known author of *Essays on Christian Morality*. The price will be 3s. 6d. (postage extra). Prospectuses and order forms may be obtained from the author.

Books for review, and information suitable for future articles, will be welcomed.

NORMAN PENNEY.

## Friends' Reference Library. (D.)

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The following list gives short titles of some books and pamphlets not in the Library, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

### WANTS LIST, No. 11.

*Account of Elizabeth Ashbridge*, Phila., 1807; John ASHBY's works, except "Prisoner's Hope" and "Silver Cord,"; Richard ASHBY's *Christian Counsel*, 2nd and 3rd edd., 1794, *Tender Greeting*, Dublin, *Voice of Mortality*, 1711; Henry ASHWORTH's works, 1842, etc.; Sarah ATKINS's works, 1822, etc.;

Samuel BIRCHALL on *Coins*, 1796; *Memoir of Sarah J. Bassett*, Phila., 1848; James BATE's *Infidelity Scourged*, 1746; Edward BELL's *Account of Brookfield Meeting*, 1880; Jane M. BINGHAM's *Tribute to William Bingham*, 1889; Jonathan BINNS's *Miseries and Beauties of Ireland*, 1837; Peter BOSSE, *The Fighting Quaker's Expedition in Pennsylvania*; *Account of Growth of Truth in Maryland*, 1710; *Incidents in Life of Jacob Barker*, Washington, 1855;

*Considerations by Way of Proposall*, 1657; *Considerations on a late Bill . . . for Preventing Occasional Conformity* [? Penn], 1703;

*A Discourse of Eternity*, 1654; DYMOND's *Essays*, 1852, with portrait, also Amer. edition, 1844;

J. F. B. FIRTH's *Velocipede*, 1869; *Mary Fisher, or the Quaker Maiden*, Phila., 1845; Ann FOGGIT's *Confession and Clearance of the People called Quakers*, 1715; Samuel FOTHERGILL's *Discourses*, Dubl., 1795, Wilm., 1817;

Dr. GLISSON's *Relation of Death of Parnell*, 1656;

Ralph HALL's *Quakers Principles Shaking*, 1656; Thomas HALL's *Samaria's Downfall*, 1660, *Apology for the Ministry*; Richard HOWITT's *Impressions of Australia Felix*, 1845; John HULL's *Philanthropic Repertory*, and other works, 183. . . ;

KERSEY's *Treatise*, Phila., two edd., 1815, in German 1816; George KNIGHT's *Observations on the English*, 1829, two works;

A. NEALE's *Biblical Sketches*, 1854; Alfred NEIGHBOUR's *Apiary*, 1865; *News from the Country*, 1709;

PENN's *England's True Interest considered*, 1702, *Reasons why the Roman Catholics should not be persecuted*; *The Planter's Speech . . . Pennsylvania*, 1684; *Plea of the Harmless Oppressed*, c. 1688;

*The Quakers Advice to the Presbyterians*, broadside, 1817; *Religious Assemblies of . . . Quakers*, 168 $\frac{2}{3}$ ;

Henry RICHARDSON's *Peace Advocate*, any issues except Series i., nos. 1-9, 11, 12 (1843);

William SALMON's *Water Baptism*, 1710, *Resurrection*; *Seasonable and Weighty Cautions to all Friends*, broadside, c. 1666; *Spiritual Journey of a Young Man*, 1659;

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William Penn's Introduction of Thomas Ellwood.

Meetings in Yorkshire, 1668.

The Daughters of John Archdale.

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The Settlement of London Yearly Meeting.

Joseph Rule, the Quaker in White.

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